

BRITISH-ISRAEL BIBLE NOTES

BY

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LONDON:
R. BANKS & SON,
RACQUET COURT, FLEET STREET.

1903.

AMBASSADOR COLLEGE LIBRARY,
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PRINTED BY R. FOLKARD AND SON,
22, DEVONSHIRE STREET, QUEEN SQUARE, BLOOMSBURY,
LONDON, W.C.



19993

Landsberg, R.

PREFACE.

IN asking me to put a few words of Preface to the *British-Israel Bible Notes*, my friend who writes them confers on me, not a "burden" which she fears, but an easy and pleasing recreation. She needs no introduction to old believers in British-Israel truth, being well known as the author of an admirable volume of previous *Notes* published six years ago. Now she puts the coping-stone to her fabric, and builds a pyramid firm as the Pyramid of Ghizeh, standing like it, socketed in rock, on the square base of British monarchy, and pointing to the skies.

Her former volume takes the form of a dictionary, and this more of a commentary on "the truth" which God commanded Daniel to shut and seal up, and in fulness of time (which has now come) commanded St. John to unseal. St. John saw the book wherein the revelation was written, "close sealed with seven seals," and, on being asked who is *worthy* to open the book and loose the seals, he "wept much, because no one in heaven, or earth, or under the earth, was able to open the book." Would that men would weep now because they cannot! Yet they, too, may now hear the angel's consolation—"Weep not; behold, the Lion of the tribe

of Judah has been slain and has overcome"; and we can all now "sing a new song, saying, Worthy art Thou to open the seals, for Thou didst purchase with Thy blood a people to be a kingdom and priests unto our God, and to reign upon the earth"—a song bequeathed to us with the benediction, "Blessed is he that readeth, and they that *hear the words* of the prophecy and *keep it.*"

In furtherance of it all, I welcome and commend this book. I often used the former *Notes* as I used my Greek Lexicon at school. Our Society's Editor, "Oxonian," who wrote on similar lines *Verse by Verse* in our Journal, *The Covenant People*, esteemed Miss Bell's work very highly; and it seems to me that, whilst his own admirable book is more suited for Greek and Hebrew scholars, Miss Bell's is fuller and better to place in the hands of beginners. I have not had time to read this book through; but from the sections sent me, including Balaam's famous oracles, and Zechariah's and Malachi's last words (both *crucial* portions), I am convinced that Miss Bell's volume may be relied on as a safe book of reference, and probably the very best extant (as a dictionary and commentary combined) to teach the law of systematic Divine prediction and its *oneness* from Genesis to Revelation. The comments will be found terse, pithy, instructive, and persuasive.

A word more to express my own intense anxiety for those "slow of heart" students and mockers who cannot discern the signs of the coming Antichrist already rampant around them—in religion and politics, in science and atheism, in society and in families. It is all at our very doors. Let no lovers of their Bible remain blind

to see and deaf to hear. I will conclude as the Bible concludes. In its last chapter the warning is *thrice* sounded: "Behold! I come quickly." The third time with the significant variation: "*Yea*, I come quickly." Let St. John's last words be our prayer: Amen. Come, Lord Jesus! The grace of the Lord Jesus be with the saints. Amen.

Philip Carlyon.

INTRODUCTION.

OUR chief desire in publishing the following notes is to induce people to believe the Bible literally: it explains itself if we allow it to mean what it says; the master key that unlocks the promises to Israel being the recognition of the people about whom they were spoken, and ceasing to confuse them with the people about whom they were not spoken. Bishop Ryle says "the reason for this is to be found in the tendency for spiritualizing, which has caused a loose system of interpreting Scripture." Had the Bible been taught in its simplicity many unbelievers might have been among the staunchest supporters of its truth; but when we are told that God, instead of keeping His word with the children of

Abraham His friend, has cast them off and taken in their place a Gentile nation or a church composed of people from all Gentile nations, how does this show forth the honour, truth, and faithfulness of God? The Gentiles are the adopted children of Abraham, but never to the exclusion of the true Israel, who we believe are now to be recognized as the Anglo-Saxon race, and in whom all Christians will finally be absorbed. There is no authority in Scripture for applying the name of Israel to anyone but the nation of Israel. The curses of Judah are never spiritualized; why should the blessings of Israel be explained away? Each is a part of the other. So this is a most unfair way of interpreting Scripture. Those who preach Christ without reference to His dealings with His people of Israel, as in evidence in the world to-day, preach but a part of the Gospel, which is incomplete without that of the kingdom, and it has an invariable continuity in the seed of Abraham, which has always been and is now on earth. According to the *Jewish Chronicle*, "The Ten Tribes are certainly in existence. All that has to be done is to discover which

people represent them." If through the Millennial ages the saints are to rule the world, are we right in refusing the evidences God has given, and requiring those which He has not granted in the exact manner we demand. Would it not be wiser to put ourselves in harmony with God, and accept His revelation? We make many mistakes, and it is now time we should acknowledge and correct this one. If our Christian teachers would do so they would be simply amazed at the grandeur and richness of the reality of the sublime truth which is the guarantee of Christian progress to our nation and of blessing to all mankind, and the most powerful stimulus to missionary and philanthropic enterprise. What appear to others like political intrigues seem to us as so many factors in maturing the design of Almighty God, revealed and developed in the shift and drift of nations; redounding to His honour and glory, and, if valuable for nothing else, leading men to study the Bible and to see it contains more than they dreamt of. The knowledge that Israel is justified by faith, while Judah is still rejected and outcast, is a great help in determining

the periods to which prophecy applies. The separate destinies of the two are the very antitheses of each other, and both are being fulfilled to the very letter. The Jews, in owning Christ as their Saviour, will join the ranks of their brethren, and will not have to become Gentile dogs, as they fear. If it is a fad to hold God's word as His bond, we are quite content to do so, and our wish is that these Notes should be read with the Bible in hand, that the truth may be verified.

BRITISH-ISRAEL BIBLE NOTES.

THE First Book of Moses is called Genesis. Holy men of God spake as they were moved by the Holy Ghost. Moses was a prophet (Acts iii. 21, 22).

GEN. I. 3.

“God said, Let there be light.”

“The light of the moon shall be as the light of the sun, and the light of the sun shall 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.” A new and startling light has flooded every page of the Bible. “At evening time it shall be light.”

GEN. v.

In the genealogy only one in each generation is given, pointing to the election of one race whom God prepared and educated from the beginning to know Him, and to be the means of bringing the world to Him. Does this not throw light on the much vexed question of election, and the cause of it, not for salvation more than others, but service.

“Enoch walked with God. Noah found grace in His sight.”

GEN. vi. 15.

By His own endorsement of the Flood will the Son of Man judge all those who make His words of none effect (Matt. xxiv. 35—39; Luke xvii. 22—30).

"A cubit" is twenty-five British and twenty-five Pyramid inches. Professor Piazzzi Smyth measured the Pyramid by a two-foot rule, and found the measurements correspond exactly with ours. He came to the conclusion that it was built probably by Shem to retain the God-given measurements of the Ark. From Gen. ix. 20, others say Noah was the builder; and others, "Seth, whom the Egyptians call the god of the pillar. His symbol was a stone, and half of Egypt in Pyramid times belonged to him." (*Professor Totten.*)

GEN. ix. 8—17.

The covenant of life with Noah, of which the token was the rainbow, is a gorgeous sign of God's holiness and truth, even to us now as to the world then.

This is God's first covenant. God made many, and has faithfully kept them all, though we on our part break them continually. With Abraham: Gen. xvii. With Moses: Ex. xxxi. 16; Ex. xxxiv. 27, 28. With David: Ps. lxxxix. 3, and 34—39; Jer. xxxiii. 17—26. With His people: Ps. cxi. 5—9, and the new covenant of Christ's salvation. The Hebrew for the word covenant is *Brith* or *Brit*, which, with the addition of *ish*, the Hebrew for man, is our name British. Thus we are early suggested in the original. Brit has the same meaning in Tamul and Sanscrit. "Britanniah" means a covenant of ships, or of a maritime people. Chinese and Egyptian histories begin at the dispersion of the flood. Prior to it there is no history, monumental or otherwise, except through the Hebrews. Traditions of these nations state they were governed by Gods, probably a reference to the patriarchs as sons of God. (Gen. vi. 2.). "Moses' record of the flood is not only consistent, but astronomical and accurate." (*Professor Totten.*)

GEN. ix. 27.

God shall enlarge Japheth (the enlargement of Russia and China is here predicted), and he shall dwell in the tents of Shem. (The word "he" is not in the

Hebrew; it is not Japheth but God who shall dwell in the tents of Shem, as is abundantly shown throughout the Scriptures). Shem's name means the appointed one. Canaan means merchant (in Irish merchant is Canaithe), the name foreshadowing a future nation to become the traders of the world. Old English names, like the Hebrew and Greek names, always had a meaning.

GEN. x.

There are many names here still of interest. "Tubal and Meshech," the origin of "Tobolsk and Moscow." (Ez. xxxviii. and xxxix.). "Tarshish" means bordered by white cliffs, and is the prophetic name for Britain. "Dodanim" from Dan. "The isles of the Gentiles" at that time probably the isles of Greece. "Cush" of the Caldees—Culdees. "Sheba and Dedan," possibly now Arabia and India (Eze. xxxviii. 13), will be with us in the coming struggle. "Sheba and Dedan and the merchants of Tarshish, with all the young lions [colonies] thereof." "Caphtorim," where the Pyramid is (Amos ix. 7). Of the children of Shem, "Lud" some say gives the name to London, at any rate we have Ludgate Hill. "And unto Eber," the father of the Hebrews. (Curious that the "h" is shaky in that language, too). One was "Peleg," for in his days the earth was divided "according to the number of the children of Israel." Ophir, as "ph" had the sound of "f" in that language as in ours, Ophir might easily be Africa. "Johab" may have been Job, also a son of Shem.

GEN. xi. 6—8.

The confusion of tongues.

"So the Lord scattered them abroad." We see that it was done to prevent the spread of wickedness. Zeph. iii. 9, shows that one language will be restored again, and for God's glory. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." English must indubitably be, is even now, the leading language of the globe.

By the grace of God we have translated the Bible into every known language, as well as into some dialects which previously possessed no written language. In so far God has given us the gift of tongues. "Our own language is unlike every other language, ancient or modern, except Hebrew, in its construction, which admits of our adopting into it words from other languages, which we have gathered up and assimilated into it. Thus it contains more words than any three European nations, and is as superior to them all as wheat is to chaff." (*Evening News*). It is a striking fact that a language spoken to-day in the British Isles as the mother tongue of a considerable section of our nation, is practically not only the language of Hannibal, but that of his Tyrian ancestors 3000 years ago. Just as Israel has been preserved, so the language has been transmitted into English, and may be, for aught we know, the very speech of the antediluvian patriarchs. (*Fragments of Ancient History*, by J. Simpson). The craze of all nations for acquiring English is a miracle, unless it is the pure language promised in Scripture. Guthrie, the historian, says Celtic is the original language of the world.

GEN. xi. 10—27.

These are the generations of Shem. 14: He begat Eber. (Hebrew is a name only applied in Scripture to the chosen race, never even to the rest of Abraham's children or their descendants.) 27: Terah begat Abram.

GEN. xii. 2.

God calleth Abram.

"I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. 3. 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." (These are the first promises to Abram). It is not to a church or spiritual Israel, but to a nation of whom the Saviour should come, and by whom His coming should be proclaimed to the world. What nation does so, and, small and paltry as

her work is compared to her resources and opportunities, does so more than all the nations put together? To-day that promise is being fulfilled to us, the greatest nation the world has ever seen. A nation whose influence would be more and more for good, in face of the hard-dying customs of the nations brought under her sway. A blessing which lasts to the end of days. The only nation called Great, though it is the smallest of all in itself. Promises to be fulfilled to Israel, but none of which have been fulfilled to the Jews of the present day. Deut. iv. 7, 8, and Acts iii. 25, show the nation is Israel, and the object "that the Gentiles might come to glorify God for His mercy" (Rom. xv. 8, 9, 10; Jer. xxxi. 35, 36). The Church Missionary Society, impelled by a truth they feel but cannot explain, proclaim to the world quite correctly that the people of this land are God's messengers of mercy to the unsaved nations of the world. Thanks and praise be to God for the Bible, wealth, and power that enable us to be so. What is the good of it? we are asked. Is it nothing to be a blessing to all nations?

It is certain God promised such supremacy to Abraham and his seed for ever, and confirmed his promise with an oath.

GEN. xii. 6, 7.

Abram passed through the land unto the place of Sichem, unto the plain of Moreh, and there he builded an altar. (There are many reasons for believing the ten lost tribes settled in the north of Europe). In the law of Sweden it is recorded that "the king be elected by the national assembly of all the Swedes at the Mora Stone, in the plain near Upsala, and the assembly of all the Goths shall re-elect or confirm him." Sala is named from Salem, in the plain of Moreh. The city of Upsala has been the sacred city of Sweden from time immemorial. The banks of the Jordan were called Godths, probably the source of the name, as they had come from there. The Goths, having achieved the conquest of Europe, established the modern kingdoms. Is

the Morian's land of the prayer-book from Moreh?—and Moriah? (Gen. xxxiii. 18—20; Gen. xxii. 2). Unto thy seed will I give this land.

GEN. xiii. 2.

Abram was very rich in cattle, in silver, and in gold. 5: Abram had flocks and herds and tents, and the land was not able to bear them. This shows the literal character of Abram's blessings, and is typical of the possessions of his posterity. Why are the British possessors of temporal prosperity, as well as Christians, any more than the inhabitants of Africa or China? 14: The Lord said unto Abram, lift up thine eyes and look from the place where thou art northward, and southward, and eastward, and westward. 15: For all the land which thou seest, to thee will I give it and to thy seed for ever. 17: Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee. At each point of the compass, an unlimited horizon, this land is midway between Britain and her heathen empire, with Africa, Australia, and Canada. The Jews, on the contrary, do not multiply or dominate the nations anywhere (Jer. xv. 7; Mat. xxiii. 37—39). Everlasting possession, not occupation, is promised; this must date from a future return with Christ as King. At the treaty of Berlin we got the Protectorate of the Holy Land.

GEN. xiv. 18, 19.

“Melchizedek” may have been Shem, who for a century and a half was contemporary with Abraham, and King of Jerusalem (Heb. vii. 1). “He blessed Abram and said, blessed Abram of the most high God, possessor of heaven and earth.”

GEN. xv. 1.

Abram had no son at this time, and proposes to make Eliezer, his steward, his heir. From the answer we see that no alien race can take the birthright from the children of Abram.

GEN. xv. 5.

"Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be." (Our population at the commencement of 1800 was eight millions, now there are forty millions in the British Isles, and those scattered in all nations outnumber them, being altogether the fourth of the population of the globe and one fifth of its surface.) 12: An horror of great darkness fell upon him. Might it not have been the 2520 years of punishment (Lev. xxvi. 18—28) which he foresaw? 18: Unto thy seed have I given this land, from the river of Egypt unto the river Euphrates (about 3000 square miles. This land we are gradually acquiring).

GEN. xvi. 10.

"I will multiply thy seed exceedingly, it shall not be numbered for multitude." At great Britain's present ratio of increase we should now have a nation of 360 millions. (Geographical Society).

GEN. xvii. 2—22.

God renews the promises in covenant with Abraham, which covenant the law, which was 430 years after, cannot disannul (Gal. iii. 16—19; Rom. iv. 9—21). 5: A father of many nations have I made thee. (This exactly represents the present position of Great Britain, which forms a girdle round the earth; the sun never ceases to shine on some part or other of the British dominions. Lord Salisbury says England, the mother of nations, is becoming imperial arbitress of an universal sway. This in no way is fulfilled to the Jews, who have neither nation or king.) 21: My covenant will I establish with Isaac. (Isaac is clearly and unmistakeably heir.)

GEN. xviii. 14.

Is anything too hard for the Lord? (Not the preservation of His people.) 18: "Abraham shall surely

become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (A household, a race of people, not everybody except them.)

GEN. xviii. 19—33.

The first prayer in Scripture is Abraham's pleading for those who could not plead for themselves, and this is still Israel's duty. 25: Shall not the judge of all the earth do right?

GEN. xxi. 6.

"Sarah said, God hath made me to laugh, so that all that hear will laugh with me." Isaac's name means laughter. Saxon is derived from it. Isaac's son and the heirship secured to the race. The old spelling—Sacci—is found on the Palestine stone inscriptions, and in Armenia in the names of places where Israel sojourned in passing through the countries, as Engle, Sacci, Moese, Kimri or Gimri; and Herodotus, Sharon Turner, and Du Chaillu have traced them from the Caspian to the Black Sea, and through the nations into Britain—"merrie England." Isaac was miraculously born, 1896 B.C.; the nation has been miraculously preserved, 1896 A.D.

GEN. xxii.

Abraham is desired to enact the atoning death of Christ. Surely his children would be the first to benefit by it. Isaac was two days under sentence of death, on the third his life was restored—a type of Israel, which has been lost to sight for 2000 years and is now being restored (Ezek. xxxvi. 11—13; Hos. vi. 2). 17: Thy seed shall possess the gate of his enemies. Our gates go twice round the world, and form our coaling stations, from Gibraltar to Cyprus, Capetown, Australia, the West Indies, and the East, &c. Our flag is in every country, and our commerce pre-eminent over all races—a power that gives Great Britain the opportunity which

other nations lack, to take the Gospel to all mankind (Isa. xxvii. 6). The promise includes the supremacy of the sea, and is repeated to Rebekah.

GEN. xxiv. 60.

Be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them. (In celebrating Queen Victoria's eighty-first birthday, the Archbishop of Canterbury spoke of "the countless millions of her people in every part of her dominions, which are as wide as the earth.")

GEN. xxv. 1—6.

Abraham sent his other sons and their children away from Isaac his son, eastward into the east country, probably to secure Isaac's birthright. Among them are Sheba and Dedan joined with Israel in prophecy. Some descendants are probably the Brahmins of India. It is impossible to suppose that the fundamental doctrines of the great religions of the East were not derived from a Semitic source. Brahma's wife was Saravadi. Before parting with Abraham it seems necessary to mention he was not of the Jewish race, who are the children of Judah, Abraham's great-grandson. Abraham was born A.M. 2008; Judah born A.M. 2250. The Jews were first so called in Scripture (2 Kings xvi. 6) after the captivity of Israel.

GEN. xxv. 25, 26.

Jacob's hand took hold on Esau's heel. Born 1837 B.C., 2108 A.M. The passage in the Apocrypha is: "Esau is the end of the world, and Jacob is the beginning of it that followeth" (2 Esdras vi. 7—10). Jacob means Supplanter; British-Israelites are supplanters of their fellow men. In Latin the name is *Jacobus*; in English, James. Union Jack—union in Jacob.

GEN. xxv. 32.

Esau said, "What profit shall this birthright do to me," and proved himself unfit for service by saying so. Let us see that we do not despise ours.

GEN. xxvi. 3, 5, 12.

I will perform the oath which I swear unto Abraham thy father (Gen. xxii. 16—18). Is it not profane to make light of God's oath? And the reason was (5) because "Abraham obeyed My voice, and kept My charge, My commandments." We are not blessed because we are good or holy, but because of this promise to Abraham. 12: Then Isaac sowed in that land, and received in the same year an hundredfold. 19: He found there a well. 20: And he called the name of the well Esck. (Esk, a river in Scotland). 22: Now the Lord hath made room for us (is still doing so), and we shall be fruitful in the land.

GEN. xxvii. 27—29, 39, 40.

Isaac blesses Jacob again with the blessing of Abraham.

GEN. xxvii. 41.

Esau hated Jacob. (A divided family, to be united, like Israel, at last.)

GEN. xxviii. 34.

God Almighty bless thee and multiply thee, that thou mayest be a multitude of people. (The fulness of the nations: his seed shall replenish the earth—Gen. xlviii. 4, 19). Isaac sends Jacob to Padan-aram, to Laban, his mother's brother. On the way he tarried all night at Bethel, where God had appeared unto Abram (Gen. xii. 8), and lay down to sleep. 12: "And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." (Suggesting the next Dispensation, when Israel from above will have continual communication with Israel on earth—Rev. i. 7, 8; iv., &c.) 13: And behold the Lord stood above it (and repeated the promises to him). 15: "I am with thee, and will keep thee in all the places whither thou goest, and will bring thee again to this land, for I will not leave thee until I have done that which I have spoken of to thee."

(A promise that continues to us—Matt. xxviii. 20). 18: Jacob rose up early in the morning, and took the stone, and poured oil upon the top of it, and set it up for a pillar, and said, This is none other but the house of God, and this is the gate of heaven. 20—22: (Jacob made three promises, which are binding on all his posterity, out of gratitude.) "Then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." The stone is now underneath the Coronation Chair in Westminster Abbey, and since the reign of James I. of England all our kings and queens have been crowned upon it, as were those of Ireland and Scotland before.

"Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone,
The wanderer's race shall reign."

Irish Celtic Rune, 2400 years old.

The Druids were supported by tithes, or the tenth of the resources of the people.

GEN. xxix. 32.

Jacob's sons born. Reuben, Simeon, Levi, and Judah. (Our Lord sprang out of Judah and the Jews, the derivation Jewdah.) Dan (son of Bilhah, settled in Greece as Danaans from 1636 B.C. to 1296 B.C. Ancient Greece was called Danaus. Dan means judge. Victors returning from the siege of Troy established themselves in Umbria, Etruria, and the Hyperborean land, as Britain was then called. Amongst these was Ulysses, one of the heroes of the fight, 1194 B.C. (*Homer's Odyssey.*) Naphtali, Gad (from whom are the Gaels), Asher, Issachar, Zebulon, Joseph, and Benjamin (born later). They had four different mothers, in different stations of life; hence we may expect physiological and facial distinctions among them.

GEN. xxxii. 24.

There wrestled a man with him until the break of day. "And he said, I will not let thee go except thou

bless me." (An exemplary prayer, but Jacob was virtually dead till now). 28: "And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." (*Isr*, prince; *El*, God.—1 Kings xviii. 31). The Gothic tribes called themselves Aesr; they were then without God in the world.

GEN. xxxiii. 17.

Jacob journeyed to Succoth. (Hence Scuthi, Scots. Succoth means booths, tents, wanderers.)

GEN. xxxv. 1—15.

God said unto Jacob, Arise, and go up to Bethel. 6: So Jacob came to Bethel. 7: And he built there an altar. (Did he then carry away his pillow, the stone of witness, resolving not to part with it, otherwise he would not have required to make another altar?) 11: The promises repeated: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." 12: "And to thy seed after thee will I give the land."

GEN. xxxv. 16—19.

Benjamin born at Bethlehem, also David and Jesus Christ. "Ephrath," then called Bethlehem Ephrata and later Bethlehem Judah. The plural of Ephrat is Ephraim (Micah v. 2; Gen. xxviii. 7).

GEN. xxxvi.

Esau is Edom. The histories of Esau and Israel run parallel through the Bible. The Mosque of Omar is now on the site of Solomon's Temple. Eliphaz, Teman, and Jobab (Job?) of Bozrah, are here named (11, 33, 34).

GEN. xxxvii. 27.

Joseph's history is a parable drawn by the finger of God, a striking portrait foreshowing the outcasting of his posterity among heathen nations. 28: They lifted up Joseph out of the pit and sold him to the Ishmaelites.

He was sent in slavery, misery, and wretchedness into a foreign land, where for two years he languished in jail, falsely accused. So Israel, outcast into captivity in Media and Assyria, have been 2500 years hidden by God, lost to history and their brethren, and even now declared to be lost or dead. In order to govern others it is necessary to learn how to suffer patiently, to be silent under calumny, to requite with justice, and recompense with mercy (Gen. xxxvii. 2; Gen. xli. 46).

GEN. xxxix. 5.

The Lord blessed the Egyptian's house for Joseph's sake (verses 21 and 22).

GEN. xli. 8.

Joseph teaches Pharaoh and the Egyptians to believe in God. "It is not in me, God shall give Pharaoh an answer of peace." To all Israel God says, ye shall show forth My praise (Gen. xli. 38—44; Gen. xlii.; Gen. xlv. 18; Gen. xlvii. 6). Pharaoh called Joseph's name Zaphnathpaaneah, revealer of secrets (his name was changed as ours is), and he gave him to wife the daughter of Potipherah, priest of On. Who are the men to whom God is now revealing the hidden things of the Bible, are they not the Anglo-Saxon Race, to whom He gives the light of their identity with Israel. "That England should possess the land of Egypt seems to be a law of destiny" (*Irish Times*). The Pharaohs of the time of Abraham and Joseph were descended from Shem, the same race as themselves. The priesthood was hereditary, and held by one of the royal family.

GEN. xli. 51.

Joseph called the name of his first-born Manasseh. "For God hath made me forget all my toil, and all my father's house." (We, at any rate, have done so.) 52: "And the name of the second called he Ephraim, for God hath caused me to be fruitful in the land of my affliction." (Ephraim means one that brings forth fruit that grows.

Ephraim doubly so.) 57: "And all countries came into Egypt to Joseph for to buy corn, because the famine was so sore in all lands." (Joseph was sent to Egypt to preserve not only the life of his brethren, but the Egyptians and all the neighbouring lands; so we, his children, in these latter days, have been raised to honour and glory, and have the God-appointed duty to fill the face of the earth with spiritual food, by giving the bread of life—the gospel of salvation—to the whole creation, to let the oppressed go free, to break every yoke, and deal bread to the hungry.) A fact in two aspects.

"One Joseph, chamberlain to Pharaoh's chief,
Made Egypt's land unto the crown a fief;
And now that ancient land is once again
Proclaimed a fief by Joseph Chamberlain."

(*Ontario*).

The mantle of Joseph has indeed descended on Great Britain, and she is now what Joseph was, the nourisher of Egypt.

GEN. xlii.

Joseph's brethren come to him for food, so now the Jews are hurrying to Britain to find refuge with their only friends in the Isles of the West, whom they do not recognise. Thank God for the kind treatment and benefits they receive here and in the American States of Manasseh. 23: They knew not that Joseph understood them, for he spake unto them by an interpreter. (His name, language, manners, customs, and religion were entirely altered; no wonder they did not recognise their poor ill-used brother in the great and powerful ruler of Egypt). 13, 32, 38, &c.: They say "one is not," but they did not know that he was dead; they were wrong (Ezek. xxxvii. 11, 12).

GEN. xliii. 28.

"They bowed down their heads and made obeisance."
Joseph was fulfilling his own visions and prophecies (Gen. xxxvii. 7).

GEN. xlv. 3.

"Joseph said unto his brethren, I am Joseph." He had to proclaim his own identity, as we, his children, are doing. Joseph's history proves it. (Partly taken from *Banner of Israel*.)

GEN. xlvi. 2, 3.

"God spake unto Israel in the visions of the night, and said, . . . Fear not to go down into Egypt, for I will there make of thee a great nation." To-day that promise is being fulfilled. Goshen stretches from Alexandria and Port Said on the north to Cairo and Suez on the south.

GEN. xlvii. 7.

Jacob blessed Pharaoh. (Shows his position then, "the less being blessed by the better.")

GEN. xlviii.

Jacob blesses the two sons of Joseph, Ephraim and Manasseh (Ephraim first): "as Reuben and Simeon, they shall be mine." 13, 14: He blessed them under the sign of the cross with blessings to be fulfilled in the Christian dispensation; "guiding his hands wittingly, for Manasseh was the firstborn. 15: And he blessed Joseph, and said, God . . . the God which fed me all my life long unto this day, 16: The Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named upon them, and the name of my fathers Abraham and Isaac [Saxon]; and let them grow into a multitude in the midst of the earth." According to Jacob, there was to be in the Christian dispensation a separate and great independent nation of the stock of Israel. (The multitudinous seed is to come through Joseph). 17—19: Joseph said, "This is the first-born; put thy right hand on his head. And his father refused, and said, I know it, my son, I know it; he also shall become 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. 20—22: And Israel said unto Joseph, "Moreover I have given to thee one portion above thy brethren."

GEN. xlix. 1.

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." (Jacob was among the prophets, "which have been since the world began," though no one seems to think so. As the children of Israel are still known as Judah and Israel, one cannot distinguish the tribes at present; they will be known again when each tribe receives his portion in the Holy Land.) "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." (These fine qualifications may have been given to Joseph along with the birth-right. He certainly, as head of the ten tribes, has been blessed with might, strength, dignity and power.) 4: "Unstable as water, thou shalt not excel." (In the Zodiacal signs Reuben is represented as pouring out water, which has been given us as the sign of the Holy Spirit; he may yet be found enriching the world by the grace of God. His name means wisdom.)

5: Simeon and Levi are instruments of cruelty. Simeon was a coast tribe; his symbol fishes, signifying multitude, may be found among our seamen and fishermen, and in our navy, bearing the sword in battle. Levi was selected for the priesthood of old; it seems strange he should have a sword. We are reminded of the Christian martyrs, and what cruelty could exceed the tortures of the Inquisition, even under the cloak of Christianity?

7: "I will divide them in Jacob, and scatter them in Israel." Judah and Levi are the tribes now named together, but when Judah and Israel divided, the account shows the Levites were with Israel, though many returned to Judah. They may still be divided and scattered among all the tribes. The sign of Levi is scales. They weighed the price of Christ's blood.

8: "Judah . . . thy father's children shall bow

down before thee. 9: Judah is a lion's whelp." (Judah is the royal tribe of whom the Saviour was born. Now enthroned in Israel. Queen Victoria traced her descent to David, and the lion is Britain's armorial bearings.) He couched as a lion, and as an old lion; who shall rouse him up? (Applicable to Britain in these days. Now we are looking for war to cease, and the reign of Christ. Is. xi. 6.) 10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. (That the sceptre has been retained can only be proved by our identity, as from Zedekiah no king has reigned in Jerusalem.) "Till Shiloh come," or till Christ comes again to rule over us; till all Israel and Israel's King, the complete Kingdom of God, be restored. Shiloh is the sent one, or the Prince of Peace. Till the promises are all fulfilled. More proof that this is the correct rendering will be given further on.

13: "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships." (His sign a ship). And his border shall be unto Zidon. (Possibly commercial, doing trade by sea, in which Great Britain holds the first place.)

15: "Issachar saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant unto tribute." (Emblem, an ass and cancer, a crab, holding fast. In the East the ass was highly favoured above all animals. There is a cross on every one of them. Pastoral—more fully described in Deuteronomy.)

16: "Dan shall judge his people, as one of the tribes of Israel." Dan shall be a serpent by the way. (A serpent in an eagle's mouth was his emblem. He is the pioneer tribe, and leaves his name or trace behind him, such as Dardanelles, Dneiper, Danube, Denmark, &c. Josephus supposes the Jordan was named from Dan. The tribe of Dan can clearly be traced in Ireland as the Tuatha de Danaans.

19: "Gad, a troop shall overcome him: but he shall overcome at the last." (This has happened in South Africa to us, and everyone agrees it was always what the British do. From Gad we have Gael and Goth.

His sign was a troop, warlike, and a ram sent forth, the messengers, the witnesses. The lion rampant on the standard of Scotland is from Gad.)

20: "Out of Asher his bread shall be fat, and he shall yield royal dainties." (His sign was a bow.)

21: "Naphtali is a hind let loose: he giveth goodly words." (Sign, a goat, cut off.) It has been said the blessings of Asher and Naphtali are so spiritual, it appears as if a bright and glorious future were reserved for them. Asher's, Naphtali's, and Judah's places in the Holy Land were towards the rising sun, which is an emblem of the P. and O. Company. Oh, that it applied to all the East: India, Burmah, China, Japan, Corea! In the land of Zabulon and Naphtalim our Saviour taught. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Josh. xix. 27, 34; Mat. iv. 14, 15. Anna the prophetess was of the tribe of Asher. (Luke ii. 36-38.)

22: "Joseph is a fruitful bough, even a fruitful bough by a well;" [How often have we had to say in our small island, 'give place for me that I may dwell.'] whose branches run over the wall." Colonization is an imperative duty on Great Britain. God seems to hold out His finger to us over the sea.—*Coleridge*. Our Colonies are now great independent nations hastening to give their support to the mother country.—*Mr. Chamberlain*. The colonies of France, Germany, and Holland are sources of anxiety to them; but Britain's colonies rally round her for the common defence of the Empire. These promises to Joseph must be fulfilled in the Christian era, for they were not fulfilled up to Christ's coming; and in the Millennium the tribes are to share the land equally. All must admit Jacob prophesies of the last days (verse 1)—the days we live in. If Israel were yet to come there would be no room for her, so she must have come already.

23: "The archers have sorely grieved him, and shot at him, and hated him." That we are hated by many nations is well known; in fact, we stand alone, and in this also are fulfilling prophecy. Ex. xxxiii. 16; Numb.

xxiii. 9. There is no other nation possessing all the distinguishing marks of Israel.

24: "But his bow ~~abode~~ ^{abode} in strength, and his hands were made strong ~~by~~ ^{by} the hands of the mighty God of Jacob." (God ~~guards~~ ^{guards} our united Empire, bringing justice, civilization, and peace to the world, making for unity, and desiring the friendship of all. Time would fail to tell how wonderfully God has fulfilled all His promises to us.) "From thence is the shepherd, the stone of Israel." (From thence—from that time—Joseph took care of, or kept, the stone of Israel. The stone may be the living Stone of Peter ii. 4, and Joseph's descendants of the Stone Kingdom built up in Him, and peculiarly enabled to spread the knowledge of the Saviour to the world.) 25: The God of the fathers shall help thee; and the Almighty, "who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: (26) the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Ex. xxxiii. 16; Numb. xxiii. 9. (His sign is Taurus, a Bull; he comes with power.)

27: "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." The tribe was the youngest and last to enter Britain with William the Conqueror, as Normans. The verse describes that event very well. We hope to trace their progress, as we go on, up to that time.

GEN. I. 20.

"As for you, ye thought evil against me; but God meant it unto good," Joseph said to his brethren. God overrules our national sins and brings good out of evil.

Genesis has been called the Book of Human Failure; Exodus, the Book of Redemption.

EXODUS.

Egypt was the cradle and training school for Israel, perhaps because it was the most advanced in learning of

the nations. Their experience there was calculated to give them self reliance in the arduous and difficult career that was before them. The end in view was that God's name, salvation, glory, honour, majesty, righteousness, and truth might be known in all the earth by the instrumentality of Israel, who were, from the beginning, fitted to be the teachers of other nations in all that constituted true civilization. The debased state of all nations who were cut off from the knowledge of the true God does not seem to be admitted by the learned; but in Egypt there are distinct evidences that the beginnings of science and art in that country were introduced along with the knowledge of God, or at least by those that had that knowledge. It is grotesquely absurd to think and speak of the Israelites as if they were inferior in ability &c., to the nations around them. Abraham, it is said, taught arithmetic and astronomy to the Egyptians, following up the teaching of earlier Semites, under the direction of one of whom the great Pyramid was built. "Moses was learned in all the wisdom of the Egyptians, but he was much more, as his writings and magnificent mission attest. It is impossible that a nation living under such a leader, with an absolutely Divine code of laws for every department of individual and social life, encouraged and taught by men inspired for the purpose, called into national existence by a series of miracles, having the presence and power of God always manifest among them, and with a Divine mission and destiny to inspire them, it is impossible that such a nation could be other than highly civilised, and capable of the loftiest thoughts and deeds, when true to their best instincts." (*Simpson's Fragments of Ancient History*). Ex. ii. gives the early life of Moses.

Exod. i. 8, 13, 14.

"There arose up a new king over Egypt, which knew not Joseph." 13: "And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage." 11: "And they built for Pharaoh treasure cities, Pithom and Raamses."

The treasure cities are now found in their three courses—in the lowest, the bricks are mixed with straw; higher up, with reeds; and lastly, with mud unbound. Exod. v.

EXOD. ii. 23.

“The king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God.”

EXOD. iii. 2.

“And the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: and the bush burned with fire, and the bush was not consumed.” (The burning bush is the symbol of the Church of Scotland. The bush was not consumed because the Lord God of Israel was in it. It is said to be a symbol of Israel, who, in all their troubles, have survived because of His presence with them.) 6: “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” (And so God calls Himself throughout the Bible; He repeats it in verse 15, adding, “this is my name for ever, and this is my memorial unto all generations.” In the 18th verse “the Lord God of the Hebrews” is virtually the same. Exod. ix. 1. God’s rule over Israel ever has been and still is His means of showing Himself to the world. Exod. ix. 16). 7: “Surely I have seen the affliction of my people. I know their sorrows, and I am come down to deliver them. 8: I will certainly be with thee.” (Notice the I wills. 17: “I will bring you out of the affliction of Egypt.” 20: “I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and I will give this people favour in the sight of the Egyptians.” (Every promise was literal and literally fulfilled.) 10—22: “And God changes not, therefore ye sons of Jacob are not consumed.” (Moses’ part in the work was by God’s appointment. His call and message was like St. Paul’s when Jesus came again to deliver Israel.)

Exod. iv. 10—17; 22.

Moses was an unwilling servant, as we often are. 22: "Thus saith the Lord, Israel is my son, even my first-born." "All the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself,"—Numb. viii. 17. Surely this makes the question of our identity a very important one.

Exod. v. 2.

"Pharaoh said, Who is the Lord?" A question the heathen are still asking us.

Exod. vi.

Rameses II.'s (the oppressor of Israel) daughter Scota married Gadhoh the Milesian, so called; and later Gollam, also a Milesian, married another Scota, daughter of Pharaoh Necho, 608 B.C. Both husbands are traced to a Hebrew origin. On the banner of Scota were the rod and serpent of Moses. The Milesians passed through Spain into Ireland. (*Prof. Tatten*). Their names, among others, were Heber, Heremon, and Ir, in the year 1269 B.C., when Deborah judged Israel. (*Betham*). Milesians, Firlbolgs, Frisians, Picts, Brithons, Kimri, Kelts, Danes, Normans. Northmen were all different sections of Israelites, who, by different routes and at different times, moved into their predestined place. They came from Asia Minor, Greece, Phœnicia, and Canaan, called tribes of God-like men. The Picts, called people of the God of Dan, came from Greece. Dana means skill: by their skill they conquered in battle. The round towers in Ireland and cairns of Scotland are so like those in Greece, Cyprus, and Asia Minor, that they prove the eastern origin of our earliest progenitors. (*Simpson's Fragments of Ancient History*.) Notice again the "I wills."

Exod. viii. 5.

"Say unto Aaron, stretch forth thine hand over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt." (And

now He is enabling us to restore them and making us a blessing in the land.) 22: "I will sever the land of Goshen in which my people dwell, that no swarms of flies shall be there" (x. ii.).

EXOD. x. 22, 23.

"There was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." This seems a type. Should we not be those to whom it is said, Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. The magicians in Pharaoh's court imitated Moses by perversions of the truth.

EXOD. xi. 7.

"That ye may know how that the Lord doth put a difference between the Egyptians and Israel."

EXOD. xii. 2, 3.

5: "Your lamb shall be without blemish." (As the blood of Christ, our Passover, justifies and saves us from death, so certainly has He saved them, the natural branches, first.) 37: "The children of Israel journeyed from Rameses to Succoth." (We entered Egypt by the same route, armed also, in 1882.) 38: "A mixed multitude went up also with them." 49: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." (Every man that comes under Israel's sway is free in speech, thought, trade, religion, so long as their righteous laws are obeyed; and the same in Britain.)

EXOD. xiii. 2.

"Sanctify unto me all the firstborn." (Ephraim, therefore, nationally, is so sanctified, and if we are of Ephraim ought we not to attend to that?) 21: "The Lord went before them." (By night and by day, and

His Spirit is always with us, His personal presence to guide us.)

EXOD. xiv. 2.

"Pi-hahiroth" is modern Suez, and "Baal-zephon" Ismalia. 15: "Speak unto the children of Israel, that they go forward" (into the sea). 20: He is all light to us, but darkness to our enemies who follow us, that we may learn to trust in Him.

EXOD. xv. 10.

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." (The motto of the Spanish Armada. Ps. xviii. 14.) 13: "Thou in thy mercy hast led forth the people which thou hast redeemed." 23: Marah. (Marah Zion is the name still of a place in Cornwall.) 24: "The people murmured." (Every Englishman must have his grumble.)

EXOD. xvi. 4.

"I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day." (John vi. 31, 49—51). God's people alone were fed by manna from heaven.

EXOD. xvii. 16.

"The Lord will have war with Amalek from generation to generation." Because they opposed God's purposes of mercy and restoration to Israel. Ezek. xxxviii., xxxix.

EXOD. xviii. 21, 22.

"Provide out of all the people able men," &c. This is the foundation of our House of Commons. We have been preserved not only to show forth Divine and eternal truths, but as an instrument to establish pure civil government throughout the world. Is not the House of Lords also indicated in Exod. xix. 7? ("Earls" from "elders.") Those near the king were called to help him to rule the people (1 Chron. xxiii. 4, Deut. i. 13). 23: If thou do this thing thou shalt be able to endure.

EXOD. xix.

4—6: "I bare you on eagles' wings and brought you unto myself." (Deut. xxxii. 11.) "If ye obey me and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . Ye shall be unto me a kingdom of priests and an holy nation." Enjoying a clearer revelation than the nations round them, in covenant with God, and consecrated to show forth His praise.

EXOD. xx. 2.

"I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage."

We omit the sanction, reason, and obligation affixed by our Lord to His commandments. Christ did not do so, and He commences with "Hear, O Israel."

EXOD. xx. 8.

"Remember the sabbath day, to keep it holy." The word remember clearly intimates a previous observance of the day (Gen. ii. 3). It is here given in commandment to the children of Israel, and is the inheritance of the congregation of Jacob (Deut. xxxiii. 4). Exod. xxxi. 16, notes the Gentiles or other nations had no share in it. Of all nations Great Britain and her colonies, America, and the Jews observe and teach these commandments to their children; when they are baptized they promise to do so. The Christian Sabbath is properly changed to the first day of the week, and commemorates the resurrection of our Saviour. As redemption is greater than creation, it is reasonable to suppose it is more in accordance with the Divine will: the thought adds a solemnity to the day. Constantine the Great appointed it for us on the first day because other Christians had already done so.

EXOD. xx. 24.

"In all places where I record my name I will come unto thee, and I will bless thee." Indicates dispersion;

and even then some of the race were in Greece, under distinguished leaders, of whom were Danus and Cadmus, possibly some of those who were driven from Pharaoh's presence.—Exod. x. 11; Numb. ix. 10.

EXOD. xx. 25.

“If thou wilt make me an altar of stone, thou shalt not build it of hewn stone. . . . Neither shalt thou go up by steps unto mine altar.” Stonehenge and all Druidic stones are unhewn; there are many similarities between the Hebrew and Druid manner of worship.

EXOD. xxiv. 4.

Moses built an altar and twelve pillars, according to the twelve tribes of Israel. Not for Judah only, but for twelve tribes. The church in the wilderness and the Church now is Israel, all to be one in the latter days, and to form the Christian Stone Kingdom of the nation. Numb. ii., Ezek. x., Rev. iv. 7.

EXOD. xxv. 8.

“Let them make me a sanctuary; that I may dwell among them.”

EXOD. xxv. 10.

The sacred cubit, 5 by 5 (25 inches), is not the same as the Egyptian, but as the Pyramid, which shows it was not built by their direction and guidance. The Tabernacle and Pyramid point upwards to the God of Israel.

EXOD. xxv. 11—31.

“Thou shalt overlay it with pure gold, within and without.” God the Holy Spirit, whose influence is extended over the whole tabernacle, is represented by the gold everywhere in it. There is nothing wonderful in Britain having traded with the East a considerable time before the exodus. Gold and bronze, for which tin was required, was in common use there.

EXOD. xxv. 18—22.

"Thou shalt make two cherubims of gold, of beaten work shalt thou make them." The cherubims shall stretch forth their wings on high; toward the mercy seat shall the faces be. There will I meet with thee. (They represent the whole Hebrew nation; the faces represent the leading emblems of the nation. Numb. ii., Ezek. x., Rev. iv. 7.)

EXOD. xxv. 31, 37.

"Thou shalt make a candlestick of pure gold." "They shall light the lamps thereof." The light shall never be extinguished. The Gentiles shall come to thy light and kings to the brightness of thy rising. In Zechariah iv. the candlestick is referred to in connection with the two olive trees, and in Revelation the seven candlesticks are the seven churches. Are they not Israel's?

EXOD. xxvi. 1.

"Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet." The tabernacle colours are those of our Royal Standard. The red indicates sin and its atonement by the Son of God; white, sanctification; and blue, the heavenly Father who sends both. The Union Jack represents union in Jacob, which is now taking place; it points to the four cardinal points, in accordance with the promise to Abraham (Gen. xiii. 14). It was first used in the reign of James (Jacobus) I., and was completed in 1805, as the symbol of the union of England, Scotland, and Ireland.

EXOD. xxviii. 9—12.

"Thou shalt take two onyx stones, and grave on them the names of the children of Israel. . . . And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Does this not foreshadow Jesus the Great Mediator between God and man, and the future division of His people?

EXOD. xxviii. 29.

“Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.” Not the one word Israel, but the separate, distinctive names of all its tribes. He calleth His own sheep by name and leadeth them, not one of them is forgotten before God. Luke xii. 6. Note the individual assurance of a personal affection. Can the Lord ever forget His people? The breast-plate, called the Urim and the Thummim, symbolizes the union between Jehovah and His people. A Druid collar or gorget of gold, found in Ireland, is supposed to have been worn by the judge. It was called the Joddam Morain, which is the Chaldean name for it; none but Jews or Chaldees could have brought the thing to England. (*Rabbi Heldeck*). MacDermot, in his *History of Ireland*, on the origin of the Celtic religion, shows thirteen specimens in which the Celtic and Hebrew customs were identical, which chance never could have effected. The Druids were not the cruel people they are often called; they were men of cultured feeling, well educated, equitable and impartial in the administration of justice. They had lofty beliefs as to the being and character of the One Supreme God, Creator, and Preserver, and man's high origin and destiny, and the necessity of atonement for sin, besides much more to show the special Hebraic character of the belief held and taught by these men. The Druid religion in many ways resembled that of the patriarchs. They believed in the immortality of the soul and the resurrection of the dead. They worshipped under the oak, the tree of Abraham and of England. They were the theologians, philosophers, poets, musicians, and scientists of the nation, and their power was absolute. They used a staff of office on which their history and heraldry was written. This was also a custom of the Hebrews. (Numb. xvii.) They adopted and preached Christianity. Dr. G. Moore gives an interesting description of the Ogham writing of the Druids. The alphabet consisted of ten consonants suggesting ten fingers—five right and five left—and

were little strokes on a long wavy line, like the vein of a leaf, and each letter was named from trees that grew in Ireland. There were no vowels. Ogham inscriptions always turn to the east or north-east. Two hundred and sixty stones, with Ogham writings, have been discovered within the past century and a-half in Munster and Leinster; and many more exist. Ogham is sometimes spelt Ogma, meaning hidden enigma. None of the ancient languages claim it, so we are forced to the conclusion that it is original and primitive.

EXOD. xxviii. 33, 34.

"A pomegranate upon the hem of the robe round about." The pomegranates were emblems of the land of promise and multitudinousness.

EXOD. xxviii. 36—38.

On the forefront of the mitre was to be graven HOLINESS TO THE LORD, worn upon Aaron's forehead always, "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow." (How comes it that in this more blessed dispensation the testimony of Jesus is practically in the testimony of the British nation?)

EXOD. xxx. 12.

"When thou numberest them." The taking of the census is an ancient institution of the Hebrews.

EXOD. xxx. 13—16.

"They shall give, every one that passeth among them that are numbered, half a shekel." It is a striking confirmation of the origin of the Anglo-Saxons, that their national coin, the shilling, represents the tribute ordained for Israel, being the same value and almost the same in name, the "ing" showing the diminishing of the shekel.

EXOD. xxxi. 16.

"The children of Israel shall keep the Sabbath . . . throughout their generations, for a perpetual covenant."

The Lord our God has Himself preserved the keeping of the day for the people whom He separated or sanctified. The non-observance of the Sabbath has always marked the Gentile Church, especially the Roman wild olive graft. (*Oxonian*). "It is a sign between me and the children of Israel for ever." We cannot divert the Sabbath sign from a Hebrew to a Gentile people, wherefore it necessarily follows that the people possessing it must be the Hebrew people to whom God gave the sign. The British keep it by law and almost by instinct.

EXOD. xxxii.

The golden calf is made and destroyed, and now what will be the fate of the worshippers of the golden calf? Will not the people have to drink to the dregs of their idolatry, even as their fathers were made to drink of the powdered remains of theirs?

EXOD. xxxiii. 16.

"Wherein shall it be known that . . . thy people have found grace in thy sight? Is it not in that Thou goest with us? So shall we be separated . . . from all the people that are upon the face of the earth." (*Lev. xx. 24.*) Is not this the isolation of Great Britain so much spoken of of late?

EXOD. xxxiv. 17.

"Thou shalt make thee no molten gods." Druidic worship was without figure or sculpture of any kind.

EXOD. xxxv. 25.

"All the women that were wise hearted did spin with their hands, and brought that which they had spun," of blue and purple, scarlet and fine linen.

EXOD. xxxvii.

"The ark," a measure of capacity, the same size as the coffer of the Great Pyramid and the British chaldron.

The Hebrew laver and old English chaldron are thirty-two bushels or four quarters—the origin of our quartern loaf. The ark of the covenant was a Hebrew laver. The Jewish hin and English gallon, the Jewish zeah and English peck, the acre of the sanctuary and the British acre, are very nearly alike.

EXOD. xl. 34.

“Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.” It was veiled and covered with a cloud then, and so it is now. The cloud is gradually being lifted and the veil removed, as it was in the wilderness before they resumed their journeying. It is gradually being revealed to us that we are the owners of the covenant promises made to Israel. Israel was to be lost. “In the secret of His tabernacle shall he hide me and set me upon a rock.”

LEVITICUS.

The Book for the Levites, on sacrifice and worship. The Mosaic laws were designed to eradicate idolatry and banish everything that might lead men to practise it. The Pentateuch is a model of sanitary laws. The *Jewish Chronicle* states they are far ahead, in truth and detail, of the most modern laws, and that owing to the Jews' observance of them, the mortality of the Jews is thirty per cent. less than that of the ordinary population here. We may yet return to our former obedience to these primitive laws. In order to understand the Word of God, we must accept the light of the law.

OFFERINGS.

The offerings present five different aspects of the one sacrifice of Christ.

LEV. ii. 12.

“As for the oblation of the first-fruits, ye shall offer them unto the Lord.” The first fruits is still the payment

made to the clergy. The tithes depend on the plentifulness or scarcity of the corn. Our forefathers also contributed towards the support of the ministers of religion. The word stipend comes from a Latin word signifying a straw.

LEV. ii. 13.

“Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings”; and Numb. xviii. 19: “The heave offerings . . . have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee.” Salt is the emblem of the everlasting faithfulness, truth, and spotless purity of God. “Jesus Christ was a Minister of the circumcision for the truth of God to confirm the promises made unto the fathers.”

LEV. ix. 1.

On the eighth day Moses called Aaron and his sons for a sin offering. (This is our Christian Sabbath, which is also observed for the feasts of the children of Israel.) Lev. xxiii. 11, 15, 16, 36, 39.

LEV. xi. 6.

“The hare . . . is unclean unto you.” And was to the ancient Britons, says Cæsar.

LEV. xiii. 2.

When a man shall have a spot like the plague of leprosy, he shall be brought unto Aaron. (Like our law for the compulsory notification of diseases.)

LEV. xvi. 10, 21, 22.

“Let him go for a scapegoat into the wilderness.”
“Aaron shall lay both his hands upon the head of the

live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Signifying the liberation of the Israelites from the punishment due to their sins during their exile. "I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord" (Ezek. xx. 35, 36). "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi" (husband, Christ the bridegroom) (Hos. ii. 14—16). "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. xxxv.). "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Israel leaning on Christ, is it not?) "I raised thee up under the apple tree" (Song of Sol. viii. 5). Edersheim says the Hebrews called every place the wilderness that was not Palestine; their love of their country was such—the land and they were identical. In the same way the Greeks and Romans have called all other nations, except themselves, barbarians.

LEV. xvii. 7.

"They shall no more offer sacrifices unto devils." As they did so in their own land, can we wonder that

they came into ours as worshippers of Baal? Hos. ii. 16 seems to indicate that they used the name of Baali for God. "Thou shalt call me Ishi, and no more Baali, for I will take away the names of Baalim out of her mouth."

LEV. xviii. 3—5.

"After the doings of the land of Egypt shall ye not do. . . . Ye shall keep my statutes and my judgments, which if a man do, he shall live in them."

LEV. xix. 4.

"Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord, your living God."

LEV. xix. 34.

"The stranger that dwelleth among you shall be as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."

This was one of the laws of Alfred the Great, and is still observed in Great Britain, the foreigner here being treated as one born among us (Numb. xv. 15, &c.). He also gave to his people the Holy Gospels in the Saxon tongue—a life work, worthy of record. We find from a letter of King Alfred, that he wrote: "I wish you to know that it often occurs to my mind to consider what manner of wise men there were formerly in the English nation, both spiritual and temporal. I considered how earnest God's ministers then were as well about preaching as about learning, and men came from foreign countries to seek wisdom and learning in this land." Englishmen of the ninth century were steeped in the ignorance common to all countries where Romanism has set its foot. Alfred's own enlightenment was due to his affection for the old British Church. Had his views been carried out, the Reformation would undoubtedly have occurred much earlier. Thanks to him, England in the ninth century had comparatively a flourishing literature; while Germany, the Netherlands, and even France had made but mere rudimentary attempts at

writing in their national dialects; and Italy, Spain, and Portugal had no sign of a written native idiom. (*Dr. Weisse.*) It is not generally known that Alfred the Great sent to India to relieve destitute Christians, corresponded with the Patriarch of Jerusalem, explored the Arctic Ocean and the White Sea, and restored King Twa's College at Rome, that England might be represented in the world's capital. Another authority says he translated the Psalms, *Æsop's Fables*, *Bede's History*, and other works. He prefaced his laws with the Ten Commandments, and ended them with the precept from St. Matthew: "Whatsoever ye would that men should do to you, do ye even so to them." He conquered the Danes, restored London and the fleet, and nursed the fine arts. (*Lady Blount.*)

LEV. xix. 35, 36.

"Ye shall do no unrighteousness in judgment, in meteyard, in weights, and in measure." A call to honesty. We do enjoy the credit of being honest. It was said the French, when going to try to oust us out of our rights in the Soudan, insured their goods at Lloyd's, feeling assured that the English would pay what they accepted. Also that the Afridis sent their women to Peshawur to be taken care of, when getting ready to revolt against us.

LEV. xxiii. 2.

The blowing of trumpets prefigures the spread of the Gospel. The whole chapter is concerning the three principal feasts of the year:—the Passover, to which Easter corresponds; Pentecost, commemorating the giving of the law in Sinai, and corresponding with Whitsunday, which commemorates the descent of the Holy Spirit; and the Feast of Tabernacles, which resembles Christmas (2 Chron. viii. 13).

LEV. xxiii. 41.

"Ye shall keep it a feast [the feast of Tabernacles] unto the Lord seven days . . . a statute for ever in

your generations." Zech. xiv. 18, 19. A week's holiday at Christmas has always been kept in Scotland.

LEV. xxiv. 5.

"Thou shalt take fine flour, and bake twelve cakes thereof." According to the number of the tribes.

LEV. xxv. 23, 34.

"The land shall not be sold for ever." The Lord has kept this land for Israel for four thousand years. In 1879 the whole country was placed under the protectorate of Great Britain.

LEV. xxv. 44, 43.

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Thou shalt not rule over him with rigour, but shall fear thy God." A greater miracle in the whole history of mankind has never been heard of than that half a million of the British race should reign over 240,000,000 of the Oriental races. We are a wonder to ourselves in India, and admire the power, wisdom, and grace of our God, who enables us, with but 75,000 British soldiers, 3000 civilians, and a very moderate native force, to keep under, contented and loyal, such a population, who are willing and ready to defend our magnificent heathen Hindu and Mohammedan Empire, or oppose any power which might venture to assail us in any part of the Empire. It is to the European official and officer that the natives of all classes look for guidance and salvation.

LEV. xxv. 55.

"Unto me the children of Israel are servants." See Gen. v., and 1 Kings iii. 8, "notes."

LEV. xxvi. 1—13.

Is all literally fulfilled to us, especially the fifth, sixth, seventh, and eighth verses, and the glorious twelfth and thirteenth.

LEV. xxvi. 18, 21, 24, 28.

"If ye will not hearken unto me, then will I punish you seven times more for your sins." Each verse repeats the same seven times, which is 2520 years. By the periods of Daniel, seven times is allowed to be 360 days (or one Hebrew year). 360 multiplied by 7 make 2520 years, on the year-day system, for which Ezek. iv. 6 gives authority. In 721 B.C. the captivity of the House of Israel was complete; and 1799 A.D. ends 2520 years of punishment. In 624 B.C. the House of Judah was taken captive to Babylon, and though they returned in seventy years to remain till A.D. 70, they were never again free. From 624 B.C. to 1896 A.D. is 2520 years of punishment for Judah.

LEV. xxvi. 40—45.

"If they shall confess their iniquity, and that I have brought them into the land of their enemies, and be humbled, then will I remember my covenant with Jacob, with Isaac, and with Abraham; and when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God," &c. These verses are a positive proof that after Israel's exile and the circumcision of their hearts (not their flesh), God would sow them to Himself in the earth and spread them all over the world before He would take them back to the land of Israel and re-establish them there." (*H. A. Marchant*). "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos. ix. 9). "Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezek. xi. 16, 17). Lev. xxvi. 36—39 applies to Judah only.

LEV. xxvii. 32.

“The tenth shall be holy unto the Lord.” Great Britain nationally spends more than a tenth on religious and evangelising operations, and she is right, for a tenth is not enough now.

NUMBERS.

God commandeth Moses to number the people.

NUM. i. 2, 3.

“From twenty years old and upwards, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.” The whole British Army and Navy are volunteers; but those called Volunteers are unpaid; we are the only nation that has Volunteers. There is no soldier on the face of the earth who has the stern, tenacious courage, or the fearless, invincible spirit out of which the British soldier is made. Field Marshal Viscount Wolseley says our Army is a peculiar one, differing from all the Continental armies; perhaps the smallest in the world—certainly the smallest in Europe. Chiefly employed abroad, and always at war, we are the only nation in the world in that position.

NUM. i. 10, 32—35.

The children of Joseph taken together then showed no predominance of numbers; nine of the tribes were more numerous. The birthright blessings had not been given in those days.

NUM. ii. 2.

“Every man shall pitch by his own standard throughout their hosts.” Every tribe carried its own ensign, as with us every regiment carries its colours. Moses arranged the camp into four companies under Judah, Joseph, Reuben, Dan. They were pitched in the wilderness round the tabernacle according to the twelve signs of the Zodiac, and bore the same emblems, given here in Genesis notes. The Hebrew tribes and the

twelve Zodiacal signs are not accidental by any means. This was God's own plan for our forefathers. His banner over us is love, and always has been, though the mists of ignorance have hidden Him from us. These signs taught the whole plan of salvation, from the instability of Reuben, a man, to Gemini, the twins of Benjamin, which teaches we shall all be united in Christ.

NUM. iii. 12.

"I have taken the Levites from among the children of Israel instead of all the firstborn." "The Levites shall be mine, because all the firstborn are mine" (Num. viii. 17).

NUM. v. 2, 3.

"The children of Israel, in the midst whereof I dwell."

NUM. vi. 22—27.

"On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee, and cause his face to shine upon thee, and be gracious unto thee: The Lord lift up the light of his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." These blessings must refer to the Ten Tribes, as the Jews have not even the blessing of Christianity.

NUM. x. 9.

"If ye go to war . . . ye shall be saved from your enemies." God's presence brings victory (Deut. i. 30, 42). How remarkable our success in war has been.

NUM. x. 14.

First went the standard of the children of Judah. Where is their army now? They have none. How, then, are the Jews to oppose powerful Russia? Is it not the other branch of the family who will do so? The lions of Tarshish, and her colonies of young lions.

NUM. xii. 13.

The man Moses was very meek above all the men which were upon the face of the earth. (Meekness should be a leading characteristic of Israel—"the meek shall inherit the earth.")

NUM. xiii. 10.

"Gaddiel," pronounced Gael, means, in Hebrew, God of Gad.

NUM. xiv. 30.

"Ye shall not come into the land, save Caleb and Joshua." Representing Judah and Ephraim. Num. xiii. 6, 8.

NUM. xiv. 33, 34.

"Your children shall wander in the wilderness forty years. . . . After the number of the days in which ye searched the land, even forty days, each day for a year." Also our Lord said, "I do cures to day and to morrow, and the third day I shall be perfected" (Luke xiii. 32). This gives authority for the year-day system of interpreting prophecy. Ezek. iv. 6 is another authority.

NUM. xvii. 2, 3.

"Take every one of them a rod according to the house of their fathers, . . . twelve rods; write thou every man's name upon his rod." Druids' rods, some beautifully carved, written in Etruscan and Pelasgic alphabets, were preserved by the bards in Ireland and England down to the sixteenth century. It was an old trading custom among us to mark a rod with notches to show what was owing. A mace or rod is a sign of authority. That of the United States consists of thirteen ebony rods bound together with silver.

NUM. xx. 8, 10.

"Speak ye unto the rock." "And Moses and Aaron gathered the congregation together before the

rock, and he said unto them, Hear now, ye rebels; must *we* fetch you water out of this rock? The word rock in Hebrew is the same as stone. The Jews have a tradition that this rock or stone was carried about by them in their wanderings, and was afterwards a favourite name for God. Is it not likely to have been Jacob's pillow, which, with its rings of iron, has evidently been carried? In the battle with the Amalekites, this which Jacob called the House of God might have been the stone mentioned on which Moses sat and prayed to God for victory. When they took their goods into Egypt this stone would surely be among them; if it was carried so far, we may confidently believe it was carried further; and it is afterwards spoken of in the temple of Jerusalem (Chron. xxxiv. 31). Paul says they drank of that spiritual Rock that followed them, and that Rock was Christ, the source of the water of life (Ps. cxiv. 8; Rev. xxii. 1).

NUM. xx. 14, 17.

“Moses sent messengers unto the king of Edom. Thus saith thy brother Israel, . . . let us pass through thy country. . . . And Edom said unto him, thou shalt not pass by me, lest I come out against thee with the sword.” Edom now, as of old, sword in hand. (Gen. xxv. 30; Deut. xxiii. 7, 8).

NUM. xxii. 4, 5.

“Balak, king of the Moabites . . . sent messengers unto Balaam.” Balaam was called the soothsayer of Mesopotamia. (Joshua xiii. 22; Deut. xxiii. 4). The Moabites and Ammonites were the children of Lot. He foretold what is happening now, 3300 years ago.

NUM. xxii. 5, 6.

“Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me: come now, therefore, I pray thee, curse me this people; for they are too mighty for me.”

NUM. xxii. 9—12.

“God came unto Balaam, and said, what men are these with thee? . . . Thou shalt not go with them; thou shalt not curse the people: for they are blessed:” And again, in verse 35: “Only the word that I shall speak unto thee, that thou shall speak.” And Num. xxiii. 5: “The Lord put a word in Balaam’s mouth.” Though Mesopotamia was an idolatrous nation, yet Balaam knew God and His power.

NUM. xxii. 38.

“Have I now any power at all to say anything? the word that the Lord putteth in my mouth that shall I speak.”

NUM. xxii. 41; xxiii. 1—4.

Though Balak brought him into the high places of Baal, Balaam’s offering was to God.

BALAAM’S FIRST PROPHECY.

NUM. xxiii. 9.

“From the top of the rocks I see him, and from the hills I behold him [Israel]: lo, the people shall dwell alone, and shall not be reckoned among the nations.” Great Britain has always been greatest when standing alone, separate or apart, because God is with them, leading, guiding, and sustaining them. And our island home isolates us from Europe. Some are of opinion that the Hebrew word *Brit* signifies to separate or divided, and expresses the fact of these islands once being a part of the continent, until they were cut off from the mainland, in view of Israel’s coming to inhabit them. That such a physical separation has taken place is pretty evident, both from geographical indications and the voice of tradition” (Deut. xxxii. 8). Israel is not reckoned among the nations, they still remain unknown to themselves and others as a nation.

NUM. xxiii. 10.

"Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" He describes them as a multitudinous people, righteous and just. We need have no suspicion as to the final prosperity of our race.

NUM. xxiii. 11.

"Balak said . . . thou hast blessed them altogether." Balaam's reply should surely be remembered.

BALAAM'S SECOND PROPHECY.

NUM. xxiii. 19, 20.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

NUM. xxiii. 21.

This is a prophecy that Israel would become a Christian nation. "The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt." A real people to be found under a monarchy. For upwards of a thousand years the shout of a king has been among us.

NUM. xxiii. 22.

"He [Israel] hath as it were the strength of an unicorn." An emblem of the House of Joseph. "His horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth."

NUM. xxiii. 23.

"Surely there is no enchantment against Jacob, neither is there any divination against Israel: now it

shall be said of Jacob and of Israel, What hath God wrought?" Yes, indeed, ye blind, open your eyes and see; in Canada, Australia, South Africa, and America, and their brethren in the States, lifting themselves as a young lion, and the English at home as a strong lion. "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." He describes them as warlike and terrible, but always under God's special blessing and protection. Is it not worth while to try to discover where such a power is, and what our own relation to it is? Our national coat-of-arms—the lion and the unicorn—could belong to no people but the seed of Abraham (Num. xxiii. 24, xxiv. 9; Deut. xxxiii. 17). The lion—the badge of Alfred the Great, A.D. 871—may be seen in Winchester Castle. Edward IV. had a lion on the right, and a bull (the ox of prophecy) on the left of his escutcheon; and Elizabeth the lion and unicorn. The lion is the national as well as the royal emblem.

BALAAH'S THIRD PROPHECY.

NUM. xxiv. 5, 6, 7.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour water out of his buckets," (a people with a missionary spirit: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass"—Isa. xxxii. 20), "and his seed shall be in many waters" (widely dispersed, and alluding to the present time. The waters are peoples, and multitudes, and nations, and tongues), "and his king shall be higher than Agag, and his kingdom shall be exalted." To them is committed the evangelisation and civilisation of all nations; they must therefore be the rulers of the ocean, in order to have free access to them. Israel's Great King is to have dominion from

sea to sea, and from the river to the ends of the earth. The trident—the effigy of Britannia stamped on every penny—is a three-pronged fisherman's spear, and is a symbol of the sovereignty of the ocean. The ox and the ass, Ephraim and Issachar. "In that day will I cause the horn of the house of Israel to bud. I will give thee the opening of the mouth in the midst of them" (Ezek. xxix. 21). This is the first mention of a king among them. There were kings of Judah and Israel, and now of Great Britain and Ireland. Queen Victoria was higher than Agag, Gog, or Russia of the present day; higher than any other monarch.

NUM. xxiv. 8.

"God brought him forth out of Egypt." We are to remember that, and give Him the glory; for our history is marvellous from its beginning, and still is so. "He hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

NUM. xxiv. 9).

"He couched, he lay down as a lion: who shall stir him up? Blessed be every one that blesseth thee, and cursed is he that curseth thee." The lion couchant, enjoying the fruit of his victories, suggests the motto of Scotland: *Nemo me impune lacessit*. Balaam foresaw the British Empire 3300 years ago, a great, mighty, and prosperous Empire—Christian above all; Israel, but not Judah, who rules over no nations, and neither commands the sea, nor possesses the gates; but yet to become one with Israel, rejoicing in the Messiah of whom Moses and the prophets wrote; and the most learned Rabbis believe the British are they.

NUM. xxiv. 14—18.

"I will advertise thee what this people shall do to thy people in the latter days. . . . I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise

out of Israel (the Holy One of Israel, the King, the Lord Jesus), and shall smite the corners of Moab, and destroy all the children of Seth (tumult). And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." He prophecies of the military might, power, and glory Israel shall attain during the Christian Dispensation. The Lord turned the curse Balak desired into a blessing because He loved them. From beginning to end he prophecies unmixed blessings, which are to have a complete and absolutely literal fulfilment in the history of British-Israel. Both Edom and Israel are to survive to the very end (Ps. lx. 12). All this is read in the Church of England every year, by appointment, after Easter. "Balaam the son of Beor they slew with the sword" (Num. xxxi.).

NOTICEABLE NAMES.

NUM. xxvi. 16, 19, 26, 36; xxxiii. 27.

"Eri, Er, Eran." Tarah, meaning the law. It is said, Ireland was named from Ir. Can Ireland's names, Erin, Ierne, Ariana, bear any relation to Harar, Iran, Ariyana? That Ireland is the Ur of the Chaldees has been held. Tara was the ancient capital. "Eri of Gad, Er of Judah, and Eran of Ephraim." Scotch and Irish mixed much in the earliest days. The Scotch bore the standard of Gad, the lion rampant. 26: "Of the sons of Zebulun . . . Sardites." Sardus, son of Hercules, led a colony to Sardinia, and gave it its name—the Mediterranean from there to Spain was called the Sardonian Sea. In times of the Apostles they were settled in Galatia, in England, Ireland, and the Baltic, as managers of fisheries, and amber, and mines, which probably led to cultivating the soil. To the Greeks and Romans they were first known as a community of traders speaking Hebrew, and dwelling in Libya. Zebulun's border was by Zidon. "Elon" (1 Kings iv. 9), is the name of a parish in Scotland; the oldest names are those of

parishes. And "Ard" (Num. xxvi. 40) gives the name to Loch Ard in Scotland.

NUM. xxxiii. 53.

"Ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." Gentiles have no right to it. Deut. i. 8: "Possess ye the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give to them and their seed after them." As sure as His oath could make it.

NUM. xxxiii. 55.

"Those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell." How exactly this describes our trouble still. Owing to their neglect of this command the Canaanites are still among us, and will be till this dispensation ends. "In that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. xiv. 21; Ezek. xxviii. 24—26).

NUM. xxxiv.

This chapter gives the boundaries of Palestine and the portions allotted to the different tribes.

NUM. xxxv. 6.

"There shall be six cities of refuge." In the present century we had sanctuaries for debtors; one was close to Holyrood Palace, in Edinburgh.

NUM. xxxv. 34.

"I the Lord dwell among the children of Israel."

NUM. xxxvi.

"The sons of Joseph came near and spake before Moses . . . and they said my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters." This is an early authority for female succession.

DEUTERONOMY

Means twice told. Most of Deuteronomy is applicable to Israel in this land of promise, in the present, and over and above the first promises made to Abraham.

DEUT. ii. 5.

"I have given mount Seir unto Esau for a possession." Seir is the same root as Shar (the gate), now Constantinople, and Edom is Turkey. The Sultan is the chief of the Mohammedan religion.

DEUT. iii. 22.

"Ye shall not fear them: for the Lord your God shall fight for you." As regards the inhabitants of the land, Professor Sayce says it is now known that the tribes could have entered easily, as the whole land was in a state of anarchy.

DEUT. iv. 5, 6.

"Behold, I have taught you statutes and judgments, as the Lord commanded me. . . . Keep therefore and do them; for this is your wisdom and understanding in the sight of the nations." Our Lord's last words were addressed to the same people. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth." We possess to a larger extent than any other nation the same grand and glorious privilege.

DEUT. iv. 7, 8.

"What nation is there so great that hath statutes and judgments so righteous as all this law." Israel was to become the greatest nation in the world, but the British Empire has become so; therefore it is Israel's facsimile. The law was given to Israel at the first, and who so likely to have it now as they? The law of our country is distinctly founded on the law of God as revealed to Moses.

DEUT. iv. 13.

"He declared unto you his covenant, which he commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "For our good always, that he might preserve us alive, as it is at this day" (Deut. vi. 24).

DEUT. iv. 15—26.

"The graven images of their gods shall ye burn with fire: . . . for it is an abomination to the Lord . . . lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it" (Deut. vii. 25, 26). There was to be a spiritual as well as a literal separation from the other nations.

DEUT. iv. 26, 27.

"The Lord shall scatter you among the nations." The captivities foretold and their restoration certain. Deut. xxx. 1—10.

DEUT. iv. 29—31.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him . . . even in the latter days . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

DEUT. iv. 32, 33.

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" And yet live on, even now. No wonder it is hard to believe.

DEUT. iv. 34—36.

"Or hath God assayed to go and take him a nation, from the midst of another nation, by temptations, by

signs, and by wonders, and by war, and by a mighty hand . . . according to all that the Lord your God did for you in Egypt before your eyes. Unto thee it was shewed, that thou mightest know the Lord he is God."

DEUT. iv. 37—39.

"Because he loved thy fathers, therefore he chose their seed after them." How clearly even the mistakes of to-day were foreseen.

DEUT. iv. 40.

"Thou shalt keep his statutes, and his commandments, . . . that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever." This widely enlarges the promise; and again, in the New Testament, Abraham is called the heir of the world. How can anyone doubt it? Deut. ii. 24; Rev. iv. 13.

DEUT. vi. 4, 5.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." God wants our love nationally as well as personally.

DEUT. vi. 6, 7.

"These words shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shall bind them for a sign upon thine hand."

DEUT. vii. 9.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Ps. cv. 8. Is He then faithless to Israel? Israel must be in existence now, and in the covenant of the New Testament.

DEUT. viii. 18.

"It is he that giveth thee power to get wealth, that he may establish his covenant." Wealth does not come by accident, it is a gift from God, and to be used for His glory. The overthrow of Napoleon cost us 100 millions, and now we could easily spend that sum for a dozen consecutive years if necessary. The national income has trebled within the last thirty years. Freely ye have received, freely give.

DEUT. ix. 26.

"O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness."

DEUT. x. 15.

"Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." Was He not actually then preparing a set of obscure wanderers, with whom He had decided to carry on the regeneration of the human race?

DEUT. xi. 23.

"Ye shall possess greater nations and mightier than yourselves." "If ye diligently keep all these commandments," &c. The marvellous development of our empire, combining the most famous of the ancient regions of the earth and the best portions of the new, has never been known in history before. It is curious that the first letters of India, South Africa, Australia, Canada, spell Isaac.

DEUT. xi. 24.

"Every place whereon the soles of your feet shall tread shall be yours." Josh. i. 3.

DEUT. xiii. 6.

Thy brother, "nigh or far off from the one end of the earth even unto the other." God provides for this

people wherever they are. The Hebrews, by nature and destiny, were the most restless and adventurous of men. Deut. xiv. 24, Deut. xx. 15, Deut. xxix. 15, all imply that Israel was dispersed at that time.

DEUT. xiv. 2.

“Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.”

DEUT. xv. 4.

“The Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.”

DEUT. xv. 6.

“Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.” Deut. xxviii. 12. This is our position: the sum which all the world at present owes Great Britain is collectively nearly £2,000,000,000, and there is not a single loan to this nation from abroad in existence (Deut. xxviii. 12.) The nation's income is about 2000 millions, and in times of peace it has saved 200 millions annually. This reminds one of the double portion for Joseph.

DEUT. xv. 11.

“Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in the land.” It must be allowed we do so.

DEUT. xv. 12.

“In the seventh year thou shalt let him go free from thee.” This alludes to the Hebrew slave. God planted hatred of bondage and love of freedom in Israel's heart, to make her so. Israel is to be the liberator of the slave. What nation is so called now?

DEUT. xvi. 18.

"Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." "Neither take a gift: for a gift doth blind the eyes of the wise." This we observe in the lands to which we have entrance.

DEUT. xviii. 15—19.

"The Lord thy God will raise up unto thee a prophet from the midst of thee," &c. This is admittedly a prophecy of the Messiah, whom Israel is here commanded to serve and obey.

DEUT. xviii. 22.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Fulfilment or non-fulfilment is God's test of inspiration. Wait for the fulfilment, and then rejoice in His faithfulness. This was also the test given by Christ and His apostles (Luke xxiv. 25—27). Neither would they believe the good news in their day, and now how slow of heart to believe the nation is.

DEUT. xix. 8.

"If the Lord God enlarge thy coast, as He hath sworn unto thy fathers." What country has enlarged its coasts as Great Britain has?

DEUT. xxi. 8.

"Thy people Israel, whom thou hast redeemed." Why do we not believe this?

DEUT. xxiii. 7.

"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land."

DEUT. xxv. 19.

"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Balaam says, "Amalek was the first of the nations, but his latter end shall be that he perish for ever" (Exod. xvii. 14; 1 Sam. xv. 3; 1 Sam. xxviii. 18; Ezek. xxxviii.; Ezek. xxxix.)

DEUT. xxviii. 1—13.

TO ISRAEL OBEDIENT.

1: "The Lord thy God will set thee on high above all the nations of the earth" (Deut. xxvi. 18, 19; Deut. xiv. 2. Read the blessings). 7: "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face." Immunity from attack is not promised; but victory when we are attacked is guaranteed. Nationally we are Israel obedient, as at the Reformation we accepted the blood of Christ as our justification. We cannot safely disregard or despise what God Himself calls blessings. 13: "Thou shalt be above only, and thou shalt not be beneath." Lord Salisbury said lately, "British industry, British enterprise, British resource, are competent, and more than competent, to beat down every rivalry under any circumstances that might arise in any part of the globe." Can we truly say we lack one single blessing promised to Israel obedient?

DEUT. xxviii. 46—62.

The curses shall come "upon thee for a sign and for a wonder." "Therefore shalt thou serve thine enemies, . . . in hunger, and in thirst, and in nakedness, and in want of all things: and he shalt put a yoke of iron upon thy neck." The contrast of an obedient and disobedient nation, or between Israel and Judah in the present day, is very sharply drawn. It is all fulfilled prophecy.

DEUT. xxix. 19—21.

Here we have expressed the great anger of the Lord towards the sinner who adds drunkenness to thirst. This

is Israel, I am grieved to say. These are "the drunkards of Ephraim."

DEUT. xxix. 28.

"The Lord rooted them out, . . . and cast them into another land, as it is this day." This, too, is Israel in one other land; that is not Palestine. Judah has been scattered in every land; but Israel has been gathered into one, as well as scattered. Moses foresaw the captivities and their cause (Deut. xxix. 22—28).

DEUT. xxix. 29.

"Those things that are revealed belong unto us and to our children for ever." Great Britain's secret is that she is Israel.

DEUT. xxx. 1—10.

3: "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." 6: "He will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." 8: "And thou shalt return and obey the voice of the Lord." Blessed promise!

DEUT. xxx. 11—14.

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxxiii. 3, 4: "Every one shall receive of thy words.") What nation does acknowledge that the Bible, or God's Word, is the foundation of her greatness: is it not our own?

DEUT. xxxii.

Moses' song is Israel's history, past, present, and future; a guilty nation saved by God's mercy. 8: "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." This shows that God had a premeditated

purpose, and we are being permitted to see how our Heavenly Father is governing the world, and mark the movements of His providence. 9—12: "Jacob is the lot of his inheritance. . . . The Lord alone did lead him." 15: "But Jeshurun waxed fat, and kicked:" and repaid Him with ingratitude. 26: Therefore, "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men." This only applies to Israel, as Judah has never been lost. The last verse of the song contains a promise finally of mercy to His people, and a gracious invitation to the Gentiles.

DEUT. xxxiii. 1—5.

Moses' blessing of the twelve tribes we believe to be prophetic, and fulfilling and fulfilled in the present day. "The Lord came from Sinai, and rose up from Seir unto them, . . . and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." The law was to Israel.

DEUT. xxxiii. 6.

"Let Reuben live, and not die; and let not his men be few." Simeon is not mentioned; he is accounted for as Simonii, Cymri, the ancient inhabitants of Wales and the Kimmarioi of the Greeks, and the Cymbri of the Romans, and known to be identical with the Khumri of the Assyrians.

DEUT. xxxiii. 7.

"This is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies." Plainly, Judah would be in an oppressed state, separated from the company and privileges of Israel. This is a prayer that he should be restored to them, and not to a company of Gentile converts. It is a prayer for us to use.

DEUT. xxxiii. 9—11.

Of Levi, he said, "Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again." Levi is evidently among the lost, teaching them and offering an acceptable service to the Lord.

DEUT. xxxiii. 12.

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Protected and safely kept by God. Where is he now?

DEUT. xxxiii. 13, 17.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Within our Empire are produced everything necessary to our comfort and enjoyment. In the last hundred years the population of the United States (Manasseh)

has risen from about 5,000,000 to 70,000,000. There was no boundary line marked out to arrest the further progress of the two sons of Joseph. Heaven and earth and ocean contribute to this blessing, no good thing is withheld; above all, the central one, the goodwill of Him that dwelt in the bush. And when we know that in no single case can the promises fail, we may well say, "the blessing of the Lord maketh rich, and he addeth no sorrow with it." Strong and full of vitality and energy we may look for the children of Joseph to be. The one-horned unicorn is its emblem, drawing the world together for Christ, with one voice and one mind, to sing the praises of the Lord. What country can be said to be pushing its people to the ends of the earth? What one nation on the earth is like unto Israel? No other but Britain, of whose empire it is said, "day and night, morning and evening, summer and winter, spring and autumn, never cease, and the lands possess every treasure that the surface and the deeps of the earth can yield for the use of man. We have untold wealth of sea, lake and stream, forest, field, and mine." (*Dr. Carl Peters.*)

DEUT. xxxiii. 18, 19.

"And of Zebulun he said, Rejoice, Zebulun, in thy going out." There shall be no gloom to her that was in anguish when in the former time he brought into contempt the land of Zebulun and the land of Napthali, and in the latter time He made her glorious. This is a prophecy of Jesus, "who dwelt in Capernaum in the borders of Zebulun and Naptholim."

DEUT. xxxiii. 19.

"And, Issachar, in thy tents, they shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand." This differs a good deal from Jacob's blessings of him. "The blessings in the sand" are traced to Zebulun. Tyrian dye, taken from a fish that hid in the sand, was

sent all over the world. Lydia, the first convert, is said to have brought it to Philippi from Asia Minor, where glass, the germ of all the discoveries of science, was first made from sand: from it the hour-glass, telescope, spectroscope, &c.

DEUT. xxxiii. 20.

"Blessed be he that enlargeth Gad. . . . He provided the first part for himself. . . . He executeth the justice of the Lord." He was of those that chose to settle the other side of Jordan in the land of Gilead and Bashan. (Num. xxxii.) Selfish, perhaps. Gael, from Gadeel, meaning to emigrate. Angael, noble emigrants, Goths, were probably the descendants of this tribe.

DEUT. xxxiii. 22.

"Dan is a lion's whelp: he shall leap from Bashan." There he had already enlarged his camp. Josh. xix. 47, indicates an early emigration. The lion was a favourite emblem. Judah seemed to have three—old, and young, and couchant; Gad's was said to be rampant, and so is the Scotch lion. The Scottish Standard is held by two lions rampant, and is still used in Scotland on state occasions; but England got it at the union, and placed it opposite the unicorn. They have six young lions in the quarterings—running into other lands, I suppose—besides having the lion's share of most things.

DEUT. xxxiii. 23.

"Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south." Naphtali was then in the north.

DEUT. xxxiii. 24, 25.

"Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Asher was placed toward the sunrising. (Josh. xix. 27). His emblem of fishes (type of multitude) was the ancient emblem of the Church.

They are always represented living and open mouthed. He also should be found for God. (Please read to the end of the chapter). These are God's blessings, and we dare not tell our opponents we place no store upon them.

DEUT. xxxiii. 28.

"Israel shall dwell in safety alone." What continental nation has that prospect?

DEUT. xxxiii. 29.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

DEUT. xxxiv. 10.

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do."

1451 B.C.

THE BOOK OF JOSHUA OF THE TRIBE OF EPHRAIM.

"The Book resumes the history of the chosen people at the point at which the last chapter of the Book of Deuteronomy leaves it" (*Speaker's Commentary*).

JOSH. i. 3, 4.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." This enlarges the first promise to Abraham.

JOSH. i. 9.

"The Lord thy God is with thee whithersoever thou goest." They were not to be a stationary people, always shut up in one place (Deut. xx. 15).

JOSH. ii. 9—11.

"I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above, and in the earth beneath." This is what Rahab, a Canaanite woman, said to Israel's spies in Jericho. Chapters iii. and iv. describe the people passing over Jordan into the Holy Land on dry ground. If the crossing the Jordan typifies death, and the stones the tribes, then their death and resurrection in the Holy Land was typified. On Mount Gerizim, a little way from the site of an ancient Christian church, Canon Tristram was shown "a row of twelve stones in the ground, pointed out to us as the stones of the tribes, brought up by Joshua from the Jordan" (Josh. iv. 20).

JOSH. iv. 23, 24.

"The Lord your God dried up the waters of the Jordan from before you, . . . that all the people of the earth might know the hand of the Lord, that it is mighty, and that ye might fear the Lord your God for ever." It was a sign (verse 6). Both Israel and Judah are God's witnesses—not Judah only; both passed over Jordan.

JOSH. v. 13—15.

"As captain of the host of the Lord am I now come." And the Lord directed Joshua in the battle (Josh. viii. 18). Josh. x. 8: "The Lord said unto Joshua, Fear them not: for I have delivered them into thine hand." 11: "And the Lord cast down great stones from heaven upon them." For the Lord fought for Israel (verses 14, 42). It is plain that the army of Israel was the host of the Lord.

JOSH. vi. 3, 4.

"Ye shall compass the city six days . . . the seventh day ye shall compass the city seven times . . .

and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat." As a type, the six days might represent 6000 years Israel was given to tell the world of the goodness of the Lord, and the seventh thousand the strongholds of Satan will fall. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. xi. 15). The shout of the Hebrews was a habit, and very much resembled the English hurrah. "And Joshua said, Shout; for the Lord hath given you the city."

JOSH. ix. 27.

"Joshua made them [the Gibeonites] that day hewers of wood and drawers of water." Here we have a literal fulfilment of Noah's prediction: Canaan shall be Shem's servant. Gentiles are not destroyed that are willing to work on God's lines. Yet the Gibeonites were the direct cause of the destruction of Israel's enemies.

JOSH. x. 32.

"The Lord delivered Lachish into the hand of Israel." The excavations which have been carried on in Syria have resulted in discoveries of the highest importance, not only to archæologists, but to students of the Old Testament. Those discovered at and around Lachish have given us an account of the state of Palestine in the fifteenth century B.C., when the Hebrews, under the leadership of Joshua, entered the promised land. The tablet found at Lachish only measures 2½ inches by 2 inches.

JOSH. xiii. 1.

"Joshua was old and stricken in years, . . . and there remaineth yet very much land to be possessed." Yet the boundaries were carefully fixed at the first. The lot of Judah was "to the uttermost part of the south coast."

JOSH. xvii. 10—17.

“The Canaanites dwell among the Ephraimites unto this day.” Neither did Manasseh drive them out (verses 12, 14). They called themselves “a great people,” but all shows how far the children of Joseph then were from inheriting the ends of the earth. During that monarchy, Ephraim never became a multitude of nations.

JOSH. xviii. 1.

“The children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there.” Shiloh was twelve miles south of Shechem, and twenty-five miles north of Jerusalem, in the lot of Ephraim.

JOSH. xviii. 5.

“Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.” Long before the separation, in the time of Rehoboam, they two were distinct.

JOSH. xix. 47.

“The coast of the children of Dan went out too little for them,” and they smote Leshem, “and possessed it, and dwelt therein, and called Leshem, Dan after the name of Dan their father.” Such has been their custom. According to Homer’s *Odyssey*, the Danites were in Britain in 1200 B.C. Donhagedee is the Hebrew for Dan my witness. Among the ancient inhabitants of Ireland were the Tuathe de Danan, the Hebrew for tribe of Dan; and Milesians, 644 B.C., and Firbolgs, 569 B.C., were the same race. See *Our Race*, by Prof. Totten, Series II., No. 5, page 186).

JOSH. xxiii. 14.

“Ye know . . . that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass.” Some people seem to think that a statement made at any period, that God

has not failed, is an admission that the promises so fulfilled have come to an end, whereas His blessings are constant and increasing. His promises are no debt that has to be paid and then cancelled, but a pledge of a further and fuller development. This statement of Joshua's did not preclude King Solomon, 440 years after, saying, "There hath not failed one word of His good promises which he promised by the hand of Moses His servant." And so it has been even to this day, there hath not failed to us, the British peoples, one good thing that God promised to Israel; but throughout Israel failed to grasp the purpose of God; they turned from their destiny through neglect of Him. The records of the past are the best guides for the present and the future.

[In these last chapters Joshua recounts the goodness of the Lord, and exhorts the people to serve him.]

JOSH. xxiv. 8.

"I gave them into your hand, that ye might possess their land; and I destroyed them before you." And in the same way, in these days, the cruel rule of the Dervishes and others is replaced by the good government of the Union Jack. It is the plan of the Almighty for making Abraham the heir of the world.

JOSH. xxiv. 27.

"Joshua said, "This stone shall be a witness unto us." The stone was set up in Shechem, where the bones of Joseph were buried (verse 32), and became the inheritance of the children of Israel. It was here Jacob's flocks were fed, and Joseph, as a lad of seventeen, was sent to meet his brethren. Was it not a likely place to set up Jacob's pillow or pillar of witness. (Judges ix. 6.)

THE BOOK OF JUDGES.

The time of the judges extended to 430 years, and of that time Israel was in bondage to various neighbouring nations, with intervals, sometimes of nearly 100 years, of rest. Now, owing to their disobedience, they

have to fight for the land of promise. The councils of God must stand, while any hesitation or disobedience on the part of His agents will always be visited on their own heads. Surely the history has been recorded that we may avoid falling into their sins. God's command was quite distinct, that they were utterly to destroy the inhabitants of the land, but this they did not do.

JUDGES i. 19, 22.

"The Lord was with Judah; and he drave out the inhabitants of the mountain. . . . And the house of Joseph, they also went up against Bethel: and the Lord was with them." These two houses were then apparently chief over the other tribes. (Judges x. 9; 1 Sam. xi. 8; xviii. 16.) From the book of Joshua to 1 Kings xii., the difference can be traced in quite sixty places. There was a division between Judah and Israel eighty years before the final separation.

JUDGES i. 21, 27, 29, 31, 33.

The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwelt with the children of Benjamin in Jerusalem. Neither did Asher, neither did Naphtali drive out the Canaanites; and the Amorites forced the children of Dan into the mountain.

JUDGES ii. 2.

"Ye shall make no league with the inhabitants of this land, ye shall throw down their altars."

JUDGES ii. 11, 12, 16.

"The children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers. . . . and followed other gods, of the gods of the people that were round about them." The Lord raised them up judges, which delivered them, yet they would not hearken unto the judges.

JUDGES iii. 8, 14; iv. 2, 6, 1, 10, 7.

The anger of the Lord was kindled, and he sold them (1st), into the hand of the King of Mesopotamia, and they served him eight years; (2nd), "they served the King of Moab eighteen years" (ver. 14); and (3rd), "the King of Canaan twenty years mightily oppressed them"; (4th), they were then sold to Midian seven years; and (5th), eighteen years to the Ammonites.

JUDGES iii. 9, 15.

"When the children of Israel cried unto the Lord, the Lord raised up a deliverer." An answer to national prayer. Again and again the Lord sent an immediate answer. "Cease not to cry unto the Lord our God for us" (1 Sam. vii. 8). It was their habit, and should be ours, to have national prayer and humiliation for backsliding Israel. God will hear and answer. "The Lord thundered with a great thunder *on that day* upon the Philistines, and discomfited them; and they were smitten before Israel" (verse 10).

JUDGES iv. 4.

"Deborah, a prophetess, judged Israel at that time." (1285 B.C.)

JUDGES iv. 8.

"Barak said unto her, If thou wilt go with me, then I will go." She had sent to him to take ten thousand men of Naphtali and Zebulun to war against the Canaanites, and in her song we see they distinguished themselves (Judges v. 18), and that the princes of Issachar were with her. Ephraim did not seem to be to the front at that time, though they came in at the end and were useful. Among the women of ancient Britain, it also was the custom to join in the fight. Queen Boadicea led her own armies. In Deborah's Song there are some touches about the different tribes.

JUDGES v. 16.

"Why abodest thou [Reuben] among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart."

JUDGES v. 17.

"Why did Dan remain in ships?" Asher continued on the sea shore, and abode in his creeks (R.V.). They inhabited their ships—they were their homes—and possibly formed a navy. The seaports of Dan, Ephraim, and Asher, between Tyre and Ascalon, must have followed the history of sea-coast ports in general, and not stood there for nothing."

JUDGES vi. 14.

"The Lord looked upon him [Gideon], and said, Go in this thy might, and thou shalt save Israel." The Lord showed him wonderful signs, and the battle that followed was directed by Him throughout. The number was reduced to 300, like a cake of barley bread tumbled into the host of Midian. The plan resembled the taking of Jericho—every man with a trumpet in his right hand, and lights in earthen vessels in his left, and with these they put to flight their enemies.

JUDGES ix. 6.

The men of Shechem "made Abimeleck king, by the plain of the pillar that was in Shechem." The same that Joshua set up as a witness, and likely to have been Jacob's pillow. (Josh. xxiv. 27.)

JUDGES ix. 26—39, 50.

"Gaal" and "Thebey" (Gael and Thebes). Two names that bear a near resemblance to two modern ones.

JUDGES xii. 6.

"Say now Shibboleth: he said Sibboleth: for he could not frame to pronounce it right." The sound of

sh was totally wanting in the Anglo-Saxon language. This was the test of being an Ephraimite.

JUDGES xiii. 20.

“The angel of the Lord descended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.” Man can only look on and accept Christ’s sacrifice, he cannot offer it, Christ did so once for all. Chapters xvii. and xviii. show that Ephraim, Judah, Levi, and Dan were all idolators. One lays aside the book with shame and sorrow at the conduct of Israel, and with wonder at the continued patience and long suffering of our God; and the end so far from what it might have been. “Ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of anything that is in the earth” (Judges xviii. 10).

JUDGES xviii. 14.

Five men went to spy out the country of Laish. The city of Dan, Laish or Laiush, was a Phœnician colony, an offshoot of Sidon, conquered by the Danites.

THE BOOK OF RUTH.

This is a sweet story of home life, and comforting too, as it happened in the awful time of the judges, showing that God always preserves a seed to serve Him. We enjoy the cornfields and the gleaners, and think of Ruth each time the season comes round. It was a beneficent law to leave the gleanings for the poor. (Lev. xix. 9). Every one knows Ruth was an ancestress of our Saviour.

RUTH ii. 12.

“The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.” That petition of Boaz’s has been fully answered. In both the Old and New Testaments the Lord has a place for Gentiles with his people.

FIRST BOOK OF SAMUEL.

I SAM. ii. 8, 9.

HANNAH'S THANKSGIVING AND PROPHECY.

"The pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints. Saints throughout the Bible are generally Israel. "He exalteth the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him" (Ps. cxlviii. 14). Most of the Epistles are addressed to the saints, either by birth or adoption. "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

I SAM. ii. 10.

"The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of His anointed." A prophecy of Christ and Israel.

I SAM. vii. 15, 16.

"Samuel judged Israel all the days of his life. And he went from year to year in circuit." The same thing is done in Great Britain, and the same expression is used.

I SAM. ix. 16, 21.

"I will send thee a man out of the land of Benjamin, and thou shalt anoint him [Saul] to be captain over my people Israel." God acted entirely as the supreme King of Israel, and still acts on us and on the will of the nation. The first king came from the last and smallest of the tribes.

I SAM. x. 24.

"All the people shouted, and said, God save the King."

I SAM. xi. 8.

"The children of Israel were three hundred thousand, and the men of Judah thirty thousand." Israel and Judah

were distinct at that time. "The men of Israel and the men of Judah arose and shouted. All Israel and Judah loved David."

I SAM. xvii. 12.

"David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse." David and our Saviour were both born in Bethlehem. The prophecy of Christ's birth is in Micah v. 2, and the place is there called Bethlehem Ephratah. In Ruth iv. 11 the name occurs: "Do thou worthily in Ephratah, and be famous in Bethlehem." Ephratah has the same derivation and meaning as Ephraim. We are reminded that, though our Lord was born of Judah, it is Ephraim who is to tell it out and fill the world with fruit. The name is often used in prophecy for Israel. Ephrat was the oldest name for Bethlehem (Gen. xviii. 7). (*Keith.*)

I SAM. xvii. 45, 46.

"Then said David to the Philistine, Thou comest to me with a sword, . . . but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel."

I SAM. xxiv. 6.

"The Lord forbid that I should . . . stretch forth mine hand against him, seeing he is the anointed of the Lord." This name given to wicked Saul was also Christ's and Israel's. It is given to Christ in Ps. ii: "The kings of the earth . . . take counsel together against the Lord, and against his anointed," and to the people in I Chron. xvi. 20—22: "They went from nation to nation, and from one kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."

SECOND BOOK OF SAMUEL.

2 SAM. ii. 8, 9.

"Abner, the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul . . . and made him king over . . . all Israel." But the house of Judah followed David. The split between the houses of Judah and Israel became more apparent after Saul's death. "All Israel" (verse 9) does not include Judah, who followed David; nor does it in many other places.

2 SAM. iii. 38.

"Know ye not that there is a prince and a great man fallen this day in Israel?" David said this of Saul; and it is remarkable that this text is almost always used when any Englishman of note dies; it was said of Prince Albert, the Duke of Wellington, and Lord Beaconsfield (D'Israeli).

2 SAM. v. 5.

David "reigned over Judah seven years and six months: and . . . thirty and three years over all Israel and Judah." Though Judah was one of the children of Israel, he is not included in all Israel.

2 SAM. vii. 10.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time." This is part of the message the Lord gave Nathan, the prophet, to David. It is not a promise of Palestine, for they were in it at the time, and were afterwards driven out of it. Neither does it apply to Judah, for they have had no kingdom and no king over them throughout the Christian dispensation. But it applies very well to Israel in Great Britain, where we dwell secure and safe as God can make us. They were to be planted there; it is a promise of new and addi-

tional land for Israel in a future time; even in the latter days, when they should again turn to the Lord their God. Is not ours a goodly land—a land of milk and honey? No finer fruit grows in the world, nor are there better herds and flocks than in this second land of Israel. So secure are we, that it is common to hold a lease of land for 999 years. (*Rev. J. Idrisyn Jones.*) It is a permanent occupancy that is promised. The last passage may be translated, “neither shall they be harassed by enemies, as aforetime”—a precious promise for us now. The British have occupied the ground devoted to Israel; they have been endowed with her blessings, and promoted to her Imperial position; therefore doubtless they are the people. (*J. G. Taylor.*)

2 SAM. vii. 11, 12, 13.

“Also the Lord telleth thee that he will make thee an house. . . . I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever [all time].” David believed this literally: “For Thou, O Lord God, hast spoken it. Thou hast spoken of thy servant’s house for a great while to come.” It is a promise that Christ will reign over Israel, and that the seed of David will sit on the throne of Israel—not Judah—till He come whose right it is. David mentions this when dying, and God repeats it to Solomon (1 Kings ix. 5). In Psalm lxxxix. it is most solemnly alluded to three times, and we find Jeremiah and Ezekiel looking for the fulfilment: “My covenant will I not break, nor alter the thing that is gone out of my lips.” If this Israel is in existence anywhere, ought we not to know it?

2 SAM. vii. 23.

“What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself,” &c. 1 Chron. xvii. 11 repeats almost the same words.

2 SAM. vii. 24.

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever." "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i. 8); which book is addressed to those "whose fathers passed through the Red Sea" (1 Cor. x. 1).

2 SAM. xiv. 14.

"Neither doth God respect any person: yet doth he devise means that his banished [outcast, R.V.] be not expelled from him."

2 SAM. xiv. 26.

"He [Absolom] weighed the hair of his head at two hundred shekels after the king's weight." King David had appointed stones of regular weight. In Lev. xix. 36 the Hebrew for stone is rendered weight, shewing that stones were employed by the Hebrews, and we have preserved "the stone" in our measures to this day.

2 SAM. xv. 6.

"All Israel" "came to the king [David] for judgment." All Israel, except Judah, which remained with David.

2 SAM. xix. 14.

"He [David] bowed the heart of all the men of Judah, even as one man: so that they sent this word unto the king, Return thou, and all thy servants." So our King Jesus is waiting to return, till we, as one man, send Him this message.

2 SAM. xix. 42, 43.

"All the men of Judah answered the men of Israel, . . . and the men of Israel answered the men of Judah."

2 SAM. xx. 19.

"Thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?"

2 SAM. xxii.

This, David's last Psalm, is prophetic of British-Israel. Ver. 20: "He brought me into a large place." 36: "Thou hast given me the shield of salvation: thy gentleness hath made me great." 40: "He has kept me to be the head of the heathen; a people which I knew not shall serve me. Strangers shall submit themselves unto me." 50: "Therefore will I give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore." And the next chapter calls David "the anointed of the God of Jacob, and the sweet psalmist of Israel." "The Spirit of the Lord spake by me. He *hath made* with me an everlasting covenant, ordered in all things and sure [as sure as everlasting power, truth, and righteousness can make it]: for this is all my salvation, and all my desire, although he make it not to grow"! Does not this show the fulfilment would not be then? (These are the last words of David).

2 SAM. xxiii. 29.

"Ittai the son of Ribai out of Gibeah of the children of Benjamin." This Ittai was one of David's mighty men. The name is the same as Aittie, to whom the Newton Stone in Aberdeenshire is dedicated, and which was lately deciphered by Dr. G. Moore, who considered the inscription quite two thousand years old. Dr. Moore transliterates the Pali into Hebrew characters, and thus translates the six lines of the beginning: "In the tomb of the dead (is) Aittie—the light of the darkness of a perverted people, who shall be consecrated pure priests to God? Like the vessel of prayer my glory covered me." He says it was to a people who understood Hebrew, or a Hebrew people.

THE FIRST BOOK OF KINGS

Is supposed to have been compiled by Jeremiah during the captivity in Babylon, or by Ezra, 458 B.C. The days of King David, poet, prophet, musician, draw to an end. He is succeeded by Solomon, the wisest of men.

(1 KINGS iii. 8).

"Thy servant is in the midst of thy people whom thou hast chosen." In Gen. i. 37, Joseph's brethren are called servants of the Lord. Abraham, Moses, and Daniel were servants of the living God. Throughout Scripture it is always Israel who is so called. Who now have been fitted by God to be His servants but ourselves, who have inherited His Word and laws, and consequently freedom to study, and proclaim the same to all the benighted world who have not the same privileges? "Unto me the children of Israel are servants, they are my servants" (Lev. xxv. 55). "Because he loved their fathers, therefore he chose their seed after them" (Deut. iv. 37). "Ye seed of Israel his servant, ye children of Jacob, his chosen ones" (1 Chron. xvi. 13), are the same. And the prophets: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). They are the chief men of the earth, not the scum.

1 KINGS iv. 6.

"Adoniram the son of Abda was over the tribute." It is said his tomb has been found at Sarguntum, in Spain, which would show that some of the children of Israel were there then (1 Kings v. 13, 14; 1 Kings xii. 18; 2 Chron. x. 18; 1 Kings ix. 26; 2 Chron. ix. 21). And why not, as Solomon had two navies? Between 1500 and 1200 B.C. we are justified in concluding that Phœnicians were acquainted with the mineral fields of Spain and Britain. If they had trade communication, why not the Hebrews? "Hiram sent in the navy his

servants, shipmen that had knowledge of the sea, with the servants of Solomon." "The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord" (1 Kings x. 11, 12.) "And all king Solomon's drinking vessels were of gold, . . . none were of silver: it was nothing accounted of in the days of Solomon." I, like a writer in the *Banner of Israel*, feel no difficulty in accepting Sir Edward Creasy's statement, in his *History of England from the Earliest Times*, that "the British tin mines mainly supplied the glorious adornment of Solomon's temple." Again, he says, "A small number of that monarch's subjects remained in Cornwall since that time. I have traced that remnant by the paths of philology and by the by-ways of nomenclature. I might adduce an array of whole sentences exactly alike in languages of Hebrew and the ancient Cornish." (*Rev. P. Carlyon.*) Great Britain now is the commercial broker of the nations, as Israel was even then.

1 KINGS iv. 24.

"He had dominion over all the region . . . from Tiphseh [on the Euphrates] even to Azzah," or Gaza, the present border of Egypt; this we safeguard; the rest of Egypt we control by military occupation.

1 KINGS iv. 31.

"He was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol." These three are said to be the sons of Zarah, son of Judah; Heman, the founder of Tyre; Chalcol, or Cecrops, founder of Greece; and Darda, or Dardanus, of Troy (1 Chron ii. 6).

1 KINGS v. 17.

"The king commanded, and they brought great stones . . . to lay the foundation of the house," which is to be seen in Jerusalem to-day.

1 KINGS vi. 12.

"If thou walk in my statutes." The promise to Solomon here was conditional, but to David it was unconditional. (1 Sam. vii. 13.) "I will dwell among the children of Israel; I will not forsake my people."

1 KINGS vi. 23.

"And within the oracle he made two cherubims of olive tree." The olive tree a symbol of the people of Israel (Jer. ii. 16; Hosea xiv. 6; Rom. xi. 17; Rev. xi. 2, 3.)

1 KINGS vi. 37, 38).

He was seven years building the house.

1 KINGS vii. 14.

King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali, and his father was a man of Tyre. "He came to king Solomon, and wrought all his work." Hiram the king and this Hiram were the first grand masters; from them the present Druises claim descent, and they know the masonic signs.

1 KINGS viii. 6, 9.

"The priests brought in the ark of the covenant of the Lord, . . . and the cherubims covered the ark. . . . There was nothing in the ark save the two tables of stone."

1 KINGS viii. 11.

"The glory of the Lord had filled the house of the Lord." Church and State were one in Israel, and now Church and Nation should be one.

1 KINGS viii. 29.

"The prayer which thy servant shall make toward this place." This may be a reason for the eastward

position of the churches, when the worshippers look towards the land and watch for the appearing of the Saviour.

1 KINGS viii. 22—53.

Solomon's prayer, and its various petitions, is an example for us, and is being answered in our nation's history.

1 KINGS viii. 43.

"That all people of the earth may know thy name, to fear thee, as do thy people Israel." Israel's instrumentality in bringing the nations to God is predicted. Our identity shows the truth of God to the Gentiles as well as to Israel. All the leading Governments of the world were present by representatives at the Jubilee. In recent years we have received visits from the Sultan of Turkey, the Khedive of Egypt, the Shah of Persia, the son of the Amir of Afghanistan, and the King of Siam. He knows our language, laws, and customs well; and because he sees in us a ruling race, he placed his son and one of his nephews at Harrow, to be educated as Englishmen. He came to us as a friend, and not as a stranger. St. Paul says, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe" (Acts xv. 7).

1 KINGS viii. 47, &c.

"If they shall bethink themselves in the land whither they were carried away captives." This points to their repentance in the sanctuary, which their God appointed them to dwell in (Ezek. ii. 16), and also suits Israel's history and not Judah's.

1 KINGS viii. 56.

"There hath not failed one word of all his good promise." So also should we see the fulfilment of prophecy to us.

I KINGS v. 58.

"That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments." The responses of the people in the English churches are taken from this.

I KINGS ix. 3.

"I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." This is a promise to Israel obedient.

I KINGS ix. 6—9.

"But if ye shall at all turn from following me, ye or your children," &c. "Then will I cut off Israel out of the land which I have given them," &c. "Every one that passeth by it shall be astonished," &c., "and they shall say, Why hath the Lord done this unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, . . . and served them: therefore hath the Lord brought upon them all this evil" (Lev. xviii. 3; Lev. xix. 4).

I KINGS ix. 11, 12.

"King Solomon gave Hiram twenty cities in the land of Galilee . . . and they pleased him not. . . . And he called them the land of Cabul [or dirty]." We see how differently God and men see; for Christ lived in Nazareth, a city of Galilee. Isaiah also prophecies of the land of Galilee: "The people that walked in darkness have seen a great light" (Isa. ix. 1, 2; Matt. ii. 23).

I KINGS ix. 26.

The king had at sea a navy of Tarshish, with the navy of Hiram; once in three years "came the ships of Tarshish bringing gold, and silver, ivory, apes, and peacocks" (2 Chron. ix. 21). Solomon had two fleets;

one for the east and one for the west. We know from the commerce this was from the east. The other Tarshish must have been to the west, because its commerce consisted of silver, iron, tin, and lead." The ancients obtained all their tin, and consequently all their brass from Britain. There still is a tin mine, two miles in circumference and 150 feet deep, in Cornwall, which has been worked for 2000 years according to tradition. They retain many names there that are Runic, a kindred language to Hebrew, and the country abounds in Phœnician relics. The navy of Tyre covered the seas then known, as the navy of Great Britain does now, and it is the ships of Tarshish that are to carry the Jews back to the promised land, and Great Britain is ready to do it; in short, the Tarshish of old was the same place as that which now is Great Britain. (From *Rev. P. Carlyon.*)

I KINGS ix. 28.

"They came to Ophir, and fetched from thence gold." Afur, or Afer, was the Phœnician form of the Hebrew word Ophir. This Ophur, or Afur, is nothing but the Semitic name of the continent which we now call, in its Latin adjective form, Africa. (From *Jewish Chronicle.*)

I KINGS x. 9.

"The Lord loved Israel for ever" (so said the Queen of Sheba; she knew God's choice and the reason of it), "therefore made he thee king, to do judgment and justice." This text was used at the coronation of George the Third, at Queen Victoria's coronation, and at her Jubilee Service. (2 Chron. ix. 8.)

I KINGS xi. 7—11.

"Then did Solomon build an high place for Chemosh. . . . Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

I KINGS xi. 26—28.

"Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, . . . a mighty man of valour," whom Solomon had made ruler over all the charge of the house of Joseph, lifted up his hand against the king.

I KINGS xi. 36.

"And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

I KINGS xi. 39.

"I will for this afflict the seed of David, but not for ever." The seed of David is God's name for Judah. This commences an account of the history of the kingdom of Israel without Judah. The death of Solomon was the time He chose for their final division.

I KINGS xi. 43.

"Solomon slept with his fathers, . . . and Rehoboam his son reigned in his stead."

I KINGS xii. 1—21.

Gives an account of the complete fulfilment of the prophecies. Rehoboam overtaxed the country. The ten tribes revolted, and left him to reign over the tribe of Judah only with the tribe of Benjamin; thus he became King of Judah only.

I KINGS xii. 20.

"It came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel" (Judah not included). Not one of these kings was a good or great man.

I KINGS xii. 24.

"Thus saith the Lord . . . this thing is from me." In conformity with God's will, which was to

separate the two chosen witnesses (2 Chron. xi. 4). B.C. 975 the twelve tribes became two kingdoms, and have been separated ever since. We can see a reason. Had this separation not taken place, and had the whole nation ultimately rejected the Messiah, how could they be God's messengers? There was a similar crisis occurred in the history of England. In the reign of George III., the Americans rebelled against what they thought an unjust taxation of the English Parliament, and the end was Manasseh became a separate nation. God had again said: "This thing is of Me."

1 KINGS xii. 26.

"Jeroboam said in his heart, Now shall the kingdom return to the House of David: if this people go up to do sacrifice" at Jerusalem. He knew the kingdom went with Israel. In 1 Kings xiv. 7, 8, this is confirmed in a message to Jeroboam, saying, "Forasmuch as I exalted thee over my people Israel, and rent the kingdom away from the House of David," &c. The kingdom of Israel continued 250 years in Palestine.

1 KINGS xiv. 1, &c.

"At that time Abijah the son of Jeroboam fell sick." We must not confuse Abijah, the son of Jeroboam, with Abijah, the son of Rehoboam, who reigned over Judah on the death of his father. The name of the prophet Ahijah must be distinguished from both. The resemblance of the names of Jeroboam and Rehoboam also looks as if it was intended we should study Scripture and examine it narrowly to understand it.

1 KINGS xiv. 30.

"There was war between Rehoboam and Jeroboam all their days" (2 Chron. xiii. 2; xii. 15; 1 Kings xv. 6, 7). 16. The separation was complete, and the two have not yet been united; there is no mention of it in Scripture. Also the second king of Judah, Abijah, and Asa, the third king, fought against Baasha, king of Israel, all their days. There was continual war, sin, and idolatry.

I KINGS xvi. 22.

"Omri reigned." He was the sixth king of Israel, and the most famous from Solomon's time. Omri in Hebrew is Ghomri and Ghumri; in Assyrian Kaumri or Khumri; hence we have Gimri, the tribes, and Cymri, the Welsh.

I KINGS xvi. 24.

"He bought the hill of Samaria, . . . and built on the hill, and called the name of the city which he built . . . Samaria." This became the capital of Israel, which is sometimes spoken of in Scripture by the name of Samaria.

I KINGS xvii. 1.

"Elijah the Tishbite, who was of the inhabitants of Gilead," was a prophet of Israel. Gilead was in the lot of Manasseh, the son of Joseph (Josh. xvii. 1). He dwelt by the brook Cherith (now called the Kelt).

I KINGS xviii. 19.

Elijah said: "Gather to me all Israel unto Mount Carmel." Obviously the ten-tribed kingdom.

I KINGS xviii. 31.

"Elijah took twelve stones, according to the number of the tribes of the sons of Jacob." Though Judah was not there, they were not forgotten. They were all twelve the sons of Jacob, to whom the Lord gave the name of Israel. Elijah desired to prove the God of Abraham to be the God of Israel still, and such is the nation's work now.

I KINGS xviii. 36.

"Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel."

I KINGS xviii. 37—39.

“Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.” So Elijah’s prayer prevailed.

I KINGS xix. 14.

“And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, . . . and I, even I only, am left.”

I KINGS xix. 15, 18.

“And the Lord said unto him, Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” Jehovah always preserves a remnant. Hath God cast away His people? God forbid (Rom. xi. 1—15). All this happened only seventy or eighty years from the commencement of the kingdom.

I KINGS xx.

Describes two wonderful victories over Ben-hadad, king of Syria, especially the last, when the children of Israel were “like two little flocks of kids; but the Syrians filled the country” (ver. 27—29). “Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. . . . And the children of Israel slew of the Syrians an hundred thousand footmen in one day. And the rest fled to Aphea, into the city, and there a wall fell upon twenty and seven thousand of the men that were left.” How many times has God given this nation, in modern times, the victory, enabling us to say,

"If it had not been the Lord who was on our side, now may Israel say, they had swallowed us up quick."

1 KINGS xx. 40.

This is a noticeable verse. "Thy servant was busy here and there." How often is this made the excuse for delay and disobedience and want of interest in Israel's history.

1 KINGS xxii. 24.

"A certain man drew a bow at a venture, and smote the king of Israel." So Jehoshaphat, called the warrior king, died. War chariots were used by the ancient Britons. They resembled those on the Syrian sculptures. The Romans took them from Britain.

1 KINGS xxii. 51—53.

Ahaziah, the son of Ahab (eighth king of Israel), "served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done." This is the history of them all; they provoked God's wrath, but He still calls Himself "the Lord God of Israel," and never destroyed them.

THE SECOND BOOK OF KINGS

Was written by Ezra, 678 B.C., after the return of the Jews from Babylon. "Is there not a God in Israel?" would be a suitable heading to this book.

2 KINGS i. 2.

Ahaziah "was sick, and he sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover." They met Elijah by the way. . . . And Elijah said: "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty."

2 KINGS ii. 1.

"Elijah went with Elisha from Gilgal," where the Jordan had divided to let the children of Israel pass over on dry land (Josh. iii. 16; xvi. 14, 19).

2 KINGS ii. 8.

"And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." Rev. xi. 6 says: "These have power to shut heaven, that it rain not in the days of their prophecy." In the present day, when prophecy is being so fully fulfilled, God has certainly given us much power over fire and water. Our coal gives us full control of the potent element of fire; by it we are always able to command the motive-power of steam, and we possess the empire of the sea.

2 KINGS ii. 11—14.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more. . . . And he took the mantle of Elijah that fell from him.

2 KINGS iii. 4.

"Mesha king of Moab . . . rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool." Mesha erected the famous Moabite stone 900 B.C. It is written in the oldest alphabet known, and is one of the most important discovered.

2 KINGS iv.

Elisha's cures were like the miracles of Jesus Christ.

2 KINGS v.

The king of Syria, a heathen Gentile, is cured by the help of a little Israelite maid.

2 KINGS vi. 1.

"The place where we dwell with thee is too strait for us." This has happened again and again up to the present (Isa. xlix. 19, 20).

2 KINGS vi. 16.

"Fear not: for they that be with us are more than they that be with them." So said Elisha; and later on, Hezekiah says, "With them is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (2 Chron. xxxii. 8). And does He not do so still?

2 KINGS vii. 6, 7.

"The Lord had made the host of the Syrians to hear a noise. . . . Wherefore they arose and fled." What great results God produces from small means.

2 KINGS vii. 19.

"If the Lord should make windows in heaven, might such a thing be?" This is a remark of an unbelieving man. Why should He not? Hear His own words in Malachi iii. 10: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough for you to receive it."

2 KINGS ix. 6.

"Thus saith the Lord God of Israel, I have anointed thee [Jehu] king over the people of the Lord, even over Israel." Canon Farrar says, "This expression is remarkable, as showing how completely the prerogative of the chosen people was supposed to rest with the ten tribes as the most important representation of the seed of Abraham."

2 KINGS x. 32.

"In those days the Lord began to cut Israel short : and Hazael smote them in all the coasts of Israel ; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, . . . even Gilead and Bashan." Hazael was king of Syria, and this was in Jehu's reign.

2 KINGS xi. 14.

"She [Athaliah] came to the people into the temple of the Lord. And . . . the king [Josiah] stood by a pillar, as the manner was." Literally, "by the pillar stone"; possibly Jacob's pillow. It is noticed again in Josiah's time (2 Kings xxiii. 1—3; 2 Chron. xxxiv. 31) : "The king stood in his place." The king was seated upon his pillar, the *Speaker's Commentary* says, is the only correct rendering. These are kings of Judah in Jerusalem. According to Hebrew tradition, Jacob's stone had previously been set up in Shechem (Josh. xxiv. 27), and since then the stone has been in Ireland 1200 years, in Scotland 800 years, and in England some 500 years.

2 KINGS xiii. 23.

"The Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

2 KINGS xiv. 27.

"The Lord said not that he would blot out the name of Israel from under heaven." This statement is made to Israel while separate from Judah, and in the midst of their sins.

2 KINGS xv. 19, 20, 29.

"In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachab, and Janoah, and Kedesh, and Hazor, and

Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The tribes east of the Jordan were the first to go. The ten tribes were carried away in instalments during a period of thirty years, and there is not a suggestion that any were left. Pekah was the 18th king of Israel, the date 740 B.C. 1 Chron. v. 6, 26, alludes to the same, apparently.

2 KINGS xvi. 6.

"The Jews." The Jews are first called so at the time of Israel's captivity. This is the first time the name is used in Scripture. The fact is, both nations are extant before the world to-day, known by those who have properly studied the subject by the marks set upon them by the Scriptures of truth.

2 KINGS xvii. 5, 6.

"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Strabo mentions, "Many foreigners inhabited here" (Media). The meaning of Hosea's name is salvation, suggesting future deliverance. Hosea was the 19th and last independent king of Israel. The date of this event was 725 B.C., and it is abundantly confirmed in the stone writings now found. Shalmanezzer commenced the siege, and it was taken after a siege of three years (2 Kings xviii. 9, 10), "even in the sixth year of Hezekiah, that is the ninth year of Hosea, king of Israel." At once they began to influence the Medes, whose monarchy was largely energized and inspired by Israel, who thus became instrumental in breaking in pieces the world-powers. Israel in exile has been an important factor in determining the subsequent history of the world. They remained tributary to Assyria till 655 B.C., when the Assyrians were conquered by the Medes, with the assistance of Israel (2 Esdras xiii. 40—46). Israel's escape from captivity in Assyria forms quite a parallel to her escape from Egyptian bondage. In the same chapter

(verse 12) reason is given for their captivity: "Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." Judah was not taken to Babylon till 137 years later. They have never been reunited, and the ten tribes have been lost to human history and knowledge, and have themselves forgotten their ancestry.

2 KINGS xvii. 18.

"Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." Proving the absolute severance of the two Hebrew families. Cruden says, "It is generally believed that there was no return from this captivity, and that the ten tribes never came back again after their dispersion. The punishments which overtook them were all corrective and for their ultimate good."

2 KINGS xvii. 21, 23.

"For he rent Israel from the house of David . . . unto this day."

2 KINGS xvii. 24.

"The king of Assyria brought men from Babylon, and from Cuthah," &c., "and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." We cannot read ancient history without being struck by the ease with which kings seemed to move whole nations from one country to another. These are considered to be the descendants of the Samaritans up to the present day. The rest of this book gives the end of the history of the kings of Judah.

2 KINGS xviii. 13.

"Now in the fourteenth year of king Hezekiah [king of Judah] did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took

them." But from 2 Kings xix. 30, 36, we find they did not finally conquer. "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." This happened ten years later than the final captivity of Israel (2 Kings xviii. 9). "This invasion is amply confirmed in writing of Sennacherib found in the Palace of Nimrod, and the date is given on a Babylonian tablet in the British Museum, and by the will of Sennacherib which has been found in Nineveh." This conquest was God's answer to the memorable prayer of Hezekiah (2 Kings xix. 14—19), conveyed to him by Isaiah the prophet (verse 20); so it need not much surprise us that Isa. xxxvi. 37 describes all in the same words as we have here. In Chron. xxxii. there is also an account of it.

2 KINGS xviii. 33, 34.

"Where are the gods Hamath, and of Arpad? . . . Have they delivered Samaria out of mine hand? So said Rab-shakeh in his blasphemous speech. It shows Samaria (or Israel) was gone then. (2 Kings xix. 13; 2 Chron. xxxii. 13, 14.)

2 KINGS xix. 30, 31.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." From the remnant from Zarah, son of Judah the root, the line has been traced up to Victoria, Queen of Great Britain, bearing fruit upward, I think we may say in all humility, by the grace of God. The remnant who escaped from Jerusalem refers to Jeremiah, with the king's daughters. Jer. xliv. 14 also predicted this: "None of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a

desire to return to dwell there: for none shall return but such as shall escape." Jeremiah doubtless escaped with his party from Egypt later on, and came to Ireland, as shown in the Irish secular ancient history.

2 KINGS XXI. 13.

"I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." This shows that such was Samaria's fate; it was completely emptied of them.

2 KINGS XXII. 1.

"Josiah [surnamed the faithful] was eight years old when he began to reign."

2 KINGS XXII. 8—13.

"Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us." If we do not study His Word, we may be blinded and unconscious of His Will, even when it has been revealed to us. The Bible is the most read and least studied of books in the present day.

2 KINGS XXIII. 22.

"Surely there was not holden such a passover from the days of the Judges." It was Josiah's, and the ten tribes were absent.

2 KINGS XXIII. 31.

Jehoahaz began to reign. "And his mother's name was Hamutal, the daughter of Jeremiah of Libnah," confirmed 2 Kings xxiv. 18; and Jer. lii. 1. Jehoahaz and Zedekiah were brothers, sons of Josiah the king (2 Kings xxiv. 18). Hamutal means "God is fresh life." This is Jeremiah the prophet (Josh. xxi. 10, 13). Libnah belonged to the Levites.

2 KINGS xxiv. 1.

"Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant." This was his first invasion. In the 11th verse is the second, 588 B.C. Israel had finally been carried into captivity 137 years previous to the carrying away of Judah to Babylon. The accounts of the two nations are curiously mingled in these last chapters, but it only requires a little care and the attention of the reader, as all the statements are distinct as to who they refer to. "He besieged and carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land."

2 KINGS xxv. 7.

"They slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." Zedekiah was the nineteenth and last king of Judah. The kingdom of Judah lasted 387 years. Judah's kings being extinct in Palestine, they ruled over Israel in Ireland: thus the promise to David was fulfilled literally. Judah and Israel had each nineteen kings, and both people were taken into captivity on account of their wickedness and idolatry, but here the likeness ends. Israel has never returned to Palestine, but Judah returned in 70 years.

THE FIRST BOOK OF CHRONICLES

Was compiled by Ezra some time after the return of Judah from Babylon. It gives the genealogy of the Chosen Race—commencing with Adam, Sheth, Enoch—up to that time.

1 CHRON. iv. 39, 40.

"They found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old" (1053 B.C.).

I CHRON. V. 1, 2.

Reuben was the firstborn of Israel. His birthright was given unto the sons of Joseph the son of Israel, and the genealogy is not to be reckoned after the birthright, For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." We ought not to transfer to Judah these rights and privileges. Their position here is mentioned distinctly.

I CHRON. V. 11, 18.

"The sons of Reuben dwelt in their tents throughout all the east land of Gilead,"—or, margin, "upon all the face of the east." Thus they extended themselves, and scattered "along with the Gadites and the half tribe of Manasseh." Dan is not mentioned in the list, and most of the tribes diminished in numbers since the census was taken in David's time.

I CHRON. V. 26.

"The God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." This is fuller and more concise than the account in 2 Kings xviii. 11. "Unto this day" is a proof that these tribes were there in Ezra's time.

I CHRON. ix. 22.

"These were reckoned . . . whom David and Samuel did ordain in their set office." After the records of their genealogies, the tenth chapter recommences the history of the kings.

I CHRON. X: 13, 14.

"Saul died for his transgression which he committed against the Lord. . . . Therefore he slew him, and turned the kingdom unto David the son of Jesse."

I CHRON. xi. 9.

"So David waxed greater and greater : for the Lord of hosts was with him."

I CHRON. xi. 10.

"These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel." No mention is made of Judah alone ; the tribes were united. In chapter xii. the census is given of the fighting men, each tribe sending its quota.

I CHRON. xii. 1, 2.

Benjamin "could use both the right hand and the left in hurling stones and shooting arrows out of a bow."

I CHRON. xii. 8.

"The Gadites are described as being "men of might and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

I CHRON. xii. 20, 21.

Manasseh—"they were all mighty men of valour."

I CHRON. xii. 30.

"Of the children of Ephraim twenty thousand and eight hundred mighty men of valour." But not then so numerous as Zebulon and Naphtali, showing the promise of multitude was not fulfilled then (1048 B.C.).

I CHRON. xii. 32.

"The children of Issachar which were men that had understanding of the times, to know what Israel ought to do." Would that we had always such among us!

I CHRON. xii. 33.

Of Zebulon . . . expert in war, with all instruments of war, fifty thousand which could keep rank: they were not of double heart," or double-hearted.

I CHRON. xii. 34, 35, 36, &c.

"And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand." Both the Danites and the men of Asher were expert in war.

I CHRON. xii. 38.

"All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel." The prophetic promise is, "They shall be my people and I will be their God, and I will give them one heart and one way, that they may fear me for ever" (Jer. xxxii. 37—44; Ezek. xi. 19).

I CHRON. xii. 40.

"Moreover they that were nigh them, even unto Issachar and Zebulon and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel."

I CHRON. xiv. 2, 17.

"His kingdom was lifted up on high, because of his people Israel." "And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations." National prestige from such a source is good.

I CHRON. xvi. 7—36.

David's Psalm of Thanksgiving.

"Give thanks unto the Lord, . . . make known his deeds among the people. Sing unto him, . . . talk ye of all his wondrous works." "Remember his marvellous works that he hath done, his wonders, and

the judgments of his mouth; O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God. . . . Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant. . . . When they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm. Sing unto the Lord. . . . Declare his glory among the heathen; his marvellous works among all nations, . . . and let men say among the nations, The Lord reigneth." "Save us, O God of our salvation, and gather us together, . . . that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel for ever." All this is even more suitable to us now than it was when it was written. When we consider the ages through which God's goodness and mercy has been prolonged and increased, even by the salvation of Jesus Christ, ought we not to rejoice and sing for joy. Over our national life to-day there is a manifestation of loving kindness and tender care which equals, if not excels, that over Israel in the land of promise. The kindness which was under the first covenant of the law is continued under that of redemption. It also shows throughout what our duty to others is.

I CHRON. xvii. 9.

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." 10: "Moreover I will subdue all thine enemies."

I CHRON. xvii. 11, 12, 13, 14.

"I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall

build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him. . . . But I will settle him in mine house and in my kingdom for ever" (Lev i. 33; 1 Chron. xxix. 23; 2 Chron. xix. 5; Jer. xxxi. 35, 36; Jer. xxxiii. 17—26). Nathan's message from the Lord to David (2 Sam. vii. 10). In a home of God's choice, into which they have been gathered by Him. The once lost are now found, to the praise and glory of God, gathered to a place of safety, namely, Great Britain, in order that they might renew their strength to fulfil the final destiny of restored Israel. It was by isolation, not by association, that this little island was to become the dominant world-empire. Having accomplished its errand in grinding to powder the world despotisms, and expanding into a beneficent supremacy, it is to become the protector of the poor, the friend of the outcast and of the oppressed. The simple and brave story of the life of Christ, Who loved not His life unto death for the greater love of His brethren, should have a marvellous softening influence on the nation.

1 CHRON. xvii. 17.

"Thou hast also spoken of thy servant's house for a great while to come." Yes, even preserved it to the present day, in the person of King Edward the Seventh.

1 CHRON. xvii. 21, 22, 23—27.

As Thou hast said: "For thou blessest, O Lord, and it shall be blessed for ever." David believed that God's promises would be literally fulfilled; it naturally never occurred to him to doubt it.

1 CHRON. xviii. 6, 13, 14.

"The Syrians became David's servants." "The Edomites became David's servants. . . . So David reigned over all Israel."

1 CHRON. xxi. 1.

"Satan stood up against Israel, and provoked David to number Israel."

1 CHRON. xxi. 5, 6.

"All they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them." Nine tribes were 1,100,000, and Judah alone 470,000, being less than half Israel's nine tribes.

1 CHRON. xxi. 7.

"God was displeased with this thing" (the numbering of the people). He punishes, but does not destroy.

1 CHRON. xxiii. 5.

"Four thousand praised the Lord with the instruments which I made, said David," to praise the Lord withal. Church and state were one then.

1 CHRON. xxviii. 2.

David the king stood up and said, "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." Was the "footstool" Jacob's pillow?

1 CHRON. xxviii. 5, 6.

"He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

1 CHRON. xxix. 23.

"Then Solomon sat on the throne of the Lord." 1 Chron. xxix. 10—19 is another of David's songs of thanksgiving. "And he died in a good old age, full of days, riches, and honour."

THE SECOND BOOK OF CHRONICLES.

2 CHRON. i. 10—12.

Solomon's Choice.

"Give me now wisdom and knowledge . . . for who can judge this thy people, that is so great? And God said to Solomon, because this was in thine heart, . . . wisdom and knowledge is granted unto thee." God evidently approved of the choice (Prov. iii. 13—26). Is it, then, right to refuse to believe the truth because you are ignorant of it?

2 CHRON. ii. 17.

"Solomon numbered all the strangers that were in the land of Israel, and they were found an hundred and fifty thousand and three thousand and six hundred." At that time they did not dwell alone.

2 CHRON. iii. 1.

"Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David." 989 B.C. is the date of the building of the temple. 1 Chron. xxi. 18—27: God chooses places, as well as nations, men, and even colours. He made the veil of blue and purple, and crimson, and fine linen, and Hiram made the pots, and the shovels, and the basons, and the snuffers, and the spoons, and the censers of pure gold." (2 Chron. iii. 14, iv. 11, 22). "Now these are the things wherein Solomon was instructed for the building" (2 Chron. iii. 3).

2 CHRON. iv. 2, 4.

"Also he made a molten sea. . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." This is noticeable, as the ox is the emblem of Ephraim. The numbers are the Pyramid numbers, and the British being the only nation that has not accepted the decimal system of numbering, also agrees with the sacred ones.

2 CHRON. v. 4, 9, 10.

"All the elders of Israel came, and the Levites took up the ark" into the temple, "and there it is to this day. There was nothing in it save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel."

2 CHRON. vi. 14.

"Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant and shewest mercy unto thy servants."

2 CHRON. vi. 12—42.

Solomon's prayer should be read.

2 CHRON. viii. 1.

"When Solomon had made an end of praying, . . . the glory of the Lord filled the house." And this is to happen again (Ezek. xliii. 4, 5): "For the earth shall be filled with the knowledge of the glory of the Lord" (Hab. ii. 14); "such knowledge is more precious than rubies."

2 CHRON. vi. 32, 33.

"Concerning the stranger; . . . if they come and pray in this house, . . . and fear thee as doth thy people Israel." Through Israel, but not to supersede them. The place of strangers noticed (2 Chron. viii. 7—10). The independence of the people nowadays in this land may be innate.

2 CHRON. vi. 36—39.

"If they sin against thee," and their enemies "carry them away captives into a land far off or near, yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee, . . . then hear thou from the heavens, even from thy dwelling-place, . . . and forgive thy people which have sinned against thee." The captivities and repentance in another land

anticipated. None of the blessings this chapter contains have attended the Jews during the Christian era. Ephraim threw off the yoke of Assyria 635 B.C.

2 CHRON. vii. 12, 14.

"The Lord appeared to Solomon by night, and said unto him, . . . If my people which are called by my name shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Lord graciously notices Solomon's chief petition.

2 CHRON. vii. 19—22.

"But if ye turn away, . . . and go and serve other gods, and worship them, then will I pluck them up by the roots out of my land; . . . and this house, which I have sanctified for my name, will I cast out of my sight," &c. If looked upon as a prophecy, the fulfilment is complete as to the land, the Jews, and the temple.

2 CHRON. ix.

The Queen of Sheba came to prove Solomon. She brings out many of Israel's characteristics by which they may now be recognised.

2 CHRON. ix. 26.

"He reigned over all the kings from the river even unto the land of the Philistines." Palestine then included about 10,000 square miles, but even if, during the reign of one king, they occupied the land, it does not fulfil the promise to Abraham.

2 CHRON. xi. 13—15

Shows the growth of idolatry in Israel.

2 CHRON. xi. 16—17.

"Out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem

to sacrifice unto the Lord God of their fathers. . . .
For three years they walked in the way of David and
Solomon.

2 CHRON. xii. 1.

The Jews began to call themselves all Israel from that time. The author of Chronicles often uses the generic term, where the specific one would be more appropriate. It shows the spirit of exclusiveness had increased among the Jews, who then, as now, desired to step into Ephraim's birthright (2 Chron. xxi. 2 ; xxviii. 19). Jehoshaphat and Ahaz were kings of Judah, not Israel.

2 CHRON. xiii. 5.

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt." This is the oath by which the King rules our nation. The covenant of salt is and always has been considered inviolable and sacred in eastern countries.

2 CHRON. xx. 20.

"Believe his prophets, so shall ye prosper." Are we obeying? I fear they are but little studied or understood.

2 CHRON. xxii. 2, 3.

"Ahaziah's mother's name was Athaliah, the daughter of Omri," and was "his counsellor to do wickedly."

2 CHRON. xxii. 10, 11.

Athaliah "arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash" and "hid him away from Athaliah so that she slew him not." So the seed of David was kept alive. Joash was made king, and "the king stood by the pillar." Was it Jacob's Pillow? We had the same custom. Mr. Skene relates how the boy king Alexander, when he was crowned at Scone in 1249, was led by his nobles up to a cross in the cemetery, and

placed upon the coronation stone (which was covered with silken cloth, interwoven with gold), and consecrated king. With the exception of Queen Mary, all the monarchs of Scotland were crowned upon it. This king of Judah was named Joash.

2 CHRON. XXIV. 4.

"Joash was minded to repair the house of the Lord, and he gathered together the priests and the Levites, and said to them, go out unto the cities of Judah and gather of all Israel money to repair the house of your God." This was in 878 B.C., long before the ten tribes were outcast. Some of this collection was found 200 years after, in the reign of King Josiah. He also is said to have "stood in his place in the house of the Lord," likely by "the pillar;" therefore we should notice that Joash and Josiah were not the same, though their names are almost alike. There was, too, a Joash, king of Israel, shortly after this (2 Kings xiv. 1). "In the second year of Joash son of Jehoahaz king of Israel reigned the son of Joash king of Judah." A chest with a hole in the lid is still used for collections (2 Kings xii. 9).

2 CHRON. XXIX. 3.

Hezekiah, "in the first year of his reign, in the first month, opened the doors of the house of the Lord."

2 CHRON. XXX. 1, 10, 11, 21, 22.

"Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." "But they laughed them to scorn and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem." Hezekiah's great Passover was held in the first year of his reign (2 Chron. xxix. 3), and the captivity of Israel was completed in the sixth year of it (2 Kings viii. 10, 11). Some were still in their cities at this time. "God prepared the people; for the thing was done suddenly" (2 Chron. xxix. 36). "And

the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness . . . making confession to the Lord God of their fathers."

2 CHRON. xxxi. 1.

"Then all the children of Israel returned every man to his possession, into their own cities." There was no rejoinder of Israel and Judah then. Hezekiah reaped a rich reward (ver. 22, 23, 27—29). Twenty-one years of misrule was followed by thirty-four years of wise and pious government. Israel in Media began to throw off the yoke of the Assyrians about this time (B.C. 710—655).

2 CHRON. xxxiii. 7, 11, 12, 13.

"He [Manasseh] set a carved image, the idol which he had made, in the house of God." "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh, . . . and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, . . . and he was entreated of him, . . . and brought him again . . . into his kingdom." Even his prayer for forgiveness has found a place in the records.

2 CHRON. xxxiv. 3, 6.

"He [Josiah] began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." "And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." They were not there then, 634 B.C., but had been in captivity nearly 100 years.

2 CHRON. xxxiv. 9.

"They delivered the money that was brought into the house of God, which the Levites had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel." This was the collection made in the time of Joash, 878 B.C. (2 Chron. xxiv. 5), and the

finding also mentioned in 2 Kings xxii. 8. Their land was then occupied by the heathen of Assyria.

2 CHRON. xxxv. 1, 18.

“Moreover Josiah kept a passover unto the Lord.”
“All Judah and Israel that were present.” Judah and Benjamin only then.

2 CHRON. xxxvi. 4—6, 10, 20.

Jehoahaz was carried to Egypt by Pharaoh. His brother, Jehoiakim, was bound in fetters and carried to Babylon, and Jehoiachin his son. (These were the three sons of Josiah.) And lastly, Zedekiah. “They were servants to him [Nebuchadnezzar] and his sons until the reign of the kingdom of Persia.” Zedekiah was only twenty-one when he began to reign. His terrible fate must fill all hearts with pity. (2 Kings xxiii. 31; 2 Kings xxv. 7, and notes.)

2 CHRON. xxxvi. 21, 22, 23.

“To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths, . . . to fulfil threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . the Lord God of heaven . . . hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.” They were carried away 607 B.C., and restored 538 B.C. This account of the two events is here given in a sentence almost, as if to accentuate the shortness of the time. The carrying away and the return are given in two adjoining verses. Zedekiah means righteousness, and Mattaniah, his former name, the gift of the Lord—a name emblematical of comfort, hope, and faith. As yet the Jews seek Him not by faith, but by the works of the law; but the time

is at hand. Marcus Bergmann has translated the Bible into Yiddish, the language they use most, for only the learned read Hebrew. By Hebrew tradition, in the time of Cyrus several of the tribes settled in Krim (the Crimea), the Cherson (Chersonesus). Before this they were settled in Armenia, Cappadocia, and Afghanistan. Josephus tells us, it was only the Jews, or Judah, that returned, while "the ten tribes are beyond Euphrates in countless myriads." Among the gravestones found in the Crimea, I give a few of the inscriptions. No. 1. "This is the tombstone of Buki, the son of Isehak, the priest, in the year 702 of the years of our exile (A.D. 6)." No. 2. "Rabbi Moses Levi died in the year 726 of our exile (A.D. 30)." No. 3. "Zadok the Levite, son of Moses, died 4000 after the creation, 785 of our exile (A.D. 89)." This last date is centuries later, and they are priests and Levites, which shows they were not all with Judah, but scattered in Israel. (Gen. xlix. 7.) Herodotus lived in the time of Nehemiah and Esther. He says our ancestors, the Scyths, first appeared in Europe in the seventh century B.C. The dates on the Crimean tombs are said to be doubted.

EZRA. (536 B.C.)

The canonical Books of Ezra and Nehemiah are quite sufficient of themselves to prove that the ten tribes did not return with Judah, Benjamin, and the Levites to Palestine. "Unto the second temple there only went up Judah and Benjamin, who were carried captive to Babylon, and the children of Judah and the children of Israel were not gathered together at that time." (*Speaker's Commentary.*)

The first three verses of Ezra and the three last of Chronicles are the same, which looks as if it was a continuation by the same writer.

EZRA i. 5.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the

house of the Lord which is in Jerusalem. In *The History and Literature of the Israelites*, by the Misses C. and A. de Rothschild, at page 538, it is stated: "It must not be supposed that the appeal of Cyrus was responded to by all classes; on the contrary, it was chiefly welcomed by the poorer people; while many of them who had found happy and prosperous homes in Babylon hesitated to entrust their fortune to what they considered a hazardous enterprise—especially as they were not to become a really free people, with their own ruler and their own laws, but were destined to remain under the yoke of Persia. The chaff only returned to Palestine, while the wheat remained in Babylon." From Zedekiah to Jesus—680 years—not one of the tribe of Judah held the sceptre in Jerusalem. How was the promise to David fulfilled during that time, if not to the other branch of the family?

EZRA i. 7, 8.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Who was Cyrus? Isaiah, writing 200 years before, says: "Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, Cyrus, whose right hand I have holden, to subdue nations before him," &c. (Isa. xlv. 28; xlv.). By some authorities, Sheshbazzar and Zerubbabel are said to be the same. Ezra v. 16 says, "the same Sheshbazzar laid the foundation of the house of God"; while Zech. iv. 9 gives some foundation for thinking it was laid by Zerubbabel. "Sheshbazzar's name means 'joy in tribulation'; Zerubbabel's, 'banished or a stranger, or dispersion of confusion.'" (*Cruden's Concordance*). Mithredath is like the Greek name, Mithridates.

EZRA i. 11.

"All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. Now these are the children of the province that went up out of the captivity, of those which had been carried away . . . unto Babylon, and came again unto Jerusalem and Judah." Not to Ephraim or Samaria. Surely it is quite plain who they were; namely, Judah and Benjamin, and the priests who were with them in captivity in Babylon (Ezra x. 7, 9; vii. 14, &c.). Dr. George Moore says the Israelites were utterly divided from the Jews in their captivity (Neh. vii. 6; xi.).

EZRA ii.

Gives the number of the people of Judah, Benjamin, and Levi who returned, as about 50,000. This number was considered so very small for two tribes, that Ezra speaks of them as "a remnant" and the "residue" (Ezra ix. 8). It is so often said by our opponents that Israel returned with Judah at this time, that it is needful to draw attention to all these facts, which prove that such was not the case. The whole of the tribe of Levi certainly did not return. Eight hundred years before, they numbered 22,000 (Num. iii. 39). Those that "could not show their father's house" (verses 59—62) might have been a few of the ten tribes; but not likely. The same families are mentioned again in Neh. vii. 61—64.

EZRA ii. 70.

"All Israel in their cities." All Israel in Ezra means Judah and Benjamin evidently dwelt in the cities of Judah. From the time of the captivity the ten tribes were not reckoned by Judah as children of Israel, as they then began to call themselves "All Israel" (Ezra vi. 16; Neh. xii. 47).

EZRA iii. 13.

"The people could not discern the noise of the shout of joy from the noise of the weeping of the people." This

is quite different to the account in Isaiah (xi. 11), when "the Lord shall set his hand a second time to recover the remnant of his people," Babylon is not mentioned; or when they shall come with singing and everlasting joy upon their head, and sorrow and sighing shall flee away.

EZRA iv. 1, 2.

"The adversaries of Judah" (in Samaria) came and said unto them, "Let us build with you, for we seek God as ye do . . . since the days of Esar-haddon, king of Assur, which brought us up hither."

EZRA iv. 3.

"But Zerubbabel . . . said unto them, Ye have nothing to do with us, to build an house unto our God." If there had been any Hebrew blood among them, they would then have claimed it. There is a list of the nations (Ezra iv. 9; 2 Kings xvii. 24) who were then set in Samaria whom Asnapper brought over, who wrote to complain of the Jews (the second time we have the term Jews in Scripture) in ver. 10—12. This is an answer to those who say the ten tribes were in Samaria.

EZRA iv. 17—21.

"Then sent the king an answer . . . to cause these men to cease."

EZRA iv. 24.

"Then ceased the work of the house of the Lord which is at Jerusalem unto the second year of Darius, king of Persia." It ceased then for fifteen years.

EZRA v. 2; 5, 15.

"Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God which is at Jerusalem, and with them were the prophets of God." "The eye of their God was upon the elders of the Jews," and the house was finished.

EZRA vi. 17.

"And offered at the dedication of this house of God . . . a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel," though the ten were absent. This is often quoted against us, but Elijah had done the same (1 Kings xviii. 31) in Israel when Judah was not with the ten (Ezek. viii. 35). They knew the absent ones were ever God's people and remembered by Him.

EZRA vii. 6, 7, 15, &c.

Upon the first day of the first month (ver. 9), Ezra and some of the children of Israel, and certain priests and Levites, began to go up from Babylon, to carry the silver and the gold which the king and his counsellors freely offered, Artaxerxes the king giving him a letter of instructions.

EZRA vii. 10.

"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

EZRA vii. 12, 14.

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven . . . concerning Judah and Jerusalem" only.

EZRA vii. 21.

The decree of Artaxerxes. From his decree to 1893 is one of the seven times of Daniel.

EZRA viii. 1.

"These are now the chief of the fathers . . . that went up with me from Babylon." This is the second band that returned to Jerusalem under Ezra eighty years later than Zerubbabel's or Sheshbazzar's return.

EZRA viii. 15—20.

"I gathered them together . . . to Ahava . . . and found there none of the sons of Levi. Then I sent for . . . men of understanding, and I sent them with commandment unto Iddo the chief, at the place Casiphia . . . that they should bring unto us ministers for the house of our God. And by the good hand of our God they brought us of the Levites." Altogether 258 were brought from those of the ten tribes that were at Casiphia, on the Caspian Sea. (From Dr. Henderson's researches near Albania.) They all reached Jerusalem in perfect safety, not an ounce weight of their treasure being short.

EZRA ix. 5—15.

Ezra's prayer and confession of sins is worthy of note.

EZRA x.

He assembled the people and commanded them to separate themselves from their strange wives, and the people said, As thou hast said, so must we do." Judah repented many times and sinned again, but this must have been a terrible trial (Neh. x. 28—30; xiii. 23—31).

Remarkable tablets have been discovered by the Babylonian Expedition of the University of Pennsylvania. The tablets are the shape and size of an ordinary piece of soap with rounded edges (many of the same shape are in the National Museum in London). They are dated in time of Artaxerxes I. and Darius II. During the captivity Babylonian names began to decrease and foreign ones take their place. The number of Jewish ones are unusually large, especially agreeing with the Books of Ezra and Nehemiah. They continued to live there as long as the city existed, judging from inscribed vases. The tomb of Ezra has been found on the shore of the Tigris.

THE BOOK OF NEHEMIAH.

Nehemiah came to Jerusalem thirteen years after Ezra (446 B.C.), so the return of all covered altogether a

period of about one hundred years. Nehemiah i. contains a prayer (he and Ezra were men who prayed) and his prayers were heard and answered by the covenant-keeping God (ver. 5). The 9th verse shows trust in God's promises to them.

NEH. i. 9.

"If ye turn unto me, and keep my commandments and do them; though there were of you cast out unto the uttermost parts of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Deut. iv. 29—31). Judah as well as Israel.

NEH. i. 11.

"I was the king's cupbearer."

NEH. ii. 2

"The king said unto me, Why is thy countenance sad, seeing thou art not sick?"

NEH. ii. 5—8.

"And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. . . . So it pleased the king to send me . . . into Judah." Not Samaria.

NEH. ii. 11, 17.

"So I came to Jerusalem," and seeing Jerusalem lying waste, he said: "Come, let us build up the wall of Jerusalem." "So we built the wall" (Neh. iv. 6, 8), their enemies hindering them. "Every one with one of his hands wrought in the work, and with the other hand held a weapon" (iv. 17). "So the wall was finished" (Neh. vi. 15). Nehemiah speaks of Judah and the Jews only; the latter name in God's Word is never applied to the twelve tribes collectively or to the ten-tribed House of Israel.

NEH. v. 19.

"Think upon me, my God, for good, according to all that I have done for this people." Nehemiah knew his work for God's people would be acceptable to Him (Neh. xiii. 14, 22, 31).

NEH. vi. 16.

"And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." God through Israel teaching the world of Him.

NEH. viii. 4—8.

"Ezra the scribe stood upon a pulpit of wood," and "opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen. . . . So they read in the book the law of God distinctly, and gave the sense, and caused them to understand the reading." If the Jews forgot their mother tongue during the seventy years' captivity, is it not unreasonable to expect Israelites to retain theirs until now? (Isa. xxviii. 11). All this is much what we have tried to follow out in our public worship.

NEH. viii. 12.

"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." The Jews of to-day are rejoicing from the same cause.

NEH. ix. 7, 8.

"Thou art the Lord the God, who didst choose Abram, . . . and gavest him the name of Abraham; . . . and madest a covenant with him, . . . and

hast performed thy words; for thou art righteous." Would it be righteous to fulfil these covenants to us if we are Gentiles, instead of to Israel?

NEH. ix. 37.

"It [the land] yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." The Jews never had a king of their own race from that time, but have been ruled for twice 1260 years, as Daniel predicted, by other powers, as we have seen.

NEH. xi. 30, 36.

"They dwelt from Beersheba unto the valley of Hinnom"—in the southern part of the country belonging to Judah (Neh. xii. 34). "And of the Levites were divisions in Judah, and in Benjamin."

NEH. xiii. 23, 24.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

THE BOOK OF ESTHER.

The date of the book is uncertain, varying from 521 B.C. to 490 B.C. Some say the king and Esther's story was ninety-two years later than the return of the Jews from Babylon, and others place the time before the return of Ezra (which is given 538 B.C.), and that Judah and Benjamin were then dispersed through the Babylonian Medo-Persian empire. "I am glad this Book of Esther is secular, because it is too literal to be spiritualized or admit of dreams about it. The very religion of this book is conspicuous by its literal character." (*Miss Berry*). It gives an account of how Esther came to share the throne of Artaxerxes, and saved her

people from destruction. The ruins of Shushan were discovered and unearthed in 1850 A.D. by the Boundary Commission.

ESTHER ii. 5, 6, 7.

"In Shushan the palace there was a certain Jew, whose name was Mordecai, . . . a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter." The maiden having pleased the king, "he preferred her unto the best place of the house of the women." Thus deliverance came to the Jews through an Israelite woman of the tribe of Benjamin.

ESTHER ii. 10.

"Esther had not showed her people or her kindred."

ESTHER iii. 4.

"He [Mordecai] had told them he was a Jew." This shows that the Jews at that time had no marked countenance.

ESTHER iii. 6—10.

"Haman sought to destroy all the Jews." Haman was "the son of Hammedatha, the Agagite, the Jews' enemy." He was true to his instincts, being an Amalekite. In Exod. xvii. 16 we are told "Because the Lord hath sworn, the Lord will have war with Amalek from generation to generation."

ESTHER iv. 14.

"Then Mordecai said, who knoweth whether thou art come to the kingdom for such a time as this?"

ESTHER vi. 13.

"Then said his wise men and Zeresh his [Haman's] wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." "Many of the peoples of the land became Jews; for the fear of the Jews fell upon them" (viii. 17). This shows the position and estimation they had attained to among them. Also, we find Mordecai (while petitioning the king for the life of himself and his people) saying, "If we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage" (vii. 4).

ESTHER viii. 7.

"Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews."

ESTHER viii. 9, 10.

"And he [Mordecai] wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries." These posts "from India unto Ethiopia," over all which the king reigned (i. 1), must have taken many months to accomplish. "Unto every people after their language."

ESTHER ix. 4.

"Mordecai was great in the king's house, and his fame went out through all the provinces, for this man Mordecai waxed greater and greater." "For Mordecai the Jew was next unto the king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (x. 3).

The name of God is not mentioned in the Book of Esther, yet He has permitted this portion of the history to remain in our hands; and the Jews still hold the feast of Purim in memory of these events, which God used to bring about the escape of His people. The sepulchre of Esther and Mordecai, and inscription, has been found at Shushan.

THE BOOK OF JOB.

Job has always been considered **the** oldest book in the Bible. The history of Job and the history of Israel are alike in many ways. **Dean** Davidson says: "The story of Job could not **have** occurred to any other family than Shem's, and **applies** to the nation as well as the individual." Job is mentioned twice in Ezek. xiv., along with Noah and Daniel. He has been a witness to the churches of all ages that the Lord is pitiful and full of tender mercy.

JOB i. 1.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." The name of Uz occurs in 1 Chron i. 42, and in ver. 44 we are told Jobab the son of Zerah the son of Bozrah reigned in Edom. Jobab is considered to be the same name as Job, who some say was king of Edom.

JOB i. 3.

"This man was the greatest of all the men of the east." In chap. xxix. 25 Job says: "I chose out their way and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."

JOB i. 6.

"The sons of God came to present themselves before the Lord, and Satan came also among them." Not of them. There is a similar passage in Zech. iii. 1, where Joshua, as the representative of his people, stands before the Lord, and Satan stands at his right hand to resist him. Job was tried for God's glory, and by His desire.

JOB i. 8—10.

“The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth. . . . Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.” An exact description of God’s love for Israel (Job iii. 23).

JOB i. 12.

“The Lord said unto Satan, Behold, all that he hath is in thy power.” Satan required God’s permission. So all that he had was taken from him. Job was God’s servant, and they must suffer before they can testify of Him.

JOB i. 21.

“Then Job said, . . . The Lord gave and the Lord hath taken away; blessed be the name of the Lord.” To leave all in God’s hands, because we know Him to be wise, and feel Him to be good, is the frame to fit man to be an active fellow-worker with Him, in a larger sphere and with other faculties, as well as here. The word used for God here is Jehovah, the God of Israel. This name is one of the proofs Dean Davidson gives that the Book of Job was written to Israel, and those of the covenant race,—God’s most sacred name. “It also means ‘Who will be,’ or ‘the Coming One,’ as in Gen. iii. 15; xxii. 7, 8; Deut. xviii. 18, 19; Isa. liii., &c. What revelations of grace, mercy, and love are in this Name as given to Moses, and in the New Testament, in 1 Cor. xi. 26; 1 Thess. iv. 16; Jude 14; Rev. i. 7. It presents, indeed, a power of deliverance and a ground of confidence.

JOB ii. 11.

“When Job’s three friends heard of all this evil that was come upon him, they came every one from his own place . . . to mourn with him and to comfort him.”

JOB iii. 23.

"Why is light given to a man whose way is hid, and whom God hath hedged in?" This forcibly recalls Hosea ii. 6; Isa. v.; Mark xii.

JOB v. 17—27.

"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee," &c. Thou shalt know that thy seed shall be great, and thine offspring as the grass of the earth. No people is thus blessed but Israel.

JOB viii. 7; xlii. 12—17.

"Though thy beginning was small, yet thy latter end should greatly increase." The promise to Israel is: "I will multiply you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings" (Ezek. xxxvi. 11). And in Deut. viii. 3: "Who fed thee in the wilderness with manna which thy fathers knew not, that he might humble thee, and that he might prove thee to do thee good."

JOB ix. 9.

"Orion and the Pleiades." The first is the type of the all-powerful Redeemer. The second, or seven stars in Taurus, is the sign of Israel, associated with rejoicing and harbingers of good.

JOB xi. 7.

"Canst thou by searching find out God?" Thus, Job-like, we are instructed unto wisdom, and, by a short survey of sacred and secular history, we are enabled to show forth the wondrous plans of the Almighty, and to see His mind unto perfection. This is one of the principal stumbling-blocks of the Zophars and the Bildads, who by failing to search for and demand of God concerning this thing, fail also to speak of him the thing which is right (*Miss Berry*).

JOB xi. 10.

"If he cut off, and shut up, or gather together, then who can hinder him?"

JOB xii. 9.

"Who knoweth not in all these that the hand of the Lord [Jehovah, the God of Israel] hath not wrought this?"

JOB xix. 25.

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job had grown in knowledge of God, since he said: "Neither is there any daysman betwixt us" (Job ix 33). Or, "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job vii. 21).

JOB xxix.

Job's character is described.

JOB xxix. 11.

"When the ear heard me, then it blessed me," &c.

JOB xxx.

Then God tried him, to show what a poor creature he was, after all.

JOB xxxi. 13.

He speaks of his slave as of his brother.

JOB xxxii. 2, 3.

"Then was kindled the wrath of Elihu: . . . against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends, . . . because they had found no answer, and yet had condemned Job." Elihu's name is Hebrew, meaning "My God is he."

JOB xxxiii. 12, 13, 14.

“God is greater than man. Why dost thou strive against him? . . . For God speaketh once, yea twice, yet man perceiveth it not. . . . When deep sleep falleth upon men, . . . then he openeth the ears.” Then he tells Job of Jesus (verses 24—30).

JOB xxxiv. 12.

“Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.”

JOB xxxiv. 18, 19.

“Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor?’ Elihu cries with Abraham, “Shall not the Judge of all the earth do right?” and with St. Paul, “Is God unrighteous? God forbid.”

JOB xxxiv. 32; xxxv. 10, 11.

“That which I see not, teach thou me.” “But none saith, Where is God my maker, who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. . . . Trust thou in him.”

JOB xxxvi. 1, 22, 26, 32.

I have yet to speak on God's behalf. Behold, God exalteth by His power: who teacheth like him? Behold God is great, and we know him not. With clouds He covereth the light, and commanded it not to shine.

JOB xxxvii. 2, 4, 14, 21.

“Hear attentively the noise of his voice, and the sound that goeth out of his mouth.” “He thundereth with the voice of his excellency.” “Stand still, and consider the wondrous works of God.” “And now men see not the bright light which is in the clouds.” Augus-

tine says of Elihu, "His language is as modest as it is wise." He is much to be admired.

JOB xxxviii. 1, 2.

"Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" That throws a shadow across, distorts, or misrepresents His wise designs.

JOB xxxviii. 4—7.

"Where wast thou when I laid the foundations of the earth"? &c. The creation and the building of the Pyramid may be alluded to—that great and mighty building "dating 600 years before Moses, and containing a solution of so many scientific facts, and of which some have supposed Job to be the builder. Whoever it was that carried out the work, we feel constrained to admit that the architect was inspired by Divine wisdom and guidance. Its chronological predictions coincide with the history of Israel, past, present, and future, and the Word of God establishing the relationship between the two. It seems to have been intended that the building was not to be known as God's witness (Isa. xix. 19) until His own good time. The entrance passage being blocked up indicates that it is only by patient study and investigation that the hidden facts of science, religion, and history have been discovered. The period of the Mosaic law is represented in the entrance narrow passage, the Gospel of Christianity in the grand gallery, and the seven courses of masonry there like the seven candlesticks, the seven churches, &c. At the foot of it is a passage going straight along, indicating Judaism making no progress heavenward, but ending in a beautiful chamber—a prophecy of their restoration." (From *Col. Senior*.)

JOB xxxviii. 32.

"Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" In olden times what we call the Great Bear was called the Sheep-fold (ix. 9).

JOB xlii. 8.

"Ye have not spoken of me the thing which is right, like my servant Job." Job, the servant of God, is praised by Him.

JOB xlii. 10.

"The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Intercession for others is incumbent on us (Gen. xviii. 22—33). Isaiah says also of Israel in the end: "In their land they shall possess double; everlasting joy shall be unto them."

JOB xlii. 12.

"So the Lord blessed the latter end of Job more than his beginning." And of Israel it was said, "let my latter end be like his." "God makes him feel he is dear to Him, and that it is better to cleave to truth, love, justice, and righteousness, than blindly to hold an inadequate interpretation of God's laws at the expense of truth." (*Dean Bradley, of Westminster.*)

From the Book of Job we may gain a deepened sense of treasures yet untouched, and of the mine of instruction, of help, and of delights yet unexplored in the Bible. In all there is no reference to the history, the laws, leaders, or institutions of the chosen race; no Sinai; no David or Solomon; no Zion or Jerusalem; showing that he must have been an ancestor of the race, who lived at an earlier period.

PSALMS.

If we had no inspired book but the Psalms, they ought to be sufficient to prove to us that Israel is a nation chosen, blest, lost, and to be redeemed and restored. Our Saviour testified that David is a prophet, saying, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me"; and Peter, on the day of

Pentecost, says of David, "The patriarch David, . . . being a prophet," &c. (Acts ii. 24—32). "One of the most noticeable lessons taught in the Psalms is the prominence given throughout to Israel. If it were realised that they have hidden, in their poetical phraseology, prophecy of the most marked and significant character, applicable to us as a nation and the very chosen people of God, would they not be more highly prized and more deeply studied than they are even now? If, instead of the Psalmist writing only of himself, he is really writing of his people, of their destiny through the ages which were to succeed the period when he lived, and was to extend into the long distant future when they were to be restored to their land (from which at the time David wrote they had not been deported) after a great and glorious triumph over their enemies, then indeed do they become intensely interesting and worthy of the profoundest study and research." (*Douglas A. Onslow.*)

PSALM i.

"Blessed is the man" whose "delight is in the law of the Lord"; "whatsoever he doeth shall prosper." We must remember the law was given to Israel only, and God's enemies were their enemies. "He shall be like a tree bringing forth fruit." There we have the mark of the true Israel, each individual forming the nation; it was planted in a good soil, by great waters, that it might bring forth branches, bear fruit, and be a goodly vine. "I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (Ezek. xvii. 8, 23). How remarkably this describes our national position.

PSALM i. 4.

"The ungodly are not so: but are like the chaff which the wind driveth away." Apart from the spiritual meaning, the Lord's dealings with Israel are continually contrasted with His dealings with Israel's enemies in the Psalms.

PSALM ii. 1—3.

“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast their cords from us.” These words are applied (Acts iv. 25—27) to the enemies of the Messiah, and so in the first place they do. It also applies to His people. Why should we fear those noisy Canaanites of our sister isle, who sometimes rage so furiously, they do but imagine vain things? “The heathen” of David’s time were the Gentiles, or all nations other than Israel; not that the Irish are such, but that there is a largely representative Canaanite element among them who refuse to obey our laws, or be ruled by us. It applied to the Indian Mutiny, when they said, Let us break their bands and cast their cords from us. A Frenchman says the naval power of England has enfolded the whole world in a formidable network with meshes of iron. Now in 1900 we hear the Boers using the language of rage and fury; they will not allow nor brook interference, and there must be an end for ever of British suzerainty. But God’s promise is, He will subdue the people under us and the nations under our feet (Psa. xlvii. 3). The Boer rebellion is doomed to failure; the purpose of God will stand. Though the nations of Europe hate us too, how comforting to know One Friend who is faithful to us (Psa. lxxxiii. 3, 4). It is surely true of us, as it was of the Son of God; they hate us without a cause.

PSALM ii. 4.

“He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” And well He may; as even we know that all in the end will be one in Christ.

PSALM ii. 6.

“Yet have I set my king upon my holy hill of Zion.” The Psalms are all in connection with Israel, Zion, and Jerusalem.

PSALM ii. 8, 9.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The heathen will be Christ's, and also His people's. How fully God meant it when He said this, for He hath broken the gates of brass, and cut the bars of iron in sunder which have for so many centuries shut up the heathen world in gross darkness, and has sent us to them with the missionary message Israel is here commissioned to convey. It is, "Be wise, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." The prophet Jeremiah says: "The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance, the Lord of Hosts is his name. Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." We have a commission to destroy as well as to bless. For the diffusion of the Gospel God has given us languages, institutions, our spirit of adventure, our gift of colonization, our capacity of universality, our open Bible, wealth, the dominion of the seas, and an enthusiasm of faith. The Psalm is now in process of development.

PSALM iii. 3.

"Thou, O Lord [Jehovah], art a shield for me; my glory and the lifter up of mine head."

PSALM iii. 8.

"Salvation belongeth unto the Lord: thy blessing is upon thy people, Selah." In olden times Suffolk people were named Selah, which means holy, on account of the great number of churches there. Now the name has been perverted into silly Suffolk. The word, of course, is Hebrew. (*Earl Stradbroke.*)

PSALM iv. 1.

"O God of my righteousness."

PSALM v. 8, 12.

"Lead me, O Lord in thy righteousness. For thou, Lord, wilt bless the righteous, with favour wilt thou compass him." So much of the Psalms being written in the personal pronoun, one is very apt to be misled into supposing that the Psalmist is speaking only of himself, yet it is obvious that very much applies to the people of Israel collectively, to their sufferings, their sorrows, their sins and short-comings, and their glorious triumph through Christ. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

PSALM vii. 16.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." The contrast of God's people and their enemies continued. Esther viii. 7; Dan. iii. 22; vi. 24, are instances in sacred history.

PSALM viii. 2.

"Out of the mouth of babes and sucklings hast thou ordained strength" "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "The testimony of the Lord is sure, making wise the simple." It is not necessary to be learned to understand God's Word; the simplest people can understand the facts of our subject from the Bible, guided by the Spirit of God.

PSALM ix. 1, 2, 11, 14, 20.

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works; I will be glad and rejoice in thee, O thou most High." These

are characteristics of Israel. "Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings." "That I may shew forth all thy praise in the gates [Prayer Book version, "the ports"] of the daughter of Zion, . . . that the nations may know." This is a model prayer for the nation.

PSALM X.

This Psalm evidently refers to the wicked among ourselves who know but do not obey God.

PSALM xii. 1.

"Help, Lord; for the godly man ceaseth, for the faithful fail among the children of men. They speak vanity, every one with his neighbour."

PSALM xiv. 1—3, 4.

"The fool hath said in his heart, There is no God." "Who eat up my people as they eat bread, and call not upon the Lord" (Psa. liii. 4). The infidel and the fool are even to-day among us, and those who are led by them.

PSALM xiv. 7.

"Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Psa. liii. 6). This is David's cure for all. He foresaw both the captivity and restoration of Israel.

PSALM xv.

Describeth a citizen of Zion, "He that walketh uprightly" (Psa. xviii.). David says: "I was also upright before him; it is God that girdeth me with strength, and maketh my way perfect" (Psa. xx. 8). "They are brought down and fallen, but we are risen and stand upright" (Psa. xix. 13).

PSALM xviii.

A song of triumph and thanksgiving. David wrote it for national use. It is the same as 2 Sam. xxii. It ends, "The Lord sheweth mercy to his anointed, to David, and to his seed for evermore."

PSALM xix. 7, 8.

"The law of the Lord is perfect, . . . the testimony of the Lord is sure. . . . The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. . . . By them is thy servant warned: and in keeping of them there is great reward.

PSALM xx.

A national prayer for salvation. 6: Now know I that the Lord saveth his anointed."

PSALM xxi.

Salvation is the theme. 3: "Thou preventest [goest before] him with the blessings of goodness."

PSALM xxii.

Is a prophecy of the Messiah's first coming in humility. 22: "In the midst of the congregation will I praise thee." In Heb ii. 12 congregation is translated church, namely, the whole body of Israel (Exod. xxxiii. 7; Acts vii. 38). 23: "Ye that fear the Lord, praise him; all ye seed of Jacob glorify him; and fear him, all ye seed of Israel." 30, 31: "A seed shall serve him. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Remember the responsibility of witnessing for Him. We are those to whom much is given, therefore of whom much will be required. Of course all Christians inherit the promises, but Israel first. Acts iii. 26: "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

PSALM xxiii. 1—6.

“The Lord is my shepherd,” &c. “And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God” (Ezek. xxxiv. 31). “My people have been lost sheep” (Jer. 1. 6). Will the Good Shepherd not leave the ninety and nine in the wilderness, and go after that which is lost, until He find it? The Good Shepherd giveth His life for the sheep. “My cup runneth over”—shall be brimmed full (1568 version). “Surely goodness and mercy shall follow me,” &c. (With gladness and rejoicing shall they be brought. Ye are blessed of the Lord.) (Psa. lxxx.)

PSALM xxiv. 5, 6.

“He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob” (Psa. xxxii. 1, 2).

PSALM xxv. 4—8, 10—22.

“Redeem Israel, O God, out of all his troubles.” It is throughout national.

PSALM xxvi. 7.

“That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.”

PSALM xxvii. 1.

“The Lord is my light and my salvation; . . . leave me not, neither forsake me, O God of my salvation.” “Thou hast redeemed me, O Lord God of truth” (Psa. xxxi. 5). The Hebrew word for salvation is Saviour, the same as Jesus. This verse may be translated “Jehovah is my light and my Jesus,” or, “Jehovah-Jesus is my light” (*Marcus Bergmann*). God was worshipped in Wales by the name of Jesus, prior to the Christian era, which is a proof of the Hebrew connection.

PSALM xxvii. 5.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me."
 "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. xxxii. 7).

PSALM xxviii. 8.

"The Lord is their strength, he is the saving strength of his anointed."

PSALM xxix. 11.

"The Lord will give strength unto his people, the Lord will bless his people with peace." What nation but ours has a prospect of peace within its borders? We have indeed such a fulness of peace as is altogether unknown in any other land; and wherever our rule has been established, peace, and security of life and property have followed in her train.

PSALM xxx. 3—5.

"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning." And xxxi. 12, 13: "I am forgotten as a dead man out of mind: . . . They devised to take away my life."

PSALM xxxiii. 11, 12.

"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his own inheritance."

PSALM xl. 6.

"Mine ears hast thou opened." "They got not the land in possession by their own sword, neither did their

own arm save them: but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them" (Psa. xlv. 3).

PSALM xli. 13.

"Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen."

PSALM xlii. 2.

"The living God." "Spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine" (Matt. xxii. 31—33).

PSALM xlv. 1.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, and in the times of old." Two distinct periods are indicated in this verse. The first and last here in Britain, where we have had cause to thank the Lord again and again for national deliverances. Spurgeon has said that English history, from its first day till now, is as full of instruction as the history of Israel.

PSALM xlv.

A song of Christ and His people.

PSALM xlvi.

Probably written on the occasion of some national disaster, and suitable for all times of "Jacob's trouble" (Joel ii. 2).

PSALM xlvii.

Prophetic. Ver. 9 (R.V.): "The voluntary of the people will be gathered unto the people of God, to be the people of the God of Abraham." Similar to Psa. c. and cxlix. In Psa. xlvii. and xlviii. the spiritual kingdom of

God is associated with the literal kingdom of Israel. "There is not a passage anywhere in the Psalms that I know of which connects the Lord's return to reign and rule here, except in conjunction with Israel; it is they who are always cited to bless the Lord, to sing praises unto his name, and to rejoice before Him" (*Banner of Israel*, Jan 5th, 1898). There is no dictionary that says *ethnos* and *ecclesia*, a nation and the Church, mean the same thing. Christ spoke of the Church by name, and if He meant it here would have said it. The Church is never mentioned in the Psalms. It has, without authority, thrust itself into the place of Israel. In the headings these Psalms are all addressed to the Church. All the Churches, even our own, consider themselves as far above the people of God's choice. Surely there must be something very wrong when the world at large and the professed followers of Christ hate and despise His people, and claim their inheritance, which God gave to them for an everlasting possession!

PSALM xlvii. 7.

"Sing ye praises with understanding." "Thy word giveth understanding (Psa. xxxii 9; cxix. 34, 73, 125, 144, 169). "Give me understanding."

PSALM xlviii. 2.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Zion in prophecy is Israel, as a rule; especially the northern nation. "Mount" and "mountain," it is often called in Scripture.

PSALM xlviii. 14.

"For this God is our God for ever and ever: he will be our guide, even unto death." And our God. In periods of declension and faithless transgression, to which Israel is always liable, the Lord chastises and guides His sons back into the right way, but He forsakes them never (Psa. xxxii. 8).

PSALM l. 14.

"Offer unto God thanksgivings."

PSALM l. 15.

"Thou shalt glorify me."

PSALM li. 18.

"Build thou the walls of Jerusalem."

PSALM liii. 6.

"When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

PSALM lvi. 8.

"Thou tellest my wanderings."

PSALM lvii. 7—11.

"Awake up," &c.

PSALM lix. 11.

"Lest my people forget." "The covenant that I have made with you, ye shall not forget, neither shall ye fear other gods (2 Kings xvii. 38; Deut. vi. 12). We apply this to ourselves. "Lest we forget" is one of our most popular poems.

PSALM lix. 13.

"God ruleth in Jacob unto the ends of the earth." (Even now). "God shall bless, and all the ends of the earth shall fear him. O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea" (Psa. lxxv. 5; lxxvii. 7).

PSALM lx. 1.

"O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again," &c. Their hope is still in Him.

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PSALM lx. 4.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. That thy beloved may be delivered; save with thy right hand, and hear me."

PSALM lx. 6, 7.

"God hath spoken in his holiness; I will rejoice, I will divide Shechem [the site of the temple of Ezekiel], and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head." Gilead was the portion of Manasseh. "Judah is my lawgiver; Moab is my washpot [servant]; over Edom will I cast my shoe." The Eastern mode of taking possession. "Who will bring me into the strong city? [Constantinople] who will lead me unto Edom? Wilt not thou, O God, which hadst cast us off?" The Psalm is prophetic of Israel's sufferings and troubles during the period of her national development, and, in the end, of her glorious triumph over her enemies and her final establishment in her own land, under the blessed rule of Christ her king. This is the great prophetic theme of the Psalms.

PSALM lxvii.

Is prophetic of the glorious future of Israel when redeemed, and their blessing reflected on all the world. Verses 1 and 2, 3 and 4, 5, 6, and 7 repeat the glad refrain: "Deal so graciously with thy people that thereby the Gentiles [heathen] may join them and embrace their religion." This Psalm is read daily in the House of Commons before commencing business, asking the Messiah's blessing for the sake of all the earth. Surely it is one of the many identifications of our race with Israel that this Psalm is thus publicly and nationally adopted in this country. The effect of God's goodness to Israel will be the conversion of the world.

PSALM lxviii. II.

"The Lord gave the word, and the women that bring glad tidings are a great host" (R. V.). I under-

stand that the change was made in consequence of the word being feminine. The change would be still more enlarged if it were "the nations," or "the company of nations," that publish it.

PSALM lxviii. 13.

"Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold" (Hosea xi. 11; Psa. lxxiv. 19).

PSALM lxviii. 18.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." A prophecy of Christ, who leads captive those who were captives (to sin), and we believe He has led and is leading the captivity captive, making them His own, and giving them His Holy Spirit. Have we not received gifts? power to help other nations spiritually and temporally in a marked degree? gifts of opportunity, wealth, and the inspired desire to bring other peoples to know the Lord (ver. 35)?

PSALM lxviii. 22.

"I will bring my people again from the depths of the sea." "They shall cry aloud from the sea" (Isaiah xxiv. 14; Zech. ix. 10; Psa. lxxii. 8).

PSALM lxviii. 31.

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." "The labour of Egypt and the merchandise of Ethiopia and of the Sabians, men of stature, shall come over unto thee, and they shall be thine . . . they shall make supplication unto thee saying, surely God is in thee" (Isa. xlv. 14; xxxv. 1, 2).

PSALM lix. 35, 36.

"God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in posses-

sion. The seed also of his servants shall inherit it: and they that love his name shall dwell therein." "Zion" belongs to Joseph—it is in the portion of Benjamin. "His servants" are literally His chosen people. All these Psalms suit the history of the nation, and describe the fall and rising again of many in Israel (Psa. lxxii.). David describes Solomon's and Christ's kingdoms. Tarshish and Sheba are the only nations mentioned. Tarshish, in prophecy, applies to Britain. It was then a country not a city only. There seems to have been two countries called Tarshish—an eastern one which points to India, and a western. Britain and Sheba are both lion powers. 8th verse: "He shall have dominion from sea to sea, and from the river unto the ends of the earth. (Christ shall be all in all). It is an accurate description of Britain's present position, which is more precisely described in Psa. lxxxix. 25, implying not only power and supremacy but happiness and success. Sheba is Arabia, a land we would like to have added to our other Mahommedan possessions.

PSALMS lxxiii. 1.

"Truly God is good to Israel."

PSALM lxxiii. 22.

"So foolish was I, and ignorant."

PSALM lxxiv. 9.

"We see not our signs."

PSALM lxxiv. 18, 23.

"The foolish people have blasphemed thy name"
 "The tumult of those that rise up against thee increaseth continually." This Psalm is a national lamentation, and Psalm lxxv. a national Psalm of triumph and thanksgiving.

PSALM lxxiv. 19.

"O deliver not the soul of thy turtle dove unto the multitude of the wicked."

PSALM lxxvi. 1, 2.

"In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion."

PSALM lxxvii. 15, 20.

"Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." "Thou leddest thy people like a flock by the hand of Moses and Aaron." Throughout the Psalms by sheep God's chosen people are meant. "He made his own people to go forth like sheep, and guided them in the wilderness like a flock" (Psa. lxxviii. 52). In this Psalm, all that God had done for them is recounted. "So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations" (Psa. lxxix. 13).

PSALM lxxvii. 19.

"Thy footsteps are not known."

PSALM lxxviii. 5—7.

"He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments."

PSALMS lxxviii. 60.

"He forsook the tabernacle of Shiloh." "The tabernacle or tent which God pitched among men was a temporary structure set apart for God's service, and so constructed as to admit of its being borne from place to place. Finally, it was placed in Shiloh, on Mount Ephraim. It was forsaken when Solomon erected the Temple on the chosen hill of Sion in Judah. Our

churches are temples or tabernacles, set apart for the service of God, in which His Holy Spirit dwelleth amongst us, where even two or three are gathered together in His name, He will be in the midst of them" (*Banner of Israel*, Sept. 15th, 1897).

PSALM LXXIX. 13.

"So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations" (Psa. lxxiv. 1).

PSALM LXXX. 1.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth." Shepherd of Israel is one of God's titles and the sheep always refers to His people; this one especially is for His outcast people. It is a national prayer of humiliation as the one before was of lamentation for the children of Joseph and Benjamin in exile.

PSALM LXXX. 2, 3.

"Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." This is a supplication for the restoration of Israel. Judah is not mentioned.

PSALM LXXX. 8.

"A vine [a symbol of Israel] out of Egypt. Thou hast cast out the heathen, and planted it" (ver. 15).

PSALM LXXX. 9.

"Thou preparedst room for it, and didst cause it to take deep root, and it filled the land." Fulfilled now in us; we are filling the world.

PSALM LXXX. 10, 11.

"The boughs thereof were like goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." At the Spithead Naval Review, in honour

of the Jubilee of Queen Victoria's sixtieth year of her reign, the twenty-two miles of battle ships, cruisers, and torpedo boats would have been enough to call the Empire into being, had it not been made before.

PSALM lxxx. 17.

"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Benjamin), meaning the son of the right hand (Gen. xxxv. 18).

PSALM lxxxj. 1—3.

"Sing aloud." "Blow the trumpet in the time appointed." This Psalm, like the lxxiv. and lxxv., is a national song of triumph, immediately following on the two before it, which were hymns of lamentation, confession of sin, and desire for repentance; when they (we) turn to God, His answer always follows. Then we are to tell it out. The happiness and civilisation of the world has devolved upon us, through the preachings of the Gospel.

PSALM lxxxj. 13, 16.

"Oh that my people had hearkened unto me, and Israel had walked in my ways." "He should have fed them also with the finest of the wheat." Which He gives to us, even to the minutest letter the good Lord fulfils His Word.

PSALM lxxxiii. 2, 3, 12.

Headed, "*A prayer against them that oppress*" (Israel). "For, lo, thine enemies make a tumult, and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones." "Who said, Let us take to ourselves the houses of God in possession." Some of our ecclesiastical leaders wink at and openly abet the practices of Rome, coquetting with those who worship idols; whilst Britain seems utterly helpless in the matter, her enemies taunt her, saying, "Aha, we have thee in possession."

PSALM lxxxiii. 17, 18.

"Let them be confounded, yea, let them be put to shame and perish," because the inheritance of God (those who are His witnesses) is endangered by them.

PSALM lxxxiv. 1, 11.

"How amiable are thy tabernacles, O Lord of hosts!" "The Lord God is a sun and shield."

PSALM lxxxv. 1.

(Appointed to be read on Christmas Day in all the churches of England.) "Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob."

PSALM lxxxv. 6, 7.

"Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." The answer goes on to the end of the Psalm (Hosea vi. 2).

"Faith, mighty faith the promise sees
And looks to that alone,
Laughs at impossibilities,
And shouts, 'It shall be done.'"

PSALM lxxxvii. 5, 6.

Is a description of Zion. "The highest himself shall establish her. The Lord shall count when He writeth up the people that this man was born there." The Psalm becomes very enigmatical, if only taken spiritually.

PSALM lxxxix. 15—37.

"Blessed is the people that know the joyful sound," &c. Compare Lev. xxvi. 43, 44, with Psa. lxxxix. 33. "He hath not dealt so with any nation: and as for his judgments, they have not known them." This Psalm is important from the solemn reiteration of the covenant with David. The 36th and 37th verses are a distinct

promise that, in spite of sin, God will not break His covenant with David, and an answer to those who say that Israel has forfeited the favour and blessing of God. 2 Sam. vii. 12, 13; 1 Chron. xxii. 10; all show that Israel will be always ruled by kings of David's line. We are told that Israel sinned; of course Israel sinned, and our learned friends and all of us have sinned, and sinned against a brighter light and an easier yoke than Israel did; yet they expect to be given a richer inheritance than Israel requires. Though the Lord was going to throw down the throne of David, over the House of Judah; though He was going to send this house also into captivity; though the last of the kings in direct succession was to be destroyed, and all his male successors; his sons killed too; yet the Lord emphatically reiterates His covenant with David, which necessitates the continuance of his seed, his throne, and his kingdom for ever. David's throne, together with the sun and moon, is to be a faithful witness of God's faithfulness and truth. His throne (to which Queen Victoria is the direct heir) is to be over a literal and earthly kingdom.

PSALM xc. 1.

"Lord, thou hast been our dwelling place in all generations." "Dwelling place" may be translated everlasting home. A prayer of Moses, the man of God. The order of words in this Psalm is exactly the same as in the Hebrew Psalm.

PSALM xci. 11, 12.

"He shall give his angels charge over thee . . . lest thou dash thy foot against a stone." Is this said of Christ or Israel? The context and heading of the Psalm show it is to the latter. "With long life will I satisfy him, and show him my salvation," &c.

PSALM xcii. 10.

"My horn shalt thou exalt like the horn of an unicorn."

PSALM xcii. 14, 15.

"They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Psa. cxi.).

PSALM xciv. 14.

"The Lord will not cast off his people, neither will he forsake his inheritance."

PSALM xcv. 7.

"For he is our God; and we are the people of his pasture, and the sheep of his hand." The whole Psalm is only applicable to Israel, "To day if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long," &c. Why do we apply their history to ourselves? The Psalm is in the Morning Service of the Church of England.

PSALM xcvi. 1, 10; xcvi.; xcvi.

"O sing unto the Lord a new song; or, Psalm xxxiii.: "Sing unto him a new song. For the word of the Lord is right, and all his works are done in truth. Tell it out among the heathen that the Lord reigneth. Let the earth rejoice; let the multitude of isles be glad thereof." "O sing unto the Lord a new song; for he hath done marvellous things. . . . He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." Rev. xv. 3: "And they sing the song of Moses the servant of God, and the song of the Lamb." (Psa. cxliv. 9; Rev. xiv. 3.)

PSALM xcix. 1, 4, 8.

"He sitteth between the cherubims. . . . Thou executest righteousness in Jacob. . . . Thou wast a God that forgavest them."

PSALM c.

Is Israel's invitation to the nations.

PSALM cii. 13.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." The captivity of Israel commenced 678 B.C. to end 1842 A.D. The captivity of Judah was from 588 B.C. to 1932, when seven times punishment is over. There are set times and seasons. Christ says, "Can ye not discern the times?"

PSALM cii. 14.

"For thy servants take pleasure in her stones, and favour the dust thereof." It pitieth them to see her in the dust.

PSALM cii. 16.

"When the Lord shall build up Zion, he shall appear in glory." It is a work that infinitely pleases Him.

PSALM cii. 18.

"This shall be written for the generation to come."

PSALM cii. 25.

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." Therefore "to make His people a name, and for a praise, and for a glory" on the earth will be no difficulty to Him.

PSALM cii. 27, 28.

"But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Where is the proof of this unchangeableness, if the seed has disappeared?

PSALM cv. 6—15.

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations. . . . And confirmed the same," &c.

PSALMS cv. and cvi.

The story of God's providence over Israel from Abraham onwards, in Egypt and in the wilderness. "He hath remembered his covenant for ever." "He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: . . . that they might observe his statutes, and keep his laws." God's mercy to Israel is the subject of the Bible from beginning to end.

PSALM cvii.

Israel from the captivity and in exile from Palestine. The whole Psalm speaks of God's loving care for them.

PSALM cvii. 3.

He "gathered them out of the lands" into a united nation (Gen. xii. 2).

PSALM cvii. 7.

"He led them forth by the right way, that they might go to a city of habitation." He brought them here. "I will appoint a place for my people Israel" (2 Sam. vii. 10).

PSALM cvii. 14.

"He brought them out of darkness and the shadow of death, and break their bands asunder." Out of superstition and slavery. "For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. liv. 7).

PSALM cvii. 16.

"For he hath broken the gates of brass, and cut the bars of iron in sunder." Reformation (Hosea vi. 1, 2).

PSALM cvii. 18.

"They draw near unto the gates of death." Martyrdom.

PSALM cvii. 20.

"He sent his word, and healed them." The Bible was printed; for unto them were committed the oracles of God (Rom. iii. 2).

PSALM cvii. 21—32.

They "go down to the sea in ships." Their mercantile and maritime power foreseen.

PSALM cvii. 35—38.

"He turneth the wilderness into a standing water, and dry ground into watersprings." They go forth in poverty to sow and cultivate the waste places. He sendeth His Spirit and blesses them.

PSALM cvii. 36.

"There he maketh the hungry to dwell, that they may prepare a city for habitation." Our colonies arise.

PSALM cvii. 42, 43.

"The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

PSALM cviii.

From the 7th verse, is the same as Psalm lx. The beginning is a song of praise and thanksgiving. The first place in Canaan that God met Abram was Shechem.

PSALM cx. 3.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the

morning: thou hast the dew of thy youth." The King of Israel reigning over them, and the people gathering to Him in multitudes, countless as the dewdrops. In our trouble with the Boers, how remarkable is the support, not only of the whole nation, but of our colonies and dependencies, which have exhibited a loyalty and patriotism that is quite unprecedented.

PSALM cxl. 2.

"The works of the Lord are great, sought out of all them that have pleasure therein." May we be of the number. The rest of the Psalm records them, His covenants, and the redemption of His people. The Gentiles are saved, but Israel only is redeemed; that is, they who were His once are brought back, nationally. It does not therefore follow that all Israel will be saved; that is a very different matter, being entirely between the individual sinner and his Maker.

PSALM cxli. 6.

"He hath shewed his people the power of his works, that he may give [in giving] them the heritage of the heathen."

PSALM cxlii.

"Praise ye the Lord." All the promises and qualifications in this Psalm are promised to Israel in Deut. viii., xv., xxviii., xxx., xxxii.

PSALM cxliii. 1.

"Ye servants of the Lord." The tribes of His inheritance (Isa. lxiii. 17). The 9th verse refers to Rachel, for more are the children of the desolate than the children of the married wife, saith the Lord.

PSALM cxliv. 2.

"Judah was his sanctuary, and Israel his dominion." This was settled in heaven even then, though they were

then together under Moses. "The result of their persecution in Egypt was for their good; it was the means by which they were compelled to take up their destiny and become God's dominion and sanctuary on the earth." (*Mrs. Reep.*)

PSALM CXV. 12.

"The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron." This, with the 9th and 10th verses, and the 1st and 2nd of Psalm cxviii., show that Levi and Israel will be together blessed by God.

PSALM CXV. 15.

"Ye are blessed of the Lord, which made heaven and earth."

PSALM cxvii. 1.

"O praise the Lord, all ye nations: praise him, all ye people." Israel's call to the nations (Psa. ii. 10—12, &c.).

PSALM cxviii. 5.

"The Lord answered me, and set me in a large place." The British Empire is the largest the world has ever seen. Greece and Rome must go into the shade when compared with it.

PSALM cxviii. 15, 16.

"The right hand of the Lord doeth valiantly." Prayer Book version, "bringeth mighty things to pass."

PSALM cxviii. 17, 18.

"I shall not die, but live, and declare the works of the Lord." (Ezek. xxxvii.; Psa. cxxxviii. 7; Hab. ii. 12).

PSALM cxviii. 22—24.

"The stone." Both Christ and Israel. (Gen. xlix. 24; Rev. ii. 7; Matt. xxi. 42, 43; Dan. ii. 35, 45).

PSALM CXIX.

Speaks to us as a race who value God's commandments and judgments.

PSALM CXIX. 99.

"I have more understanding than all my teachers : for thy testimonies are my meditation."

PSALM CXXI. 4—8.

"Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper," &c. As He would be doing were He at any point of their history to forsake them. "He will ward off all evil from the nation. He will keep our nation's soul in past, present, and during all time to come, for evermore. That we are the nation has been proved in every imaginable way, for we are in possession of all the mercies and blessings named in this Psalm." (1 Kings viii. 56.) (*Philo-Israel.*)

PSALM CXXII. 5.

"For there are set thrones of judgment, the thrones of the house of Israel." Queen Victoria had sixty-one descendants, who one day may be at the head of more than half of Europe. The kingdom and throne are Christ's (Isa. ix. 7; Jer. xxxi. 36).

PSALM CXXII. 6.

"Pray for the peace of Jerusalem: they shall prosper that love thee." This Psalm is entirely in praise of Jerusalem, where was the house of God and the city of the Great King. "At present vague schemes are discussed for settling the Jewish Question by purchasing the Holy Land and establishing a principality of Judea. But the British-born Jew is content with the freedom and the opportunities which these islands afford. He puts aside the idea as a fascinating dream, and exclaims, 'England is Jerusalem, and Jerusalem is England.'" (*The Standard.*) The Jews have the same Scripture of the Old Testament, and the same God and Father we have; they also are looking for their Messiah to come.

PSALM CXXIV. 1.

"If it had not been the Lord who was on our side, now may Israel say." That the Lord was on their side nerved the Ironsides of Cromwell. Milton says: "God, in beginning some new and great period in His Church, reveals Himself to His servants, and, as His manner is, first to His Englishmen."

PSALM CXXVI. 1.

"When the Lord turned again the captivity of Zion, we were like them that dream." We are indeed. Read Psalm cxxv., and all the Psalms. They are all of the same people—a nation set apart, chosen, preserved, blessed; that we may proclaim His mercy to all men.

PSALM CXXVII. 1, 2.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "He giveth his beloved in sleep" (R. V.). Greene, in his *History of the English People*, says: "We have won our Empire while we were asleep."

PSALM CXXVIII. 3.

"Thy wife shall be as a fruitful vine, . . . thy children like olive plants." The vine and olive are emblems of Israel.

PSALM CXXIX. 8.

"Neither do they which go by say, The blessing of the Lord be upon you." In truth they are entirely forgotten, completely out of mind—few are aware of their existence.

PSALM CXXX. 7, 8.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities . . . from henceforth and for ever" (cxxx. 3). Christ died for all the world. The Gentiles, the nations, the heathen

are saved. The ten tribes are redeemed (purchased back), as they were His before; and the Jews will be redeemed as a nation when they come to Him.

PSALM CXXXII.

Is surely fulfilled to us, the children of Ephraim. "Lo, we heard of it there [at Ephratah]" (ver. 6).

PSALM CXXXIII. 3.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

PSALM CXXXIV. 1.

"Behold, bless ye the Lord, all ye servants of the Lord."

PSALM CXXXV. 14.

"The Lord will judge his people, he will repent himself concerning his servants."

PSALM CXXXVI.

"He gave their land for an heritage, even an heritage unto Israel his servant; for his mercy endureth for ever." Here is the unchangeable God and His servant Israel. We may call ourselves His servants. Isaiah says, "Return for thy servant's sake, the tribes of thine inheritance." And God says to Jeremiah, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them" (Jer. vii. 25).

PSALM CXXXVII.

David foresaw the collapse of Judah's power.

Read Psalm cxliv. 10—15, and say, Who is that people now? (Ps. xcvi.)

The six last Psalms are called "Hallelujah Psalms," Hallelujah being a Hebrew word meaning Praise the Lord.

PSALM cxlv. 4, 10, 7, 11, 12.

21.9 "One generation shall praise thy works to another, and shall declare thy mighty acts." "Thy saints shall bless thee." "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." Israel preaching, teaching, and witnessing. 13: "Thy kingdom [Christ's] is an everlasting kingdom, and thy dominion endureth throughout all generations." This text is engraved on the most ancient building in Damascus, a building that has been in use for 1200 years. (*Canon Tristram*).

PSALM cxlvi. 5, 6, 8.

"Happy is he that hath the God of Jacob for his help. . . . Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever." "The Lord openeth the eyes of the blind."

PSALM cxlvii. 2, 14, 19, 20.

"The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel. He maketh peace in thy borders, and filleth thee with the finest of the wheat. His word runneth very swiftly. He sheweth his word unto Jacob, his statutes and his judgments unto Israel." They are His stewards to tell the nations He is their God. "He hath not dealt so with any nation, and as for his judgments, they have not known them."

PSALM cxlviii. 14.

"He also exhorteth the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him." When we grasp the fact that God Himself calls us saints, how it ought to spur us to fresh endeavours to live worthy of the name. Saints we are not, in the meaning of our being specially good, but if it meant, as it does in the Bible, those whom God chooses to do His work, then saints we may be, and thank God for it. All that we need to clear up the apparent discrepancies of the Bible is some knowledge of

the meaning of words and of ancient customs. "Praise ye the Lord." All people. The Septuagint version has an additional Psalm at the end. It ends "And I took away the reproach from the sons of Israel."

PROVERBS

TO MAKE ONE WISE.

PROV. i. 5, 7.

"A wise man will hear." "The fear of the Lord is the beginning of knowledge."

PROV. i. 23, 33,

"I [the Lord] will pour out my spirit unto you, I will make known my words unto you." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

PROV. ii. 6.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

PROV. iii. 13, 17.

"Happy is the man that findeth wisdom, and the man that getteth understanding." "Her ways are ways of pleasantness, and all her paths are peace."

PROV. iv. 20, 22.

"Attend to my words . . . for they are life unto those that find them."

PROV. vii. 22.

"He goeth after her straightway, as an ox goeth to the slaughter." So does our nation go after Rome. "Ephraim is joined to idols, let her alone" (Hos. iv. 17).

PROV. viii. 22—31.

“The Lord possessed me in the beginning of his way.” “When he prepared the heavens, I was there.” Wisdom is compared to Christ, the gift of God.

PROV. xi. 3—9, 25, 30.

“The integrity of the upright . . . shall deliver them.” “Through knowledge shall the just be delivered.” “He that watereth shall be watered also himself.” “He that winneth souls is wise.”

PROV. xii. 1, 12, 15, 19.

“Whoso loveth instruction loveth knowledge.” “The root of the righteous yieldeth fruit.” “He that hearkeneth unto counsel is wise.” “The lip of truth shall be established for ever.”

PROV. xiii. 9.

“The light of the righteous rejoiceth.”

PROV. xiv. 6, 15.

“Knowledge is easy to him that understandeth.” “The prudent man looketh well to his going.”

PROV. xv. 32.

“He that refuseth instruction despiseth his own soul.”

PROV. xvi. 11.

“A just weight and balance are the Lord's: all the weights of the bag are his work.”

PROV. xvi. 22, 33.

“Understanding is a well spring of life unto him that hath it.” “The lot is cast into the lap: but the whole disposing thereof is of the Lord.”

PROV. xviii. 13, 17.

"He that answereth a matter before he heareth it, it is folly and shame unto him." "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." This searching is what an Anglo-Israelite invites.

PROV. xix. 7.

"All the brethren of the poor do hate him: how much more do his friends go far from him." So is poor despised Israel lost to the world.

PROV. xx. 12.

"The hearing ear, and the seeing eye, the Lord hath made even both of them."

PROV. xx. 27.

"The spirit of man is the candle of the Lord." To testify for him.

PROV. xxi. 11.

"When the scorner is punished, the simple is made wise."

PROV. xxi. 16.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

PROV. xxii. 19—21.

"Have I [the Lord] not written thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth." The Bible is the most read and yet the least studied of books as a rule.

PROV. xxii. 28.

"Remove not the ancient landmark, which thy fathers have set." "As he spake by the mouth of his

holy prophets, which have been since the world began" (Luke i. 70). He has been leading, guiding and influencing us in all our ways, even in our language, though we have not known it. We have been given the oracles of God, the word of life (the only word that can satisfy the cravings of our immortal natures), for transmission. How much has been done to make men study the Bible! Still it lies on a back shelf, covered with dust; but we can testify that our belief makes Bible students of men. Its truths are testified by facts from solid history—startling facts; and they have but to search and see that these things are so. It produces evidence upon evidence of the most tangible character, confirming the unchangeableness of God and the truth of His Word, and with the aid of art and science views the rapid development of Jehovah's plans. We claim no merit for the position we occupy, and through long centuries of training have acquired qualifications that best fit us for God's appointed work. God has a claim upon our time, and talents, and wealth, and we are in duty bound to meet our obligations to Him, waste no time, spare no labour, but employ every talent and God-given power to rescue a dying world from the slavery of sin and powers of darkness.

PROV. xxiii. 23.

"Buy the truth, and sell it not," &c.

PROV. xxiv. 30, 31.

"I went by . . . the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

PROV. xxv. 2, 4.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." "Take away the dross from the silver, and there shall come forth a vessel for the finer."

PROV. xxix. 25

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

ECCLESIASTES.

Earthly things perish and are vain; only heavenly things abide.

ECCLES. i. 12.

"I the preacher was king over Israel in Jerusalem."

ECCLES. ii. 26.

"God giveth to a man that is good in his sight wisdom, and knowledge, and joy."

ECCLES. iii. 1, 2, 3.

"To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to break down, and a time to build up." If this be the time of the end, the restoration of Israel is now, and He is showing us that it is so. Ought we not to show it to others, that all may be ready, willing, and prepared to serve Him with a whole heart fervently?

ECCLES. iii. 11—15.

"He [God] hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Even an unbeliever in our origin says, God seems to be driving us forward and onward till the final goal seems to be the earth itself. How have we acquired such magnificent stretches of the earth, except through the gift of our God? The greater surface of the earth we can range in line with ourselves to do His will, the better He is pleased, and the sooner He will come whose right it is to reign.

ECCLES. iii. 13, 14.

“Also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.” All good is perverted in the use by man, but God can turn all things to good.

ECCLES. vii. 29.

“God hath made man upright; but they have sought out many inventions.” People have so spiritualized away the Bible, that we may well ask, how much is left to believe? Whereas the light of British-Israel truth dispels the mists, and turns confusion into harmony, promotes the glory of God, and confirms the inspiration of Scripture.

ECCLES. x. 10.

“If the iron be blunt.” Are you a blunt iron? Sharpen it by the Stone of Israel, and you will become useful.

ECCLES. xi. 1.

“Cast thy bread upon the waters: for thou shalt find it after many days.” If we plant the Gospel in any land, we shall find it there after many days.

ECCLES. xi. 4.

“He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” Even in days of darkness and spiritual death, Christ can give light.

THE SONG OF SOLOMON.

An Allegory.

Christ's bride, the Church, which we believe to be in or of Israel, sanctified and saved, is the subject of

Solomon's Song. Dr. Driver says, If this poem be of early date, it must belong to the north of Israel. Isaiah says, "Thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called." And Hosea, "Thou shalt call me Ishi" (that is, husband). And Jeremiah, "Turn, O backsliding children, saith the Lord, for I am married unto you."

SONG OF SOL. i. 4.

"Draw me, we will run after thee: . . . we will be glad and rejoice in thee." "He [the Lord] will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly. None shall be weary nor stumble among them" (Is. v. 26, 27).

SONG OF SOL. i. 5.

"I am black." "Ephraim is a cake not turned."

SONG OF SOL. i. 6.

"They made me the keeper of the vineyards." Ephraim appointed to be God's almoners. "But mine own vineyard have I not kept." The Lord must keep the vineyard or it will return Him no fruit. (Isa. v.).

SONG OF SOL. i. 17.

"The beams of our house are cedar, and our rafters of fir." "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted" (Ps. civ. 16). "I am like a green fir tree. From me is thy fruit found," says Hosea (xiv. 8).

SONG OF SOL. ii.

This chapter points to the mutual love of Christ and His church. "I am the rose of Sharon, and the lily of the valley." Christ the bridegroom. In the margin, for "valleys," "of the plain"—open and common to all the world, not in an enclosed garden. The rose is the

emblem of England, who should tell it out. The rose, the lily, and the thistle are three emblems in our land. The lily is our Saviour's type of His followers.

SONG OF SOL. ii. 2.

"As the lily among thorns, so is my love among the daughters." Ephraim Israel—who shall say, "What have I to do any more with idols?"—become a nation and a kingdom of nations. The lily represents all true Christians, the one bride and church of Christ, pure, white and spotless, "Who shall grow as the lily, and cast forth his roots as Lebanon." For the marriage of the Lamb is come, and his wife hath made herself ready. Ps. xlv. 9—17; Eph. v. 23—27—33.

SONG OF SOL. ii. 3.

"As the apple tree among the trees of the wood, so is my beloved among the sons." Palestine is pre-eminently the flowery land, it possesses 2,500 species of flowering plants, though in size it is not larger than a few counties in England. Yet the apple tree is especially a home tree to us. "I raised thee up under the apple tree" (Song of Sol. viii. 5) is more applicable to Britain than to Palestine.

SONG OF SOL. ii. 4.

"He brought me to the banqueting house." "I sat down under his shadow." The guests are Hebrews, He addresses them "O ye daughters of Jerusalem, O ye daughters of Zion" (v. 11). By Zion and Jerusalem (in the portion of Benjamin) Israel is generally meant, and words spoken to Israel cannot be taken from them. The daughter nations are suggested. "And his banner over me was love." John xv. 9: "As the Father hath loved me, so have I loved you: continue ye in my love." These are the words of Christ to His disciples.

SONG OF SOL. ii. 8—17.

"Behold, he cometh leaping upon the mountains, skipping upon the hills . . . until the day break and

the shadows flee away." Isaiah says: "Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." And this has happened to us. The passage is spiritual and literal. For the first time since the desert of the Soudan existed, artesian wells have been sunk in the sand by our own race exclusively, and water has been found sufficient for man and beast. Have we not been given feet to run by leaps and bounds, and tongues to sing the praises of the Lord?

SONG OF SOL. iii. 6, 7.

"Who is this that cometh out of the wilderness like pillars of smoke . . . with all powders of the merchant?" "Threescore valiant men are about it [his bed], of the valiant of Israel." In the night, and away from Palestine, or in the wilderness (in exile), repenting and turning to Christ. "The shield of his mighty men is made red, the valiant men are in scarlet" (Nahum ii. 3). "They all hold swords, being expert in war: every man hath his sword upon his thigh." This does not describe Judah; it must then be Christian Israel.

SONG OF SOL. iv. 4.

"The tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." It is a matter of history that this tower was occupied by the Tenth Legion after the taking of Jerusalem by Titus. It is quite probable we have the site—if not the actual building—of the stronghold of Zion. From an inscription on the wall inside, it was "preserved by the Romans." The legion more than likely consisted of our own ancestors, as it was the custom of the Romans to employ foreigners in their armies, over whom they had been victorious. Some may even have been among the Roman bands at the time of the Crucifixion.

SONG OF SOL. iv. 7.

"Thou art all fair, my love; there is no spot in

thee." These are all borrowed glories, reflections of Christ.

SONG OF SOL. vi. 13.

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." The host of the Lord; Judah and Israel at last united to one another and to the Lord. Bring forth mine armies and my people (Exod. vii. 5).

SONG OF SOL. viii. 5.

"Who is this that cometh up from the wilderness, leaning upon her beloved?" Is it not Christian Israel brought through the fires of Baal and the superstition of Buddha to lean upon the Lord? "Thou shalt call me no more Baali: thou shalt call me husband." Beginning to know ourselves in Great Britain, the place appointed for us, with all the companies of nations belonging to us; thus Jacob's prophecy is accomplished (Gen. xxxii. 28; Gen. xxxv. 11).

SONG OF SOL. viii. 8.

"What shall we do for our sister in the day when she shall be spoken for?" Our sister (Song of Sol. iv. 10, and v. 1) is Judah, who will be made clean also in the blood of the Lamb. Shall they fall and not arise? Shall he turn away and not return? (Jer. viii.; Rom. xi. 24).

THE PROPHETIC BOOKS.

PROLOGUE.

Acts. iii. 21. Noah, Jacob, Moses, Samuel, and David were prophets. But the prophets, specially so-called, prophesied near the commencement of the Captivity, or after it had begun. As they foresee the same glorious future for Israel that the earlier prophets did, they show the fulfilment of their prophecies had not

then been accomplished, and that the promises belong to a later age. (*Oxonian.*) We can safely affirm that, with Anglo-Israelism for a guide, prophecy becomes a shining mirror reflecting past, present, and future history.

Prophecy is an anticipation of history, and as history completes itself, prophecy is unrolled and becomes a self-evident fact to those who, having studied God's Word, are looking for its fulfilment; though the fulfilments, of course, could not be detected till they existed. In the events noticed in our daily papers, we recognise the magnificent fulfilment of promises made to the founders of our race, and God is once more making plain to the minds of men that He is doing what He said He would, enabling us to testify that He changes not, and that the mercies of the Old Testament are confirmed in the New to the same people to whom they were given primarily, proving the undoubted inspiration of Scripture. Even the much neglected, little understood books of the prophets become deeply interesting if we render to Israel the prophecies belonging to them, and to Judah those belonging to Judah; for it is plain, from their completely contradictory character, that they were given to two separate nationalities. Unless this distinction is clearly borne in mind, it is utterly impossible to understand the Old Testament prophets. Theology is not made the exact science it ought to be; we find its exponents contending for a spiritual fulfilment only of the prophecies regarding Israel as spiritual where they actually are literal; not of malice, but of slipshod teaching. We have the prophets to instruct us; but what profit can we get from them if we do not understand their words?

"There are many blessings attendant upon a study of prophecy; one of these, and by no means the least, is that no student of prophecy was ever disturbed by doubts as to the divinity and inspiration of Scripture; and in the present day no such searcher into the prophetic writings is in the least ruffled by the announcements of the 'higher criticism,' so called." (*Denis Hanan.*) "He revealeth his secret unto his servants the prophets" (Amos iii. 7). "Despise not prophesyings. Prove all

things; hold fast that which is good" (1 Thess. v. 20). If we watch, we shall know (Rev. iii. 3). "The wise shall understand" (Dan. xii. 10).

ISAIAH.

Isaiah is the first of the so-called prophetic books. If taken literally, the prophecy is full of Gospel blessings to Israel. The nine first chapters are assigned to a period between 760 and 740 B.C., prior to the Captivities. Isaiah was of the tribe of Judah; the name means Salvation of Jehovah. He is the prophet of the Messiah. It has been said the heading might be the disease, the crisis, the remedy, and the outcome.

ISAIAH i. 3—18.

"Israel doth not know, my people doth not consider." Here we are all quietly in possession of things full of wonder and astonishment, as if we were to the manner born, and scarcely note them; yet this era seems to be the culminating point of all others.

ISAIAH i. 25—27.

"I will turn my hand upon thee, and purely purge away thy dross. . . . I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed." Zion, the Christian house of Israel. The sinful, thoughtless nation has been accepted, pardoned, blest, and re-covenanted.

ISAIAH ii. 2.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Daniel says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people"—the stone kingdom cut out of the mountain without hands—upon

an high mountain,—“in the mountain of the height of Israel will I plant it.” This does not refer to Palestine, but to the land where Israel was to be planted. Ezek. xvii. 22, 23: “And it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.” Isa. ii. 3: 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 shall 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.” Micah iv. 2. (A Jew, in expressing his delight in Bergmann’s translation of Scripture into Yiddish—the language now spoken by most European Jews—expresses his surprise that it is published in London, whereas they looked for it out of Zion.) This view is sometimes strained; but one text more may be quoted. Isa. xxv. 6, 7: “In this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” Col. Senior says: “I will never cease to assert that one of the known nations of the earth must be Israel.”

ISAIAH ii. 4.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up its sword against nation, neither shall they learn war any more.” We are straining every nerve to legislate for peace. After the conquest of the Soudan, the young General, fresh from victory, reminded Britain of its duty to give freedom and civilisation to the conquered nation, and in a few weeks £100,000 was collected to give a university to the Soudan.

ISAIAH iii. 9.

“The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it

not. How true of the Jews! they do declare their sin still, in refusing Christ and His salvation.

ISAIAH iv. 1, 2.

"In that day seven women [daughter nations] shall take hold of one man [Christ], saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." So Israel, or the kingdom of God, will be drawn into one. Zech. viii. 23: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel," &c. "Yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16; Isa. viii. 14).

ISAIAH v. 1—7, 12, 13.

(1.) "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved [Christ] hath a vineyard in a very fruitful hill: (2.) And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower [a watch-tower] in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes," &c. There is only one vineyard, one vine, one master. The Great Husbandman expended much labour, thought, and care over His vineyard, and naturally looked for some fruit. (5.) "I will take away the hedge thereof," &c. It will no longer be separate from the Gentiles; the dividing hedge has been taken away, and Israel has been lost among the Gentiles. (7.) "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." (12.) "They regard not the work of the Lord, neither consider the operation of his hands." (13.) "Therefore my people are gone into captivity, because they have no knowledge."

ISAIAH v. 26.

"He will lift up an ensign to the nations from far,

and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary," &c. The chapter, to the finish, is descriptive of the end of the last century and the opening of 1900, during the Transvaal War. "Troops of men and mobs of horses and mules from Naples, Gibraltar, New Orleans, Buenos Ayres, Australia, India, the ends of the earth, have furnished the Army with means of locomotion and transport." (*The Scotsman*, Jan. 30, 1900.) "In that day they shall roar against them like the roaring of the sea." Our Saviour speaks of that day (Matt. vii. 22; Luke xxi. 34; John xiv. 20, 26; 1 Thess. v. 4; 2 Thess. ii. 3; Isa. vii. 18; xi. 10—16; xxvii. 13).

ISAIAH vi. 8.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (9.) "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not," &c. And are we any better now? Christ uses almost the same words to His disciples (Mark viii. 18), and St. Paul to the Jews (Rom. xi. 8). (11.) "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Fulfilled for hundreds of years.

ISAIAH vi. 13.

"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Wickedness must be put away; but the end is not a curse, but a blessing that is to be poured out upon us, and through us to all nations.

ISAIAH vii. 3, 8.

"Shear-jashub thy son." The name means, a remnant shall return. (8.) "Within threescore and five years shall Ephraim be broken, that it be not a people." From that time onward Ephraim has been scattered and

lost among the Gentiles (nations). This was not the case with Judah in its captivity; Judah still continued a people (*Speaker's Commentary*).

ISAIAH vii. 14, 16.

"The Lord himself shall give you a sign." There follows a distinct prophecy of the Messiah, ending—(16.) "Before the child shall know to refuse the evil, and choose the good, the land . . . shall be forsaken of both her kings." And we know it was.

ISAIAH viii. 14, 19, 20.

(14.) "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel." Both stumbled; both disobeyed. (19.) "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" The remedy is given. (20.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is the aim and object of all Anglo-Israelites to follow this advice, and to take all our light from the inspired Word of God.

ISAIAH ix. (R.V.).

(1.) "But there shall be no gloom to her that was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious. Thou hast multiplied the nation." (3.) "Thou hast increased the joy in harvest, as men rejoice when they divide the spoil." (Matt. iv. 14—16). (6.) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (7.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with

justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (8.) "The Lord sent a word unto Jacob, and it hath lighted upon Israel." If we weigh the words of the whole passage, there can be no other meaning but that the increase of Christ's kingdom is on the throne of David and over His people. It is the work of God by Christ, Who was born of and given to them first. He came to the Jews; was refused by them, and accepted by Israel. The Gentiles are not named in this passage. Then follows an account of their wickedness.

ISAIAH ix. 13, 21.

"For the people turneth not unto him, . . . neither do they seek the Lord of hosts." (21.) "For all this his anger is not turned away, but his hand is stretched out still." Not utterly cast off. These last verses may apply to Israel's early quarrels and fights among themselves, and the fierce struggles of the various tribes against one another, as they gathered in the Isles of the West before the Norman conquest, and since then in Scotland and Ireland, not recognising each other as brothers; then the divisions between Ephraim and Manasseh, and the latter's angry separation into the United States, while both have repudiated Judah. Thank God, now all are friends, though still ignorant of their common descent from Abraham." (*L. P.*)

ISAIAH x.

(5.) "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." (11.) "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" But after that, they shall repent. (20.) They "shall stay upon the Lord, the Holy One of Israel, in truth." (22.) "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." Oh, that the time had come! (*Rev. ix. 27, 28*). (25.) "For yet a very little while, and the indignation shall cease" (as shown by the Book

of Esther to the Jews, and by Isaiah (liv.) to Israel, the descendants of Rachel. (27.) "The yoke [bondage] shall be destroyed because of the anointing." (1 John ii. 27; Psa. cxxxii. 13, 17.) "He shall give strength unto his king, and exalt the horn of his anointed, and shew mercy to his anointed, to David, and to his seed for evermore." "The Lord hath chosen Zion." "There will I make the horn of David to bud: I have ordained a lamp for mine anointed."

ISAIAH xi. 1, 2.

The First and Second Advent of Christ, and the return of His ancient people: all are named together, like mountain peaks appearing on the horizon. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him," &c. The Hebrew word for branch is *Nozvim*, and watchman is the same, followers of Christ; or *Nozra*, the Nazarene, which has the same root. The chapter describes His reign of righteousness: a straight, right, just rule, with peace and unity among all nations: "to it shall the Gentiles seek."

ISAIAH xi. 11—16.

"The Lord shall set his hand again the second time to recover the remnant of his people." The first time was out of Egypt; the second time is now near at hand. (12.) "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (not from Babylon alone, but from many lands). "From the islands of the sea" (as the Jews call Great Britain—Jer. xxxi. 10). (13.) "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The Bible shows the two branches of the family quite distinctly; there is no mixing up or confusion here. Ephraim stands for Israel. (14.) "They shall spoil them of the east together: they shall lay their hand

upon Edom and Moab; and the children of Ammon shall obey them." There were no military achievements at the time of the return from Babylon, and no marvels in Egypt. Other nations will come to light, who will obey and help them. Then will Israel and many other ancient nations be disclosed, when the veil is destroyed by God. (16.) "There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." The Lord will do it.

ISAIAH xii.

This chapter is a Hallelujah of praise from all Israel for salvation, and calling on non-Israelite peoples to do the same. The least they can do for all God's goodness to them. The end will be their triumphant return to Zion.

ISAIAH xiii. 2—5.

"Lift ye up a banner upon the high mountain."
 (4.) "The noise of a multitude in the mountains. . . . The Lord of hosts mustereth the host of the battle."
 (5.) "They come from a far country." (3.) "I have commanded my sanctified ones, I have also called my mighty ones for mine anger."

ISAIAH xiii. 17.

"Behold, I will stir up the Medes against them" (Babylon). As Medes, Israel served under Cyrus, and prophecy is fulfilled—558 B.C. (Isa. xliv. 8; xlv. 1).

ISAIAH xiv.

(1.) "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and strangers shall be joined with them." The Jews and Gentiles will go under Israel's secure guardianship. (2.) "They shall take them captives, whose captives they were." Righteousness will take sin captive when Israel triumphs over Babylon. (7.) "The whole earth is at

rest, and is quiet : they break forth into singing." Lucifer has said—(13.) "I will sit upon the mount of the congregation, in the sides of the north." (20.) "The seed of evildoers shall never be renowned." (24.) "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (25.) "That I will break the Assyrian in my land, and upon my mountains." An account of Israel's final victory.

ISAIAH xv. 2.

Dibon, where the Moabite stone was found, confirms the conquest of Moab by Israel. The inscription shows the stone was known in the days of Isaiah. Moab must be a nation extant to-day; it may be one of our European neighbours now under an alias like ourselves, and to be restored to God's favour. Some think this chapter applies to current events connected with the war in South Africa. Compare Num. xxiii.

ISAIAH xvi. 3, 4.

"Hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler."

ISAIAH xvii.

(4.) "In that day . . . the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." (6.) "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." This shows Israel's captivity, tempered with mercy, at the time that Judah or Jacob, as Isaiah calls them, were losing ground.

ISAIAH xviii.

(1.) "Woe to the land shadowing with wings." Under the shadow of God's wings is quite Scriptural

(Psa. xvii. 8; lvii. 1). Some think wings refer to our colonies. "Which is beyond the rivers of Ethiopia." Dwellings at the ends of the earth, towards the setting and rising sun. (*Homer.*) From India to the pillars of Hercules. (*Rawlinson.*) (2.) "That sendeth ambassadors by the sea." A maritime people, sending out witnesses for God: they were the mariners and colonizers of primitive antiquity, and had a knowledge of the magnet and mariner's compass. (*Baldwin.*) "In vessels of bulrushes" has been translated, "with revolving power" (instead of bulrushes) "upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, [This, I believe, also bears the translation, 'tall, polished, smooth,'] to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" Or the peoples have despised. (7.) "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible [remarkable, warlike] from their beginning hitherto." The very same description of those who bring and those who are brought. Clearly this is a prophecy of Israel bringing Judah, the evidence of whose awaking is pouring in on every side. And what is more likely to bring about the grafting in again than the realisation that the vast majority of their nation have, under the wonder-working providence of God, accepted the Saviour Jesus Christ, and are already Christians. "All ye inhabitants of the world and dwellers on the earth, see ye: when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." (*Ezek. xxxvii. 17; Zeph. iii. 10*)

ISAIAH xix.

This chapter contains the burden of Egypt under the rule of Mohammed, and its deliverance through Israel.

ISAIAH xix. 19.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (20) "It shall be for a sign and

for a witness unto the Lord of hosts in the land of Egypt." Exactly so the Pyramid is placed. It gives its own date, 2170 A.M. Built to retain the God-given measurements of the Ark. Shem, Heber, Peleg, Job (if son of Joktan), and Melchisedek might all have assisted in the building, as they were contemporary with it. The Hebrews were an abomination to the Egyptians, yet in, but not of, their land the Pyramid was placed. A wonder still there. Jer. xxxii. 18—20. The worship of Osiris was in abeyance then. The faith of Joseph's father-in-law was the pure worship of God. (From Budge's *Book of the Dead*, found in an Egyptian tomb). And before that Abraham had no doubt told the Egyptians of God. Recent research shows that the builders of the Pyramids had solid and tubular drills and lathe tools. The drills were set with jewels, and cut into the rocks with clearness and accuracy.

ISAIAH xix. 20, 24.

"They shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." Gordon once said, "I sometimes think I am the man," and so to some extent he was. As in Jacob's and Joseph's time, the king and people of Egypt were kind to the Hebrews and their kindred; and also when the infant Jesus needed a refuge the Lord chose Egypt as a place of safety for Him and His parents; therefore God has sent this ancient nation a Saviour; and Egypt, now become one with Israel, will be named God's people, deriving all her blessings, and will serve and obey God for ever. "The Lord shall smite Egypt, he shall smite and heal it." They have been smitten, and are being healed by us through God's grace. How literally these two verses have been fulfilled. (22) "He shall smite and heal it." All can see the good that has been done in Egypt by us.

"Know this, ye princes of the earth,
That nations clasped in Britain's power
Have left behind their darkest hour.
To make the Nations blest and free,
This, Britain, is thy destiny."

How numerous are the instances of this by the grace of God. India, for instance, with three million people of many races and tongues, full of contempt for each other, enjoys the peace of the Britons, their controlling teachers and friends. Keshub Chunder Sen's (a native) view is, "It is Christ that rules India, and not the British Government that has conquered our hearts; not by armies, not by your gleaming bayonets and fiery cannon, but by a higher power, and that power is Christ. It is for Jesus, and Jesus only, that we will give up the precious diadem of India" (*The Times*).

ISAIAH xix. 24.

"In that day shall Israel be the third with Egypt and with Assyria [representing Shem, Ham and Japhet], even a blessing in the midst of the land." The "third" is more correctly translated "the Captain, Leader, a medium or centre" (Ex. xv. 4). Israel blessed and a blessing (thus fulfilling the prophecy that Israel is to be the Head of all nations) reaches the end of her calling. God foresaw our need of the sources of the Nile, and has given us Uganda. We cannot doubt we live in the dawn of the day when the Lord shall be known to Egypt. There are many points of resemblance between Egypt and India, and both are closely united with us. May I suggest that India is the "third." Has she any claim to be the modern Assyria? Then again, the Rev. Philip Carlyon suggests, as the Nile is Egypt, and Egypt the Nile, so Assyria is Euphrates, and Euphrates Assyria. It portrays international intercourse on high plans of international goodwill and friendly emulation. Man's motto, not self for self, but for God and humanity, and Great Britain for the world. In the following chapters the fall of Egypt, Babylon, Ethiopia, Arabia and Tyre is predicted, and all have lain desolate in fulfilment of prophecy. Why should the prophecies of Israel only be neglected? "Egypt, obedient to God, has a share in the title 'people of God.' Asshur, new-created by God's Spirit, is His handiwork, but Israel still has the special prerogative of being God's Heritage. The *Speaker's Commentary* declares emphatically against the view that

Israel's national mission closed with her banishment from Palestine" (*Oxonian*).

ISAIAH xxi. 6—9.

"Go, set a watchman, let him declare what he seeth." (8) "And he cried, A lion:" (9) "And all the graven images broken unto the ground." (11) "Watchman, what of the night? Watchman, what of the night?" (12) "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." "I will yet for this be enquired of by the house of Israel to do it for them." Though Babylon is fallen, we, God's watchmen, are reminded that the night is not passed. It was yet 500 years to the coming of Christ, and since then even until now how much night there has been, even all through the dark ages. The Gospel light has dimly shone for nearly nineteen centuries, Millennial light cannot be far off, but the time of Jacob's trouble intervenes; the watchword then was, Enquire, return, come; and still is, Watch and pray.

ISAIAH xxii. 22, 23.

"The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (23) "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house."

ISAIAH xxii. 25.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be . . . cut down, and fall." The prophet laments the invasion and sins of Jerusalem, and its fall, even after the coming of Christ.

ISAIAH xxiii.

(1) "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in." (2) "Be still, ye inhabitants of the isle;

thou whom the merchants of Zidon, that pass over the sea, have replenished." (6) "Pass ye over to Tarshish; howl, ye inhabitants of the isle." (14) "Howl, ye ships of Tarshish: for your strength is laid waste." We see here how much Israelitish or British interests were connected with Tyre and Tarshish. The fate of Babylon, Egypt, Assyria, Edom and Tyre, shows clearly what is the Scriptural idea of a fulfilment. Tyre was besieged by Nebuchadnezzar after the fall of Jerusalem, the siege lasted thirteen years—from 586 to 573 B.C.

ISAIAH xxiv.

This chapter describes God's judgments upon the land of Palestine. (5) "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting Covenant." (11) "All joy is darkened, the mirth of the land is gone." (12) "In the city is left desolation, and the gate is smitten with destruction."

ISAIAH xxiv. 13, 14.

"When thus it shall be . . . as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." (14) "They shall lift up their voice, they shall sing, for the majesty of the Lord, they shall cry aloud from the sea" (west).

ISAIAH xxiv. 15, 16.

"Wherefore glorify ye the Lord in the fires, even even the name of the Lord God of Israel in the isles of the sea." (16) "From the uttermost part of the earth have we heard songs, even glory to the righteous." What a contrast in these two passages! Judah falls in Palestine, Israel arises in Britain. The vintage is over in one place, there is the gleaning of grapes in the other. Songs of praise will circle the world; from one hemisphere to another the voice of God's suppliants will come. (Zeph. iii. 10). This is Israel restored and recovenanted in the isles of the west or coast lands, and we have both. Britain has 28,500 miles of coast land in possession. At

sea she has twelve times more steamers and sailing vessels than any other nation. Our own Island is at present the chief one in the world. "Sing unto the Lord a new song and his praise from the end of the earth, ye that go down to the sea and all that is therein; the isles and the inhabitants thereof. Listen, ye isles, unto me, and people from afar. The kings of Tarshish and the isles shall bring presents," &c. Till He come (23) "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

ISAIAH xxv. 6.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

ISAIAH xxvi. 2.

"Open ye the gates, that the righteous nation which keepeth truth may enter in." There is but one force that can establish the supremacy of the world, and that force is righteousness. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch," &c. (Jer. xxiii. 5, 6).

ISAIAH xxvi. 12.

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." And Isa. xxxii. 17, 18: "The work of righteousness shall be peace; and my people shall dwell in quiet resting places," &c.

ISAIAH xxvi. 15.

"Thou hast increased the nation, O Lord, . . . thou art glorified: thou hast removed it far unto all the ends of the earth." A fact in the history of Britain now patent to all. Britain at that time was itself at the ends of the earth.

ISAIAH xxvi. 19.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead."

ISAIAH xxvi. 20.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast." This is Jehovah's promise to His people of security and peace in their island home, and an answer to *cui bono*. National burial in exile, and national resurrection to life, is here spoken of. The Lord will protect them as He protected Noah in the Ark of old.

ISAIAH xxvi. 21.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." God regards Israel as distinct from the other inhabitants of the earth. His people are to be found then on their own territories, obeying and co-operating with the Lord, isolated.

ISAIAH xxvii. 2—5.

"In that day sing ye unto her, A vineyard of red wine." (3) "I the Lord do keep it; I will water it every moment : lest any hurt it, I will keep it night and day." Where, then, is the time for the parenthesis people speak of, when God will cast Israel away and put the Gentiles in their place. (4) "Fury is not in me." And in Ezekiel : "I will make with them a covenant of peace, and will cause the evil beast to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods, and I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season ; showers of blessing." Also Isa. lv. 12 : "For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the

field shall clap their hands." And Isa. xxxv.: Isa. xlv. 22, 23.

ISAIAH xxvii. 6.

"He shall cause them that come of Jacob to take root [as in the colonies]: Israel shall blossom and bud, and fill the face of the world with fruit." "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7). "And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again" (Zech. x. 9.) "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. xiv. 5, 6). "Wherefore by their fruits ye shall know them" (Matt. vii. 20). "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. i. 1, 2).

ISAIAH xxvii. 7, 8, 9.

"Hath he smitten him, as he smote those that smote him?" (8) "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind." (9) "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." The evil will be eradicated.

ISAIAH xxvii. 12, 13.

"And ye shall be gathered one by one, O ye children of Israel." (13) "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were 'ready to perish' ["lost," marginal reading] in the land of Assyria [the ten tribes], and the outcasts [same as in Duet. xxii. 3] in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Those who escaped from Assyria 710—655 B.C. are described in 2 Esdras xiii. 40—46.

ISAIAH xxviii.

(1) "Woe to the . . . drunkards of Ephraim, whose glorious beauty is a fading flower," &c. Now in Britain, it needs no saying; alas, every one knows the besetting sin of our nation. Consumption may also be referred to. (5) "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." (9) "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" We ought always to be progressing and learning more and more of God. (Heb. v. 12—14).

ISAIAH xxviii. 11—13.

"For with stammering lips and another tongue will he speak to this people." But the time is coming when the tongue of the stammerers shall be ready to speak plainly. (Isa. xxxii. 4; Zeph. iii. 9). A glance at the map tells us that all North America, from Rio Grande to the Pole, speaks English. (12) "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." (13) "But the word of the Lord was unto them precept upon precept, . . . that they might go, and fall backward, and be broken, and snared, and taken." Have we not made the reading of His Holy Book a task, neglecting to study it or try to understand it as a whole; entirely leaving out some parts, and actually not believing others, against which the very stones are crying out.

ISAIAH xxviii. 15.

"Under falsehood have we hid ourselves." Man's false interpretations are a most serious evil.

ISAIAH xxviii. 16.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Even Christ the Lord in Zion (and how shall we escape if we neglect so great a salvation? Heb. ii. 3). It is curious the

corner stone of the Great Pyramid has been missing for centuries till lately, and the top stone, 'typifying Christ the head, is not yet King of all. "He that believeth shall not make haste." So British-Israelites must learn patience.

ISAIAH xxviii. 17.

"The hail shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding place."

ISAIAH xxviii. 19.

"For morning by morning . . . it shall be a vexation only to understand the report." In our daily papers there is hardly one important paragraph of news but bears directly upon the fulfilment of Scripture: the two dovetail into each other.

ISAIAH xxviii. 21.

"For the Lord shall rise up, . . . that he may do his work, his strange work; and bring to pass his act, his strange act." The restoration of Israel?

ISAIAH xxviii. 22—29.

The Lord of hosts, which is wonderful in counsel and excellent in working, has a purpose in all He does. "He will not ever be threshing; for his God doth instruct him to discretion." (Isa. xxix. 20, 21). "Behold, I will make thee a new sharp threshing instrument," &c. (Isa. xli. 15). God chooses His instruments, and fits them for His use.

ISAIAH xxix.

Commences with God's heavy judgment on Ariel, the city where David dwelt. Evidently Jerusalem, then inhabited by Judah and Benjamin. And the 7th and 8th verses show the fate of those that fight against Zion.

ISAIAH xxix. 10—14.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets

and your rulers, the seers hath he covered." (11) "And the vision of all is become unto you as the words of a book that is sealed." Applicable to both the houses of Judah and Israel, and in the present day. (1 Cor. i. 19; Rom. ii. 25).

ISAIAH XXIX. 15, 16.

"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark." The Jesuits who are infesting the land. (16) "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not?" The infidelity that is being spread among us.

ISAIAH XXIX. 17.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Literally fulfilled within the last twenty-five years.

ISAIAH XXIX. 18, 19.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." The blessing of missions and our identity pointed out; God only gives the power and result. A larger comprehension of God, the knowledge of who we are, and the peculiar duties we have to fulfil. When we shall exchange the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Surely there is comfort for all who believe Moses and the prophets; but if they believe not the Scriptures, "neither will they believe though one rose from the dead;" and neither do they. (19) "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

ISAIAH XXIX. 22—24.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax

pale." (23) "But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." (24) "They also that erred in spirit shall come to understand, and they that murmured shall learn doctrine." Israel is not for ever dead, only sleeping; blindness and ignorance being typified by "deep sleep" (10) on the whole house of Israel. But Jesus said: "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

ISAIAH XXX. 1, 9.

Judah is called rebellious (Jer. iv. 16, 17; Ezek. ii. 3); and Israel backsliding (Jer. iii. 6, 8, 11, 14, 22). (9) "This [Judah] is a rebellious people, lying children, children that will not hear the law of the Lord."

ISAIAH XXX. 14—21.

"He shall break it as the breaking of the potter's vessel that is broken in pieces." (17) "Till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill." (18) "Therefore will the Lord wait, that he may be gracious unto you: . . . blessed are all they that wait for him." (19) "He will be very gracious unto thee at the voice of thy cry; when he shall hear it." (20) "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers:" (21) "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." "Ye shall have a song as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel." (Isa. xl. 31). All this chapter concerns Judah up to the 26th verse. The prophets discriminate, it is we who do not.

ISAIAH XXX. 26.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-

fold, 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." All Israel in union.

ISAIAH xxxi. 1—4.

"Woe to them that go down to Egypt for help; and look not unto the Holy One of Israel, neither seek the Lord." Turn ye to him from whom the children of Israel have deeply revolted—then shall the Assyrian fall. (4) "So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof." The blessings of Christ's kingdom is the subject.

ISAIAH xxxii.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (4) "The heart of the rash shall understand knowledge, and the tongue of the stammerers shall speak plainly." (9) "Rise up, ye women that are at ease; hear my voice, ye careless daughters," &c. (13) "Upon the land of my people shall come up briers and thorns." (15) "Until the spirit be poured out upon us from on high," &c. (16—18).

ISAIAH xxxii. 20.

"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and of the ass." The ox and ass are emblems of Joseph or John Bull and Issachar. God's people Israel will be a missionary people at the time of Christ's second advent.

ISAIAH xxxiii., xxxiv., xxxv.

The 33rd, 34th and 35th chapters describe God's judgments against the enemies of Zion, and the contrast of the awful fate of the nations with the blessings of His people. (The church is never mentioned).

ISAIAH xxxiii. 17—22.

"They shall behold a land that is very far off." A people to return to Zion who had been there before.

(22) "The Lord is our king; he will save us." A people whom God has purchased; prophecy is evolved by its fulfilment.

ISAIAH XXXIV. 16, 17.

"Seek ye out of the book of the Lord, and read: no one of these shall fail." (17) "He hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."

ISAIAH XXXV. 1—10.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." The reservoir dam across the Nile will turn 2,500 square miles of desert into a garden. (Isa. xliii. 19, 20; Isa. xlv. 3; Isa. xlix. 8). (5) "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. xlii. 18). The blind are Israel, the deaf Judah. All now happening. The work of colonizing the outer world was predicted of Israel, but it seems to belong to England by Divine right. Is it possible for any Gentile race to possess it? (10) "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Do we ever pray that all this may be accomplished, and Thy kingdom come? (Isa. xxxv. 1, 2; Isa. li. 3, 11; Hos. ii. 14).

Isaiah 36th to Isa. 39th chapter is an historical appendix to Isaiah's prophecy. Isa. xxxvii. 31, 32, shows there will be two remnants that escape, a first and second time.

ISAIAH xl. 1—9.

"Comfort ye, comfort ye my people, saith your God." (2) Speak ye comfortably to Jerusalem." Who is to do that? The 9th verse tells us: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up

thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Is it not the one branch of the family that is to bring the other?

ISAIAH xl. 1—9.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." I know the gospels refer this passage to John preparing the way for Christ's first coming, but may it not also apply to Israel preparing the way for Christ's second advent? Jerusalem's warfare is not yet accomplished, her iniquity not yet pardoned; so the text is suitable to the present time. John the Baptist is gone, and Israel is now the Lord's evangelist, this is her calling and exaltation to her world-wide work, to carry the gospel to every creature—a glorious privilege, none could be greater. Do not we, like Isaiah, hear the voice of Him that crieth in the wilderness, "Prepare ye the way of the Lord; Go through, go through the gates; prepare ye the way of the people, cast up, cast up the highway, gather out the stones; lift up a standard for the people; Behold, the Lord hath proclaimed unto the end of the world; Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, his reward is with him, and his work before him." As ours is: Israel is invited to be in practical sympathy with the Lord.

ISAIAH xl. 27, 28.

"Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God." (28) "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" "They that wait upon the Lord, shall renew their strength." Isa. xli. 1, taken in connexion with this verse is remarkably fulfilled in us in the British Islands since the Reformation. Isaiah was a very old man when he wrote this grand evangelic poem.

ISAIAH xli. 1.

“Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.” “Keep silence” lest any betray the (identity) secret till the end. To ensure a willing reception of the tidings of Christianity it was expedient that our origin should be hid from the world, and therefore from ourselves. Had we been conscious of our origin and destiny, it would have interfered with the development of prophecy. It is not a spiritual people who are to be thus renewed. Has He not renewed us?

ISAIAH xli. 2, 3.

“Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings?” &c. Our origin and present position described. Our defence is God’s work and purpose, we may rely upon it He will do as He promised, we have Him to lean upon for His mercy and faithfulness to us His unworthy people. The whole chapter contains encouragement and blessing for Israel, who were then captives in Assyria.

ISAIAH xli. 4, 5, 8.

“Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.” (5) “The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.” Britain at that time was the ends of the earth. “The isles” (Isa. xlii. 4, 10, 12). (8) “But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend.” “The Lord, which called thee by thy name, am the God of Israel” (Isa. xlv. 3). Called Israel by God Himself.

ISAIAH xli. 9, 14.

“Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and

said unto thee, Thou art my servant ; I have chosen thee, and not cast thee away." "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them ; for I have mercy upon them ; and they shall be as though I had not cast them off : for I am the Lord their God, and will hear them" (Zec. x. 6). (14) "Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." God's love and mercy to a people who have always provoked Him. They have no goodness, no merits, no more power than a worm, but yet the Lord will hold their right hand. (Isa. xli. 10 ; Isa. xlii. 6 ; Psa. xxii. 6).

ISAIAH xli. 12, 16.

"They that war against thee shall be as nothing, and as a thing of nought." This promise is not applicable to Judah, but to Israel, as Judah has no army. In a literal and historic sense history confirms prophecy, all that God hath spoken by His holy prophets is true, a mythical interpretation is passing away, and both heathen and Christian errors must go, but the Word of our God will stand for ever. (16) "Thou shalt rejoice in the Lord." The Jews do not as yet, but Christian Israel does.

ISAIAH xli. 18.

"I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water." "For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. xliv. 2—4). A spiritual as well as a literal meaning. Have we not made artesian wells in the desert of Africa, and when the army arrived, they and their camels and horses all drank and were satisfied ? In Australia many parts of the country are sometimes stricken with drought. We learn from the *Standard* newspaper, that the water supply of a town having gradually been exhausted,

it was one morning, without any rain, miraculously replenished; the reservoir was partly filled, and springs long dry once more flowed. Queensland was a desolate heritage: one deep bore was made, and the water gushed forth. Rapidly others were made, one yielding 3,000,000 gallons a day. God uses the natural forces of the earth to work His will. General T. Carlyle Bell has known places in the Belooch Hills where water came from the action of earthquakes, and where it caused sulphur springs to become pure. (Isa. xxxv. 7, 19; Isa. xliii. 19; Isa. xlix. 10).

ISAIAH xli. 20, 21, 22, 26.

"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." In His own good time we may make our identity known; at present there is none (or comparatively) few that hear our words. (25) "I have raised up one from the north, and he shall come from the rising sun" (the British in the north who have come from the east). (26) "Who hath declared from the beginning, that we may know? (27) The first (the chief of the nations) shall say to Zion, Behold, behold them." Shall tell it to those who have not seen or understood. "And I will give to Jerusalem one that bringeth good tidings." The Jews will also be brought through them.

ISAIAH xli. 28.

"For I beheld, and there was no man, even among them; and there was no counsellor, that, when I asked of them, could answer a word." No one has been able to show reason to deny our application of these promises to Israel. How can any one read these chapters and deny our belief, if they accept the reiterated statements of Scripture without the load of ignorance that men lay on them?

ISAIAH xlii. 6, 8.

"For a light of the Gentiles." Not Gentiles, but a light to them, yet they are all treated as myths. (8) "My glory will I not give to another." "For the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. xliv. 23; Isa. xlvi. 11; Isa. xlix. 3; Isa. lx. 21; Isa. xliii. 7).

ISAIAH xlii. 16, 19, 20.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." (Isa. xlv. 2). Clearly Israel's career was to be one of strange unforeseen circumstances and insuperable difficulties till God gives them light to see. (19) "Who is blind, but my servant? or deaf, as my messenger that I sent?" (20) "Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. xliii. 8).

ISAIAH xliii.

Continues these wonderful promises to the same people. (1) "O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." (4) "Since thou wast precious in my sight . . . I have loved thee," &c. These are not mere texts cut out of their surroundings, but, from the whole context, evidently refer to Israel's future. (5) "I will bring thy seed from the east, and gather thee from the west; (6) I will say to the north, Give up; and to the south, Keep not back:" &c. They will come from India, America, Britain, Australia, &c. (Gen. xiii. 14, 15, fulfilling the promise to Abraham). (9) "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, . . . or let them hear, and say, It is the truth." (10, 12) "Ye are my witnesses, saith the Lord." (Plainly Israel, and not Gentile or heathen nations). Luke xxiv. 48; Acts i. 8; Acts x. 39—42. If Judah, in her unbelief, is held to be

a witness to the Divinity of Him whom she rejected and rejects, surely Ephraim-Israel spoken comfortably to, and re-covenanted and blessed in Christ, is ten thousand times more a witness to the living power of her Lord, who has given her the ability to witness for Him (*Rev. Denis Hanan*). (19) "I will do a new thing; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." This is a promise of God's Spirit to them. There is a similar passage in Isa. lxii. 6: "I have set my watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise on the earth." We are the witnesses for Christ, and of God's pardoning, sustaining, and protecting power. The Jews also are witnesses, for in them we see the Scriptures literally fulfilled: both houses are witnesses of the truth of prophecy. (Isa. xlv. 8). (21) "This people have I formed for myself; they shall shew forth my praise." (26) "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Those who intercede with God are called His remembrancers.

ISAIAH xlv. 5, 6, 7.

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (6) "Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." (7) "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." A clear comprehension of our subject gives a Divine solution of the Eastern question, and of every other that affects the government and happiness of the British Empire. Circumstances have invariably forced our possessions upon us, showing it is brought about by God's over-ruling power, and He spoke of them as a

blessing to Abraham's seed. When this was written Israel had been outcast for nine years.

ISAIAH xliv. 21, 22, 26, 28.

“O Israel, thou shalt not be forgotten of me.” (22) “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee,” &c. In Hebrew, the past, present, and future are often expressed alike. (26 and 28) Thus saith the Lord “to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and to the temple, Thy foundation shall be laid.” Cyrus knew not God, but power and dominion were given him, that Judah and Israel might spread to the ends of the earth. Judah for the most part returned to Jerusalem, and Israel spread abroad to fulfil the promises in Britain in the latter days.

ISAIAH xlv. 1.

In reading the beginning of this chapter a notice of Cyrus may be interesting. The Sacae, whom Cyrus endeavoured in vain to subdue, so opposed themselves to Alexander the Great, that he gladly came to terms with them, and employed a number of their horsemen in carrying out his invasion of India. Those Sacae who accompanied him established a kingdom in the East, which is now known as Afghanistan, and conquered all western India. They kept up communications with Britain, and sent Buddhist missionaries to them before the Christian era (*Dr. Moore*). The most curious confirmation of this fact is in the circumstance of a Buddhistic formula of devotion in Hebrew, which has been handed down to the Welsh by their bard Taliesin (*Mrs. Loyd Evans*).

These were the people of whose attacks the Romans were always in dread. In the fifth century they conquered and destroyed the Roman Empire. The Runic Alphabet, which was used up to the ninth century by Celts, Cymri, and Saxons, is a proof of their common origin (*Dr. Moore*).

ISAIAH xlv. 2, 3, 4, 11.

These verses are all noticeable and worthy of much consideration, "that thou mayest know." (11) "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Search His Word, and pray to Him for understanding.

ISAIAH xlv. 14, 17, 19.

"Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine." By the victory of Omdurman British-Israel has secured the western boundary of the promised land in fulfilment of God's oath to their forefather Abraham, and as due to His interference and blessing, Who has already given us one-fourth of the promised land, in the same unforeseen and unnoticed way, can we doubt that He is compelling us by political exigencies blindly to fulfil our destiny. (17) "Israel shall be saved in the Lord with an everlasting salvation." (19) "I have not spoken in secret: . . . I said not unto the seed of Jacob, Seek ye me in vain."

ISAIAH xlv. 20, 25.

"Assemble yourselves and come; . . . Tell ye." That all the ends of the earth may know and be saved, like Israel. (25) "In the Lord shall all the seed of Israel be justified, and shall glory." All Christians one in the Lord with Israel; "So all Israel shall be saved" (Rom. xi. 26).

ISAIAH xlvi. 3, 4.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (9) "I am God," (10) "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying,

My counsel shall stand, and I will do all my pleasure : (11) calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Also verses 12 and 13). Isa. xlviii. 9—11. God's purposes are fixed and unalterable.

ISAIAH xlvii.

Relates to God's judgments upon Babylon.

ISAIAH xlviii. 1.

"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah." Benjamin was not to remain in Babylon, as many of the Jews did for centuries after (verses 20 and 21).

ISAIAH xlviii. 6.

"I have shewed thee new things from this time, even hidden things, and thou didst not know them." It is a wonder to many of us who have solved the mystery of lost Israel found, how modern prophets can have it hidden from their eyes, and say over and over again, they do not want to know. It is because God has hidden it. Our business is not to invent some scheme of our own, but to discover the great scheme which God originated. If the spirit of truth records this mystery, and the God of truth preserves it, surely the lover of truth should investigate it, and strive by every available means to understand it. How any man strong in faith, and being fully persuaded that God has promised and is able to perform, yet slights, ignores, and despises it, is beyond comprehension.

ISAIAH xlix.

Is addressed to a nation God has known from her birth, a nation in the Isles, far from Jerusalem, whom He has (2) "hid in the shadow of his hand" till He made it a polished shaft, prepared to serve and glorify

Him. By nature, we are unfit for the work required of us; by the grace of God only can we become polished instruments in His hand. Who is this people, that have been His agents and servants, that God has hid from all men? not the Jews, who have always been before the world, but all the other tribes of Israel except them. (3) To us the Saviour was sent under the Christian covenant, (8) to cause the desolate heritages to inherit the same, (9) to say to the prisoners "Go free," and to give light to them that walk in darkness, for whom the mountain shall be a way. (12) Behold they shall come from far, from the north and from the west, and the land of the bush (in the Vulgate, Australia). (13) For whom the heavens shall break forth into singing. (14) But Zion said, My Lord hath forgotten me; and God replies, A mother may forget, (15) yet will I not forget thee. (16) I have graven thee upon the palms of my hands. (17) Thy destroyers and they that made thee waste shall go forth of thee (the Romans for instance). (18) Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee (the different tribes coming into Britain, America, and the Colonies). As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. (19) For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. Since their separation, the expansion of the two peoples has been unprecedented in the world. *E pluribus unum*, the United States' motto, means, One of many. Our name of John Bull in the Hebrew—Jehovah-Hanan—means, The Lord is gracious; and brother Jonathan, Jehovah-Nathan, The Lord the giver. The magnificent demonstration of affection on the part of our daughter nations, rising up as they have from the ends of the earth in defence of their beloved mother, has called forth the question of prophecy, Who hath begotten me these? This has been developed by the war in South Africa, and seems almost too good to be true. A nation and a company of nations stands manifest to the world (*Oxonian*). (20) "The children which thou shalt have, after thou

hast lost the other [our brothers in the United States of America], shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." The multiplication shall be before the return to Palestine. Over-population led to the foundation of colonies; 300,000 emigrants now leave our country annually. (21) "Then shalt thou say in thine heart, Who hath begotten me these, . . . who hath brought up these?" They will wonder. (22) The Gentiles shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders (Gentiles cannot be Israel). (23) "Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee." (Gen. xxxvii. 8, 9: "I will contend with him that contendeth with thee.") (25) "I will save thy children, (26) and all flesh shall know that I the Lord am thy Saviour." This is not Millennial, when all wars shall cease.

ISAIAH I.

Surely this is addressed to the ten tribes of Israel, who were divorced from their transgressions. (1) "Behold, for your iniquities have ye sold yourselves." (2) "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Israel spoken of in the Old Testament as sold was bought back by the blood of Christ. The term "redeem" in Scripture is only applicable to the case of Israel. Christ is the Saviour of the world, but the Redeemer of Israel. (4) The Lord God wakeneth my ear morning by morning to hear, that I should know how to speak a word in season to him that is weary. (8) "He is near that justifieth me." (9) "Behold, the Lord will help me: who is he that shall condemn me?" (11) But those that follow other gods shall lie down in sorrow. All true national greatness springs from intercourse with God.

ISAIAH li., lii.

Addressed to the people of God, who were forgetting their origin. (1) Harken to me, my people: give ear

unto me, O my nation: look unto the rocks whence ye were hewn, and to the hole of the pit whence ye are digged. (2) "Look unto Abraham your father, and unto Sarah that bear you: for I called him alone, and blessed him, and increased him." Not that we may be proud and puffed up, but that we may be led to praise the Lord. (3) "For the Lord shall comfort Zion: he will comfort all her waste places: he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Cowper has written (and how much has happened even since his day?):—

Ask now of history's authentic page,
And call up evidence from every age.
Display with busy and laborious hand
The blessings of the most indebted land.
What nation will you find whose annals prove
So rich an interest in Almighty love?

The appointed place (2 Sam. x.), also called in Scripture the wilderness (Isa. xxxv. 1) and the stone cut out of the mountain without hands (Dan. ii. 34, 35). (5) "The isles shall wait upon me" (before the return to Palestine). (8) "My righteousness shall be for ever, and my salvation from generation to generation." (9) "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" As St. George, England's patron saint's emblem, is represented. (10) "Art thou not it . . . that hath made the depths of the sea a way for the ransomed to pass over?" (11) Therefore the redeemed of the Lord shall return, and come with singing unto Zion." (14) "The captive exile hasteneth that he may be loosed." (16) "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Protection and strength are promised, great for a great purpose, to plant and establish law, order, good government, justice, righteousness, and truth, to be accomplished by means of Israel. Of all nations England is enjoying the blessing of Heaven and

the greatest possibilities. He who has received the greater enlightenment has the greater obligation and responsibility. The greater part of Old Testament history is occupied in detailing how God was seeking to draw the minds of the people to higher things of permanent worth, whilst they were content with the lower and evanescent. (17) "Awake, awake, O Jerusalem." To the end of the chapter applies to the house of Judah, and the 52nd chapter to the 6th verse. Then from the 7th verse we have the missionary element now fulfilling in the Christian branch of the family. (8) "Thy watchmen [of Ephraim elsewhere] . . . shall see eye to eye [as Anglo-Israel can see], when the Lord shall bring again Zion." 9th and 10th verses show the restoration completed. (11) "Depart ye, depart ye, . . . be ye clean, that bear the vessels of the Lord." (12) "For the Lord will go before you; and the God of Israel will be your rereward." (15) "And that which they had not heard shall they consider." A remarkable introduction to the Messianic chapter then follows, which comes between two thoroughly Israel chapters, and is the promise of the Saviour to Israel.

ISAIAH liii.

This chapter, being placed among such distinctly Israelite ones, surely points to the consideration that the Israelites are now a Christian nation, and always have been so in God's sight. For the transgression of my people was he stricken. He shall see his seed. He shall see of the travail of his soul, and shall be satisfied. He hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

ISAIAH liv.

The prophet breaks into prophetic rapture. After the death of the Messiah he foresees the increase and blessing of Israel during the Christian or New Testament era. (1) "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, for more are the children of the desolate [Jer. xxxi. 15—17—evidently

referring to Rachel and the children of Joseph] than the children of the married wife," Judah. To the former it is said, (2) "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." (3) "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles [the Gentiles are not Israel, and Israel is not the Gentiles], and make the desolate cities to be inhabited" (in Australia and Canada, and many other lands). Gen. xxviii. 14; Deut. xxxiii. 17: both passages prove that the partitioning and peopling of the world, not with the house of Judah, but with the house of Joseph; not with the Jews scattered or gathered, but with the Lost Tribes; and the most ardent anticipations of the prophets have been, and are being, realized in the so-called Anglo-Saxons. Professor Seeley says: Though nothing of the kind was originally intended by the people, it was God who directed them for this very thing. Napoleon's fixed view in regard to England was always the world Empire, the net work of dependencies, colonies and islands covering every sea. The curtains are unfolded, the cords are lengthened, and the old roof remains, one home, the most colossal roof that ever sheltered a human family. (4) "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." They shall forget their bondage in Egypt, and remember no more their wandering heathen state. Read on, and turn to Him with repentance, love, and confusion of faces. (8) "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Even in the time of Jacob's trouble deliverance is sent. (9) "For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn." (10) "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Noah preached 120 years while the Ark was a building, to give the world time for repentance, and it may be that the prayers of the elect are even now lengthening

the latter days of grace and so shortening those of Jacob's trouble that are to follow. The whole chapter contradicts the theory that the lost tribes were absorbed either by heathen or Jew. The stability of God's promise and the beauty, strength, and permanence, of the new kingdom of Christ are described in the rest of the chapter. (14) "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." What nation does this suit? (15) Their enemies "shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." (17) "No weapon that is formed against thee shall prosper." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." He will defend them, His favour and protection has made them what they are.

ISAIAH lv. 4, 5.

Is Israel's Gospel message to the world. (1) "Ho, every one." (4) "Behold, I have given him for a witness to the people." (5) "Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Surely the Lord Jesus Christ is primarily the Saviour of Israel.

ISAIAH lv. 7.

The message continued. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

ISAIAH lv. 11, 12.

"My word that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (12) "For ye shall go out with joy," &c. An adequate motive for colonizing is the necessity of carrying the life of the nation, which has

been the happiness of those under its influence, to others. The nearer the realisation of the promises, the more faithful ought Israel to be.

“Faith, mighty faith, the promise sees
And looks to that alone,
Laughs at impossibilities,
And shouts ‘It shall be done.’”

ISAIAH lvi. 1, 2.

“Keep ye judgment, and do justice: for my salvation is near to come.” (2) “Blessed is the man that . . . keepeth his hand from doing any evil.”

ISAIAH lvi. 3—8.

“Neither let the son of the stranger [every one that keepeth His sabbath.—Ex. xxxi. 13; Isa. lviii. 13] that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people.” (5) “Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off,” &c. (7) “For mine house shall be called an house of prayer for all people” (who will be joined to Israel and the church, not Israel to them). Observe, the covenant of the Sabbath must be kept. That the Gentiles would find mercy is revealed from one end of Scripture to the other, and never was there a period in the world’s history in which God excluded any son of man from His love and mercy who repented and came to Him and took hold of His Covenant. (8) “The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him.” Verses 10 to 12 describe our national sins, and chapter lvii. continues the same theme.

ISAIAH lvii. 9—11.

The list is a long one—blindness, ignorance, laziness, love of money and of strong drink, want of thought, self-esteem, forgetting the Lord and worshipping idols, and setting them up in pleasant places with smooth words. (9) “Thou . . . didst send thy messengers

far off." (10) "Thou art wearied in the greatness of thy way." (11) "Of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart?"

ISAIAH lvii. 12.

Thy works and thy companies shall not deliver thee. It is a message of warning to undeserving Britain, but (13) "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." (14) Pray that all stumbling-blocks may be taken away. (16) "For I will not contend for ever, neither will I be always wroth." (18) "I have seen his ways, and will heal him." (19) "Peace, peace to him that is far off, and to him that is near, saith the Lord." The evil symptoms are the sign of the return of our glorious King, and then they shall fear the Lord from the east to the west. The covenant will be with Jacob, it is still His chosen people that have the word from henceforth and for ever."

ISAIAH lviii.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. (6) "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (7) "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We, as a nation, are admitted to be the friends of the oppressed and down-trodden who find a refuge here.

ISAIAH lviii. 8—14.

"Then shall thy light break forth as the morning." (11) "And the Lord shall guide thee continually, and satisfy thy soul in drought." (12) "They . . . shall build the old waste places: . . . and thou shalt be called, The repairer of the breach, The restorer of paths

to dwell in." (14) "And I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

ISAIAH lix. 16—20.

"He saw that there was no . . . intercessor: therefore his arm brought salvation unto him." (18) "To the islands he will repay recompence." (19) "So shall they fear the name of the Lord *from the west*, and his glory from the rising of the sun." (20) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." We believe it is generally accepted that this is a prophecy both of the first and second coming of the Saviour to Israel, in which we entirely agree: as the evil symptoms were then, so again now they are the sign of the glorious return of the King of Israel. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. May we then be prepared and fitted to stand on the Lord's side.

ISAIAH lix. 21.

"This is my covenant *with them*, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." He will save them by His indwelling Spirit. If people would only read their Bibles with unprejudiced minds, asking for the guidance of God's Holy Spirit, they must see this truth running through all, and many of the blunders of the past would be done away with. When we recognize the fact that the kingdom promised to Israel has been given to us, we ought to reject the false humility that will not accept duty and responsibility.

ISAIAH lx. 1—5.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (2) "Darkness shall cover the earth, and gross darkness the people: but the

Lord shall arise upon thee, and his glory shall be seen upon thee." (3) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The Gentiles are all other nations but Israel. Hide not your light, however tiny the spark; set it up on high, from its weak flame, other lights may be kindled and spread. The Church Missionary Society commenced from a little company that met in 1799, to do something towards sending the truth of God to the heathen. At that time the slave trade was in full force, and the unhappy Continent whence the slaves were brought was almost entirely destitute of Gospel light. China was utterly sealed. In New Zealand cannibalism reigned unchecked. The Red Indians of British North America were uncared for. Truly darkness covered the earth, and gross darkness the people. But in 1899 what a different scene arises. (4) "Thy sons shall come from far, and thy daughters shall be nursed at thy side" [federated]. (5) "Then thou shalt see, and flow together, . . . the abundance of the sea shall be converted unto thee, and the wealth of the Gentiles shall come unto thee." Can the maritime predominance of Great Britain be accidental, or is it not the Divine will acting through all time with deliberate purpose? Great Britain, small as it is, has become the richest nation on the face of the earth; the markets of the world are dictated from London. The imports are at the rate of £1,000,000 a day. In 1888 the revenue of Great Britain amounted to £116,016,000, the largest ever reached by this country or any other; its wealth has been multiplied beyond the wildest dreams, and its progress in every direction is simply fabulous, and reads like a romance. Contrast the Jews: though some of them have immense wealth, the people, with few exceptions, are poor and steeped in poverty. Wealth is a blessing which God exclusively set apart for His people (Deut. xviii. 6). The "multitude of camels" (ver. 6), &c., alludes to our Eastern possessions.

ISAIAH lx. 8.

"Who are these who fly as a cloud, and as the doves to their windows?" The clouds of Israel's sons

and daughters, representative of her Colonies and dominions, who hastened to share the national thanksgiving in the year of Jubilee, may be a preliminary indication of Judah and Israel returning to Palestine (Isa. xi. 11; Hos. i. 11).

ISAIAH lx. 9, 10.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." (10.) "In my wrath I smote thee, but in my favour have I had mercy on thee."

ISAIAH lx. 11, 12.

"Thy gates shall be open continually." Our sea ports are open for free trade, and passports are not used. The gates, and the way we have acquired them, have been almost miraculous, and distinctly prove our origin (Gen. xxii. 17). Cruden says: "The word 'gate' is sometimes put to signify power and dominion. God promises Abraham that his posterity should possess the gates of their enemies, their towns and fortresses. They should conquer them, and have dominion over them." (12.) "The nation and kingdom that will not serve thee shall perish." No nation that curses Britain will prosper. Do you ever hear of any other nation blessed as Great Britain and her Colonies are?

ISAIAH lx. 14.

"The sons of them that afflicted thee shall come bending," &c. Is this not Joseph's dream? (16.) "And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob."

ISAIAH lx. 20, 21.

"The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (21.) "Thy people shall be all righteous" (or deal faithfully in God's reflected light).

In our public acts we have been acknowledged as righteous, which is the doing of the Lord. They are

beloved for the father's sake, for the gifts and calling of God are without repentance (Rom. xi. 28, 29).

ISAIAH lx. 22.

"A little one shall become a thousand." If exiled Israel has developed into imperial Britain, this prophecy has been literally fulfilled. Our Empire's population amounts to 365 millions. This chapter was used in Queen Victoria's Jubilee service in Westminster Abbey.

ISAIAH lxi.

The opening of the chapter is Christ's text, Luke iv. 18. It was the work given to Isaiah and Israel, who were placed in Palestine to cultivate righteousness, justice and holiness for exportation to all the peoples of the earth (2 Cor. v. 20; 1 Pet. ii. 12). (6.) "Ye shall be named the priests of the Lord: men shall call you the ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (9.) "Their seed shall be known among the Gentiles, and their offspring among the people [not in Palestine]: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." God is clearly demonstrating to us the faithfulness of all His promises to the ten tribes, and we are an object lesson to declare His truth. These are God's future people; He has never chosen any other.

ISAIAH lxi. 10, 11.

"He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (11.) "The Lord God will cause righteousness and praise to spring forth before all the nations."

ISAIAH lxii. 2.

"And the Gentiles shall see thy righteousness, . . . and thou shalt be called by a new name, which the mouth of the Lord shall name." British.

ISAIAH lxii. 11, 12.

"The Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh." (12.) "And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

ISAIAH lxiii. 1.

"Who is this that cometh out of Edom with dyed garments [Edom means the old man, or nature], for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments." This passage is applied to Christ, but is it not more in accordance with the whole tenor of Scripture, and more suitable to His people whom He has appointed to be His battle-axe and weapons of war? (Isa. xi. 14; Amos ix. 12; Dan. xi. 32, &c.)

ISAIAH lxiii. 7, 8.

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses (8.) For he said surely they are my people, children that will not lie: so he was their Saviour." We do bear a character for truthfulness among the nations.

ISAIAH lxiii. 9—14.

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (14.) "So didst thou lead thy people to make thyself a glorious name."

ISAIAH lxiii. 16.

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not,"

Does this not refer to our present ignorance as to ourselves and our identity with Israel? Though our people know it not themselves, it does not apply to the Jews, as they are known all the world over as Abraham's children.

ISAIAH lxiii. 17—19.

“Return for thy servants' sake, the tribes of thine inheritance . . . the people of thy holiness.” (19.) “We are thine: thou never bearest rule over them; they were not called by thy name.” Our adversaries (Hosea i. 9, 10. Ephesians ii. 12, 13.)

ISAIAH lxiv. 6, 7—9.

“We are all as an unclean thing, and all our righteousnesses are as filthy rags.” (7.) “There is none that calleth upon thy name, that stirreth up himself to take hold of thee.” (9.) Be not wroth very sore, O Lord, neither remember iniquity for ever.”

ISAIAH lxv. 2—8.

“I have spread out my hands all the day unto a rebellious people.” (See also Rom. x. 21.) (8.) “Thus saith the Lord, as the new wine is found in the cluster, and one saith Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.”

ISAIAH lxv. 9.

“And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.”

ISAIAH lxv. 10.

“Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.” Sharon and Achor were the eastern and western limits of ancient Palestine. Achor means “through humiliation there is hope” (Jos. vii.

26.) Our study of the Word of God to discover the destiny of Israel shows us plainly the attitude of humility that should be ours, and the life we should lead if we are to be true witnesses. "Servants of the Lord" is the name given to Israel by the Lord himself as a characteristic and indelible mark. Josh. vii. 26, and Hos. ii. 15, both point to the restoration of Israel.

ISAIAH lxv. 13, 15.

"My servants shall eat, but ye shall be hungry," &c. The whole passage is a contrast of Judah and Israel. (15.) Judah's name a curse, but Israel his servant shall be called Christian (Acts xi. 26). The rejection of Judah and the recall of Israel is foretold. Jer. xxx. 7—11 is a similar passage. In both, the temporal condition of the two peoples is strongly contrasted (Jer. xv. 15).

ISAIAH lxv. 17, 18.

"I create new heavens and a new earth." (18.) "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."

ISAIAH lxv. 21—23.

"They shall plant vineyards and eat the fruit of them." (22.) "They shall not build, and another inhabit. . . . As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (23.) "For they are the seed of the blessed of the Lord, and their offspring with them."

ISAIAH lxv. 24, 25.

"Before they call, I will answer; and while they are yet speaking, I will hear." (25.) "The wolf, the lamb, the lion, and the bullock shall feed together, and dust shall be the serpent's meat." All nations shall be united, and the Devil shall be laid low. (Isa. xi. 6—9). These are emblems of the nations. The lion and ox of

Britain; the wolf, Benjamin; the lamb, Christianity. Figurative of peace and righteousness, yet some may be less ferocious animals and some less timid in the era to come.

ISAIAH lxvi. 1, 3, 4.

Notices the evils of our own time. (1.) The Jews will return to Palestine unconverted, and build the temple. (3) "He that burneth incense shall be as if he blessed an idol [which Jehovah repudiates]. Yea, they have chosen their own ways." (4.) "When I called, none did answer."

ISAIAH lxvi. 5—13.

Our brethren are alluded to in verses 5 to 10. A nation born in a day are the Jews, whose salvation is here described: the Lord "shall appear to your joy, and they shall be ashamed." (10.) "Rejoice for joy with her, all ye that mourn for her." (13.) For "as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

ISAIAH lxvi. 19.

"I will set a sign among them" (ten-tribed Israel from Assyria). God has placed His mark upon the chosen race which nothing can efface, yet so blind have people been, that they have paid little more attention to this stupendous fact in our day than they have to the promises of God concerning it. "And I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." This may describe our first arrival in Britain, and again later on in the time of the apostles, when Christianity was introduced. Christianity was nationally accepted in the public assembly of the British in the year 65 A.D.; it was certainly not accepted in the Roman State till two centuries later.

ISAIAH lxvi. 20.

"They shall bring all your brethren for an offering unto the Lord out of all nations." Israel will be the restorer of the Jews. We see that God in His providence permits their persecutions to be the means of driving them to turn for help, and we desire that they may be received with kindness by Christian Britain. Blessing to the Jews will never come till they accept Christ as their Saviour, and there will be no regeneration for the world till the restoration of the whole tribes takes place. Upon "swift beasts" has been picturesquely and accurately translated swaying furnaces, showing that the prophets saw the locomotives of to-day. "As the children of Israel bring an offering in a clean vessel into the house of the Lord." Israel cleansed from idols is Peter's elect nation of kings and priests.

ISAIAH lxvi. 21.

"I will take of them for priests and Levites, saith the Lord." The tribe of Levi is undoubtedly among us.

ISAIAH lxvi. 22.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The man that persists that Israel cannot be identified does not yet rightly understand the Word of God, nor the history of the world.

JEREMIAH.

Jeremiah commenced his prophetic career in 629 B.C., ninety-two years after the exile of Israel, which was completed in 721 B.C. And the captivity of Judah and Benjamin dates 588 B.C. The name means "exalted of Jehovah." He was of the tribe of Benjamin, the light bearers (Jer. xxxii. 6—12).

JER. i. 1.

"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin."

Both Libnah and Anathoth were among the cities assigned to Aaron or the priests. It was the home of his family, four miles north of Jerusalem. There he was born, though he had no legal right to it till he purchased it at fifty-six years of age from his uncle Hanameel. Jeremiah was nine years older than Josiah; he received his commission as a prophet in the thirteenth year of his reign. This book is a record of how he strove for years and years against the wickedness of the kings, priests and people of Judah, calling them to repentance and promising them the Divine favour, but all in vain. We cannot doubt that the part of his mission in which he was desired to go to the north and plant and build was equally faithfully performed. (2.) "To whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah," till the carrying away of Jerusalem.

JER. i. 4, 5.

"The word of the Lord came unto me, saying, (5) Before I formed thee . . . I sanctified thee, and I ordained thee a prophet unto the nations."

JER. i. 7.

"The Lord said . . . Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." That he did so, is narrated in Jer. xxv. 17—26, "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." He mentions them and the "kings of the isles that are beyond the sea, and all that are in the utmost corners and the coasts of the earth, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth."

JER. i. 8.

"Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord." (9) "I have put my words in thy mouth." (10.) "I have . . . set thee over the nations, and over the kingdoms, to root out

and to pull down, and to destroy, and to throw down, to build and to plant." In Scripture we hear of pulling down of nations that was accomplished in his day, but not of the building and planting. Are we, therefore, to conclude that he disobeyed? Is it not more likely that he obeyed in this also, though it was not God's purpose to make it known? No doubt God has had wise reasons for wrapping the fate of Israel in mystery. Do not the next verses indicate this?

JER. i. 11—16.

"The word of the Lord came unto me saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree"—the earliest tree that blossoms. (12.) "Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it." (13.) And again, "the second time, what seest thou? And I said, I see a seething pot, and the face thereof is toward the north." (15.) "Then the Lord said . . . I will call all the families of the kingdoms of the north." (16.) "I will utter my judgments against them, . . . who have forsaken me, and burned incense unto other gods." They were His people, who had once known and worshipped Him.

JER. ii. 2.

"Go, cry in the ears of Jerusalem, . . . I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." This was 860 years after the exodus.

JER. ii. 4.

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel." The Lord then shows them how they have sinned, forgetting Him and going after things that do not profit.

JER. ii. 9.

"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead."

JER. ii. 17—21.

"Hast thou not procured this unto thyself? (21.) Yet I had planted thee a noble vine."

JER. ii. 26.

"As the thief is ashamed when he is found, so is the house of Israel ashamed." And so they well may be now. (27.) "But in the time of their trouble they will say, Arise, and save us."

JER. ii. 32.

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

JER. iii. 1, 4.

"Yet return again to me, saith the Lord." (4.) "Wilt thou not from this time cry unto me, My father." We are pleased to know the old Saxon name of Allefader means "father of all," with which our constant prayer commencing "Our Father" connects us, and will continue to be used by all Israel in Palestine (verse 19.)

JER. iii. 8—10.

"I had put her [backsliding Israel] away, and given her a bill of divorce; yet her treacherous sister Judah feared not." (10.) "Judah hath not turned unto me with with her whole heart, but feignedly."

JER. iii. 11.

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." (12.) "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel; and I will not cause mine anger to fall upon you." A proof positive that a representative portion of Israel was established in some country north of Palestine in Jeremiah's time: they were two distinct and geo-

graphically separated people. This chapter proves the scriptural distinction between Judah and Israel.

JER. iii. 14, 15.

"Turn, O backsliding children, saith the Lord; for I am married unto you: I will take you one of a city, and two of a family, and I will bring you to Zion." Only Israel was divorced, Judah never was. They are to return representatively. (15.) "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

JER. iii. 17.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord." With the Euphrates Valley Railway, the Suez Canal, and the Jordan Canal connected with the Persian Gulf spoken of, we shall have a centre where the nations can meet for worship and deliberation from India, China, Australia, New Zealand, Africa, North and South America, as well as England. That site is selected by the Almighty God Himself, and called Immanuel's land. As no Gentile Power is in future to dominate the land, the protection of Judah can only be secured by the might of a Hebrew people. The Jews will return, but not alone. Nowhere throughout the Scriptures do we hear of Judah returning without the rest of the tribes. Judah must humbly seek them out, and be content to take an inferior place as the most guilty (*Speaker's Commentary*).

JER. iii. 18, 29.

"In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north [united again] to the land that I have given for an inheritance unto your fathers," &c. Dr. Adler, Chief Rabbi, in the Memorial Service for Queen Victoria, prayed, "May the King uphold the peace of the realm, advance the welfare of the nation, and deal kindly

and truly with all Israel. May Judah be saved and Israel dwell securely, and may the Redeemer come to Zion." The Jews are so keen to read the New Testament, that they will put down their last penny for a copy—a volume once so unknown, now so much appreciated by them (*Jewish Intelligencer*, Nov., 1900). (29.) "Truly in the Lord our God is the salvation of Israel."

JER. iv. 5.

"Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land." Addressed to the tribe of Benjamin, and shows them prophetically as Christians calling Zion to repent.

JER. iv. 6.

"Set up the standard toward Zion: retire, stay not." This passage may allude to their flight from Jerusalem to Pella before the siege of Titus (Jer. vi. 1), or Tekoa, twelve miles north, and Beth-hacceron, a hill midway from it and Jerusalem. Blowing the trumpet is used in prophecy to mean the spread of the Gospel. Joseph in Britain did know the Gospel at that time.

JER. iv. 15, 27.

"A voice declareth from Dan, and publisheth affliction from Mount Ephraim." Dan was the pioneer tribe of the house of Joseph or Ephraim, so called by the prophets to whom the promises were being fulfilled. (27.) "Thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end" (Jer. v. 18).

JER. v.

As the heading puts it, describes the corruption of Judah at that time, both civil and ecclesiastical. (4.) "I said, Surely these are poor; they are foolish." (5.) "I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds." (6.) "And their backslidings are increased."

JER. V. 10.

"Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's." (13.) "And the prophets shall become wind, and the word is not in them."

JER. V. 20.

"Declare this in the house of Jacob, and publish it in Judah, saying (21.) Hear now this, O foolish people, and without understanding; which have eyes, and see not: which have ears, and hear not." To both Israel and Judah. Jer. vi.—ix., and xi. are mostly to Judah.

JER. vii. 15.

"I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

JER. ix. 2.

"O that I had in the wilderness a lodging-place," Jeremiah exclaims. He found an *ultima thule* in Ireland.

JER. ix. 7, 15—25.

"I will melt them and try them." (15.) I will feed them . . . with wormwood, and give them water of gall to drink. I will scatter them also among the heathen whom neither they nor their fathers have known [not Egypt, as they knew it well]; and I will send a sword after them, till I have consumed them." Yet some were left for the captivity. (24.) "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth." (25.) "I will punish all them,"

JER. x. 1—16.

"The Lord speaketh unto you, O house of Israel." (6.) "Learn not the way of the heathen." They were then among them. (14, 15.) "For his molten image is

falsehood, and there is no breath in them. They are vanity and the work of errors; in the time of their visitation they shall perish." How is this warning neglected even now in many of the churches. (16.) "The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance." His battle-axe.

JER. xii. 5, 7.

"If thou hast run with the footman, and they have wearied thee, then how canst thou contend with horses?" Jeremiah was to have greater trials still. (7.) "I have given the dearly beloved of my soul into the hand of her enemies."

JER. xii. 14.

"Thus saith the Lord against all my evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them." (16.) "And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people." (17.) "But if they will not obey, I will utterly pluck up and destroy that nation." According to Scripture, this is the place for Gentiles (even the Jews can do them good).

JER. xiii. 11.

"As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord."

JER. xv. 11—21.

"Verily it shall be well with thy remnant!" (11.) "I will make thee to pass with thine enemies into a land which thou knowest not." This applies more to Israel than Judah, who are scattered through all lands. (21.) I will deliver thee out of the hand of the wicked, and I

will redeem thee out of the hand of the terrible," if thou return or repent.

JER. xvi. 14.

"It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt." (15.) "But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Israel and Judah will then be a greater marvel still. (17.) "Mine eyes are upon all their ways; they are not hid from my face," (Jer. xxiii. 3—8.)

JER. xvii. 24.

"If ye diligently hearken unto me . . . and hallow the sabbath day . . . (25.) Then shall there enter into the gates of this city kings and princes sitting upon the throne of David . . . and this city shall remain for ever" (Jer. xxiii. 5, 6).

JER. xviii. 6.

Under the type of a potter God shows His power to restore Israel. The vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it. (6.) "O house of Israel, cannot I do with you as this potter?" He took the clay that was unfit for use, and moulded it into a Christian nation; He did not throw it away. "Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." A vessel fit for the Master's use. The atonement made by the Lord Jesus Christ has opened the door of mercy, and the Lord has given to His people Israel all that He promised to grant them.

JER. xix. 10, 11.

Under the type of a potter's earthen bottle Judah is portrayed, dry, hard burned, fixed in shape as a nation

during the Christian dispensation, and no reformation, like Israel, till the final one. (10.) "Then shalt thou break the bottle in the sight of the men that go with thee, (11.) and shalt say unto them, Thus saith the Lord of Hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet till there be no place to bury." In the former chapter Israel or the marred vessel is made again; here, Judah cannot be made whole again. Judah is never to be restored as a separate nation; and notice, Judah used to be first mentioned, but in prophesying of the Christian period Israel is first.

JER. xxi.

Jeremiah foretelleth the captivity of Judah. Zedekiah was the grandson of Jeremiah by the second marriage of Josiah to Hamutal the daughter of Jeremiah. From this marriage can be traced the descent of our beloved governor, Queen Victoria (2 Kings xxiii. 31; xxiv. 17—19; xxv. 7. Zedekiah was the name given him by the king of Babylon; his name was Matiniah.

JER. xxii. 11, 12.

"Shallum the son of Josiah king of Judah . . . shall die in the place whither they have led him captive, and shall see this land no more." And of Coniah or Jeronias it is said: (26) "I will cast thee out . . . into another country . . . and there shall ye die." (30.) "For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Coniah, Jehoiachin, or Jeconias, was the son of Jehoiakim and grandson of Josiah (2 Kings xxiii. 34; xxiv. 6—17). His sons, born in captivity, are given in 1 Chron. iii. 17. There has never been a free king ruling in Judah since. Judah has gone through two captivities: 70 years in Babylon (Jer. xxv. 11), and from the time of Titus, 60 A.D., till now.

JER. xxii. 7.

"I will prepare destroyers against thee." We know that neither king, priests, or people repented; they did not accept the words of Jehovah then.

JER. xxiii. 3.

This is a prophecy of Israel. "I will gather the remnant of my flock out of all the countries whither I have driven them." (4.) "I will set up shepherds over them which shall feed them." Because their pastors have scattered them and driven them away. The rest of this passage has been already noticed. Note 8th ver.

JER. xxiii. 9—18.

"Mine heart is broken within me because of the prophets [or teachers]; for (11.) both prophet and priest are profane." (13.) "They prophesied in Baal, and caused my people Israel to err." (14.) "They walk in lies, and strengthen also the hands of evil doers." (16.) "They speak a vision of their own hearts." (17.) "And say . . . No evil shall come upon you." (18.) "For who hath marked his word and heard it?"

JER. xxiii. 20—38.

"The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly." (36.) "Every man's word shall be his burden; for ye have perverted the words of the living God." (38.) Therefore, thus saith the Lord, Because ye say this is the burden of the Lord, and I have sent unto you, therefore I will forsake you and cast you out of my presence. (Jer. xii. 10). Would it not be well to consider this great question perfectly? Jer. xxx. 24; Dan. ii. 28. We cannot read these chapters and any of our Protestant writings in these later days or the present time and not be struck with the resemblance in the crisis of church history now accomplishing. Thank God, we have the promise we shall be saved out of our

troubles, unworthy as we are. The Lord shall roar from on high, and utter his voice from his holy habitation (Jer. xxv. 30); the same expression is used in Hosea xi. 9—11 and Joel iii. 16, and always in describing the close of the present dispensation. It seems to me He is roaring to us now (January, 1901); our complications in the Transvaal causing a distinct crisis in our national history. (28.) "He that hath my word, let him speak my word faithfully."

JER. xxiv. 2.

The naughty figs which could not be eaten, they were so bad, is an apt emblem of Zedekiah and his nation. Some say the good figs represent Benjamin, but of the Jews also there surely was a remnant.

JER. xxv. 22—26.

Enumerates the nations who were to be punished by the hand of the Lord. God's own people are included. Jeremiah was especially sent to the north, in 583 B.C. We hear of him in Ireland, "the isles beyond the sea," and from that time the worship of Baal ceased there, and was replaced by the worship of the true God. Jer. i. 4—10; Jer. xxv. 1—38.

JER. xxvi.

Continues the subject of Judah's punishment.

JER. xxvii. 5.

"I have made the earth, the man, and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." The very residue of the vessels in God's house have a place in prophecy, and will not the remnant of Ephraim-Israel have theirs?

JER. xxviii. 9.

"The prophet which prophesieth of peace, when the word of the prophet shall come to pass; then shall

the prophet be known, that the Lord hath truly sent him." We are invited to test the Divine origin of prophesy.

JER. xxix. 8.

"Let not your prophets . . . that be in the midst of you, deceive you." (9.) "For they prophesy falsely unto you in my name: I have not sent them, saith the Lord." Their other prophets were false, but God still retained a witness in Jeremiah.

JER. xxix. 10.

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, . . . in causing you to return to this place." We know this was accomplished, and shall not God also do all that He has promised to all His people, as well as to Judah?

JER. xxx. 3, 4.

These are words that the Lord spake concerning Israel and Judah. (3.) "I will bring again the captivity of my people Israel and Judah." The chapter concerns them both.

JER. xxx. 7—9.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Not from it. The day is not far off when we shall need every ounce of patriotism we can lay hold of; if it were not for the promises made to the fathers, we could not hope to outride the storm. Amid the perplexity of nations and the darkness of the coming strife, God will again be a pillar of fire to Israel, as surely as Jacob's trouble comes, so surely will he be saved out of it. (8.) "For it shall come to pass in that day . . . I will burst thy bonds, and strangers shall no more serve themselves of him." (9.) "But they shall serve the Lord their God, and David their King, whom I will raise up unto them." Israel shall have no master but its rightful Lord.

JER. XXX. 10, 11.

"I will save thee from afar, and thy seed from the land of their captivity." (11.) "For I am with thee . . . to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." And so on to the end of the chapter, all addressed to the same people.

JER. XXX. 24.

"In the latter days [the times we live in] we shall understand it." (R.V.) There is an unbelief that grows out of ignorance. I feel sure, if we knew for certain that we are the chosen people of God, we should look on the wondrous events now occurring in all parts of the world with far deeper interest, and should read our Bibles with ever increasing wonder and delight.

JER. XXXI. 1—6.

"At the same time, saith the Lord, will I be the God of all the families of Israel." A glowing description of their restoration to favour. (2.) "The people . . . which found grace in the wilderness." (4.) The "Virgin of Israel," who is loved with an everlasting love, is the race of Ephraim. (6.) "For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." The Hebrew word for watchman is *Nozrim*, followers of Nozra, or the Nazareens.

JER. XXXI. 7.

"Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Israel is the chief of the nations, and we are to summon all nations to rejoice because Israel is about to be restored.

JER. XXXI. 8.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth" (utter-

most parts, R.V.). A special reference to Britain in the present day. "They shall come with weeping [not with sorrow but with joy], for I will turn their mourning into joy, and will comfort them." Where is she now that was to be chief of the nations? Where are the daughter or sister nations that were to be federated round her? Would that Britain, while she accepts her magnificent heritage, could see and confess her glorious identity, and give God the honour due to His faithfulness. "A great company shall return thither." (9.) "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born." And so consecrated to Him as a nation. These are not empty titles, but given to show the place of Ephraim in the Divine government.

JER. xxxi. 10.

Before loosing the bands of their captivity, God sends them this encouraging message: (10) "Declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (11) "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." The return to Zion is then described—verses 12—14.

JER. xxxi. 15, 16, 17.

"Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children [Joseph and Benjamin], because they were not." (16) "Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears: for . . . they shall come again from the land of the enemy." (17.) "And there is hope in thine end that thy children . . . shall come again to their own border." This does not apply to the massacre of the innocents. Rachel was not the wife of Judah, but of Jacob. The whole chapter shows it is a prophecy of the people lost and found.

JER. xxxi. 18.

"I have surely heard Ephraim bemoaning himself . . . as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." God's discipline had taken effect. Bullock in Hebrew is *Engl*, a near approach to English. (19.) "After that I was turned, . . . I smote upon my thigh; I was ashamed, yea, even confounded." When we consider our individual sins, which make up the vast sum of our national ones, we may well be humbled. (20) "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still." God, with the yearning tenderness of ineffable love seeks for his lost son, longing for his repentance and return. Oh how selfish we have been, only thinking of ourselves and never once of God's own people restored after being divorced! At the end of the last century there were many enquiries about the house of Israel, many learned men maintaining that they must be in existence, whilst others contented themselves with asserting that they returned to Judea under the edict of Cyrus and became amalgamated with the Jews, for which opinion they can give no authority. In the commencement of the last century it became the fashion to pronounce them to be lost and dead, but how can Scripture be fulfilled if so? Well, let us proceed with our proofs.

JER. xxxi. 27.

"Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast." Since 1850 A. D. Australia has exported wool to the value of 400 millions sterling; while more than 240 million sheep graze on the downs and in the bush. Her romance is the story of the Golden Fleece. The hand of God kept Australia for us, hidden away for ages from the sight of the great nations of the earth, till Great Britain was forced to stretch forth her hands and grasp it. If there be a people who ought to be grateful to God the Australians are they. "He hath not dealt so with any nation." Australia, Tas-

mania, New Zealand, and Fiji, were all desolate heritages which now blossom as the rose. Our statesmen say the great work of civilisation appears to be the mission of the Anglo-Saxon race, thus assigning to our race the promise of God to Abraham, "In thy seed shall all the nations of the earth be blessed," and all the families too. I may add here, the colony of New Zealand was founded shortly after Her Majesty's succession, and is the first-born of the colonies of her reign. Egypt and Ethiopia have been won back for God, that we may convey the gospel of salvation to them. He gave us an easy victory at Alexandria. Yet what seas of blood have been spilt to teach us God's will. Burmah is nearly the size of Spain; the soil is fertile, rich forests, splendid water ways and mountains, it only needs population to be the Paradise of the future, and would feed half the world if it were cultivated, which under our Government it will be. Such phenomenal extension of empire has never been known in the history of the world.

JER. xxxi. 28, 31.

"Like as I have watched over them, to pluck up, and to break down, . . . so will I watch over them, to build and to plant, saith the Lord." (31.) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." The former were still on the coast of the Caspian Sea, and the latter not yet carried to Babylon, but in 588 B.C. began to be a nation in Ireland.

JER. xxxi. 33, 36.

The 33rd verse, relating to the house of Israel, shows them nationally redeemed and brought under the bond of the New Covenant, the birthright blessing of Christianity. (36.) "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Who will take these words of the Almighty as they stand, in their plain obvious sense of a literal eternal

nation? Who will accept them in the spirit of Abraham and stagger not at the promise of God through unbelief? Israel could not have been absorbed in Medea or in any other nation, the plain words of Scripture forbid it.

JER. xxxi. 37.

“Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.” We learn from these two verses, that there is no doubt of their being a nation at this very hour.

JER. xxxii.

Jeremiah is desired to purchase or redeem his inheritance, and to preserve the title deeds, as a token of the people's return. (12, 13, 14.) Jeremiah charged Baruch, a relative and pupil, saying: “Put them in an earthen vessel, that they may continue many days.” They will yet come to light, God does nothing in vain: if there were no other evidence than these chapters, they would be final to all who believe in the truth of God's word. The prophets spoke in obedience to God's commands. The immense length of time between their utterance and their fulfilment has been a great strain on our faith, and we ought to thank Him most heartily that the secret of our identity, to which our eyes have been so long closed, is being so plainly revealed to us now. Isa. xlv. 3, Psa. lxxxiii. 3, 4, Amos iii. 7.

JER. xxxii. 20.

Jeremiah prays to the great and mighty God. (20.) “Which has set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name as at this day.” There remains the Pyramid as one of the wonders of the world. As the Ark of Moses contained a measure of manna, so the coffer in the Pyramid contains the old and disused Anglo-Saxon chaldron, the fourth part or quarter of which is still our standard measure for corn, brought

by our Scythian ancestors from their birthplace, to the Isles of the West, where they were to find a little sanctuary, to recover their strength and grow into a strong nation—the fifth and the greatest monarchy ever extant, the Stone Kingdom of Daniel. Our last victory in the land of Egypt, the battle of Atbara, is called in a Berlin paper a work of civilization, a success which is a matter of rejoicing to the whole civilized world. And now the victory of Omdurman has given us the whole of the Western boundary of the promised land.

JER. xxxii. 27—40.

“Behold, I am the Lord, the God of all flesh: is anything too hard for me?” The same is said at the birth of Isaac. (32—35) Here, again, their sin in departing from the living God is noted, and notwithstanding we are told (36) they will be delivered (37) and gathered “out of all countries whither I have driven them. . . . I will cause them to dwell safely: (38). And they shall be my people, and I will be their God.” (39.) “I will give them one heart . . . for the good of them, and of their children after them.” (40.) “I will make an everlasting covenant with them, and I will not turn away from them.”

JER. xxxii. 41.

“I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.” (44.) “For I will cause their captivity to return, saith the Lord.” Thus circumstantially are the promises again and again reiterated.

JER. xxxiii.

This chapter contains God's message to Jeremiah in the last year of Zedekiah. It is an unconditional covenant, which always has been and always will be, for, “I the Lord, the maker thereof, . . . establish it.” It renews the charter of our national security and blessed-

ness, and is truly descriptive of our experiences; to make a present of it to the Jews, on the ground that no other claimants can be found, is to prove ourselves false witnesses to our God, and prevents us from discerning the signs of our times.

JER. xxxiii. 6—14.

“I will cure them, and will reveal unto them the abundance of peace and truth.” (7.) “I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.” (8.) “I will cleanse them . . . I will pardon all their iniquities.” (9.) “All the nations of the earth shall hear all the good that I do unto them.” (10—14.) All so distinctly and literally foretold, that it is astonishing that the prophecy should be so little thought of.

JER. xxxiii. 15—17.

There is another rendering of verse 16; instead of “she shall be called, The Lord our righteousness,” it is “He that shall call her is the Lord.” (17.) “For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.” So Judah is still ruling over Israel, and our King is called Defender of the Faith, though that tribe itself has no king.

JER. xxxiii. 20—26.

“If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; (21.) Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.” (22.) “As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant.” Repeated in verses 25, 26, and in Psalm lxxxix. The Levites are included here in the promise of perpetuity, so must surely be Christian (verses 18—21).

JER. xxxiii. 24.

"Considerest thou not what this people have spoken, saying the two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them." And they are saying so even now, although Messiah will not come until the two families are brought together. (26.) "I will cause their captivity to return, and have mercy on them."

JER. xxxiv.

Shows that the Lord loves freedom, and hates the slave trade.

JER. xxxv.

The Rechabites to be praised for their obedience.

JER. xxxvii. and xxxviii.

Though Jeremiah was smitten and put in prison, the Lord preserved him for future service. He urged obedience to God against the king's apparent interest, and so Jerusalem was taken.

JER. xxxix. 11—14.

Nebuchadrezzar, king of Babylon, gave charge concerning Jeremiah, saying: (12.) "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." (14.) "So they sent and took Jeremiah out of the court of the prison and committed him unto Gedaliah, that he should carry him home"—to Mizpah (xl. 6; 2 Kings xxiii. 30, 31). Undoubtedly he would ask for the release of the two princesses his great granddaughters. And later he obtained possession of the Bethel stone, the ark, and the tables of the law. "So he dwelt among the people," (the remnant that remained at Mizpah); and the dispersed Jews repaired to him (xl. 12).

JER. xli.

Ishmael (the pretender) carried away captive all the residue of the people that were in Mizpah, even the

king's daughters, but (14.) all the people that he had carried away cast about and returned.

JER. xliii. 4—7.

Johanán and all the captains of the forces obeyed not the voice of the Lord to dwell in the land of Judah, but took all the remnant of Judah (6.) and the king's daughters and Jeremiah and Baruch into the land of Egypt. (7.) "Thus they came even to Tahpanhes" (or Daphne). Tahpanhes is said to be named from the king's daughter, who, secular history tells us, was named Tea Tephi. It was in the desert of Tanais (Danais), the centre of attraction to all strangers in Egypt now. Flinders Petrie who has excavated the building says: We cannot doubt that Tahpanhes (a name meaning "hidden flight"), the first place on the road into Egypt, was a constant refuge for the Jews during the Assyrian invasion, especially as they met here with a mixed foreign population, mostly Greeks. Here have been found many remains of Greek art. Also near Libnah is still a place called Beth Taphnah, the house of Taphath or Tephi (Jer. xxxix. 14), which was their home. Tahpanhes is now known as the palace of the Jew's daughter. The marriage of Tea Tephi to the Herimon or king of Ireland is also fully described in the ancient secular history of Ireland, and from this union King Edward claims descent from King David, as shewn in the Saxon Chronicle of King Alfred in the Heralds' College in London, and is seated on his throne as viceregal heir till He come whose right it is to rule over the house of Israel and all the world.

JER. xliii. 8.

"Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, (9.) Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; (10.) And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these

stones that I have hid," &c. That he did so is a matter of history as well as prophecy (ver. 10; xlv. 13, 14; Ezek. xix. 21).

JER. xlv. 13.

"I will punish them [Israel] that dwell in the land of Egypt." (14.) "None shall return but such as shall escape" (and ver. 28). Of these were Jeremiah, Baruch, and the princesses.

JER. xlv. 15—26.

"I have sworn, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt," where many became idolaters. (28.) "Yet a small number . . . shall return out of the land of Egypt into the land of Judah" (which they did shortly afterwards, and, taking ship again from there, went through Spain to Ireland). Ezek. xxx. 18: "At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt." In the midst of civil war, in which the king was murdered, the Assyrians invaded the land of Egypt; at which time Jeremiah and his party probably made their escape, assisted by the Greeks. (Herodotus, 2nd Book.) During the confusion of the arrival of the Babylonians, the Book of Jeremiah ends, and the prophet and chosen remnant disappear from sacred history; but the thread is taken up in the histories of the times. Keatinge relates that in the year 580 B.C., a prophet landed in Ulster, accompanied by one Simon Brug (Baruch), with an Eastern princess named Tea Teph, whom he married to Eochaidh, king of the Danaans, and ancestress of the kings of Ireland. This has been hid in mystery in past generations, but is now made manifest to the Chosen Race. Jeremiah, in Irish history, is called the Ollam Fola, a Hebrew name, meaning the hidden prophet. Jer. xliii. 13: "He shall break also the images of Beth-shemesh." Also called On, Anen, Heliopolis, and Rameses. (Exod. xii. 37). There is an obelisk there, dated 2400 B.C. Egypt was the traditional abode of Joseph and Mary.

JER. xlvi. 27—47.

"I will save thee from afar off, and thy seed from the land of their captivity." The British Isles at one time were called Yoriah, a Hebrew word signifying "afar off" (Jer. xxx. 10; Jer. xxxi. 10). In the map of Heshiod, Cumry is marked along the furthest north-west edge of the hemisphere. The Kymry were Israelites; the Nimrod Obelisk has settled that. (28.) "I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure." God arranged to bless Israel from the first, and has never swerved from His intention. In the next chapters, other nations are contrasted with her.

JER. xlvii. 4.

"The Lord will spoil the Philistines, the remnant of the country of Capthor." But the Pyramid still stands as God's witness there.

JER. xlviii. 26.

Judgment is come upon Moab. "He also shall be in derision." (27.) "For was not Israel a derision unto thee?" (47.) "Yet will I bring again the captivity of Moab in the latter days." Moab is doubtless one of our European nations, now under an alias, like ourselves, and to be restored to God's favour. (Isa. xi. 14; Isa. xxv. 7).

JER. xlix. 1—6.

"Concerning the Ammonites, thus saith the Lord: Hath Israel no sons? Hath he no heir? Why then doth their king inherit Gad, and his people dwell in his cities?" Moab and Ammon, the daughters of Lot, they are not the heirs of Israel, and neither is Judah, though they have sons: the birthright was given to the sons of Joseph. (2.) "Then shall Israel be heir unto them, that were his heirs, saith the Lord." (6) "And afterward I will bring again the captivity of the children of Ammon, saith the Lord."

JER. xlix. 17, 18.

Also Edom [or Esau, 10th verse] shall be a désolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. (18.) "As in the overthrow of Sodom and Gomorrah . . . no man shall abide there."

JER. xlix. 19.

"He shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" (See also Jer. l. 43, 44.) Can we answer these questions? If "the drying up of the Euphrates" means the fall of Turkey, surely "the swelling of the Jordan" means the rise of Israel. The chosen man will be his instrument.

JER. xlix. 30, 31.

"Nebuchadrezzar king of Babylon hath taken counsel against you." (31.) "Arise, get you up unto the wealthy nation, that dwelleth without care . . . which have neither gates nor bars, which dwell alone." Are not these our characteristics? our wealth is phenomenal, and we, as well as America, have the same instinct of self-dependence; the latter saying: "For a century we have been sedulously cultivating the idea that we were a whole world by ourselves, and that American ingenuity and prowess were more than a match for any combination in Christendom, England typifying the rest of the world. It goes without saying that England has the same institutions, laws, literature, and religion resting on the same foundations, working out the same civilization as America, and must inevitably approach in sympathies and interests. Blood is thicker than water; and the sentiment of a closer union exists across the ocean from continent to continent. It encircles the earth" (*The Hon. W. Laurier, Prime Minister of Canada*).

JER. I. 6.

"My people hath been lost sheep." Israel is a "scattered sheep." Yet some say they never were lost.

JER. I. 10.

"Chaldea shall be a spoil." (11.) "Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage." (19.) "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead." In 1893 the first ground ceded to an English Company for a projected railway between Haifa and Damascus, brought these four places named into touch with Britain. Those days draw near—they are sure to come.

JER. li. 5.

The portion of Jacob is not like that of the Babylonians. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel."

JER. li. 20.

For he is the former of all things. "Thou art my battle-ax," &c., as in Psalm ii. 9. "Thou shalt break them [the heathen] with a rod of iron, thou shalt dash them in pieces like a potter's vessel." And Israel is the rod of his inheritance and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, &c. (24.) "And I will render unto Babylon . . . all their evil that they have done in Zion in your sight, saith the Lord." (49.) "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

JER. lii. 30, 31.

In the seven and thirtieth year of the captivity of Jehoiachin king of Judah, the king of Babylon "brought him forth out of prison." This shows how short that captivity was.

THE LAMENTATIONS OF JEREMIAH.

Written of the people of Judah in Egypt, 588 B.C.

LAM. i. 8, 12.

"Jerusalem hath grievously sinned." And hath not repented yet. (12.) "Behold and see if there be any sorrow like unto my sorrow." This is applied to our Saviour, but the expression is of the Jews.

LAM. iii. 31, 40.

The prophet remembers God's promises. "The Lord will not cast off for ever, but though He cause grief, yet will He have compassion according to the multitude of his mercies." (40.) "Let us search and try our ways, and turn again to the Lord."

LAM. iv. 2—8.

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers." (5.) "They that were brought up in scarlet embrace dunghills." (7.) "Her Nazarites were purer than snow, they were whiter than milk." (8.) "Their visage is blacker than a coal."

THE BOOK OF THE PROPHET EZEKIEL.

593 to 571 B.C.

Captivity of Israel from 740 to 678 B.C.

Captivity of Judah from 606 to 588 B.C.

EZEK. i. 1.

"As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God."

EZEK. i. 4—6.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire." (5.) "Also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man." (6.) "And every one had four faces, and every one had four wings."

EZEK. i. 9, 10.

“ Their wings were joined one to another [united]; they turned not when they went; they went every one straight forward.” (10.) “ They four had the face of a man, and the face of a lion . . . the face of an ox . . . the face of an eagle.” These are the emblems of the four standards of Israel (Num. ii.). Man may represent intelligence, a lion courage and boldness, an ox patience and endurance, an eagle swiftness and power. They come out of the cloud and fire of trial and adversity, and are living (redeemed); they all go straight forward in order, following the spirit of God.

EZEK. i. 11.

“ Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.” Their hands and feet only were visible, but the rest of their bodies were self concealed.

EZEK. i. 13-15.

“ Their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures.” (14.) “ And the living creatures ran and returned as the appearance of a flash of lightning.” (15.) A “ wheel ” (without beginning and end, an emblem of eternity, a type of Christ) “ upon the earth by the living creatures.” Their appearance and the work was one and everlasting, they turned not when they went.

EZEK. i. 18.

“ Their rings were full of eyes.” The eyes of the Lord are in every place. The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward him (2 Chron. xvi. 9; Prov. xv. 3), God helping them.

EZEK. i. 20.

“ Whithersoever the spirit was to go, they went,

thither was their spirit to go" (all under the government of the spirit). "For the spirit of the living creature was in the wheels" (Rev. v. 6). (24.) "When they went, I heard the noise of their wings . . . as the noise of an host." And Ezekiel then saw the Lord and His Glory, and received His commission. (26.) Upon the throne was the likeness of a man (full of sympathy and power) and "the bow," (28) the glorious rainbow sign of the immutable covenant. The vision seems to show that although the nation was in captivity and gone, yet the wheel of God's providence could never be destroyed, it was everlasting.

So nigh is grandeur to our dust,
So near is God to man:
When duty whispers low, thou must,
The youth replies, I can.

EZEK. ii. 3, 8, 9.

"Son of man, I send thee to the children of Israel, to a rebellious nation." (8.) "Open thy mouth, and eat that I give thee." (9.) "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein." The word of the Lord is sent to the house of Israel

EZEK. iii. 5—7.

"Thou art not sent . . . (6.) to many people of a strange speech, whose words thou canst not understand . . . they would have hearkened unto thee. (7.) But the house of Israel will not hearken." They were then worse than any other nation.

EZEK. iii. 11, 15—17.

"Go, get thee to them of the captivity." (15.) "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar." (11.) "The word of the Lord came unto me, saying, (17.) Son of man, I have made thee a watchman unto the house of Israel." To admonish, to warn both Israel and Judah of His wrath and lead them to repentance, terrible and dreadful are the words of the prophet.

EZEK. iii. 26.

"Thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house." This was the twelfth year of their captivity. "And my mouth was opened, and I was no more dumb" (Ezek. xxxiii. 22). Dimpleby says he was dumb for seven years, representing Israel's seven years of punishment. We seem only to be beginning to understand Ezekiel's prophecies.

EZEK. iv. 1—3.

Under the type of a siege is shewn the length of time the captivities lasted.

EZEK. iv. 4—6.

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it." (5.) "According to the number of the days, three hundred and ninety days." (6.) "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." With regard to Israel, the Persian empire was destroyed by Alexander the Great 331 B.C. This was exactly 390 years after their captivity was accomplished in 721 B.C. Then Judah's freedom is mentioned in 2 Kings xxv. 27, and Jer. lii. 31. "It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah . . . Evil-merodach king of Babylon . . . did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon." This proves that the house of Israel could not possibly have returned with the Jews, and that they never went back at all, for from 300 B.C., the history of Syria becomes distinct; so the circumstance would be on record, and there is not the slightest mention of it.

EZEK. iv. 13.

"Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive

them." (See Hosea ix. 17; Amos ix. 9; Isaiah xlii. 6; 1 Rev. ii. 12.) Prophecy has become history before our eyes.

EZEK. v. 5.

"Thus saith the Lord God . . . I have set it [Jerusalem] in the midst of the nations." The centre of the earth.

EZEK. vi. 4, 6.

"I will cast down your slain men before your idols." (6.) "That your altars may be laid waste . . . and your idols may be broken and cease, and your images may be cut down, and your works may be abolished." "And ye shall know that I am the Lord" is the refrain; and to-day there is the same evil to overcome. The knowledge of God's truth, love, and guardian care is one of His greatest gifts. When Israel is known and her history recounted, her early history will be eclipsed by the modern manifestation of God's care.

EZEK. vi. 8.

"Yet will I leave a remnant . . . among the nations, when ye shall be scattered through the countries." The scattering is still proceeding. From Genesis to Revelation is an epitome of the history of this one nation: the hand that wrote it is Divine. Without a literal Israel there would have been no Scriptures at all.

EZEK. vii. 24.

"Wherefore I will bring the worst of the heathen, and they shall possess their houses . . . and their holy places shall be defiled." As is the case in this day.

EZEK. viii.

Is the account of men and women corrupted by the idolatry of which God is so jealous. Tammuz was the Assyrian god, the son of their queen of heaven. Nimrod is said to have invented this worship (the Jewish calendar now has several feast days to Tammuz), and

they worshipped the sun. The Jews were then the only ostensible house of Israel.

EZEK. ix.

God causes all the wicked to be destroyed, but a mark is set upon the men that sigh and cry for all the abominations that are done in Jerusalem. (Rev. vii. 8).

EZEK. x. 2, 19.

"Fill thine hand with coals of fire from between the cherubims, and scatter them over the city." The cherubims are described in Ex. xxv. 19, 20; Ps. xcix. 1. Here, and in Ezek. i., they seem to be symbols of the two houses of Israel, who, at the close of their time of trial, will be accepted through Christ. The man clothed in linen (Ezek. ix. 2). Fire is an emblem of God's holiness and justice, it is cleansing and purifying, it warms, melts and cheers, and consumes the chaff. Ex. iii. 2. Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? (Jer. xxiii. 28, 29). (19.) Then "the cherubims lifted up their wings, and mounted up from the earth in my sight: . . . and the glory of the God of Israel was over them above." "He sitteth between the cherubims; let the earth be moved" (Ps. xcix. 1).

EZEK. xi. 15.

"Son of man, thy brethren, even . . . the men of thy kindred, and all the house of Israel wholly [the ten tribes] are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." The brethren of Ezekiel, the Priests of the house of Aaron, are associated with him in their captivity. Israel, divorced from the Mosaic Covenant, was held in great contempt by the Jews. They had then been in captivity 130 years. Circumcision and the recording of genealogies were forbidden them, and in a few generations all knowledge of their ancestry was forgotten; but God Himself is now giving us the clues to the evidence that the British race are they.

EZEK. xi. 16.

"Therefore say, Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary [2 Sam. vii. 10] in the countries where they shall come." The Revised Version is, "a sanctuary for a little while."

EZEK. xi. 17, 18.

"I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (18.) "And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence." Addressed to the ten tribes only.

EZEK. xi. 19.

"And I will give them one heart, and I will put a new spirit within you," &c. (Zeph. iii. 9; Ezek. xxxiv. 23). Thus the Lord emphatically repudiates the desire of their brethren of Judah. Though the two houses are still divided, the time is coming when they shall have one heart, and Judah shall never again say, Get you far from me. The contrast between the house of Israel (the kingdom) and the people of Judah and Jerusalem could not be more plainly shown than it is in this chapter.

EZEK. xii.

Ezekiel's enacted prophecy was given to the Jews as a sign. There was a proverb in the land, "The days are prolonged, every vision faileth." History repeats itself: do we not often hear the same? But (28) "Thus saith the Lord God . . . the word which I have spoken shall be done."

EZEK. xiv. 14.

"Though these three men, Noah, Daniel, and Job, were in it, as I live saith the Lord God, they shall

deliver neither son nor daughter, but they only shall be delivered themselves." This is not extinction. God calls Job a man three times, yet people doubt it.

EZEK. xvi. 51—60.

"Neither hath Samaria committed half thy sins." (55.) "When thy sisters, Sodom and her daughters, shall return to their former estate . . . then thou and thy daughters shall return." (60.) "Nevertheless I will remember my covenant with thee in the days of thy youth." What He records shall be literally fulfilled, Ezekiel's prophecy throughout is addressed to the Jews or Judah, and is about them chiefly, yet the other branch of the family is often alluded to. Judah at last will be Christians, but as the largest number of Christians are Anglo-Saxons, it follows that they must be regarded as the cream of the ten tribes.

EZEK. xvii. 2.

"Son of man, put forth a riddle, and speak a parable unto the house of Israel." How few attempt to understand. The two eagles are the kings of Lebanon and Babylon, the cedar is the king of Israel. (2 Kings xiv. 9; 2 Chron. xxv. 18).

EZEK. xvii. 5—10.

"He planted the seed of the land in a fruitful field, he placed it by great waters, and set it as a willow tree." Our weeping tree. (6.) "And it grew and became a spreading vine of low stature [until the fulness of time is come; God's people], whose branches turned toward him, and the roots thereof were under him: so it became a vine and brought forth branches and shot forth sprigs." Israel's development is to be gradual, a work of time, like the vine which is of slow growth and long of blossoming. (9.) "Thus saith the Lord; shall it prosper?" Not then in Judea, Babylon or Egypt. (10.) "It shall wither in the furrows where it grew."

EZEK. xvii. 15—24.

"Shall he break the covenant, and be delivered?"

(21.) "And all his fugitives . . . shall fall by the sword, and they that remain shall be scattered toward all winds." But, (22.) "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one [young twigs cropped off are not observed. Tephi, an infant, a little one, feminine], and will plant it upon an high mountain and eminent : (23.) In the mountain of the height of Israel will I plant it." In great Britain. We have data sufficient to prove that her posterity still sit on the throne of Israel. "And it shall bring forth boughs, and bear fruit, and be a goodly cedar : and under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell." The different peoples or nations dwelling under its protection. (24.) "And all the trees of the field [neighbours] shall know that I the Lord [none of our doing] have brought down the high tree [Judah], have exalted the low tree [Israel], have dried up the green tree [Judah], and have made the dry tree [Israel] to flourish : I the Lord have spoken and have done it." A divinely chosen race of kings is still ruling over Israel.

EZEK. xviii. 27, 29.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." (28.) "He shall surely live, he shall not die." (29.) "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal ? are not your ways unequal ?"

EZEK. xix.

Is historical down to the time of Zedekiah ; yet there is something suggestive of the future in it, too ; notice the lion of Judah, the whelps and young lions, among the lions learned to catch the prey and devour men. (10.) "She was fruitful and full of branches by reason of many waters, and she had strong rods for the sceptres of them that bear rule."

EZEK. XX. 1—3.

“The elders of Israel came [from Media] to enquire of the Lord, and sat before me.” (3.) God refuses them, and recounts the story of their continuous rebellions against Him in every land.

EZEK. XX. 9.

“But I wrought for my name’s sake, that it should not be polluted.”

EZEK. XX. 12, 20.

“Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.”

EZEK. XX. 31, 32.

“I will not be enquired of by you.” (32.) “And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen . . . to serve wood and stone.” “As I live, saith the Lord.” It was no light matter to Jehovah. God vows that He will prevent their utter corruption and assimilation with the heathen.

EZEK. XX. 34—36

“I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched-out arm, and with fury poured out.” (35.) “And I will bring you into the wilderness of the people, and there will I plead with you face to face.” Even here. (36.) “Like as I pleaded with your fathers in the wilderness of the land of Egypt.”

EZEK. XX. 37.

“And I will cause you to pass under the rod [the chastisement will be continued even here], and I will bring you into the bond of the covenant.” Or the Gospel. Here also the gracious end is attained.

EZEK. XX. 38.

"I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

EZEK. XX. 40.

"For in mine holy mountain, in the mountain of the height of Israel [Ezek. xvii. 23] . . . there shall all the house of Israel, all of them in the land, serve me." In Great Britain, Israel to be a living epistle, seen and read of all men.

EZEK. XX. 41.

"I will accept you with your sweet savour, . . . I will be sanctified in you before the heathen." (42.) "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." Not the same in which they sojourned; after they are Christians. The Jews were then still in their own land, not in exile; and it is in vain now to look for the fulfilment of the promise to them. When they rejected the covenant, the other House of Israel was brought under it, taking Judah's place as messengers of salvation, which they retain till the end of this dispensation, when the long separated nation will be united in Christ. Thus, Israel of one branch or another of the family fulfil the commission from God of destroying idolatry and evangelising the nations, having from the beginning been ordained to propagate His truth and to be the channels of His blessing to mankind.

Judah in the south is addressed from the 45th verse.

EZEK. XXI.

This chapter refers to Judah. (27.) "I will overturn, overturn, overturn it [the crown]: and it shall be no more, until he come whose right it is; and I will give it him." This is not extinction, but an account of

Judah reigning over Israel. The crown has passed from Palestine to Erin, from Erin to Scotland, from Scotland to England, where it waits for Him whose right it is to rule the nations. This is not the destruction of the whole earth, but the kingdom of the Lord, which is being prepared for Him. "The profane and wicked prince," of the verse before, is Zedekiah, "whose day is come, when iniquity shall have an end."

EZEK. xxi., xxii.

Is a catalogue of the sins of Judah and their punishment.

EZEK. xxiii.

Is concerning the two nations, Aholah and Aholibah. The elder, Aholah, is Ephraim the first-born, or Samaria. Aholibah is Judah.

EZEK. xxiv. 15—18.

The signs of the boiling pot, and the death of Ezekiel's wife, are given to show that the sin and calamity of the people was past mourning for, and the utter destruction of Jerusalem.

EZEK. xxv. 3—17.

"Say unto the Ammonites, Hear the word of the Lord God. . . . Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah. . . . (4.) I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk." (7.) "I will destroy thee," that the Ammonites may not be remembered among the nations. Though not remembered or known now, the descendants of most of these great heathen nations are now around us. (11.) "I will execute judgments upon Moab," for the same cause. (12.) "Because that Edom hath dealt against the house of Judah," (14.) "I will lay my vengeance upon Edom by the hand of my people Israel." See Ezek. xxxvi. 2;

xxxv. 5. (15.) "Because the Philistines have dealt by revenge," (17.) "I will execute great vengeance upon them."

EZEK. xxvi.

Both in this and the following chapter a similar punishment is allotted to Tyre, and for the same reason. (21.) "Though thou be sought for, yet shalt thou never be found again."

EZEK. xxvii. 12.

"Tarshish [Britain] was thy merchant by reason of reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." (1 Kings x. 22—25.) In the time of Solomon, &c.

EZEK. xxvii. 19, 20.

"Dan also and Javan going to and fro" (from Greece, perhaps). In the cities and lake dwellings of ancient Britain, vases in *repoussé* work, bold and effective, evidencing high skill, and jars and pottery in touch with Etruscan and Roman models, have been found, and safety pins; and grains of wheat are found, in no way differing from those of to-day. It is also proved they were occupied with sewage. "Our barbarous ancestors" produced a whole series of great poets and historians in this blessed home of ours as far back as Cadmeon. (20.) "Dedan was thy merchant." The Jews acknowledged the Lacedemonians as the stock of Abraham.

EZEK. xxviii. 24.

"There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God" (see also Josh. xxiii. 13).

EZEK. xxviii. 25.

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among

whom they are scattered, and shall be sanctified in them in the sight of the heathen, then [and not till then] shall they dwell in their land that I have given to my servant Jacob," &c.

EZEK. xxix. 6.

"All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel." (9.) "Because he hath said the river is mine, and I have made it." (10.) "Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." On the extreme edge of this the Pyramid stands. The quarries of Syene are 550 miles up the river from the Pyramid. Professor Piazza Smith has decided without the smallest hesitation that the material of the coffer is Syenitic granite.

EZEK. xxix. 19.

"I will give the land of Egypt unto Nebuchadrezzar king of Babylon." And so He did. (21.) "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them."

EZEK. xxxiii. 7, 31, 32.

"I have set thee a watchman unto the house of Israel." (31.) "They come unto thee . . . and they sit before thee as my people, and they hear thy words, but they will not do them." (32.) "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." And still they are the same.

EZEK. xxxiv.

This chapter is a reproof of the shepherds. (6.) "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon

all the face of the earth, and none did search or seek after them." (8.) "Neither did my shepherds search for my flock." (11.) "Behold, I, even I, will both search my sheep, and seek them out," &c. (13.) "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel," &c. See verses 14 and 15. (16.) "I will seek that which was lost," &c. If God requires His shepherds to seek for His lost ones, and they refuse to do so, and so retard their discovery, it may be a great mistake. (23.) "And I will set up one shepherd over them, and he shall feed them, even my servant David;" &c. (25.) "I will make with them a covenant of peace . . . and they shall dwell safely in the wilderness." (26.) "I will make them and the places round about my hill a blessing; . . . there shall be showers of blessings." In this land, just before the restoration of Israel. (30.) "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people."

EZEK. XXXV.

This and the following chapters seem to describe an orderly series of events in connection with the latter-day manifestation of Israel, and their restoration to Palestine. We have the judgment of Turkey, the resurrection of Israel's dry bones, the malice and destruction of Russia, and the establishment of God's people in the Holy Land.

(3.) "O mount Seir, I am against thee." (5.) "Because . . . thou hast shed the blood of the children of Israel." (10.) "Because thou hast said these two nations and these two countries shall be mine." Why is it that, while the Word of God speaks of two nations, two houses, two kingdoms, the Jewish nation is always spoken of as Israel only, and the House of Israel is wilfully ignored? The Ottoman Turks are in possession, therefore they are Edomites. The Turks of Central Asia, however, are Mongolians, and similar racially to the Chinese. They and England are both

unconsciously fulfilling their destiny, as we are occupying Egypt, the Soudan, Uganda, the South and East of Africa, one-half of the Promised Land, with Arabia yet at hand to come. How few realise these facts—in time to be accepted by all. The faculty of devouring the Gentiles is certainly a strong corroboration of our identity with Israel. The Lord is giving us his blessing, and commanding us to go out and occupy the promised kingdom—that of the Lord—throughout the world. It is evident that Israel was intended to be the grand voucher of God's faithfulness, living and conspicuous witnesses.

EZEK. xxxvi. 8—15.

“But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.” (9.) “For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.” (10.) “And I will multiply men upon you, all the house of Israel, even all of it:” &c., to the 15th verse.

EZEK. xxxvi. 23.

“And the heathen shall know that I am the Lord, . . . when I shall be sanctified in you before their eyes.”

EZEK. xxxvi. 32, 36.

“Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.” (36.) “I the Lord hath spoken it, and I will do it.”

EZEK. xxxvi. 37.

“I will yet for this be enquired of by the house of Israel, to do it for them.” Therefore it is a matter of great importance to obey this command, and before we can do it, we must know who we are.

EZEK. xxxvii. 1, 2.

The awaking of our race to its Identity with Israel, the development, mission, and destiny of the Anglo-Saxons, God's providence and prophecy, meet in us, and is the work of God Himself. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." (2.) "And caused me to pass by them round about [so that he might know them perfectly]: and, behold, there were very many in the open valley." In our island home, everywhere known and seen. "And, lo, they were very dry." Dead, and long dead.

EZEK. xxxvii. 3, 5—10.

"He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest." The prophet could not tell. (5.) "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live." (6.) "And I will lay sinews upon you [strength], and I will bring flesh upon you, and cover you with skin, and put breath in you," &c.—all that is necessary to life. The various scattered tribes will be drawn together and federated in one meeting-place. Not till we had emancipated ourselves from the superstitions of Rome did our dry bones live. The Spaniards, French, Dutch, and Portuguese were all striving for expansion while we were in our graves. The process will be gradual. Read verses 5 to 10. (10.) "And they lived, and stood up upon their feet, an exceeding great army." So strong shall Israel become.

EZEK. xxxvii. 11.

"Then he said unto me, . . . These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost." A people ignorant of themselves and their blessings, dead to all knowledge of their ancestry and high calling.

EZEK. xxxvii. 12—14.

“Thus saith the Lord . . . I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” (13.) “And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.” (14.) “And I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know.” After all, this has happened through the outpouring of the Spirit of God (Ezek. xxxvi. 37; xlvii. 21—23). The rest of the chapter describes the union of Judah and Israel, and all their companions.

EZEK. xxxvii. 17.

The two sticks (symbols of two nations) “shall become one in thine hand”—before their eyes. (22.) “I will make them one nation in the land . . . one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” “The Jews can never return to the land of their inheritance with God’s blessing unless they are accompanied, led, and protected thither by their brethren of the house of Ephraim or Joseph, to form in the land one nation and one people under the Messiah for ever and for evermore.” (From the *Jewish Chronicle*).

EZEK. xxxvii. 23—28.

“Neither shall they defile themselves any more with their idols.” What a comfort and blessing to know that the idolatry of Rome, or any other nation, will not be accepted by us. “I will be their God.” (25.) “My servant David will be their prince for ever.” (27.) “And they shall be my people . . . for evermore.” Surely no one will assume that this has already happened. Both houses will be Christians. Why should it be thought a thing incredible with you that God should raise the dead?

EZEK. xxxviii. 2—6.

The overthrow of Gog is described in this and the following chapter. (2.) "Set thy face against Gog, the land of Magog [Manchuria is part], the chief prince of Meshech and Tubal, and prophecy against him." Moscow and Tobolsk—the Czar of Russia and the land—are one; this indicates autocratic government. In the R.V., prince of Rosh or Russ—the Hebrew name conferred upon Russia by the Northmen or Normans—is given. (3.) "Thus saith the Lord God; Behold, I am against thee." (4.) "I will turn thee back . . . and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company." (5.) Persia, Ethiopia, and Libya." (6.) "Gomer, and all his bands" (hordes of Cossacks), "Togarmah."

EZEK. xxxviii. 7—23.

"Be thou [Israel] prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." (8.) "After many days thou [Russia] shalt be visited [assembled]: in the latter years thou [Russia] shalt come into the land that is . . . gathered out of many people, against [upon] the mountains of Israel, which have been always waste." "Land brought back from the sword" is undoubtedly Palestine, which has long been ruled by Turkey, the land of the sword. Let *Pax Britannica* be introduced in its place, and the land would revive by leaps and bounds. (*Oxonian*.) (9.) "Thou shalt . . . come like a storm [Russia] . . . and many people with thee." (10.) "At the same time . . . thou shalt think an evil thought." (11.) "And thou shalt say, I will go up to the land of unwallied villages . . . to them that are at rest, that dwell safely, . . . having neither bars or gates." A characteristic of Israel (Lev. xxv. 31), who will have reverses to humble them. We "shall be chastised in measure. Our reverses prove our Identity. Our present war is a punishment. God gave us the Transvaal, and we gave it to the Beers. Our whole history is a record of reverses, or temporary checks, and per-

manent victory. How often have we, like the Israelites of old, stood by and seen the salvation of our God? Unwalled villages would describe any country settled by Anglo-Saxons, whose instinct is not to fortify, but to trade. Our towns are not walled here, nor would they be if we settled in Palestine." (*Oxonian.*) (12.) "To take a spoil, and to take a prey; to turn thine hand upon . . . the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (13.) "Sbeba, and Dedan [Arabia and India], and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?" Israel or Britain, and its colonies, remonstrate against the invasion. If the Jews were to return to Palestine now, under the protection of Russia, their condition would not be less unhappy than it is now. Russia cannot help herself; she is moving to her foretold destiny, and will meet her foretold doom. (14.) "In that day when my people of Israel dwelleth safely"—(8.) "all of them." They will rest in their land, and live at ease in it, and forget to be anxious. (16.) "Thou shalt come up against my people Israel . . . against my land" that I love. (17.) "Art thou not he of whom I have spoken in old time by my servants the prophets of Israel?" (by Ezekiel himself). (19.) "Surely in that day there shall be a great shaking in the land of Israel." There will suddenly come a great earthquake. (21.) "I will call for a sword against him throughout all my mountains, saith the Lord." (22.) "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (23.) "And I will be known in the eyes of many nations." Not all, even then.

EZEK. XXXIX. 6—29.

"I will send a fire on Magog [the Mongol], and among them that dwell carelessly [R.V., securely, confidently] in the isles." Isles may be coasts, and apply to Gog in Palestine. (7.) "And the heathen shall know

that I am the Lord, the Holy One in Israel." (8.) "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (9.) "And they that dwell in the cities of Israel shall go forth." (10.) "And they shall spoil those that spoiled them." They shall be manifested and victorious. (11.) "I will give unto Gog a place of graves in Israel." (13.) "All the people of the land shall bury them." A day to remember. (14.) "After the end of seven months shall they search" (for the dead). (22.) "So the house of Israel shall know that I am the Lord their God from that day and forward." (25.) "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." The exiles will be safely brought back to their land and to God's love, and so His name will be honoured. (28.) "Then shall they know" at last that it was the Lord their God that dismissed them to exile; but now they are home in their land once more, and no longer abandoned. (*Oxonian.*) (29.) "For I have poured out my spirit upon the house of Israel, saith the Lord God."

EZEK. xl.

"In the five and twentieth year of our captivity, . . . the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord . . . brought me thither." (2.) "In the visions of God, . . . and set me upon a very high mountain, by which was as the frame of a city." (3.) "And, behold, there was a man . . . with a line of flax in his hand, and a measuring reed." (4.) "And the man said unto me . . . Declare all that thou seest to the house of Israel." (5.) "Of six cubits" (150 British inches; the number six shows incompleteness.) Can it be that the Jews will return and build a temple, and offer sacrifices by Divine command and direction until the second coming of our Redeemer? or can these offerings be in memory of Christ's atonement? We are bound to believe these chapters, whatever our conceptions or misconceptions may be. We do not understand this temple, but God's glory will be all the light that will be needed, and He will dwell in the

midst of Israel for ever, and the whole limit thereof round about shall be most holy. There being no revelation as to the meaning, we must wait. (*Philo-Israel.*)

EZEK. xlv. 4, 5.

"Then he brought me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face." (5.) "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." If we in the north did so, we might understand better.

EZEK. xlv. 15, 24.

"The priests the Levites, the sons of Zadok, . . . shall come near to me to minister unto me" (see Ezek. xl. 46). There is no mention of a high priest. (24.) "They shall keep my laws . . . they shall hallow my sabbaths." Even in the future.

EZEK. xlv. 16, 22.

"All the people of the land shall give an oblation for the prince in Israel." (22.) "And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering." It is impossible to sever social and political problems from the religious and make this a better world. When the continued unbroken existence of the kingdom is known, then the future development for which they have been formed and preserved becomes more real, and every effort towards it more practical. Every true and helpful man and woman works onward toward the final victory, willing servants. Even for those who enter the invisible life, the advance of the kingdom, and their and our interest, must be continuous; they surely will neither be ignorant or uninterested in that which their Lord and ours purposes to do.

EZEK. xlv. 2, 18.

"The prince shall enter by the way of the porch . . . and he shall worship at the threshold." (18.)
 "The prince shall not take of the people's inheritance by oppression . . . but he shall give his sons inheritance out of his own possession." (Ezek. xlviii. 21.)

EZEK. xlvii. and xlviii.

The division of the land is given. (xlvii. 13.)
 "Joseph shall have two portions." (xlviii. 5.) Ephraim and Manasseh. All have an equal part of the sea coast. The border of Judah is north of Jerusalem. Jerusalem is Israel's portion; it always was Benjamin's (Josh. xviii. 28). (xlviii. 35.) "The name of the city from that day shall be, The Lord is there." Jehovah Shamunah (Heb.). And the sanctuary in the midst. This may be the Divine plan for unveiling the tribes.

THE BOOK OF DANIEL.

(B.C. 420.)

Once understood, there is no book the Bible contains which bears more evidence of its prophetic authority than Daniel's. History has fulfilled it to the very echo, except the end of the Gentile times, now in the immediate future. If an interpretation of a difficult passage of Scripture is clearly shown to be opposed to many other passages, as well as to common sense and reason, we ought to be able to see that that interpretation is false; and after it is given up, we are much more likely to find the truth.

DAN. i.

Daniel was of the number of those who was taken captive by Nebuchadnezzar, king of Babylon, (3.) "of the king's seed." Josephus says he was the son of Zedekaiiah. (19.) "Among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king." (20.) "And in all matters of

wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. ii. 18.) The Magi, or wise men of the East, are spoken of by Taliesin, the most ancient of the Bards of Wales, as Derwydden, Druids. "The Magi of Persia, Gaul, and Britain were closely connected." "Tiglath Peleser hath overrun the whole Magian world." (From Inscription.) (17.) "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

DAN. ii. 1.

The king dreamed a dream, and his spirit was troubled to know the dream. (2.) "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams." (10.) "The Chaldeans answered, . . . there is not a man upon the earth that can shew the king's matter." (12.) "For this cause the king was angry . . . and commanded to destroy all the wise men of Babylon." (13.) "And they sought Daniel and his fellows to be slain."

DAN. ii. 16.

"Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation." (17.) "Then Daniel went to his house, and made the thing known to . . . his companions: (18) that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." (19.) "Then was the secret revealed unto Daniel."

DAN. ii. 20.

"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (21.) "And he changeth the times and the seasons: he

removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:" (22.) "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." (23.) "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." A prayer we also may use, for God has made known his own secret unto us.

DAN. ii. 28—30.

And Daniel was brought before the king, and said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Referring to the future history of the world right on to the end of time. (29.) "He that revealeth secrets maketh known to thee what shall come to pass." (30.) "But as for me, this secret is not revealed to me for any wisdom that I have more than any living."

DAN. ii. 31.

"Thou, O King, sawest, and behold a great image." (32.) "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." (38.) "Thou art this head of gold." (37.) "For the God of heaven hath given thee a kingdom, power, and strength, and glory." His empire was not of long continuance, as it terminated 70 years after the utterance of this prophecy.

DAN. ii. 39.

"And after thee shall arise another kingdom inferior to thee [this was Persia. It is well known that the Medo-Persian empire arose in immediate succession to the Babylonian], and another third kingdom of brass, which shall bear rule over all the earth [Greece]."

DAN. ii. 40.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise [Rome]." To those who have studied history, this is a vivid description of the Roman empire. There are four monarchies that held Judah in bondage. Babylon lasted 90 years; Persia, 200; Greece, 304; and Rome, 666; combined, they make 1260 years—one of Daniel's prophetic periods. The Roman began 59 years before the Crucifixion of our Lord.

DAN. ii. 41, 42.

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay," &c. (42.) The feet and toes are the eastern and western divisions of the Roman empire—European kingdoms now forming. The toe, which would be equal to a tenth part of the Roman empire, cannot be Britain, which is immeasurably greater than the whole of it. The dispersion of all the metals together does not affect us, as we are made of stone, a different material; therefore Great Britain is not one of the toes, or Latin kingdoms. Those four kings prepared the way for Israel; and God is still working for us. A newspaper, writing of the settlement of Australia, concludes:—"We cannot leave our subject without looking back at the wonderful way in which our great and goodly land was reserved for us. Hidden away for ages from sight of the great nations of the earth—other peoples kept from taking it into their possession by strange events and stranger instruments, priests and tyrants preparing the way to a chosen people while banded together to destroy them—Australia stood waiting until the fulness of time had come; and when the time came for Britain to stretch forth her hand and grasp what is to be an empire in days to come, she had to be forced into action and to move against her will. It is the hand of God that kept

Australia for us and led us hither to possess it. If there be a people who ought to be grateful to the Most High, we are that people. He hath not dealt so with any nation. We may well pray

“ Lord God of Hosts, be with us yet,
Lest we forget ! Lest we forget.”

The image deteriorates from gold to silver, brass, iron, and clay—the lowest form. It is preposterous to assimilate the British Empire with the dregs of the four preceding empires. To couple so highly favoured and exalted a people with the residuum of the image empires is transparent folly. It is incredible that God, who compared Babylon to gold, would compare the British to miry clay. When this hypothesis was broached, it was but a conjecture, and it has been completely falsified.

DAN. ii. 34.

“ Thou sawest till that a stone was cut out without hands, which smote [shattered] the image upon his feet [the foundation of it] that were of iron and clay, and brake them to pieces.” The Emperor Honorius, A.D. 409, cut Britain—then a mere stone in comparison—out of the Roman empire; “ cut without hands ” by the interposition of God, without our knowledge. That Britain was formerly connected with the Continent, the cliffs on both sides of the channel bear testimony. The stone kingdom is literal; it is the fifth monarchy of which Rome was the fourth. Daniel’s prophecy and Nebuchadnezzar’s reign were during the same period that Jeremiah set up and established the stone kingdom in Ireland, 588 B.C. (44.) The growth of the fifth empire of Daniel was to commence with the first of the four, and to continue through them all. Daniel forecasts the gradual growth of the kingdom of peace which is to supplant them all. It must be a temporal kingdom, just like the other four, and none other than Israel, God’s destined instrument for the subjection of the whole world; the kingdom of God is one holy nation and the Israel of God.

DAN. ii. 35, 36.

To continue the dream. (35.) "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them [not to be reconstructed]: and the stone [stones in Latin are *Saccae*] that smote the image became a great mountain, and filled [overshadowed or enriched] the whole earth." (36.) "This is the dream, and the interpretation thereof." France and Spain are the two greatest Roman countries. We have fought and obtained 254 victories by sea and land over them since the battle of Cressy; and although we have not taken possession of these countries, it is very clear we have broken their power.

DAN. ii. 44.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other [another, R.V.] people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." It is Christ's kingdom of Israel now in existence, and it shall stand for ever and ever, and bless abundantly the whole benighted world. The process of breaking down or opposing the enemies of God and Israel, whose object is not supremacy, but the happiness of the inhabitants of the world, is going on at this moment in various parts of the earth. The stone kingdom is not the Church or Christianity. As soon as you spiritualize Babylon, Medo-Persia, Greece, and Rome, then you may spiritualize the stone kingdom, but not till then.

DAN. ii. 45.

"God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." The first four acts are already past; a fifth shall close the drama with time's noblest offspring and its last. This is the kingdom of

Christ, of which the New Testament (especially Matthew) is so full; our Lord Himself noticing and interpreting it in the memorable passage, Matt. xxi. 41—44. The kingdom throughout this dispensation has been taken from Judah and given to Israel.

DAN. vii.

Passing over the intervening chapters, which show how the heathen can be brought to believe in God by the instrumentality of His people—and Nebuchadnezzar, in spite of himself, compelled to praise, extol, and honour the King of Heaven—we find the seventh repeating the same story, though opinions vary as to the four kings there represented.

(4.) The "lion," to whom mental and moral pre-eminence is given, is Cyrus (?). (6.) The "leopard," Alexander the Great, who conquered the world before he was thirty years of age. (8.) The "little horn," the Sultan, whose title has always been Commander and Defender of the Faithful. He is bound to lose his hold on Jerusalem, and that ends the times of the Gentiles. The "little horn" cannot be the Pope; he never was a king. The Mahommedans have done all they can to tread down the Jewish and Christian religions. Twice 1260 makes 2520, which is the period of the punishment of Israel, and, as some calculate, represents 1898 A.D. Observe our conquests in Egypt in that year, &c., &c.

DAN. vii. 9—14.

"I beheld till the thrones were cast down, and the Ancient of days did sit . . . (10.) the judgment was set, and the books were opened." "The Ancient of days" is three times mentioned in this chapter. Like the "Son of man" (whose description is similar in Rev. i. 13, and again in verse 22). The judgment is given to the saints. As beasts are made a symbol of other nations, man may be a symbol of Israel the nation. (1 Cor. vi. 2.) There is another sense in which the word judgment is used, and this looks like three judgments. Up to the time of Christ, God alone was Judge of all the earth. The Christian dispensation is to be judged

by Christ according to the faith in Him, and in the Millennium the saints will judge the earth, the "Ancient of days" being the Judge of all the earth for all time.

DAN. vii. 17, 18.

The great beasts referred to are four kings which shall arise out of the earth. (18.) "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Rev. xi. 15.) Christ's kingdom and the kingdom of the saints is the same. (22.) "And judgment was given unto the saints of the most High; and the time came that the saints possessed the kingdom."

DAN. vii. 19—24.

"Then I would know the truth of the fourth beast" (20.) "and of the ten horns." (16.) "I came near unto one of them that stood by, and asked him the truth of all this." (23.) "Thus he said, The fourth beast shall be the fourth kingdom." (24.) "And the ten horns . . . ten kings that shall arise." (21.) "I beheld, and the same horn made war with the saints, and prevailed against them." Still on earth. (24.) "And another shall arise after them" (Antichrist, possibly).

DAN. vii. 22.

The kingdom of Israel is already larger than the other four empires put together; it is God's purpose to give the whole earth to the people of His choice, and our prosperity is such as never has been granted to another nation under heaven. (22.) "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." He promised to bless Israel exclusively, and so He is now blessing the British, which proves our identity with Israel, His people. (Deut. xxxiii. 13—17; Luke xxii. 29, 30.) The most High ruleth in the kingdom of men.

DAN. vii. 25.

"He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time" (or half a time). "A time" among us is known to be twelve months, or 360 days. In Hebrew idiom, the plural "times" means two years. "A time, times, and half a time," means three years and a half, or 1260 years. "Seven times" double three and a half was seven years consisting of 360 days, which, multiplied by seven, make 2500 days or prophetic years, the length of Israel's punishment. This knowledge has come through the light which the facts of history have shed on the Bible. From the decree of Artaxerxes (Ezra vii. 21) to 1893 is seven times, and from Belshazzar seven lunar times terminate in 1893. The Moslems first in Syria, 632 A.D., which, to A.D. 1892, makes 1260 years of Daniel. From another authority, these times focus in 1898 and 1899 A.D. Jewish time runs out 105 years ahead of ours. From Mahomet, 622 A.D., to 1882, is 1260 years, and the year we re-entered Egypt. From the Reformation, 1535, to 1895, is 360 years. The Book of Daniel is always precise in matters of time and dates. "We find the most accurate system of chronology of which it is possible to conceive in the Bible. God's times and seasons were appointed before the foundation of the world." (*Dimbleby.*)

DAN. vii. 28.

Daniel failed to understand the vision, but we do in part. The fifth kingdom is in this world, belonging to God's chosen people. (Luke xxii. 29, 30.)

DAN. viii.

(1.) "In the third year of the reign of king Belshazzar a vision appeared unto me, Daniel." "Belshazzar," king of Babylon, is conquered by Cyrus, king of "Medo-Persia," Israel fighting under him. (6.) "The ram with the two horns" is Greece, or Alexander the

Great. (9.) The "little horn" is the Arabian, Saracen, and Ottoman Turks, among whom the Mahomedan power is divided, "who possess the pleasant land [Palestine]," and have built their Mosque on the site of the Temple which was destroyed by Titus, thus (12) casting the truth to the ground "unto 2300 days." (14.) "Then shall the sanctuary be cleansed." (16.) "I heard a man's voice, which said, Gabriel, make this man to understand the vision; and he said unto me, (17.) At the time of the end shall be the vision." (25.) "He shall be broken without hand" (by the power of God). The end of the chapter explains the beginning, as the former chapters did.

The Behistan stone carved and inscribed by Darius, 515 B.C., represents the heads of the ten tribes in bondage to him. In the inscription the name of (Canaan) Kana occurs twenty-eight times, and the name of Armenia is of frequent occurrence.

DAN. ix. 1.

"In the first year of Darius . . . of the seed of the Medes" (2.) "Daniel understood by books the number of the years." This was at most two years before the return from Babylon. (3.) "And I set my face unto the Lord God, to seek by prayer, and supplications." (4.) "And made my confession." It was altogether a memorable prayer: read it through. (8.) "To us belongeth confusion of faces." (7.) "To the men of Judah, and to the inhabitants of Jerusalem, unto all Israel that are near, and that are far off, through all the countries whither Thou hast driven them." Daniel knew that the house of Israel was scattered and not with the Jews. (10.) "Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." We, too, should give attention to them.

DAN. ix. 14.

"For we obeyed not his voice, therefore hath the Lord watched upon the evil, and brought it upon us."

DAN. ix. 19.

“O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.” And so are we.

DAN. ix. 20.

“And whiles I was speaking” the answer came (“before ye call, I shall answer.”) (21.) “The man Gabriel . . . touched me . . . and said. (23.) At the beginning of thy supplications the commandment came forth, and I am come to show thee.”

DAN. ix. 24.

“Seventy weeks [exact in Hebrew lunar time] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” Each sentence seems to indicate a period. The ancient reading of seventy weeks is 77×7 . From the decree of Artaxerxes to the nativity of the Messiah was 490 years. One week is seven days, and each day seven years. The last half of the seventieth week is the end of the times of the Gentiles. (25.) “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall even in troublous times. (Neh. iv. 18.) And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come [Titus] shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” So far this relates to Judah; their desolation will be till the end of this period, so called the times of the Gentiles.

DAN. ix. 27.

“And he [the Messiah] shall confirm the covenant [a people to whom there must have been a previous covenant to confirm] with many [or the many: surely with Ephraim, one of the twelve tribes of Israel, and representing the ten or larger portion of Israel, it is the new Covenant in Christ with the House of Israel. (Heb. viii. 10; Rom. xv. 8.)] for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease [when our Lord came types and ceremonies vanished, the veil of the temple was rent in twain] and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” The desolate may be Judah who refused the Saviour, the consummation determined when they will perceive their mistake, and become Christians, being restored once more to God's favour, to their brethren of the ten tribes and along with them to their land.

DAN. x. 7.

Daniel sees a third vision, and being in great fear, the man clothed in linen strengthened and comforted him; and Michael, called one of the chief princes, came to help him, saying, (14.) “Now I am come to make thee understand what shall befall thy people in the latter days.”

DAN. xi. 1.

The Behistun stone represents the tribes in bondage to Darius. (6.) Gog or Russia is the king of the north, Israel king of the south in the end of years. (11.) Israel in Egypt. (19.) Russia in Palestine. (32, 33.) Israel. (36.) The indignation. (Isa. xxvi. 20; Jer. xxx. 7; Dan. i. 12.)

DAN. xi. 14.

“The robbers of thy people shall exalt themselves . . . but they shall fall.” (32.) “But the people that do know their God shall be strong, and do exploits, (33.) and they that understand among the people shall instruct many.” (35.) “And some of them of under-

standing shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

DAN. xii. 1.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people." St. George and St. Michael were our war cries in days of old. See Dan. x. 21: "I will shew thee that which is noted in the scripture of truth." He adds, "And there is none that holdeth with me in these things, but Michael your prince." "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." The time of Jacob's trouble (Jer. xxx. 7), but he shall be saved out of it. "And at that time thy people shall be delivered, everyone that shall be found written in the book." (3.) "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Encouragement to missionaries and all workers for God.

DAN. xii. 4.

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end." Hide these words and seal this writing until the last time, then many shall discover and come upon it. It will be unsealed to those whose eyes the Lord hath opened to see, and whose hearts He has graciously inclined to accept it. Unless the prophecies had been somewhat symbolical or mystical, God's statement could not have been verified. Had these things been thoroughly understood it might have had a wrong effect on the early church. The time of the end having arrived the seal is being removed. Now the seal is broken we have the best evidence that that time is upon us. "Many shall run to and fro [peruse the book from the Old to the New Testament to seek out the mystery of God's people Israel and by this means]; knowledge shall be increased." (7.) "It shall be for a time, times, and a half [1260]; and

when he shall have accomplished to scatter the power of the holy people [everywhere for missionary purposes], all these things shall be finished." Besides Daniel's 1260 years there is a small additional period, it has not been decidedly known how long, but we must not on that account lose the faith and patience of the saints, it is our trial. Farrar Fenton translates this, he says, straight from Daniel's Hebrew, Then when the hand (or power) of the sacred people ceased breaking in pieces, all these things would be accomplished (Dan. ii. 44; Dan. vii. 23; Jer. xxxi. 20).

DAN. xii. 10.

"The wise shall understand." (Psa. cvii. 43; Hos. xiv. 9). (11.) "The abomination that maketh desolate" (quoted by Matthew xxiv. 15). (12.) "Blessed is he that waiteth . . . to the thousand three hundred and five and thirty days" (1903 and 1934 A.D.). To this verse I have noted the years 1903 and 1934 A.D. The date answering to A.M. 6001—7000 is Millennial, and after 1000 years the eighth day is reached which is to usher in eternity when sin and death will be abolished we hope. How far beyond our largest expectations does God answer prayer. The dates recorded in Scripture which are numerous are for our guidance, not to make us careless and forgetful, but watchful and prepared.

"God is working His purpose out
As year succeeds to year,
God is working His purpose out
And the time is drawing near.
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea."

Banner of Israel.

(13.) "Thou shalt rest and stand in thy lot at the end of the days." (Rev. vi. 11).

HOSEA.

Hosea wrote sixty years before the captivity of Israel. He was contemporary with Isaiah, Amos, and Jonah.

Hos. i.

(2.) The prophet is desired by the Lord to represent the idolatry of Israel by taking a heathen wife whose name meant idolatry. (4.) He is desired to call his son Jezreel, meaning, God shall scatter or sow (restore) Israel, "For yet a little while, . . . and I will cause to cease the kingdom of the house of Israel." (6.) Then a daughter was born, and God said, "Call her name Loruhamah [meaning removed, unpitied, cast off], for I will no more have mercy upon the house of Israel; but I will utterly take them away." (9.) "And another son was called Lo-ammi [meaning oblivion]; for ye are not my people, and I will not be your God."

Hos. i. 10.

Thus was the house of Israel divorced for her idolatry, but it is not to last for ever, as the next verse proves. (10.) "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Not only my people, but a still nobler name. When found, they would be a great and mighty Christian nation, whose forefathers had been idolators, and commonly regarded as Gentiles, once not a people, but now the people of God, but yet in exile recalling "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7). This is the ten-tribed kingdom, Judah's lot was at that time different, it is noticed in the 7th verse. God did not destroy both houses at the same time.

Hos. i. 7.

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." So they were peaceably restored

when their seventy years were accomplished, and again will be restored to their lost brethren in peace.

Hos. i. 11.

“*Then* shall the children of Judah and the children of Israel be gathered together [not before, but after, the increase and Christianity of the ten tribes] and appoint themselves one head. and they shall come up [to Jerusalem the capital] out of the land: for great shall be the day of Jezreel.” Jezreel, the sojourners of the dispersion, is applied to the ten especially, so that the grandeur of the restoration is more particularly associated with them. (Hos. i. 4.) Judah returns unconverted. Clearly the house of Israel already, an organised, settled, powerful nation, will be the agents, God making them able and willing stewards of His purpose to the same race and not aliens, there is not a word of a Gentile race conducting the Jews to Palestine. (2 Kings xvii. 18; Micah v. 3.)

Hos. ii. 1.

“Say ye unto your brethren, Ammi [ye are my people]; and to your sisters Ruhamah [ye are compassionated.] (2) Plead with your mother, plead, for she is not my wife, neither am I her husband.” Yet in the same chapter we have (16) “Thou shalt call me Ishi” (husband). (19.) “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. (20.) I will even betroth thee unto me in faithfulness.” This is Christ, the bridegroom of the New Covenant. What God hath joined together let no man put asunder. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Therefore (on account of her idolatry), (6) “I will hedge up thy way with thorns, and make a wall that she shall not find her paths.” Expelled from the scenes of their idolatry, to make them repent and seek the Lord, God prevents their retracing their path, or recalling the past—they will be lost among the Gentiles. From the beginning to the

end of this book we see that Ephraim-Israel was to be isolated, yet among the nations.

Hos. ii. 14.

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.” In the wilderness in central Europe and in all the lands in which we have dwelt and through which we have passed, and in the temporary home He provided for her, He does speak very comfortably unto us. Britain when we entered was a wilderness, it was then thinly populated. This is noticed in Isa. xliii. 18, 19; Isa. xxxii. 15; Isa. xxxv. 1, 2, 6; Isa. li. 3; Ezek xxxiv. 25—27. These are the elect people of 1 Peter i. 2.

Hos. ii. 21.

“I will hear, saith the Lord.” And their prayers shall be answered, when Israel is restored. (27.) In that day will I make a covenant for them. “I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

Hos. iii. 4.

“The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” Fulfilled by both houses at different periods of their history, Judah now is without a king. (5.) Afterward shall the children of Israel return to seek the Lord their God—in the latter days (these days).

Hos. iv. AND v.

Are headed “Judgements on the people for their idolatry.” But the goodness of God is also recorded. (4—6.) My people were destroyed for lack of knowledge, because thou has rejected knowledge, I will also reject

thee, that thou shalt be no priest to me. Israel slideth back as a backsliding heifer, now "the Lord will feed them as a lamb in a large place." (And does He not?) Where there are "oaks, poplars, and elms." (13.) And what are we that He should be mindful of us? (17.) Ephraim is joined to idols, let him alone. (Abandoned by the Lord for a time only.) (Isa. liv. 7).

Hos. vi. 1.

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." (Ps. ii. 5—7.) (2.) "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Taking a day as a thousand years, in the second day came the reformation, the third is now, the present nineteenth century. Twice 1260 is 2520, a dispensation. (3.) "Then shall we know, if we follow on to know the Lord." The increase of knowledge and the outpouring of the Spirit then promised. Hosea speaks throughout the book of the house of Israel as Ephraim.

Hos. vii. AND viii.

Reproof and destruction threatened. (1.) "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria." Three names for Israel in this sentence. (Hos. x. 6, 7.)

Hos. vii. 8.

"Ephraim he hath mixed himself among the people" (Gentiles). Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein is no pleasure, and still so in our Lord's time. The Jews said will he go unto the dispersed among the Gentiles and teach the Gentiles. "Ephraim is a cake not turned." Black with sin. (11.) "Ephraim is also like a silly dove." (13.) "Though I have redeemed them, yet they have spoken lies against me." (8—11.) "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." (And still are to this day.)

Hos. viii. 14.

Israel hath forgotten his maker. (Deut xxxii. 18.) They ceased to remember their maker, and after their dispersion and conversion to Christianity they ceased to remember themselves; hence the remembrance of them naturally ceased amongst men. Yet Israel is again to be called by her name, and to be God's special witness and servant.

Hos. ix. 3.

"They shall not dwell in the Lord's Land." Palestine is the Lord's land, and their restoration His work. (7.) "The days of visitation are come, the days of recompence are come." (8.) "The watchman of Ephraim was with my God." (10.) "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time." In spite of all her sins of idolatry here enumerated. (13.) "Ephraim, as I saw Tyrus, is planted in a pleasant place. (17.) "My God will cast them away, because they did not hearken unto him." (17.) "And they shall be wanderers among the nations." This is not extinction. "Scoti" means wanderers.

Hos. x. 11.

"I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods." Note the contrast.

Hos. x. 12.

"Sow . . . in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." (Heb. viii. 8—12; Acts iii. 19—21). Surely He will come to them.

Hos. xi. 1—7.

"When Israel was a child, then I loved him, and called my son out of Egypt." (3.) "I taught Ephraim

also to go, taking them by their arms; but they knew not that I healed them." (4.) "I drew them . . . with bands of love." (7.) "My people are bent to backsliding from me."

Hos. xi. 8—10.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? . . . Mine heart is turned within me, my repentings are kindled together." (9.) "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." (10.) "They shall walk after the Lord." He changes not, but is with us still, ignorant and unworthy as we are.

Hos. xi. 11.

"I gave thee a king in mine anger, and took him away in my wrath." Thus partly fulfilling the prophecy, Israel shall be without a king. King Hosea being then in prison.

Hos. xiii. 4.

"There is no saviour beside me." (9.) "O Israel, thou hast destroyed thyself; but in me is thine help." (10.) "I will be thy king; where is any other that may save thee in all thy cities?"

Hos. xi. 12—14.

"The iniquity of Ephraim is bound up; his sin is hid." (14.) "I will ransom them from the power of the grave; I will redeem them from death." To the world they have been as dead and buried.

Hos. xiv. 1, 2.

"O Israel, return unto the Lord thy God." (2.) "Take with you words [confessing to Him]: . . . say unto him, Take away all iniquity, and receive us graciously."

Hos. xiv. 4—9.

The answer comes quickly: "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." No wonder repentant Israel is moved. There are many who say Ephraim was so hopeless God gave him up, this chapter refutes their theory.

Why should Hosea write a whole book about Israel, describing their idolatries, their captivity, their marvellous increase, their conversions to God and ultimate restoration to Him and their own land? Surely he meant their dispersion and restoration to be worthy of our study. Their history was marvellous from first to last, and still is so. The knowledge of this subject enables us to get a stronger and more intelligent grasp of God's Word, and to become a far greater blessing to the world. The British officers, after the battle of Atbara, are described as "a little knot of white men, among multitudes of black and brown, swaying them with a word or the wave of a hand. Burned from the sun and red-eyed from the sand, carrying fifteen years of toil with straight backs, bearing living wounds in elastic bodies. They, after all, were the finest sights of the whole triumph, so fearless, so tireless, so confident. The natives at Omdurman received the soldiers with joy and blessed them as their deliverers, seizing their hands and kissing them." Surely the restoration of Israel is being accomplished.

JOEL.

Written 800 B.C.—before the captivities. Joel was of the tribe of Reuben, and writes of and to and for both houses. He speaks of the future as if it were present.

JOEL i. 2.

"Hear this, ye old men, and give ear, all ye inhabitants of the land." (3.) "Tell ye your children of it, and let your children tell their children, and their children another generation." Called again and again the house of the Lord, the house of our God and your God, the Lord's ministers; tell them their history. As in those

days so now the same advice is required. Ignorance is weakness and a great defect.

JOEL i. 4.

The palmerworm, the locust, the cankerworm and the caterpillar, may represent the invasions of the Assyrians; but history repeats itself, their sins are still ours nationally, for which we are punished.

JOEL i. 5—20.

This is a call for repentance. "Awake, ye drunkards: (8.) Lament: (11.) Be ashamed, O ye vinedressers. (14.) Gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, (15.) Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." This is continually called the day of Jacob's trouble yet before us. We may be nearer the final close of the great prophetic periods than even the wise anticipate, we know that Christ's return centres round the close of Gentile times, which will finish the treading down of the holy city, to which events now point. (Luke xxi. 36; Zeph. ii. 3; Rev. xi. 2). (17.) "The seed is rotten under their clods." There is such a weight of men's invention with which we are laden that the good seed is lost, (18.) "and the herds [or people] are perplexed." (19 and 20.) "Fire hath devoured the pastures [or habitations] of the wilderness" (in exile from Palestine).

JOEL ii. 1.

"Blow ye the trumpet in Zion" [still a call to repentance]: . . . for the day of the Lord cometh, for it is nigh at hand." Joel ii. seems to refer to war as it now is, and the strength of God's people in it. (2.) "A great people and a strong, there hath not been ever the like, neither shall be any more after it." (3.) "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind

them a desolate wilderness." (4—10.) "The earth shall quake before them; the heavens shall tremble." (11.) "And the Lord shall utter his voice before his army: for his camp is very great: for he is strong and executeth his word: for the day of the day of the Lord is great and very terrible; and who can abide it?" (12.) "Therefore . . . turn ye to me with all your heart." (13.) "For the Lord your God is gracious and merciful, slow to anger, and of great kindness." (17.) "Let the priests, the ministers of the Lord, weep, . . . let them say, Spare thy people." (18.) "Then will the Lord . . . pity his people." Then follow many gracious and wondrous promises. (20.) "I will remove far off from you the northern army" (the Gog of Ezek. xxxviii. and xxxix.). (21.) "Fear not, O land; be glad and rejoice: for the Lord will do great things."

JOEL i. 23—32.

"The former and the latter rain," in the Hebrew, is righteousness. (26, 27.) "My people shall never be ashamed. And ye shall know that I am in the midst of Israel." (28.) "I will pour out my spirit upon all flesh (see Heb. viii. 8); . . . and your daughters shall prophecy," &c. (Rom. xvi.; Psa. lxviii. 11). (29.) "And also upon the servants and upon the handmaids in those days will I pour out my spirit." (31.) "Before the great and terrible day of the Lord come." (32.) "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, . . . and in the remnant whom the Lord shall call."

JOEL iii. 1—12.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem" [evidently a prophecy not yet fulfilled], (2.) "I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage—Israel, whom they have scattered among the nations, and parted my

land." (9.) "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:" (11.) "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about." (12.) "For there will I sit to judge all the heathen."

JOEL iii. 14.

"Multitude, multitudes in the valley of decision" (margin, threshing, as in Matt. xxiv. 29—31); "He shall send his angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

JOEL iii. 13—17.

"Put ye in the sickle, for the harvest is ripe." (16.) "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." (17.) "So shall ye know that I am the Lord your God, . . . and there shall no strangers pass through her any more."

JOEL iii. 19.

"Egypt shall be a desolation, and Edom shall be a desolate wilderness." Mahommedan and other hostile powers. (20.) "But Judah shall dwell for ever, and Jerusalem from generation to generation." In all these prophecies the two houses of Israel are mentioned distinctly, and both will be restored. Jerusalem was in the portion of Benjamin of the house of Joseph it must be remembered. Joel calls them Zion and Jerusalem—or Judah and Jerusalem.

AMOS.

Amos wrote in 787 B.C., sixty years before the captivity of Israel. He was of the tribe of Judah.

AMOS i.

This chapter shows God's judgments on many nations; all their punishments were for injuries inflicted on His chosen people. These prophecies have all been literally fulfilled, and so we know all will be. "Kir" (5) is mentioned in 2 Kings xvi. 9 and Amos ix. 7, it is a river that falls into the south-east of the Caspian Sea. (12.) "I will send a fire upon Tunan, which shall devour the palaces of Bozrah" (Constantinople). See Isa. lxiii. 1-6.

AMOS ii.

If the heathen were to be punished for their sins, how much more Judah and Israel, and note the distinction between them. Their punishment and their sins were different from the heathen, who sinned against man; but we, against our God, who will vindicate His broken laws.

AMOS iii. 2.

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." On the truth contained in this passage hinges the whole harmony of the Bible, yet the world has almost always acted as though it did not believe it. (7.) "Surely the Lord revealeth his secret unto his servants the prophets." (8.) "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?" We do not claim to be prophets, but He has graciously given us a fuller light, enabling us to see prophecy fulfilled and fulfilling which gives us the blessed assurance of His truth, and knowledge that He will continue with us to the end.

AMOS. iv. 11.

"Ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord." (12.) "Prepare to meet thy God, O Israel."

AMOS. v. 4-27.

"Seek ye me, and ye shall live." (8.) "Seek Him that . . . turneth the shadows of death into the

morning." (14.) "And so the Lord, the God of hosts, shall be with you." (15.) "Hate the evil, and love the good . . . it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." (26.) "But ye have borne . . . your images, the star of your god which ye made to yourselves." (27.) "Therefore will I cause you to go into captivity beyond Damascus," The house of Israel was carried to Media on the south coast of the Caspian Sea.

AMOS, vi. 11—14.

"He will smite the great house with breaches, and the little house with clefts." The great and little house are Israel and Judah. (14.) "I will raise up against you a nation . . . and they shall afflict you." Not destroy.

AMOS viii. 12.

"They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." (Israel when wandering among the Gentiles.) "Her branches spread abroad, hey passed over the sea." (Isa. xvi. 8; Jer. xlviii. 32.) The Jews are in this position, as their hunger increases let us obey the command of our blessed Master, Give ye them to eat.

AMOS ix. 8.

"Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Through all the Lord was with them, and the calamities that befel them were to purify and not to destroy them. They were still a kingdom in God's eyes. Should we not rejoice that He is true, that the northern kingdom still exists.

AMOS. ix. 9—15.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a

sieve, yet shall not the least grain fall upon the earth." Yet we are often told that the ten tribes are extinct. The Duke and Duchess of Cornwall, heirs apparent to the Crown of England, in visiting the Colonies, have travelled 3300 miles by sea and 12,500 by land, in all 45,000 miles, visiting our present possessions; so the Lord keeps his promise. Read and believe from the eleventh verse to the end. The thirteenth verse is the blessing of God on our missions, He has given us the heritage of the heathen. Also note that the fifteenth verse is not yet fulfilled.

OBADIAH.

This prophecy was delivered immediately after the captivity of Zedekiah. It is a vision of Edom and Israel in the present. The name Obadiah means "Servant of Jehovah." The book consists of one chapter.

OBADIAH 16.

"Thus saith the Lord God concerning Edom" (or Esau: Gen. xxxvi. 15). (2.) "Behold, I have made thee small." (4.) "Though thou set thy nest . . . among the stars, thence will I bring thee down." (8.) "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?" (10.) "For thy violence against thy brother Jacob, thou shalt be cut off for ever." (15.) "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." When the city of Jerusalem fell through Nebuchadnezzar, Edom shouted "Down with it, down with it, even to the ground." What a responsibility is ours if we have no offering to bring to the Lord.

OBADIAH 17, 18.

"But upon Mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall possess their possessions." (18.) "And the house of

Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it." Edom will be destroyed. It is Joseph-Israel not Jewish-Israel who have to pour God's judgments on the Turk. (Dan. vii. 21—23.) He shall be broken by God, ver. 26. (Rev. xvi. 12.) before the Son of Man cometh. (Luke xxi. 24—27.) The doom of the Turkish Empire cannot be very long postponed.

OBADIAH 20.

"And the captivity of this host of the children of Israel shall possess . . . with Zarephath." The Septuagint reads, "up to Ephrata," and the Vulgate, "up to the Bosphorus." In 1879 the whole country to the Bosphorus was placed under the protectorate of Great Britain. (Ezek. xxv. 14.) "Jerusalem, which is in Sepharad, shall possess the cities of the South." Sepharad has been connected with Stonehenge. It means the cut-off place, *Sacca Cimerim*, the place or country of inscriptions, from *Sephar*, to number or write.

OBADIAH 21.

"And Saviours [deliverers] shall come up on Mount Zion to judge [rule over] the mount of Esau; and the kingdom shall be the Lord's." The end of all Thy kingdom come.

JONAH.

Jonah was the earliest of the prophets; his book was written before the conquest of Israel by the Assyrians. We are told in 2 Kings xiv. 26, he was of the city of Gath-hepher, which is a city of Zebulun. Our Saviour quotes his history as a type of His own (Matt. xii. 38—41), and we can also see in it a type of Israel's. The meaning of Jonah's name is dove, a name sometimes applied to Israel, "Yet shall ye be as the wings of a dove."

JONAH i. 1.

"The word of the Lord came unto Jonah, . . . saying, (2.) "Arise, go to Nineveh." So Israel was sent: "Go ye into all nations, teaching them all things whatsoever I have commanded you."

JONAH i. 3.

"Jonah rose up to flee unto Tarshish." He was desired to go east, and he went west, in order to evade doing his duty of witnessing for God, he paid for a longer voyage; possibly to Britain—then called Tarshish (Isa. xxiii.). He thought of himself first and disobeyed God's commands.

JONAH i. 4—6.

"The Lord sent out a great wind . . . and there was a mighty tempest in the sea." (5.) "Then the mariners were afraid, and cried every man unto his God, . . . but Jonah" lay there fast asleep. They woke him, crying: (6.) "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us;" even as the nations now are calling on us to help them through our God. The heathen were an example to him as they sometimes still are to us.

JONAH i. 8, 9.

They asked him, "Whence comest thou?" (9.) "And he said, I am an Hebrew." There was no marked countenance then.

JONAH i. 10.

"The men knew that he fled from the presence of the Lord, because he had told them." His narrating his misdeeds proves his repentance.

JONAH i. 15.

"So they took up Jonah, and cast him forth into the sea." (17.) "Now the Lord had prepared a great fish to swallow up Jonah." So was Israel cast out and swallowed up among the Gentiles. (Jer. vii. 15).

JONAH ii. 1—6.

"Then Jonah prayed unto the Lord his God out of the fish's belly." (3.) "Thy billows and thy waves passed over me." (5.) "The waters compassed me about, even to the soul." (6.) "Yet hast thou brought up my life from corruption."

JONAH ii. 10.

"The Lord spake unto the fish, and it vomited out Jonah upon the dry land." Even so will Israel pray to the Lord, and He will heal us, though lost and dead to the world. (Hosea vi. 1, 2).

JONAH iii. 1—10.

"The word of the Lord came to Jonah the second time, saying, (2.) Arise, go unto Nineveh." (5.) "And the people of Nineveh believed God" (from the preaching of Jonah), (10.) and repented, and God also "repented of the evil that he had said he would do unto them." The Holy strain echoing from age to age through Israel's priests, kings, and prophets, is peace and consolation to all pardoned souls. The men of Nineveh shall rise in judgment with this generation and shall condemn it. How splendid the messages we now have, yet how tardily do we go.

MICAH.

The name means "Who is like unto Jehovah." He was a prophet of the tribe of Judah, and prophesies of Samaria and Jerusalem. He calls the house of Israel, Jacob or Samaria. The first three chapters are full of the idolatry of both houses, except the last two verses. Yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps. The punishment was necessary "for your sake."

MICAH ii. 12.

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them

together as the sheep of Bozrah; as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." Lord Kitchener is now working out his plan whereby more and more of the country of South Africa, now a veritable wilderness, is being forced out of the enemy's grasp, and restored by degrees, which will, with God's blessing, cause it to blossom as the rose. The Boer war is passing through the prophetic stages assigned to it. The work is now going on slowly, surely, thoroughly and continuously, and will not stop till the guiding work is accomplished. (Isa. liv. 15, 16).

MICAH ii. 13.

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." This is possibly a prophecy of Israel's escape from Assyria by the Caucasus, or of our history up to date. The breaker is doubtless Israel, the Lord's battle-axe. (Dan. ii. 44). As when the angel of God went before the camp of Israel in the Red Sea. (See Isa. lix. 20). "My covenant is with them, saith the Lord." "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob."

MICAH iv. 1.

"But in the last days [Gen. xlix. 1.] it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, it shall be exalted above the hills; and people shall flow unto it." (2.) "And he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." This is an allusion to the Christian missions of the present day, for Christ is the end of the law for righteousness. (3.) "Nation shall not lift up a sword against nation, neither shall they learn war any more." Good news.

MICAH iv. 5—7.

Isa. ii. 1—9; Isa. xxiv. 23. "All people will walk every one in the name of his god [even then other na-

tions will be against God], and we will walk in the name of the Lord our God for ever and ever." (6.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;" (7.) "I will make her that halted a remnant, and her that was cast far off a strong nation." The halting one is Judah, who halted to obey, stopped, came short or refused. The afflicted one who was cast off and now made a strong nation is Israel. A complete contrast. All God's doing. (Gen. xii. 2; Gen. xxxv. 11; Ezek. xxxvii. 22). "A strong nation"—Britain and the United States, or Ephraim and Manasseh, united contain as their possession 15,636,000 square miles; Russia only 8,660,000 square miles. The Anglo-Saxons' Merchant Navies' tonnage is 19,236,000 tons; Russia, France and Spain together, 3,037,000 tons. The steam railways of the Anglo-Saxons are 267,150 miles long. Those of Russia are only 30,555 miles in length; and Russia, France and Spain united only 67,260 miles. The strength of the Anglo-Saxon Navy is 13,319 guns; Russia's Navy carries only 5,013 guns; while the three powers combined—Russia France and Spain—carry only 10,993 guns. Britain itself means the covenant land.

MICAH iv. 8, 11.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall . . . the first dominion come [Judah, the royal line, but]; the kingdom shall come to the daughter of Jerusalem." Judah rules over Israel, but the kingdom is Joseph's. Great Britain is now a nation and a company of nations answering in every respect to the prophecy.

MICAH iv. 11, 12.

"Many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." Are they not all doing so now? (12.) "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor." (13.) "Arise and thresh, O daughter of

Zion; for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. This chapter is being literally fulfilled.

MICAH v. 1, 2.

"Now gather thyself in troops, O daughter of troops: . . . they shall smite the judge of Israel with a rod upon the cheek." In continuation of the history of Israel, this is the Messiah, Christ whose coming is immediately foretold. (2.) Born of Judah in Bethlehem Ephratah, is it far-fetched to say, He came primarily to Judah and Ephraim? "Out of thee [Judah] shall he come forth unto me that is to be ruler in Israel."

MICAH v. 3, 4.

"Therefore will he give them up, until the time that she which travaileth hath brought forth, [When our numbers are increased as they are now] then the remnant of his brethren [Judah] shall return unto the children of Israel," (4) who "shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." As the Anglo-Saxon race is to-day like Joseph literally standing, or ought to be, to feed the world with the bread of life. (Zech. x. 8, 9.)

MICAH v. 5, 6.

"This man shall be the peace, when the Assyrian shall come into our land," (6) "and when he treadeth within our borders." Many hold that the Assyrian means Russia, whose descent has been traced to Amalek, the enemy of Israel.

MICAH v. 7.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth

for the sons of men." Here the beneficent rule of British-Israel, *as it ought to be, is described*. It also refers to the blessing attending the missionary efforts of the present day. The income of the Christian Missionary Society amounts to £1000 a day, and nearly a quarter of a million men and women won from heathendom, and now belonging to its churches. (Gen. xii. 2, 3; Hos. xiv. 5; Isa. lxi. 8.) On the one hand we have Israel carrying the gospel, the standard bearers of the Cross as dew upon the thirsty ground. On the other they are the Lord's battle-axe and weapons of war. These two sides of Israel's national life seem contradictory, but it is easy to group together a number of texts in confirmation of both. The passage does not suit the Jews, or millennial times.

MICAH v. 8.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

MICAH. v. 9—15.

"Thine hand shall be lifted up . . . and all thine enemies shall be cut off." We are busy demolishing nations, but it would take some going (in the original) to dispossess the British race. Kipling's "Mohammedan" thinks the English mad, since

"They terribly carpet the earth with dead,
And before their cannon cool,
They walk unarmed by twos and threes
To call the living to school."

Israel, the Lord's battle-axe, shall do it. They are the fifth kingdom of Daniel ii. 44, before the return to Jerusalem and before the millennium. (11.) "I will cut off the cities [margin, enemies] of the land." (15.) "And I will execute vengeance . . . upon the heathen."

MICAH vi. 3—5.

"O my people, what have I done unto thee? and wherein have I wearied thee?" (5.) Remember the prophecy of Balaam, "that ye may know the righteousness of the Lord." We have God's authority for studying the prophets of Israel, but prophecy in the hands of those who know not, nor understand, has become a mass of contradiction, and the idea of Providence has died out. O that we would see God's hand in all that befalls us. The extension of Britain's greatness cannot be ascribed to anything else but the overruling power of God, because we are the descendants of Abraham. His Providence is exercised as surely and as exactly in these days as in any times of the past.

MICAH vi. 8, 9.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (9.) "Hear ye the rod, and who hath appointed it." From the ninth verse shows the curses that have fallen on the Jews, and the allusion to Ahab shows Israel's disobedience.

MICAH vii. 1, 2.

"Woe is me! for I am as when they have gathered . . . the grape gleanings of the vintage: there is no cluster to eat: my soul desired the finest ripe fruit." (2.) "The good man is perished out of the earth." (3.) "They . . . do evil with both hands earnestly."

MICAH 7. 4.

"The day of thy watchmen and thy visitation cometh; now shall be their perplexity." The tribe of Ephraim (ourselves) are the watchmen in the days of Jacob's trouble, in the sorrows, sin, and perplexity we know must come.

MICAH vii. 8, 9.

"When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." (9.) "I will bear

the indignation of the Lord, because I have sinned against him. . . . He will bring me forth to the light, and I will behold his righteousness." We shall know and understand His faithfulness.

MICAH vii. 11, 12.

"In the day that thy walls are to be built, in that day . . . the Jews will come (out from among the Russians as they did not so long ago). Notwithstanding the land shall be desolate. He shall come even to thee from Assyria." (Zech. x. 10.)

MICAH vii. 14

"Let them feed in Bashan and Gilead, as in the days of old. (15.) According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things." We ought to know and remember our past history and the marvellous things He has done for us.

MICAH vii. 16, 17.

"The nations shall see and be confounded at all their might." (17.) "They shall lick the dust . . . they shall be afraid of the Lord our God, and shall fear because of thee."

MICAH vii. 18—20.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (19.) "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins in the depths of the sea." (20.) "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Who would not be Israel? Praise the Lord!

NAHUM.

This name means consolation. The date varies, according to different authorities, from 660 to 713 B.C.,

some supposing it was prior to both the captivities, and others place it between them. The former hold Nahum to be a native of Elkosh of Galilee, the latter of Alkosh on the Tigris, near Mosul, and a son of the captivity of Israel, in which case his vivid description of the destruction of Nineveh may have been from personal observation. Nineveh repented at the preaching of Jonah, but seems quickly to have relapsed into sin and idolatry. Israel's captivity completed 721. Judah 597 B.C.

NAHUM i. 1.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite" (a Galilean).

NAHUM i. 8.

"Darkness shall pursue his [God's] enemies."

NAHUM i. 15.

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" Certainly not Judah yet, though this is always looked upon as a prophecy of Gospel times, and we are seeing the fulfilment.

NAHUM ii. 2—4.

The heading of this chapter is "The victorious armies of God against Nineveh." (2.) "The Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches." A prophecy of the captivities. Israel first. None was left. Their vines are marred, not destroyed. (3.) "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." A description of railways in the present day, and the trees put down for sleepers. The preparation of the Lord for His return. The time will be "when the Lord bringeth again the excellency of Jacob, as the excellency of Israel." All nations now are conscious of British

superiority in constructing railways. God has given them the ability, the wealth, and the skill for it. (4.) "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

NAHUM iii. 6.

This chapter describes the miserable ruin of Nineveh. I will "set thee as a gazingstock." The relics of Nineveh are shown in the British Museum. Nineveh was taken by the king of Babylon 606 or 609 (cir.) B.C.

NAHUM iii. 19.

"There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? This is very like the fate of Amalek, predicted throughout in Exod. xvii. 14: "I will utterly put out the remembrance of Amalek from under heaven." So Balaam: "Amalek was the first of nations, but his latter end shall be that he perish for ever" (Num. xxiv. 20). Agag is Gog of Amalek. In Esther iii. 10, 6, Haman, the Agagite, the Jews' enemy, sought to destroy all the Jews, but they prevailed, and slew of their foes seventy and five thousand. And Ezek. xxxix. 1, 11: "Thus saith the Lord God, Behold, I am against thee, O Gog. In that day I will give unto Gog a place there of graves in Israel, there shall they bury Gog and all his multitude." There will be a bright future yet for the Assyrians.

HABAKKUK.

The name means "close embrace," as of a dear child. He shows God's marvellous deliverances of old, and closes with a vision of God's enemies prostrate and faith in Christ's salvation exultant.

HAB. i. 12.

"We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." These are His people.

HAB. ii. 1.

"I will watch to see what he will say unto me, and what I shall answer [declare] when I am reproved" [instructed].

HAB. ii. 2

"And the Lord answered me, and said, Write the visions, and make it plain upon tables, that he may run that readeth it. That he may know and hasten to do God's will."

HAB. ii. 3—11.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie [light will be given]: though it tarry, wait for it; because it will surely come, it will not tarry." Though fulfilment may not come at once, let us, like the prophet, adhere to the truth of Jehovah, which even inanimate things will prove.

HAB. ii. 11.

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." And are not the stone writings and excavations of the present day repeating the marvellous story of God's love to us?

HAB. ii. 14.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the the waters cover the sea."

HAB. ii. 18.

"What profiteth the graven image . . . a teacher of lies, that the maker of his work trusteth therein, to make dumb idols." Throughout the history and the prophets the religion of Jehovah and idolatry is contrasted. The righteous shall be victorious, the just shall live by faith—let us stand fast.

HAB. iii. 1, 2.

"A prayer of Habakkuk." (2.) "O Lord, revive thy work . . . in the midst of the years make known." It is good then that we should seek to know Him.

HAB. iii. 9—12, 13.

(9.) "According to the oaths of the tribes, even thy word." "The oaths of the tribes were made a sure word" (R.V.). (12.) "Thou didst thresh the heathen [or nations] in anger." (13.) "Thou wentest forth for the salvation of thy people . . . with [of' R.V.] thine anointed."

HAB. iii. 17, 18.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." (18.) "Yet will I rejoice in the Lord, I will joy in the God of my salvation." (19.) "The Lord is my strength, and he will make my feet like hinds' feet [swift and sure], and he will make me to walk upon mine high places." And are these God's people the very scum of the earth? "To the chief singer on my stringed instruments." (It looks as if this had been used in their services, set to music.)

ZEPHANIAH.

Zephaniah wrote previous to the captivity of Judah he was contemporary with Jeremiah, who and Ezekiel wrote during the captivities.

"Zephaniah" means "The Lord hath hid." "It may be ye shall be hid in the day of the Lord's anger." Supposed to be a prince of Judah. The dates given are from 639—608 B.C. Israel had been carried away 721 B.C., and at that time were widely spread over the plains of Northern Europe, from the Black Sea to the German and Atlantic Oceans, from whence they made their way as Khumary, Danes, Gaels, Angles, Goths and Vandals Saxon, Scots, Picts and Normans, to the British Islands, where, after 2520 years, they are beginning to know themselves.

ZEPH. i. 1.

(1.) "Zephaniah the son of Cushi." Cush is now the vast and undefined region stretching southward from

Assouan to the Abyssinian district whence the Dinkas came, who are one of the many Ethiopian nations who have succumbed to Israel. They came to Kartoum with their crown of honour. "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10). Of the sons of Cush are Seba. Seba was the old name of the tract between the Nile and Atbara, which is in our hands.

ZEPH. i. 4.

"I will also stretch out mine hand upon Judah and . . . Jerusalem; and I will cut off the remnant of Baal from this place." Applicable to our early ancestors in Britain.

ZEPH. i. 8—18.

(8.) "I will punish the princes and the king's children, and all such as are clothed with strange apparel," who have brought foreign ways and religions into the land. (5.) And the priests "that worship the host of heaven upon the housetops." (11.) And the merchants. (12.) "I will search Jerusalem with candles," and punish all the inhabitants. (13.) "Their goods shall become a booty, and their houses a desolation." (14.) "The great day of the Lord is near." (17.) "They shall walk like blind men, because they have sinned against the Lord." (18.) "He shall make even a speedy riddance of all them that dwell in the land." This chapter is placed on the list of unfulfilled prophecy, it may easily apply to the near future. At any rate, by common consent, "The day of the Lord" (7th and 14th verses) is always applied to the day of His indignation immediately before the Second Advent of our Lord. We cannot be said to see clearly yet.

ZEPH. ii. 1.

"Gather yourselves together, yea, gather together, O nation not desired." This may mean both houses at different times, but at that time Judah was still in possession, whilst the bulk of the nation were dispersed and not desired.

ZEPH. ii. 3.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." The quality of meekness should be seen in us. This has happened to Israel. He has hid them.

ZEPH. ii. 6, 7.

"The sea coast shall be dwellings and cottages for shepherds, and folds for flocks." (7.) "And the coast shall be for the remnant of the house of Judah; they shall feed thereupon. [The coasts and sea-coasts of the earth are ours to give or withhold.] . . . For the Lord their God shall visit them, and turn away their captivity." As he did long years ago.

ZEPH. ii. 4—13.

There are judgments on all the surrounding nations. (4.) Gaza, Ashkelon, Ashdod, Ekron; (5.) the Cherethites, the Philistines; (9.) Moab, Ammon; (12.) Ethiopia; and (13.) Nineveh, all unknown now, and the prophecies completely and literally fulfilled. (10.) "Because they have reproached and magnified themselves against the people of the Lord of Hosts." (9.) "The residue of my people shall spoil them, and the remnant of my people shall possess them." Some people think the Boers are Moab.

ZEPH. iii. 5.

After a sharp reproof of Jerusalem, we are told "the just Lord is in the midst thereof; . . . every morning doth he bring his judgment to light, he faileth not." Then He turns again to the dispersed at a still later period.

ZEPH. iii. 8.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations . . . to pour upon them mine indignation."

ZEPH. iii. 9.

"Then will I turn to the people a pure language [not Hebrew, but another], that they may all call upon the name of the Lord, to serve him with one consent." Instead of dissent, they shall see eye to eye when the Lord doth bring again Zion. They forgot their own language (Neh. xiii. 23, 24; Luke xxvi. 24). English must indubitably be, is even now, the leading language of the globe. An Englishman was visiting the schools in Cairo a short time since, and was agreeably surprised and pleased to see the smart rows of little boys rise with a military salute to greet him at his entrance, and say, in his native tongue, "Good morning, sir." (Isa. xix. 18.)

ZEPH. iii. 10.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." These are the sojourners of the dispersed, Jezreel, those who have been scattered or sown, and suppliants, a praying and God-fearing people, who make Jew and Gentile equal in all their lands. Great Britain and America, whose distinguishing mark has been praise and prayer, the conquering and unconquered nations of the Anglo-Saxon race, are those who shelter Judah. A prophecy fulfilling now.

ZEPH. iii. 12.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." All this clearly shows that one branch of the Hebrew race is to be restored by the other.

ZEPH. iii. 13.

"The remnant of Israel shall not do iniquity, nor speak lies." We bear the character of being truthful. "And none shall make them afraid." Another of our characteristics.

ZEPH. iii. 14—17.

"Sing, O daughter of Zion . . . be glad and rejoice with all the heart, O daughter of Jerusalem." (15.) "The Lord hath taken away thy judgments. . . . The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." (16.) "Fear thou not: . . . and let not thine hands be slack." (17.) "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

ZEPH. iii. 18.

"I will gather them that are sorrowful for the solemn assembly, who are of thee." Note that. Are they then to be excluded from all the promises because aliens are adopted? Because a man adopts a stranger's son into his family, does it follow that he will disinherit all his own children?

ZEPH. iii. 19, 20.

"Behold, at that time I will undo all that afflict thee: I will save her that halteth and gather her that was driven out; and I will get them praise and fame in every land." (20.) "For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

HAGGAI.

(ADDRESSED TO BENJAMIN AND JUDAH.)

Haggai and Zechariah prophesied to the Jews that were in Judah and Jerusalem in the reign of Darius; they were contemporaries. (Ezra v. 1.) Haggai returned to Jerusalem with Ezra, and was especially called by God to stir up the people to finish the temple at Jerusalem.

HAGGAI i. 5.

"Thus saith the Lord of Hosts; consider your ways."

HAGGAI ii. 4—8.

"Be strong, all ye people of the land . . . for I am with you, saith the Lord of Hosts." (5.) "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." (7.) "I will shake all nations, and the desire of all nations shall come [Christ, the Lord]: and I will fill this house with glory." All the kingdoms and nations of the earth shall decay and crumble before the kingdom of the Lord. (8.) "The silver is mine and the gold is mine, saith the Lord of Hosts." (Mal. iii. 10; Deut. viii.)

HAGGAI ii. 19—23.

"From this day will I bless you." (23.) "In that day . . . will I take thee, O Zerubbabel . . . and I will make thee as a signet: for I have chosen thee, saith the Lord." Zerubbabel, of the house of David, was near to the Lord as a seal ring. A ring bearing Zerubbabel's name was found in the ruins of the temple. His name occurs in the genealogy of our Lord. Haggai's message was to him, and a message of hope to his people.

ZECHARIAH.

(The name means "whom Jehovah remembers.")

ZECH. i. 1.

Zechariah was the grandson of Iddo the prophet, one of the priests and Levites that went up to Jerusalem with Zerubbabel. Iddo is a name that should interest the Scotch, as the Newton Stone in Aberdeenshire is in memory of Iddo the priest, who was much lamented there. Read *Pillar Stones of Scotland*, by G. Moore.

ZECH. i. 10, 11.

"The man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." The myrtle tree is made the symbol of God's scattered people; they

should resemble it, being fragrant, lowly, and beautiful. In the language of flowers, myrtle is love. Throughout the passage God calls Himself the Lord of Hosts, who is still leading them on to victory. (Rev. xix. 11.) What nation now can say that?

ZECH. i. 16.

"Thus saith the Lord; I am returned to Jerusalem with mercies." He never cast off all Israel at once: if one House rebels, He turns to the other.

ZECH. i. 18, 19.

"Then lifted I up mine eyes, and saw and beheld four horns . . . These are the horns which have scattered Judah, Israel, and Jerusalem." Judah was then inhabiting Jerusalem, so the promise is to Israel in captivity, there His house shall yet be built and His city peopled. We know now these four nations, who were the enemies of Israel—Assyria, Medo-Persia, Greece, and Rome.

ZECH. i. 20.

"And the Lord shewed me four carpenters." (21.) "And he spake, saying. . . these are come to fray them, to cast out the horns of the Gentiles." This fraying out, or undoing, the work of these nations has been going on ever since. It was done by the Goths of the middle ages, and must be done by God's instruments now. What is the last of these powers with whom we are even now in open contest, and through whom we are being punished for our negligence? God grant we may succeed, and we shall, for the Lord of Hosts is with us. (Rev. xix. 11—16.)

ZECH. ii. 1—5.

(Prophetic and unfulfilled.) "Behold a man with a measuring line" went (2.) "to measure Jerusalem." The Palestine Exploration Fund Society is doing it. (4.) "Jerusalem shall be inhabited as towns without walls

[they had just built up the walls], for the multitude of men and cattle therein." (5.) "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Three times the Lord promises to dwell in the midst of them (verses 5, 10, 11).

ZECH. ii. 6.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord. For I have spread you abroad as the four winds of heaven, saith the Lord."

ZECH. ii. 8, 10.

"After the glory hath he sent me to the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye." (9.) "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." (10.) "Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord."

ZECH. ii. 11, 12.

"And many nations shall be joined to the Lord in that day." (12.) "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Judah and Israel will return together.

ZECH. iii. 1-7.

"He shewed me Joshua the high priest standing before the angel of the Lord [Gen. xlviii. 16], and Satan standing at his right hand to resist him" (Job i. 6). (2.) "The Lord rebuked Satan, saying, he who hath chosen Jerusalem has plucked the brand from the burning." Joshua a symbol of Israel. (3.) "Now Joshua was clothed in filthy garments." (4.) And he said: "Take away the filthy garments . . . Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (5.) "And they set a

fair mitre upon his head." Then great promises are made to him. (7.) "If thou wilt walk in my ways, and if thou wilt keep my charge."

ZECH. iii. 8, 9.

"Thou and thy fellows . . . Behold I will bring forth my servant, the BRANCH." (9.) "The stone that I have laid before Joshua." The Branch and the Stone are both Christ's names (Is. xi. 1. Jer. xxiii. 5) who alone can take away sin, and was offered for the sins of the people, and the chief corner stone, elect precious. If we understand Gen. xlix. 24 to speak of this Stone then to Joseph's descendants the message is given to tell it out. In every way Christ and His people are joined together in Scripture; these very names also are given to them (Is. xxi.), they are called the Branch of my planting, the work of my hands, that I may be glorified. And are they not the stone kingdom of Daniel (Pet. ii.), to whom coming as to a living stone, ye also as lively stones are built up. Are the chosen people then to be the last or first of Christians?

ZECH. iv. 1.

"And the angel . . . waked me, as a man that is wakened out of sleep."

ZECH. iv. 2, 3.

"And behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, and two olive trees by it." Here the people are called Branches. In the previous chapter and vi. 12, the Branch is Christ. Joshua is also said to be a type both of Christ and his people (Rev. i. 11, 12; Rom. xi. 16).

ZECH. iv. 10.

Upon one stone shall be seven eyes. A candlestick being a representation of the Church (Rev. i.), a moment's reflection will prove the source whence the

Christian Church had its rise. He whom God exalted to be a Saviour, and to give repentance to Israel and remission of sins, blessed the labours of the Apostles, and many were added to the church, which in the first century consisted principally of the descendants of Abraham. He sent them to lost Israel, the heathen and Christian Israelities in the furthest extremities of the West then known, the British Isles, where Clement says St. Paul preached the Gospel, and who, by their slow but steady growth, have expanded into a multitudinous and Christian nation. (*M. Bergmann.*) This verse tells us they are the eyes of the Lord which run to and fro through the whole earth. He shall give us light.

ZECH. iv. 11—14.

"Then answered I, and said," (12.) "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" (13.) "He answered me and said, Knowest thou not what these be, and I said, No my Lord." (14.) "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." A title of the highest honour, nor is there any to compare to it, seeing that the right to hold it is conferred by Him alone, and the first on whom He bestowed it was His well-beloved Son, the Lord Jesus. "He suffered no man to do them wrong, yea, he reproveth kings for their sakes, saying, Touch not mine anointed [ones, R.V.] and do my prophets no harm. Now he which establisheth us with you in Christ, and hath anointed us, is God." (Psa. xxix. 6; Psa. cxxxii. 7.) We are the pipes that should convey the water of life to thirsty souls, and the oil from the olive tree to the lamps, 12th verse. (Jer. xi. 16; Hosea xiv. 5, 6; Romans xi. 17—21.) There is no fact relating to the chosen people more prominently brought forward in sacred history and prophecy than their division into two houses, which was in direct fulfilment of the Divine will and purpose. In the Cambridge commentaries the anointed ones are Joshua and Zerubbabel; even so they represent Israel and Judah: Joshua was an Ephraimite (Num. xiii. 8), and Zerubbabel of Judah.

ZECH. iv. 6, 7.

"This is the word of the Lord unto Zerubbabel [whose name means 'the dispersion of confusion'], saying . . . Not by might, nor by power, but by my spirit, saith the Lord of Hosts." (7.) "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: [all difficulties will vanish] and he shall bring forth the headstone [Christ] thereof with shoutings, crying, Grace, grace, unto it." (Job xxxviii. 7.) Again this suits the Pyramid, the headstone of which is now missing, and it is doubtful if it ever was on. It looks forward to a time when Christ the Headstone will be all in all, and Israel's work completed. (10.) "Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven." The seven eyes, the perfect number. The concealment of the door of the Pyramid and the blocking up of the passages inside of it, so that none could be discovered except by patient investigation and research, appears to symbolize the hidden facts of religion and science discovered by patient and diligent search after truth. God's mystery hath been hidden, which He preordained before the world unto our glory. (1 Cor. ii. 7, 8.)

ZECH. v. 1—4.

"I looked, and behold a flying roll containing our duty to God and man, addressed to the mercantile nations." (3.) "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it." (4.) "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof." The land will be cleansed.

ZECH. v. 5, 6.

"Lift up now thine eyes, and see what is this that goeth forth." (6.) "And I said, What is it? And he

said, This is an ephah." (A Hebrew measure). There will be one weight and measure "through all the earth," equity will be established for the good of man and the glory of God. Commerce is one of God's appointed providential instruments, throughout the world, to spread the Gospel. God and Christ employ agents and tools; these came through bloodshed and war into Britain long before the Christian era, where they have been nourished and prepared for it in every way.

ZECH. v. 7—9.

"And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah." (8.) "And he said, This is wickedness. And he cast it into the midst of the ephah; and cast the weight of lead upon the mouth thereof." (9.) "And, behold, there came out two women, and the wind was in their wings . . . and they lifted up the ephah between the earth and heaven." Commerce is wafted wherever the Spirit of the Lord requires it, freed from all injustice, untruth, and wickedness. May not the first woman (verse 7th) be the kingdom of Israel alone, and the two women at a later period (9th) represent the two nations after the union of Judah? Nations are feminine. We all know the figure of Britannia, her right hand on the globe and in her left the trident. Commercial happiness can only be secured by commercial righteousness. Truthfulness and honesty are requisite in our business transactions, there is a curse upon unlawful gains. In these latter days, the integrity of Britain has upon every hand been recognised. Free trade, international goodwill, fair play all round, these are the principles upon which our Empire is founded. The commerce of the Empire is valued at one thousand millions sterling annually, of which one seventh represents the trade of the self-governing Colonies. For the security of this commerce more than twenty millions is spent, and towards this the Colonies contribute little more than a quarter of a million (1887). (Luke xix. 35—37; Ezek. xlv. 10—16.)

ZECH. v. 10, 11.

"Then said I to the angel . . . Whither do these bear the ephah?" (11.) "And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." Shinar will be in the great tract of commerce between east and west. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again."

ZECH. vi. 1—8.

The four chariots and horses mentioned represent God's agencies sent into the four corners of the globe. (6.) "The black horses . . . go forth into the north country; and the white go forth after them." (8.) "These that go toward the north country have quieted my spirit in the north country."

ZECH. vi. 12—15.

"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord." (13.) "He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest." (15.) "They that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you."

ZECH. vii. 2—12.

Two messengers of the captivity, we may conclude from the heading of the chapter (their names being Assyrian), are sent to put a question about fasting. (4.) They are answered that the Lord is indifferent whether they fast or eat. (9.) "Execute true judgment, and shew mercy and compassions every man to his brother: (10.) And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. (11.) But they refused

to hearken, and pulled away the shoulder, and stopped their ears." (12.) "Yea, they made their hearts as an adamant stone, lest they should hear the law." Alas! alas!

ZECH. vii. 13, 14.

"Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear." (14.) "But I scattered them with a whirlwind." Thus the pleasant land was desolate—no man passed through nor returned.

ZECH. viii. 1—11.

(3.) "Thus saith the Lord; I am returned unto Zion." This is yet to happen. In verse 10 affliction is "*Tsar*" in Hebrew. (11.) "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts." As in the days of affliction.

ZECH. viii. 12—19.

"I will cause the remnant of this people to possess all these things." (13.) "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." (16) "Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." (19.) Your fasts shall be turned into festivals of joy and gladness. Their fasts were self inflicted.

ZECH. viii. 22, 23.

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (23.) "Ten men . . . shall take hold of the skirt of him that is a Jew [the Saviour Christ], saying, We will go with you: for we have heard that God is with you." The whole chapter is yet to be fulfilled, though Sir R. Burton, one of our greatest oriental linguists and explorers found in Syria 25,000 Mohammedans, who were secretly Christians.

The 9th chapter also chiefly refers to the future.

ZECH. ix. 1—9.

"The eyes of man, as of all the tribes of Israel, shall be toward the Lord." O happy day! (9.) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." The Hebrew shout is "*Harû*" (English, Hurrah!) or Hosanna! We know it well in Matt. xxi. 9. Behold thy King cometh unto thee, He is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. Why should she rejoice if it is only Gentiles who are to be Christians? Part of the American Jubilee prayer was, "May the two nations (America and Britain) vie with one another in striving to do Thy will, and in working mightily for Thy righteousness, that so among all the nations of the earth Thy kingdom may come and Thy name be glorified." On that day we offered up public thanksgiving, on that day the shout of joy resounded from the lips of millions.

ZECH. ix. 10, 11.

"I will cut off the [war] chariot from Ephraim . . . and he shall speak peace unto the heathen: and his dominion shall be from sea to sea." We must be masters of the ocean, or we are masters of nothing, not even our own small island. (11.) "As for thee [Ephraim] also, by the blood of thy covenant [the new covenant in Christ] I have sent forth thy prisoners out of the pit wherein is no water."

ZECH. ix. 12, 13.

"Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; (13.) When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece [in the Hebrew *Ivan*, the representative of Russia], and made thee as the sword of a mighty man."

ZECH. ix. 14—17.

"The Lord shall be seen over them." (15.) "The Lord of hosts shall defend them." (16.) "And the Lord

their God shall save them in that day." (17.) "For how great is his goodness, and how great is his beauty!" Judah also will be saved. Zech. ix. and Micah iv. require long periods for their accomplishment.

ZECH. x. 1.

"Ask ye of the Lord rain in the time of the latter rain [we must ask God for His Holy Spirit on the nations]; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

ZECH. x. 6.

"I will strengthen the house of Judah [Judah requires strength], and I will save the house of Joseph, and I will bring them again to place them," &c. (See also Isa. xlv. 17.)

ZECH. x. 7, 8.

"They of Ephraim shall be like a mighty man [heroes] . . . yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." (When the Imperial Federation of all the British-speaking peoples shall be an accepted reality, all will.) (8.) "For I have redeemed them: and they shall increase as they have increased." Without Egypt and the Soudan, the British Empire covers eleven and a-half millions of square miles, and contains a population of about four hundred and seven millions; not very much less than a quarter of that on the whole globe. At home the addition to population is twenty-six per cent., Canada eighty-six, and Australia one hundred and sixty-five per cent. (*Sir R. Giffen*, 1901 A.D.).

ZECH. x. 9.

"I will sow them among the people: and they shall remember me in far countries." In our colonies, before the final return to Palestine. This was written eighteen years after the return from Babylon, 427 B.C. "And they shall live with their children, and turn again." Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ (Ephes. ii. 10—22).

ZECH. x. 10.

"Place shall not be found for them." There will be no room in the land for the masses of Israel. No longer a small remnant.

ZECH. x. 12.

"I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord." (Micah iv. 5.) They shall be Christians, and all the world shall see it. This is a prophecy of Ephraim; but if it is to be wrought out, changes must come for Judah's benefit especially.

ZECH. xi. 3—5.

Punishment and restoration is again the subject. After describing the first, (3) "There is . . . a voice of the roaring of young lions [the colonies]; for the pride of Jordan is spoiled." (4.) "Thus saith the Lord my God; Feed the flock of the slaughter." (5.) "Their own shepherds pity them not."

ZECH. xi. 7.

"And I took unto me two staves; the one I called Beauty, and the other I called Bands." (Ezek. xxxvii. 19.) The stick of Joseph, which is in the hand of Ephraim and the tribes of Israel, his fellows, and the stick of Judah. Here he seems to be alone.

ZECH. xi. 10—14.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people" (the old covenant). (11.) "And it was broken in that day." When "they weighed for my price thirty pieces of silver." (13.) "And the Lord said unto me, Cast it unto the potter." And in that day He established the New Covenant. It will surely be in this dispensation that Israel is to get into the Covenant.

ZECH. xi. 14—16.

“Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.” This is God’s own explanation. Israel accepted, Judah refused, Christ. They were separated for different purposes, to fulfil prophecy, and be the witnesses of His truth; but Israel, receiving the gospel and recovenanted in Christ, has been spiritualised out of the way by all the world, except those who know the people. We must not expect to find Israel and Judah as one people yet, though we hope the day is not far distant when it shall be so.

ZECH. xi. 17.

“Woe to the idol shepherd: . . . his arm shall be clean dried up, and his right eye shall be utterly darkened.” This may refer to the priests of that time, or it may be a prophecy of the Pope which is not yet accomplished.

ZECH. xii. 2.

“I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.”

ZECH. xii. 3.

“In that day will I make Jerusalem a burdensome stone for all people.” All who meddle with it till the time comes, when Ephraim, the firstborn, takes possession and conveys Judah back again.

ZECH. xii. 8.

“The house of David shall be as God, as the angel of the Lord before them.” The Israel kingdom, with the Divine Son of David as King, will be progressive, and cannot be looked upon as the final kingdom until Satan is disposed of. There will be an after kingdom of completeness. 1 Cor. xv. 24—28 is not fulfilled.

ZECH. xii. 10.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." This is Judah's first national recognition of the Saviour after the final return to Jerusalem.

ZECH. xiii. 1.

"In that day there shall be a fountain opened for sin and for uncleanness."

ZECH. xiii. 6.

"I was wounded in the house of my friends." Betrayed by His own. (John i. 11). Israel was not guilty of the crime of the crucifixion. The brotherhood was broken between Judah and Israel. (Zech. xi. 14).

ZECH. xiii. 7.

"Smite the shepherd, and the sheep shall be scattered." Christ quotes this, and applies it to the apostles, who were all accounted to be Benjamites, except Judas. (Acts i. 11; ii. 27). They were but a few; but regarded as a prophecy, it is applicable to all Israel ever since.

The two last verses may refer to Judah and Levi, who refused Christ, and the third part to Benjamin, who, refined and tried, "will call on my name, and I will hear them."

ZECH. xiv. 4.

"And his feet shall stand in that day upon the Mount of Olives." He who ascended in human form from the Mount of Olives shall plant His feet again on the very spot from which He went up, and assume His universal Empire. "And the Mount of Olives shall cleave in the midst thereof." Probably by an earthquake.

ZECH. xiv. 5.

"The Lord my God shall come and all the saints with thee."

ZECH. xiv. 7.

"It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Then we shall see and understand.

ZECH. xiv. 8, 9.

"In that day living waters shall go out from Jerusalem." (9.) "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

ZECH. xiv. 20.

In that day our possessions will be all consecrated to the Lord.

ZECH. xiv. 21.

"And in that day shall there be no more the Canaanite in the house of the Lord of hosts." There shall be Canaanites mingled amongst us till then. (Ezek. xxviii. 24.) The Lord will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of Tabernacles. "It shall be a statute for ever in your generations" (Lev. xxiii. 41). The last chapter of Zechariah is said to sum up the curses and the blessings that befell the whole house of Israel, or, in other words, it gives the whole history—past, present, and future—of the Empire of Great Britain. God's one continuous purpose runs throughout the ages. How literal it is; what place is there for spiritualizing? It is a literal picture given of one state and national church for all nations, one form of worship for all the earth, and even punishment by law for all who will not adopt it and abide by its demands and regulations. Will not united Israel shout with a loud voice, Worthy is the Lamb that was slain to receive power, riches, honour, wisdom, might, majesty, and dominion for ever and ever?

MALACHI

The name means "My messenger."

MAL. i. 1—10.

"The burden of the word of the Lord to Israel by Malachi." It is addressed to the Jews, who were the then ostensible Israel in the land, 400 B.C. "I loved Jacob, and I hated Esau." The Lord recalls to mind His love to the people, illustrated in the histories of Jacob and Esau.

MAL. i. 11.

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." As the sun does not set on Queen Victoria's dominions, the praise of the God of Jacob may be heard continuously through all the earth.

MAL. ii. 8.

"Ye have corrupted the covenant of Levi." How unlike was the degenerate Levi of that day to the ideal Levi, and to-day also. They broke the covenant, and are even now suffering from God's wrath.

MAL. iii. 1.

"I will send my messenger, and he shall prepare the way before me." Israel—the people who have been taught to serve the Lord—is to be His messenger, who is to prepare the way before Him (Isa. xviii.; xl. 1—3, 9; lxii. 10; Ezek. xxx. 9; Luke i. 67—80). They are the messengers of the churches and the glory of Christ (2 Cor. viii. 23).

"And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

MAL. iii. 3.

"He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi." Then and now.

MAL. iii. 6.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (7.) "Return unto me, and I will return unto you."

MAL. iii. 10.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Num. xviii. 20—24, 30; Lev. xxvii.). From Abraham's and Jacob's time our ancestors gave a freewill offering of a tenth to the Lord, and should we fall lower than they by giving less? Can it be done without giving? All the covenants and promises require money to fulfil them. He has given our nation great wealth, stores of gold and diamonds, coal, &c. Man parcels out the soil, but the earth is the Lord's. All things are His. He but lends them to us to establish His covenant with us. We are but tenants, liable to be turned off at any moment, if we break His terms. Israel did so; they robbed God, and He took everything from them—land, money, and all—and left them to wander as common tramps; and so might He do to dishonest Israel to-day. The British have not known; therefore let us follow the subject to the end. Should we keep nine parts to ourselves, and give only a tenth to God? "I will save thy children" (Isa. xlix. 25). Does that cost much? Ask George Müller and ask Barnard. We should be ready to give ourselves. (*Rev. Henry Roe.*) "It is [the Lord] that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. viii. 18). "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And it is their fault, not God's, if it comes not.

MAL. iii. 12.

"All nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (12.) "Then shall ye return." Those who had been the Lord's will return to Him.

MAL. iv. 2.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

MAL. iv. 4.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." They are to be observed to the end; they are not abrogated, but enlarged by Christ.

MAL. iv. 5, 6.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This may yet be as literally fulfilled as was the coming of John the Baptist. (6.) "He shall turn the heart of the . . . children to their fathers, lest I come and smite the earth with a curse." Will not every reader say Amen to this verse? May not this be an indication that more light and understanding of God and our duty to Him shall be given to us in those days of trouble we are to be called on to endure, to prepare the world for Millennial light?

THE NEW TESTAMENT.

THE NEW TESTAMENT.

IT is with the greatest diffidence that this subject is carried into the New Testament, but it would not be complete without Israel, a link connecting the beginning with the end of the Bible, and running through it all, making sure to them the Divine protection in the future as in the past. Believe God's promises, and history will in time prove them true, as it has proved them so in the past. The New Testament is primarily a contract with national Israel, just as the Old Testament was. Testament is the household word, but Covenant is the correct one, and the New Covenant was made with the same people as the Old, the Gentiles sharing in its benefits by the grafting in as St. Paul describes it. It is evidently that predicted by Jeremiah 600 years before Christ, "Not according to the Covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt" (Jer. xxxi. 32). Christ's mission was to restore Israel, yet it is the popular belief that it extinguishes it. If this be so, instead of fulfilling the prophets, He turned them upside down, for all the promises to Israel centre in Israel's Messiah. Spiritual truth rests on literal fact, therefore let us know it correctly. "Had ye believed Moses, ye would have believed me; but if ye believe not his

writings how shall ye believe my words." Those who distrust Moses and the prophets are classed by the Saviour with those who distrust His own words. In the Old Testament He is described as their Ransom, Redeemer, Shepherd, and Saviour, without this truth the New Testament does not dovetail into the Old.

Neither the Gentiles nor the Church ought to be confused with Israel, the Bible is careful to keep them distinct. Spiritual Israel is a term which is not found within the compass of the Bible. The Church of the New Testament is a nation, the heir of the promises, and catholic, in that her gates are open to all who are willing to join the Lord's Covenant.

The transfer of the kingdom from Israel to the Gentiles would involve a breach of faith on God's part, but its transfer from one section of His chosen people to another (from Judah to Israel) would not. The Bible knows no kingdom of God excepting Israel, though all true Christians of any nation are by adoption the people of God. Altogether the restoration of Israel and Judah is a very important as well as a very interesting and instructive subject.

Facts would be bewildering and totally inexplicable if not for the truth that this nation is Israel. Admit the Hebrew lineage of the Anglo-Saxon race, and we see that there is no break whatever in the continuity of God's plans, no huge gap in His dealings with the chosen race, and no shadow of turning in His original pledges. We begin to understand the significance of such passages as "Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever." "My kindness shall not depart from thee, neither shall the covenant of My

peace be removed." "I have chosen thee and not cast thee away." These are not empty phrases, but startling facts, destined to establish the Christian faith, and prick the bubble of atheism, which has come to the too hasty conclusion that prophecy is but the vapouring of patriotic visionaries. God is displaying His providence in rescuing, guiding, punishing, and saving our race for the accomplishment of His gracious purposes. Our vast expansion, wondrous wealth, supremacy at sea, our colonial and heathen empire, and success in war, are the wonder of the world, and in every particular the Anglo-Saxon race alone responds to all the requirements of Israel in the latter days; and, when united, we shall be in a position to secure the righteous government of the world. The command was to the Jews first, yet they have been the last. If their number to-day reaches 12,000,000, how many millions must Israel reckon? in the proportion of ten to two or one. If we are not Israel, where is the chief of the nations, Ephraim, God's firstborn, fitted and ready to be restored, and to aid in the restoration of Judah? If we admit this truth, we can see that we have greater responsibilities to all humanity than any other people. Also the New Testament falls into harmony with the Old, and, forming one organic whole, throws a flood of new light upon obscurities which have hitherto been the despair of commentators. It illuminates the whole Sacred Volume, and those who do not see it must necessarily be in a mist or fog, as in the present day the identity is indispensable—the Bible cannot be fully understood without this key. Our views are quite orthodox and compatible with those already held by all Christians—only enlarged; and the most ignorant and

unlearned people can perfectly grasp them. The example of our forefathers, whom we now recognise, and the knowledge of the evils that befel them, should help us to stand up manfully for the truth, and be faithful to our covenant-keeping God, who has preserved us in His love. The faith of Christ nationally professed and influencing deep down the sentiment of the nation can alone fit Israel to fill her place. May we receive this great truth into our hearts with thanksgiving, that our love to God and desire for His glory may be increased an hundred fold.

(Most of these remarks are taken from *New Testament Truth*, by J. G. Taylor.)

ST. MATTHEW.

St. Matthew's gospel was well adapted to the known condition of Israel in other lands. It was introduced twelve years after the Ascension, and translated probably by himself for the benefit of the Western churches, there being no Gentile churches at that time. It is very appropriately called the Gospel of the Kingdom.

MATT. i.

The genealogy brings before us in outline the whole past history of Israel, and the closing words of the Gospel carry us to the end of time. Prof. Seeley says, "What history is we have yet to learn, what we have hitherto called history is not history at all, in the true sense of the word." Mary and Joseph's genealogies were the same. Men's only were preserved. This one is slightly different from Luke iii. One is said to give the Royal, the other the Priestly line; one for Judah, the other for Israel. Christ was legal heir to the throne. Though His pedigree was twice crossed by women (Rahab and Ruth), no question arises respecting the

purity of His descent from Judah and David. (Acts. iii. 20—26.)

MATT. i. 21.

“Thou shalt call his name Jesus: for he shall save his people from their sins.” Throughout the Bible Israel is so called—“The glory of thy people Israel,” &c.

MATT. i. 23.

They shall call his name Emmanuel, which being interpreted is, God with us.” (Ex. xxix., xlv., xlv.) “Lo I am with you always to the end,” &c.

MATT. ii. 1.

“Jesus was born in Bethlehem of Judea.” In Micah’s prophecy called “Bethlehem Ephrath” (the old name), and the same derivation as Ephraim. “Out of thee shall he come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting” (Mic. v. 1—3). This last refers to the tens of thousands of Ephraim, and after that to Judah’s return unto the children of Israel. These verses are always applied to the Saviour. They clearly show that Judah at that time rejected Him, and the New Covenant, in the first instance was with the house of Israel, to the exclusion of the house of Judah. “There came wise men from the east, to Jerusalem,” (2.) “Saying, Where is he that is born King of the Jews?” (11.) And they “fell down and worshipped him . . . and presented unto him gifts; gold, and frankincense, and myrrh.” Royal gifts. We often speak of these wise men as the “Magi,” and it is written on stone that Tiglath Pileser, having carried northern Israel into captivity, placed them under the Magian religion (Dan. i. 20; Dan. ii. 18—48). The Magi of old were king’s counsellors, and had the best knowledge of the times: they studied the stars as we would read a holy book. To them a new star had a deep meaning, especially as they may have learnt from the Jews that they were at that time expecting the coming of their King to reign over them (*Dr. Nicol, B.D.*). The

Magi from Media, who came to proclaim the birth of Israel's Messiah, were not Gentiles, they were Israelites (*E. Reep*). Our Druids were also called the Magi.

MATT. ii. 13.

Joseph, being warned of God in a dream (not by omens, like the heathen) went into Egypt. God is showing us that He remembers Egypt for this, as well as for those other occasions when they showed kindness to His people. If any land has been blessed by reason of British occupation and guidance, that land is Egypt. "When Israel was a child, then I loved him, and called my son out of Egypt," applies both to Christ and Israel.

MATT. ii. 18.

"In Rama was there a voice heard . . . Rachel weeping for her children, and would not be comforted, because they are not." Rachel was the mother of Joseph, whose tribe became the head of the ten lost tribes. Thus history repeats itself, for it may well be said of them throughout the Christian era, "they are not," being unknown to most of the world, and even to themselves.

MATT. ii. 23.

"He came and dwelt in a city called Nazareth." And thus our Saviour was called a Nazarene, a term of opprobrium (Jo. i. 46). Joseph returned to his former home. It is generally admitted that the tribe of Benjamin were largely inhabiting Galilee at this time. Probably many took refuge there after the murder of the innocents. The Galileans were then noted for their love of liberty, and God was their God and Ruler. Grattan Guinness says, "I was much impressed with the pleasant breeziness of Nazareth. Sweet fresh airs are constantly blowing among the hills." Like the air of Scotland, to which it has been compared.

MATT. iii. 9.

"God is able of these stones to raise up children unto Abraham." And He has done it. A stone nation

has been developed from the Stone Man Christ, the giver of life. "To whom coming as unto a living stone, ye also as lively stones are built up, a spiritual house," &c. (1 Pet. ii. 4, 5).

MATT. iii. 12.

"He will thoroughly purge his floor, and gather his wheat into the garner," &c. To John the Baptist's audience the words would have but one meaning. The grain was the nation of Israel, the Messiah would separate the evil from the good among them, and the remnant of true Israelites would be left for Jehovah.

MATT. iv. 4.

Christ is tempted by the Devil. All his answers are taken from Deuteronomy. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We should not set one word aside, yet there are those who pick and choose, and only believe what they choose.

MATT. iv. 6.

The Devil saith unto Him: "He shall give his angels charge concerning thee." That saying was applied by the Psalmist to Israel, not to Christ (Ps. xci).

MATT. iv. 15 (R.V.).

In "the land of Zabulon and the land of Nephthalim, by the way of the sea," the first rays of the light of Immanuel were destined to shine upon them. In "Galilee of the Gentiles." (17.) Saying, "Repent: for the kingdom of heaven is at hand." Thus Christ commenced His ministry, He was teaching Israel concealed among the Gentiles. By Gentiles the Jews included all who dwelt outside the promised land, which certainly would include their banished brethren.

MATT. iv. 23.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom."

The synagogues of course were Hebrew. Gentiles undoubtedly were incorporated into the kingdom, but if there be harmony in Scripture, the kingdom itself must be composed of the tribes of Israel, and in its completion will be composed of them. The ancient kingdom was to be restored and built up in righteousness by Christ Himself, and the literal people to become an obedient, and righteous kingdom.

MATT. iv. 18—21.

The humble fishermen of Galilee, the poverty-stricken remnant of the once mighty house of Israel, were made ready to receive their Messiah, and chosen for His Apostles. They were all, except Judas, likely to belong to the tribe of Benjamin, who were to be the light bearers—representatives of the ten tribes. The Jews alone can never be nationally the messengers of the Gospel (the only portion of His people who are unfitted to be so); but as this was the work that God covenanted to do through the seed of Abraham, there must be another part of Israel who, believing in Him, and being by no means absorbed, but having fallen heir to a literal kingdom, are to spread in all directions, and through whom the world will receive the light of salvation in Jesus.

MATT. v. 13—16.

“Ye are the salt of the earth”; preserving all the rest from corruption. We must, however, expect much failure until we understand, as a nation, we ought to be so. (14.) “Ye are the light of the world.” A light to lighten the Gentiles. (16.) “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Then we shall be the Lord’s blessing-bearers to all nations.

MATT. v. 17, 18.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” We are still bound to obey it: His chosen people alone

obeyed it. (18.) "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

MATT. v. 19.

"Whosoever shall do and teach them [the commandments], the same shall be called great in the kingdom of heaven."

MATT. v. 33.

"Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Yet we have not trusted God Himself, but have doubted that He would keep His.

MATT. v. 35.

Jerusalem is "the city of the great King."

MATT. v. 46.

"If ye love them which love you, what reward have ye? do not even the publicans the same?" They were Roman tax-gathers and Gentiles. A contrast is drawn between them and the children of Israel. See also Matt. vi., vii., viii., xxxi., xxxii., xxxiii.

MATT. vi. 9, 10.

Christ instructed His disciples in His prayer, which He requires His people to use everywhere until His coming again, He gave them the simple and eloquent words.

MATT. vi. 10.

"Thy kingdom come." Still coming, like the light which shineth more and more unto the perfect day. "Thy will be done in earth as it is in heaven." This comes before our daily bread in importance. The Lord God had resolved upon and laid a plan of a kingdom among men, which should have God for its head, and His righteousness for its controlling principle—a kingdom of God, and of a heavenly pattern, where, in never wearying activities and never faltering obedience, we shall be

the recipients of His favours and subjects of His will upon earth. Thou art worthy who hath redeemed us, and we shall reign on earth. (Rev. v. 9, 10; 1 Pet. ii. 9, 10; Dan. vii. 27.) It will be the ancient kingdom of Israel which is to become "sons of the living God" (Hos. i. 10). How much there is about the kingdom in this Gospel.

MATT. vi. 11—33.

"Give us this day our daily bread." We are still dependent for that, as our forefathers were. (33) All to prepare us for the kingdom of heaven. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vii. 8: "He that seeketh findeth; and to him that knocketh it shall be opened."

MATT. vii. 16.

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Thorns is a Phœnician emblem, the vine an emblem of Israel. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Is. xxvii. 6).

MATT. viii. 10.

"I have not found so great faith, no, not in Israel." The Roman centurion was an instance of a believing Gentile.

MATT. viii. 11, 12.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." This proves a future state with Abraham, Isaac, and Jacob, and that being one of the children of the kingdom does not insure salvation without faith.

MATT. viii. 22.

"Jesus said unto him, Follow me; and let the dead bury their dead." Leave the ranks of the dead for the

living, and bring the dead to life again. Christ had a message of life everlasting.

MATT. ix. 23.

"The minstrels and the people making a noise" beside the dead is a custom that still prevails in the South of Ireland, they are called Keeners or Canaanites, from whom the custom came.

MATT. ix. 29, 30.

"According to your faith be it unto you. And their eyes were opened." Even so will He yet open the eyes of the (spiritually) blind. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. And He will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations (Is. xxix. 18; Is. xxv. 7).

MATT. x. 5—7.

"These twelve Jesus sent forth, and commanded them saying, Go forth into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." So the Christian church was founded. The apostles were not Jews, and we are not indebted to them for Christianity, how could they give what they themselves refused. The Samaritans had no more claim than other heathen people (Ps. xcv. ; lxxviii. 52, 53; lxxix. 13; lxxx. 1; c. 3; Jo. x. 16; 1 Rev. ii. 25). "And as ye go, preach, saying The kingdom of heaven is at hand" (Matt. i. 14, 15). Still the same subject is given them.

MATT. x. 18.

"Ye shall be brought before governors and kings for my sake, for a testimony to (R.V.) them and the Gentiles."

MATT. x. 23.

"Ye shall not have gone over the cities of Israel, till the Son of Man be come." This verse carries us to

the Second Advent. It is His will that all nations and populated places should hear the glad tidings. His coming is delayed till this is done (Matt. xxiv. 14). Nobody seems to dream of evangelizing a whole city except this country and America: but everywhere the messengers of the Gospel seem to be finding not only open doors, but open hearts and ears. Rome is our chief enemy on the continent: an intense antagonism is displayed to so-called English religion. They say *Qui dit la Bible dit Anglais et l'Anglais est ennemi* (Grattan Guinness). The cities of Israel now are not Jewish, their cities have ceased to exist.

MATT. x. 26, 27.

"There is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that preach [proclaim] ye upon the housetops." We must tell out what God has told us of His work.

MATT. x. 30, 31.

"The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Thus, with tender and ineffable love, does the Lord Jesus speak of those who were nearest and dearest to His heart, who were to be the first evangelized, the first to receive the message of mercy. The glad news of the promised redemption was actually accomplishing to those who for long ages had been the outcasts of Israel. They were not lost in our Lord's time, in the sense that their whereabouts was unknown, or the disciples would not have been told to go to them only, they were the strayed sheep who were alienated from the commonwealth of Israel (Ezek. xxxiv. 5, 6, 11, 30, 31).

MATT. x. 32.

"Whosoever therefore shall confess me before men, h'm will I confess also before my Father which is in heaven."

MATT. x. 40, 41.

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward.”

MATT. xi. 4, 5.

“Jesus . . . said unto them, Go and show John those things which ye hear and see.” He enumerates all the things which Isaiah had said he would do, appealing to a literal fulfilment; thus giving a simple and natural rule to know whether prophecy is being fulfilled or not. Unlike Christ, we reject a literal fulfilment in the case of the ten tribes.

MATT. xi. 14.

“This is Elias, which was [is] for to come.” Before Christ comes again, his people are called to prepare the way for Him (Mal. iii. 1).

MATT. xi. 22.

“Tyre and Sidon,” where Danites lived in the days of Solomon, were now inhabited by heathen Canaanites.

MATT. xi. 25.

“Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” So simple is the truth. God does not choose His instruments as man does; “a little child shall lead them.”

MATT. xii. 1—13.

Christ forbids a hypocritical observance of the sabbath, He says it is lawful to do well on the sabbath day, for the Son of man is Lord even of the sabbath day, and therefore could change the Mosaic institution, and restore the observance of the Edenic one, which was the primeval ordinance of God (*Philo-Israel*). See also

Mark iii. 1—6, and Gen. ii. 3. From two papyri lately found at Antioch we find divine worship was celebrated on Saturday and Sunday to meet the wishes of Jews and Gentiles (so called) in the first century.

MATT. xii. 18—21.

“Behold my servant, whom I have chosen,” &c. This is a prophecy of Christ and a model and example to Israel (Is. xlii.).

MATT. xii. 22.

“The blind and dumb both spake and saw.” His miracle was a literal fulfilment of prophecy.

MATT. xii. 33—35.

The good tree is he that beareth the word and understandeth it, which also beareth fruit, &c. (Matt. xiii. 23).

MATT. xii. 36.

“Every idle word that men shall speak, they shall give account thereof in the day of judgment.” “Idle” may be the lightest word that spreads evil.

MATT. xii. 39, 40.

“The sign of the prophet Jonas.” Christ’s allusion to Jonah proves the story was true. Jonah was a type of Christ and Israel. In the third day He will raise us up, and we shall live in His sight after being buried for more than 2000 years (Hos. vi. 2; Rom. xi. 25).

MATT. xiii. 1.

Jesus being still in Galilee “sat by the sea-side.” (3—8) “And he spake many things unto them in parables.” The parable of the sower is explained. The Gospel is sown in all lands, and among all people: in one only (in Israel) is congenial soil found, who is that other seed that fell into good ground and brought forth fruit, &c.

MATT. xiii. 11, 12—23.

“It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance.” Whosoever is without exception. (Mark iv. 11; Ro. xvi. 25; 1 Cor. iv. 1; Eph. i. 9—11.) To whom now is it given to know the mysteries of the kingdom of heaven? Surely to ourselves who have the Bible open before us.

The sower went forth sowing,
The seed in secret slept
Through weeks of faith and patience,
Till out the green blade crept,
And warmed by golden sunshine
And fed by silver rain,
At last the fields were whitened
To harvest once again.
O praise the Heavenly Sower,
Who gave the fruitful seed,
And watched and watered duly,
And ripened for our need.

(Hymns Ancient and Modern.)

Prove me saith the Lord of Hosts, if I will not open you the doors of heaven, and pour you out a blessing that there shall not be room enough to receive it (Mal. iii. 10). Are we not reminded of this promise, and bound to consider what nation is receiving the blessing? Only Israel then and now as a nation, which is neither the earthly nations whom the Lord will punish, nor the Jews at present still in unbelief, but the house of Jacob, which is from sea to sea, from the river of Egypt to the ends of the earth, a power in the world waiting for its King. The rule of Christ over His kingdom will be as real and material as it was in the Old Testament times. (16.) “Blessed are your eyes, for they see: and your ears, for they hear.”

MATT. xiii. 24—30.

The parable of the tares in the kingdom of heaven shows it is an earthly kingdom. The kingdom of God and of heaven has a two-fold meaning: one is a literal real kingdom on the earth, the other a spiritual but not

less real one in the hearts of believers. The Lord only uses the word "Church" twice (Matt. xvi. 18; xviii. 17), but everywhere the word kingdom was on his lips. The fact is the kingdom should be the church; Ephraim the firstborn bringing the world to one in Christ, who lived as our example and died that all might live.

MATT. xiii. 31, 32.

Mustard seed, the least of all seeds, but when grown the greatest of herbs, in the branches of which the birds of the air lodge, agrees with Isa. lx. 22 and Ezek. xvii. 22, 23. A young and tender twig shall bring forth branches, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing, all showing the growth of the kingdom.

MATT. xiii. 33.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The leaven represents the secret growth of the kingdom, drawing together and assimilating all nations. The parable like the one before describes the gradual expanding of Israel into the Empire of Great Britain, till the whole world is Christ's. The three measures represent three dispensations, the law, the gospel, and the kingdom, and the work Israel should do in leavening each.

MATT. xiii. 35.

"I will utter things which have been kept secret from the foundation of the world." There are things which have been hidden all along, and that are now being made manifest to His people, His hidden ones. (Ps. lxxxiii. 3.

MATT. xiii. 38.

"The good seed are the children of the kingdom." A kingdom must have subjects; there must be a dutiful, loyal people, ready and willing to obey the King. Christ is the King of Israel only, yet His nation and kingdom is studiously ignored.

MATT. xiii. 43.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father." That time will come.

MATT. xiii. 44—47.

The merchant man may be Israel finding Christ, then casting a net into the sea, and gathering of every kind; as God's chosen evangelist, bringing all men to Him. So shall it be in the end of the world.

MATT. xiii. 52.

"Every scribe which is instructed unto the kingdom of Heaven . . . bringeth forth out of his treasure things new and old." He will find them in God's Word.

MATT. xiii. 58.

"He did not many mighty works there, because of their unbelief." This condemns the Jews of that time, but not those that were not there.

MATT. xiv. 13—21.

This passage narrates the miracle of the loaves and fishes, when Christ fed five thousand men, besides women and children. (15.) "When the evening was come" points to our time. (16.) Jesus said, "Give ye them to eat." (17.) They say, "We have here but five loaves and two fishes."

MATT. xiv. 15.

He has chosen our nation to be the almoners of the world, He gives us the means, and multiplies them in our hands. (18.) He said, "Bring them hither to me." In our difficulties that is what we must do. (19.) "He gave the loaves to His disciples, and the disciples to the multitude." (20.) "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." He teaches economy and order too.

MATT. xiv. 24—33.

How Christ walked on the sea, and how Peter's faith failed, are here narrated. How much more we could do if we had more faith.

MATT. xv. 1—9.

(4.) "Honour thy father and mother." Christ always honoured these laws; the law was our schoolmaster, to bring us unto Christ. (6.) "Ye made the commandment of God of none effect by your tradition." (9.) "In vain they do worship me, teaching for doctrines the commandments of men." How necessary for our teachers to study all truth. The mission of our church is a resuscitated Christendom, a Hebrew church and nation, and a subjugated world. Christ prays (John xvii. 20), "Neither pray I for these alone, but for them also which shall believe on me through their word;" and thus this prayer shall be fully answered. When the abuses of human growth are rectified and all are drawn together to Jesus under the wings of Israel's covenant Church, when Israel and Judah are united and gaze with true faith on their true Messiah, then shall the world fall on her knees before Him, and own Him Lord of all. Then shall the golden bells of the city of God usher in the great Sabbath of creation, when the knowledge of the Lord shall cover the whole earth as the waters of the sea (Isa. ix.) The pretensions of Rome, and the vaunted theories of higher critics, are blown into the Paradise of fools, when an Israelite yet Gentilized nation witnesses to the sons and daughters of men God's immutable faithfulness to the word that has gone out of His mouth, to the promises which are yea and amen in the Son of his love (*Rev. R. M'Kenny*). Modern England has adopted the policy of absolute justice and equality in dealing with the Jewish race, so the consequence is that in every department of life, in industry, in commerce, in literature, in science, and in philanthropy, our Jewish fellow citizens are contributing valuable elements to the progress and prosperity of the nation (*Banner of Israel*). The Jews are admittedly contented with their lot with us, may they continue to dwell in peace and happiness amongst us (*H. Pain*).

MATT. XV. 13.

"Every plant, which my heavenly Father hath not planted, shall be rooted up." He shall cause them of Jacob to take root—that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

MATT. XV. 22—28.

A heathen Caananite woman cried unto Him, saying, "O Lord, thou son of David, my daughter is grievously vexed with a devil." (24.) "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Why did Christ say the house of Israel if the Gentiles were to be the fulfillers of prophecy, and the ten-tribed kingdom to pass for ever out of history? He could not mean the Jews, who have not yet accepted Him, and have never been lost; yet it is certain His mission would be fulfilled. My people have been lost sheep, I will seek that which was lost—my people—O my flock (Jer. l. 6. Ezek. xxxiv). Lost Israel is found and saved.

MATT. XV. 25—26.

"Then came she and worshipped him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs." Israel the children, Gentiles the dogs. How then is Israel's redemption an idle dream? Does the Old Testament mean one thing, and the New another? Is there no continuity between them? Or was the prophet's wish that they were God's chosen people father to the thought, and the apostles accessories to it? If so, the heathen will enter the kingdom of heaven before them. In Christ's days the House of Israel was beyond the bounds of the Euphrates, and out of the bounds of the Roman Empire, except Benjamin, who, it is not a matter of opinion only, were some of the earliest missionaries and most enthusiastic Christians, so the fame of them spread abroad. God has now given British Israel the possibility of having the river of Egypt for their Western border.

MATT. xv. 32—36.

Christ again feeds the multitude, and again He gave to His disciples, and His disciples to the multitudes. There can be no doubt that His disciples are called upon to distribute the bread of life to those who know Him not. The motto of the last century has been, How shall we be saved? Now we must add, How shall others be? The Bible, translated into 351 languages, is spreading through the world, in many lands, through Great Britain's instrumentality; the gates of brass are broken and levelled to the ground by messengers divinely trained and commissioned, who have come like liberating angels into the abodes of heathen darkness, superstition, and cruelty, bearing healing and salvation in their hands. (*Grattan Guinness*).

MATT. xvi. 1—3.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven." They were His enemies among the Jews. (Matt. ix. 34, Matt. xii. 2, 38, Matt. xv. 1). (3.) "Can ye not discern the signs of the times?" Surely now the identity of Israel is one, and the bringing in of the kingdom and of the Jews. They that understand among the people shall instruct many, preaching the Word, and saying, Repent and get your sins blotted out; yet man shall wax worse, and there shall be great tribulation. Doubtless also the Jews are becoming Christians. The gospel of the kingdom is proclaimed in more than 600 pulpits of Europe by Jewish lips, and it is stated that over 350 of the ministers in Great Britain are Hebrew Christians. What is this kingdom of God on earth? It existed in the purpose of God when Abram was called, and in Jacob's vision, and Amalek's hand was against the throne of the Lord. Jehovah was Israel's King, Israel was His kingdom. It was rent out of the hands of Rehoboam and given to the ten tribes. And later, when Judah only was in Palestine, our Lord said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," and this is the kingdom He has not yet returned to claim, but which He will

come again to receive. Unless the whole of the Bible history and prophecy is to be set aside, the kingdom that is to receive Him is Israel. (*Rev. Denis Hanan*).

MATT. xvi. 16—20.

Simon Peter said, "Thou art the Christ, the Son of the living God." (17.) "And Jesus answered, Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (18.) "And upon this rock I will build my church." The rock was Christ the Son of God, from whom flowed life-giving water, typified by the stricken rock in the wilderness (Isa. liii. 4, 5). Stone and Rock are the same word in Hebrew. Israel was represented by the stones on the breastplate of the high priest, and later is called the stone kingdom (1 Pet. ii. 4, 5). They are made of a different material to the other kingdoms (Dan. vii.), and their history will differ from theirs.

MATT. xvi. 28.

"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." The king was among them then, the kingdom was advancing.

MATT. xvii. 3.

"There appeared unto them Moses and Elias talking with him." They represented the law and the prophets, and show the unbroken unity of Jehovah's plans.

MATT. xvii. 11.

Jesus said, "Elias truly shall first come, and restore all things." All will be restored, but there must be a preparation before that time comes.

MATT. xvii. 24—27

Christ at that time did not come to reign; that time is yet to come. He paid tribute to Rome, and died under the sentence of the Roman governor.

MATT. xviii. 11—14.

"The Son of Man is come to save that which was lost." (13.) "He rejoiceth more of [over] that sheep than of the ninety and nine which went not astray." (14.) "It is not the will of your Father . . . that one of these little ones should perish." Who then were His lost sheep? Certainly those who were still in captivity, and symbols of sinners.

MATT. xviii. 23—25.

In the parable of the unmerciful steward the kingdom of heaven is likened to a certain king which would take account of his servants. The Lord had compassion and forgave him his debt because he desired it of him, He had pity on him. In it we see God's goodness to His servant Israel, and the return He expects from them.

MATT. xix. 1.

"He departed from Galilee, and came into the coasts of Judea." This is the first mention in Matthew's gospel of His leaving Galilee where some of the northern tribes had returned to (Isa. ix. 1, R.V.), where it is admitted His ministry chiefly took place. We are not told of Christ being more than three times in Jerusalem during his ministry.

MATT. xix. 6.

"What therefore God hath joined together, let not man put asunder." God and His people, for instance. It has been taken for granted that the New Testament dispossesses and dismisses Israel, and there has been no alternative but to make Scripture square with this error, but these legendary incongruities are being brushed aside by the rapid and unfaltering strides of Providence in the present day.

MATT. xix. 13, 14.

"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of

heaven." The true type of man is childlike simplicity of faith and activity in duty, asking for direction from the fountain of life.

MATT. xix. 17.

"There is none good but one, that is, God." "God" is a Saxon word, derived from Good. "Keep the commandments." Christ refers to Moses fourteen times, and his name occurs in the New Testament about sixty times. He does not abrogate but enlarges the commandments.

MATT. xix. 28.

"Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Then the followers of Christ will be Israel, those who follow Him in humiliation and suffering and trial will form the nation. He is teaching us to rise and follow him. Most of the thrones of Europe in the present day are occupied by the descendants of our late Queen Victoria.

MATT. xix. 30.

"Many that are first shall be last; and the last shall be first." Now we know the Israel of God is a Christian nation, also we hope that the kingdoms of this world are becoming the kingdoms of our Lord and of His Christ. When we know such honour is given to us, and recognise what God requires of us, may we never be contented with small service, but with self-denial and prayerfulness help to do the good work with all the power He has bestowed upon us.

MATT. xx. 1.

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." Judah was first called to work in the vineyard. In all ages and times Israel has to labour for the Lord, they were chosen for His service.

In the earliest age the Apostles were sent, the New Testament was written, and the Gospel was carried to the Isles of the West (Great Britain). The historian Gildas, speaking of Ireland, says the sun of the gospel had illumined the island before the defeat of Queen Boadicea, A.D. 61. Caractacus, the British king, brought the gospel to Ireland at the very time it was being taken from the Jews. In the third, sixth, and ninth hour they were called, and even at the eleventh hour some are standing idle.

MATT. xx. 3.

"About the third hour" He "saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard." Israel was called. The Galatians, Saxons, or Goths were converted, and the Gothic Bishop Ulphilis translated the gospel.

MATT. xx. 5.

"Again he went about the sixth and ninth hour, and did likewise." Alfred the Great translated the Bible. Passing over the dark ages until the ninth hour, the age of Wickliffe's new translation and Tyndal's; John Knox and the Reformation, Luther and Calvin lived. (6.) "And about the eleventh hour He went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto Him, because no man hath hired us. He saith unto them, Go ye into the vineyard, and whatsoever is right that shall ye receive." The heathen and Gentiles are called, just as Israel was called. King James' Bible was published in 1558, and in 1888 the last translation was made. Since then it has been eventide.

MATT. xx. 8-14.

"So when the even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire." (11.) "They murmured against the good man of the house, saying . . . thou hast made them equal unto us." The Steward refuses to recognise the claim to higher wages, saying, (14.) "Take

that thine is, and go thy way: I will give unto this last, even as unto thee." The Lord of the vineyard was at liberty to employ Israel and the Gentiles, when and how He pleased. This explanation of the parable is pleasing. There is a similar parable in Isaiah v., it may be advisable to read. Certainly the missionary zeal has now increased. "The idle" also have been among ourselves; Israel needing to be roused even at the last or present time.

MATT. xx. 16.

"For many be called, but few chosen." Though many workers be called to serve the Lord, only the obedient and the just would be chosen: thus Israel obedient was chosen and Judah refused. (Matt. xxii. 14).

MATT. xx. 18.

"The Son of man shall be betrayed unto the chief priests and unto the Scribes (the Jews), and they shall condemn Him to death, and shall deliver Him to the Gentiles."

MATT. xx. 25—28.

In this passage Jesus contrasts Israel with the Gentiles. "It shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

MATT. xxi. 4—5.

"All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee." (Zech. ix. 9). And so it will happen. It seems to point to the children and nation, "Thy King"—especially theirs; yet for 2000 years after we have had no place at all in the world for them.

MATT. xxi. 10—11.

“When he was come into Jerusalem, all the city was moved, saying, Who is this?” The people received Him! And the multitude said, This is Jesus the prophet of Nazareth of Galilee. Especially belonging to the northern nation.

MATT. xxi. 15, 16.

“When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David; they were sore displeased.” A pity for them to be so; why even the children knew better. (16.) “Jesus saith unto them, have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?”

MATT. xxi. 19.

“When He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever.” An emblem of Judah and of hypocrites. From that time till now the terrible curse is fulfilling.

MATT. xxi. 28—32.

“A certain man [the master of the vineyard again] had two sons [Judah and Israel divided since the time of Jeroboam]; and he came to the first, and said, Son, go work to day in my vineyard. (29.) He answered and said, I will not: but afterward he repented, and went.” As Israel did; they forsook the Lord and worshipped idols, and at that time were banished and scattered among the nations for their idolatry; but now, as Israel obedient, have repented and obtained forgiveness). (30.) “And He came to the second, and said likewise. And he answered and said, I go, sir: and went not.” The Jews who rebelled, and even crucified their Lord, they also are the husbandmen of the next parable. They pronounce their own sentence in verses 41 to 45. (41.) “He will miserably destroy these wicked men, and will

let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. These parables may be compared with the prophecy of Jeremiah xviii. and xix. ; the xviii. referring to Israel, the xix. to Judah.

MATT. xxi. 40—43.

Jesus interprets the parable. "The stone which the builders rejected, the same is become the head of the corner." (43.) "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And it has been taken from Judah and given to Israel. A nation and the stone kingdom of Daniel, fulfilling Hosea ii. (I will call her beloved, that was not beloved); and Rev. ii. 26—28. "A nation"—one only, not believers from every nation. This is the Lord's doing, and it is marvellous in our eyes. The transfer of power from one nation to another is but the working out of their destiny on the great prophetic lines in God's Word. That is a constant miracle.

MATT. xxii. 2—8.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come." The Jews rejecting Christ. (9.) "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Israel at that time was on their march westward. Israel also, as the servant of the king, takes the gospel to all nations.

MATT. xxii. 23—29.

"The same day came to him the Sadducees, which say there is no resurrection." To vindicate them, it is said that they did not appear in Israel till after the number of the holy books were fixed. (*Cruden's Concordance*). They probably belonged to the lost tribes, as they were called Greeks, and Helenists, and Lawyers. (29.) "Ye do err, not knowing the Scriptures [as touching the resurrection of the dead] nor the power of God."

Which also is applicable to the ignorance of the present day, but without the same excuse now.

MATT. xxii. 31, 32.

“Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Surely He is the living God of their living children now and for ever. A non-Israelite says all the nations of the world shall yet learn the unpleasant and humiliating lesson that they are but as dust in the balance in value compared to Israel. The verdict of a Frenchman is, “The Anglo-Saxon race cannot go away from home so long as it is on the earth. When they settle in a new country, it is only because they had previously neglected to claim their rights. They menace the whole world, it is their instinct to do so. The work began 2000 years ago, even before England, as such, existed, and has never been interrupted. The Union Jack is simply the symbol of liberty to the captive, and the opening of the prison to them that are bound. The ground plan of the Pyramid forms the Cross and Union Jack. The white cross of Andrew is very similiar to Aleph the first letter of the Hebrew Alphabet. The red cross of St. George corresponds with Tau, the last letter meaning a cross; taken together, they are suggestive of Alpha and Omega, the beginning and the end. The two stars combined alludes to the Star of Jacob.

MATT. 23. 37—39.

Judah's unbelief throughout this dispensation is foretold by our Saviour. “Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Though still future, the Lord's coming may be very near. How absurd is the idea that the grand redemption spoken of was not to be made known to Israel, till the return of the Jews. The kingdom was taken from them only, and their house left desolate.

MATT. xxiv. 1, 2.

In answer to the disciples' questions concerning the building of the Temple, Jesus said, "There shall not be left here one stone upon another, that shall not be thrown down." This is fulfilled literally now of the Temple at Jerusalem.

MATT. xxiv. 3.

"The disciples came unto him." All of them were Galileans, except Judas. (Matt. iv. 18; Acts i. 11; Acts ii. 7).

MATT. xxiv. 5.

"Many shall come in my name, saying, I am Christ; and shall deceive many." The Jews have been led away many times by false Christs (see ver. 23 and 24).

MATT. xxiv. 6.

"And ye shall hear of wars and of rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Jer. xxv. 30—33 speaks of this time. The darkness of night always precedes the dawn of day. From this verse onward, all the prophecies in this chapter are fulfilling now.

MATT. xxiv. 9.

"Ye shall be hated of all nations for my name's sake." Fulfilled.

MATT. xxiv. 14.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Gospel of the kingdom is surely the good news of the return of Christ as King. The kingdom must be fitted to receive Him. The perpetuity of the throne and kingdom rests in the fact that they are the Lord's. David was but vicegerent, as are all his successors. Only conscious British-Israelites are attempting to make known the complete gospel of the kingdom.

To know the King, and not to know where the kingdom is, would seem to bar such Christians from the privilege of helping to prepare the way of the Lord, to make His paths straight. He that hath the key of David can do so. Anglo-Israelites, by finding and proclaiming the kingdom, are preparing the way of the Lord. In these later years of the latter days our own favoured nation alone answers in all points the description of the kingdom. God has not given these signs to an alien race; rather, in holding such a view, may we not deserve the scathing rebuke of our Saviour to the unbelieving disciples on the way to Emmaus (Luke xxiv. 25). The Jews, who weep by week pray for their brethren of long lost Ephraim, will find them, as their best friends, in the British and in the great people of the United States of America. These are the tens of thousands of Ephraim, and the thousands of Manasseh. (*Adcock*).

MATT. xxiv. 15, 16.

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judea flee into the mountains” (Dan. xii. 11). This passage refers primarily to the destruction of Jerusalem by heathen Rome, under Titus, A.D. 60, at which time it is well known that the tribe of Benjamin made their escape to Pella (a city in the mountains), and have not again been united to Judah, but, spreading over the Roman Empire, carried the Gospel to Israel. Seventy thousand Christians escaped from the siege by the skin of their teeth, and their flight was not in the winter (ver. 20 and Jer. vi. 1). Daniel’s period is not yet over, though the time of the end is approaching. The Mahommedan Sultan of Turkey, is still ruling the Holy Land, and the Messiah rejected (Luke xxi. 24); accounting for its continued desolation. “Whoso readeth let him understand.” Let us seek to do so as He hath bidden us.

MATT. xxiv. 21—27.

“Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor

ever shall be." The 20th verse shows this passage to have also a later application, a time we are now praying may be shortened for the elects' sake. (24.) "If it were possible," false Christs "shall deceive the very elect." Thus spiritual unrest and social foreboding of evil are the signs of Christ's second coming. He foresaw the marked instability of belief in these days, even anti-christianity. (27.) "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He will bring light.

MATT. xxiv. 30—35.

"Then shall appear the sign of the Son of man in heaven; and they shall see the Son of man coming in the clouds of heaven with power and great glory." (34.) "This generation [or people—*Canon Brooke*] shall not pass, till all these things be fulfilled." The decay of the Turkish Empire, the awakening of the Jews, the advancement of the sciences, steam and electricity, and wireless telegraphy are bringing in a grander era. And what of our religion—is it midnight, or can we see the dawn? The Jews now pray, every Monday and Thursdays, in these words: "May it be acceptable in the presence of our Father, who is in heaven, to cause us to hear the Gospel of salvation and of comfort, and that our dispersion may be gathered from the four corners of the earth." And for Israel they pray: "May the omnipresent have mercy on our brethren of the House of Israel, who may be in trouble or captivity, whether between the seas or on the dry land, bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom, now speedily and in a time near at hand." (From *Jewish Chronicle*.) Oh! that they knew. (35.) "Heaven and earth shall pass away, but my words shall not pass away."

MATT. xxiv. 36.

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." God the Father has known and fixed the time of all things, and

though at that time none knew when these things were to come to pass, yet Christ has just been telling us that in the end we would know, and all the signs by which we can know the time. We are not intended to sit in ignorance; we are to know that all these signs are not given us for nothing. Daniel says, at the time of the end, none of the wicked shall understand, but the wise shall understand. "Watch therefore."

MATT. xxiv. 46—51.

The whole passage contrasts those who know and those who do not know. God provides for every different era in the history of man, and if more knowledge of the revealed word is given, it should be known and taught. Blessed is that servant whom his Lord when he cometh shall find so doing. It is surely a diminishing of the truth that the Church looks forward to the King but leaves out the preparation of the kingdom. The Jew looks forward to Christ coming in exaltation, but leaves out His having come in humiliation.

MATT. xxv. 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Typical of the ten tribes of Israel when the second advent draws near, who, knowing that the bridegroom is coming, on a certain day will take their lamps and go to meet him. (2.) Five of them were wise and five were foolish, who took no oil in their lamps. They had been misinformed: oil in our lamps can only be got from the study of the whole Bible, assisted by the Spirit of God.

MATT. xxv. 5.

"While the bridegroom tarried, they all slumbered and slept." It was not like fidelity to see them all slumbering when they ought to have been awake. Through ignorance the greater part of the world will not be prepared when He comes. Let us wake them out of

their sleep. Ought not the people to be warned of the events already transpiring? Should we not bring this great and important subject before them?

MATT. xxv. 6.

"At midnight there was a cry made, Behold, the bridegroom cometh."

MATT. xxv. 10.

"They that were ready went in with him to the marriage: and the door was shut." The others were excluded from the marriage supper. There was an open door for the wise, and a closed door for the foolish, yet we are told "Behold I have set before them an open door." No man can shut it: a literal enough text at any rate to an Anglo-Israelite.

MATT. xxv. 14—30.

The parable of the talents. The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. All Israel are his servants, even the unprofitable one. (30.) "Cast ye the unprofitable servant into outer darkness," &c.

MATT. xxv. 31—46.

The judgment of the living. The nations that have not known Christ will be judged by one test, and Israel by another, namely: What fruits did ye bring forth? They only have the messages of salvation and justification by Christ to carry to the whole world. They have a call to repentance and holiness. (34.) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

MATT. xxvi. 14—16.

Judas Iscariot, Christ's own apostle, covenanted to destroy Him. And he was of the tribe of Judah.

MATT. xxvi. 17—30.

Christ, eating the Passover with his disciples, said : (29.) "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Note the "with you," and that Christ does not Himself drink it now.

MATT. xxvi. 30.

"When they had sung an hymn, they went out into the Mount of Olives." Psalms cxv. to cxviii. were those that were used at the Passover.

MATT. xxvi. 31.

The sheep of the flock shall be scattered abroad.

MATT. xxvi. 42.

"Thy will be done." His prayer.

MATT. xxvi. 54, 56.

"How then shall the scriptures be fulfilled, that thus it must be?" (56.) "All this was done that the scriptures of the prophets might be fulfilled." This was how Christ thought.

MATT. xxvi. 59.

"The chief priests, and elders, and all the council sought false witness against Jesus." The Jewish Sanhedrim condemned Him, in which Ephraim-Israel had no constitutional voice or concern. It was the Jews who condemned and persecuted our Lord and the Christians. "They answered He is guilty of death." For this they are suffering to this hour. The sacrifice of Christ was foreseen of God, and provided for at Mount Moriah when Isaac was sacrificed, and the ram accepted as the type of Christ in Israel's stead, and showed the impossibility of the latter losing for an instant their interest in Abraham's covenant.

MATT. xxvii. 11—25.

The invocation, "His blood be on us, and on our children," has been most fully fulfilled to the Jews.

MATT. xxvii. 37.

"His accusation was written, THIS IS JESUS THE KING OF THE JEWS." A term of derision and humiliation. Christ's sufferings only are associated with it. On the contrary, the King of Israel is His name for ever (John xii. 13).

MATT. xxvii. 51.

The rending of the vail of the Temple was a sign to mankind that the sacrifice of Christ opened the Divine mercy-seat to all mankind. Daniel says, "He shall cause the sacrifice and oblation to cease, and for the over-spreading of abominations He shall make it desolate, even until the consummation." A prophecy of Jerusalem and the Jews. He shall confirm the covenant with the many; a prophecy of Israel (Dan. ix. 27; Dan. xii. 11, 12; fulfilling and fulfilled).

MATT. xxviii. 1—10.

"In the end of the Sabbath . . . towards the first day of the week," or on the morrow after the Jewish Sabbath, Christ rose from the dead: so the Christian Sabbath was instituted, the spiritual blessing through His resurrection being, "Thy dead men shall live, together with my dead body shall they arise."

MATT. xxviii. 10.

"Then said Jesus unto them . . . go tell my brethren that they go into Galilee, and there shall they see me."

MATT. xxviii. 16.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

MATT. xxviii. 18—20.

“And Jesus came and spake unto them, saying All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you,” and lo I am with you alway, even unto the end of the world. These are the last words of the Saviour, and should command attention. The command is given to the apostles, and not to the rebellious Jews. It is every Christian’s business to make Christians, but nowhere does Jesus promise His presence to Gentile teachers apart from Israel; the same nation who received the commission is the one to fulfil it. We should not be satisfied till all the kingdoms of the world are His. The Hon. John Goodnow, U.S. Consul General at Shanghai, says the United States have been placed in possession of the strategic points of all that side of the Pacific Ocean, to be a dominant factor in the development of the Chinese peoples. “How are we to do it? By acting with kindness, firmness, justice, and consideration, that we may keep them good friends, instead of making war upon them.” (From *Covenant People*, March, 1902.) “Our last news is that the Chinese in British Columbia will come to us if we opened schools for them; they have done so in Vancouver. These are the opportunities of spreading the Gospel, the great God of nations directing us. It is for us to say how long we will be till all are sons of the kingdom: the idea is new, but it is fixed and unalterable. (*Bishop of Carlisle*.) A Jew in Constantinople told a missionary that the success of the Gospel amongst the Jews lies with the English, because to the Jew the system of worship in Greek and Roman churches is nothing short of idolatrous.

THE GOSPEL OF ST. MARK.

The Gospel of St. Mark was probably written to Hebrews living in Asia Minor, or at Edessa or Babylon. (1 Peter v. 13.)

MARK i. 2.

“Behold, I send my messenger before thy face,

which shall prepare thy way before thee." John was Christ's forerunner, and one is also required before the second advent, which also accords with Malachi iii. 1, which refers to the Christian dispensation, and this is our work now. Messenger in the original is "Angelos," which has the same derivation as "English."

MARK i. 3.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Isa. xxxv. 1; Ezek. xx. 35, 36.) Not in Palestine, but in the land appointed for us by God. (Hosea ii. 4.) To a Hebrew the wilderness was every place, except his own country.

MARK i. 14.

"Jesus came into Galilee, preaching the gospel of the kingdom of God." If it was Christ's chief object to gain men for the kingdom, surely it should be ours, He has shown His faithfulness to us, and we should proclaim it.

MARK iv. 21—24.

"Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" Let your light shine. (22.) "For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad" (be known). Unto you that hear shall more be given.

MARK iv. 26—34.

The kingdom of God is "as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." And so it is with the British nation; its rapid expansion and progress has been quite miraculous, while most of us are hardly aware of it. It is the Lord's doing and marvellous in our eyes. The nations are God's gift to us His people: thanks and praise, honour and glory, are due to Him alone. Our King's subjects are now in Europe, Asia, Africa, and America, the last united to the people of Britain by a thousand ties of

language, origin, kindred, and interest, are about to grasp hands with us in Hong Kong, Singapore, India, Egypt, and with the Australian continent by the stepping-stone of the Alaskan Archipelago, Hawaii, and the Philippines. In all parts of the United States the Union Jack and the stars and stripes of America are seen floating together as a certain indication of their approaching alliance. Then the near future will see a power for good that will be felt by all mankind. It is not generally known that America was first discovered by our Northern forbears the Vikings, and our Norsemen hold it now. The British Flag outside the Continent of Europe has almost become the universal Standard.

MARK iv. 38.

“Master, carest thou not that we perish?” How often has our nation been in deep waters and been rescued by Him to whom even the laws of nature are subservient? The wind and the sea obey Him (Mark v. 41; Mark vi. 56; Mark vii. 37).

MARK vii. 27.

Jesus said to the Samaritan woman, “Let the children first be filled.” This is Christ’s way, and has surely been done for Israel. And she, a Gentile, was contented to receive the crumbs from the people of God, and evidently the Saviour too. Yet the whole world scouts the idea of there being such a nation now. Christ introduced a new order of things, and His nation shall ultimately dominate and rule all others, under His kingship. Our faith is so weak, we cannot see the accomplishment of these wonderful predictions.

MARK vii. 32—34.

“They bring unto him one that was deaf, and had an impediment in his speech.” (34.) “And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, be opened.” And forthwith he was cured. The word *Ephphatha* has the same derivation as Ephraim. “The name of the second called he Ephraim, for God hath

caused me to be fruitful in the land of my affliction." (Gen. xli. 52).

MARK viii.

(1—9.) Christ feeds the people miraculously. (4.) The disciples ask, "From whence can a man satisfy these men with bread here in the wilderness?" And Christ showed that He could make more than sufficient for all. (21.) "He said unto them, How is it that ye do not understand?" His disciples did not. Do we? (22—25.) He opens the blind man's eyes (Mark x. 46). (35.) "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." This shows the value Christ puts upon the gospel. (38.) Whosoever therefore shall be ashamed of me and of my words, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." A word to the silent.

MARK ix. 1—4.

"There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." His fame had already spread abroad throughout all the region round about Galilee (Mark i. 28). It had been published and blazed abroad (ver. 45) insomuch that they were all amazed, and glorified God (Mark xii. 12). The multitude followed him and thronged him (v. 24, 31). He stood in their midst, and his followers were the heralds and first subjects of the kingdom which is still preparing for its entailed inheritance. The main subject of prophecy is Christ and His people Israel, though Judah has yet to be redeemed into the kingdom from which she is at present separated. (4) "There appeared unto them Elias with Moses." In the transfiguration, Israel and Judah were represented by Elijah and Moses, and they were talking with Jesus—Luke ix. 30.

MARK ix.

The transfiguration before Moses and Elias and the three disciples—representing, by His chosen people, the law, the prophets, and the New Covenant in Christ—

shows that there was no change of purpose in the Almighty, as well as the undoubted Divinity of our Lord. A great multitude, when they beheld him, were greatly amazed.

MARK ix. 17—27.

At His desire the deaf and dumb are cured. Jesus said unto the father, If thou canst believe all things are possible to him that believeth.

MARK ix. 38.

“Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not.” While earnestly contending for the faith, our aim should be Christian unity, Christian action, and fair play.

MARK x. 27.

“Jesus looking upon them said, With men it is impossible, but not with God, for with God all things are possible.”

MARK x. 33—45.

“They shall condemn him to death, and shall deliver him to the Gentiles.” To the Romans, to whom the Jews delivered Him. Through all the gospels we have Christ’s life and teaching. The identity is but a side light to Christendom.

MARK x. 46—52.

Blind Bartimeus receives his sight. Even so doth the Lord yet open the eyes of the spiritually blind. Let us call on Jesus to cure our blindness, and to show Israel their duties as such. He was fulfilling prophecy. “A very little while and Lebanon shall be turned into a fruitful field.” “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness” (Is. xxix. 10—24). Surely we should now be fulfilling this prophecy.

MARK xi. 9, 10.

"Blessed be the kingdom of our father David, that cometh in the name of the Lord." It is an earthly and heavenly kingdom also.

MARK xi. 13—20.

"The time of figs is not yet." This is a prophecy of Judah. (20.) "They saw the fig tree dried up from the roots."

MARK xii. 1—10.

The parable of the vineyard. The kingdom then belonged to the Jews. (7.) The husbandmen said, "This is the heir; come, let us kill him." (9.) The lord of the vineyard will "destroy the husbandmen, and will give the vineyard unto others."

MARK xii. 10—12.

"Have ye not read this scripture; The stone which the builders rejected is become the head of the corner." This stone of Joseph (Gen. xlix. 24, and Israel) has become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. The parable is about the chosen race throughout (Isa. xxv. 7; Jer. xii. 10, 14). To-day this is an accomplished fact, for God has not broken His promise to Abraham; the Book of Genesis is the charter of our nobility.

MARK xii. 29.

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." Christ addresses Israel, and calls upon them to whom the commandments were given.

MARK xii. 37.

"David himself calleth him Lord; and whence is he then his son?" Our Saviour intimates there was some meaning in the words they had not fathomed.

MARK xiii. 14.

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet [our Saviour had studied his prophecies], then let them that be in Judea flee to the mountains." (Dan. viii. 13, 14; ix. 26, 27; xii. 11.) The brotherhood between Judah and Israel was finally broken in the siege of Jerusalem (Jer. vi. 1, and Zech. xi. 14).

MARK xiii. 32.

"But of that day and that hour knoweth no man." The secret things belong unto the Lord; but those which are revealed belong unto us and to our children for ever, that we may do all the words of this law (Deut. xxix. 29).

MARK xiii. 34—37.

The Son of Man gave authority to His servants; to every man his work. "Watch ye, therefore: . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

MARK xiv.

In this chapter is developed the consummation of the iniquity of Judah.

MARK xv. 21.

"They compel one Simon, a Cyrenian, . . . the father of Alexander and Rufus, to bear his cross." According to tradition, Rufus became a noted labourer for Christ in Britain.

MARK xvi. 15.

"Go ye into all the world, and preach the gospel to every creature." (20.) "And they went forth, and preached every where." There is not a solitary text where Gentiles are commissioned to evangelize Israel. In Abraham's seed shall all the families of the earth be blessed. "They shall declare my glory among the Gentiles." We have already traced the same through the Old Testament history, and the New Testament confirms the Old.

THE GOSPEL OF ST. LUKE.

Luke is supposed to have been a Gentile Christian. It is more probable that he belonged to one of the cast-out tribes, as the pure Gentiles had not been called when he accepted the Saviour.

LUKE i. 1—4.

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses. . . . It seemed good to me . . . to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.” It has been said on good authority that Theophilus was no other than Brân the Blessed, the father of Caradoc or Caractacus, king of Britain, and then a prisoner in Rome, who helped to plant Christianity in this country. Brân was also grandfather of Gladys, who as Claudia, wife of Pudens, was so instrumental in establishing the churches both of Rome and Britain. (See *Covenant People*, Vol. IX., pp. 7 and 10.)

LUKE i. 5—22.

Zacharias and his wife Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Yet God's message to Zacharias was, “Thou shalt be dumb, and not able to speak, until the day that all these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.” Are we not like him? How much more power we should have if we simply and literally believed the Word of God, instead of almost casting so much away that we cannot understand the rest. Hitherto, although esteeming ourselves a Bible-reading and righteous nation, we have entirely disregarded the prophecies of Abraham, Isaac, Jacob, Moses, Balaam, and David, and the gracious promises therein contained. “He spake by the mouth of his holy prophets since the world began.”

LUKE i. 16, 17.

“Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children”—that they may teach and train them according to His revealed purpose; and the hearts of the children to the fathers, that they may learn and understand His promises; “to make ready a people prepared for the Lord.” Neither will Christ's Second Advent come into this kingdom until this nation and this people Israel is in evidence as a righteous nation prepared and ready for Him, and then He shall confirm the covenant with many, or *the* many (Dan. ix. 27).

LUKE i. 26—33.

Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin of the house of David, whose name was Mary. “He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” The Lord will give Him the throne of Israel, which has always been His, and upon which He established David in his generations as His vicegerent until He Himself should sit upon it (1 Kings viii. 25; Ezek. xvii. 22, 23; Isa. xxiv. 23). “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” Shiloh means the sent One, the Prince of Peace, and refers to our Lord's future advent.

LUKE i. 46—55.

(From Mary's song of thanksgiving.)

“His mercy is on them that fear him from generation to generation.” Where is the parenthesis that has been created to explain other errors?

LUKE i. 54, 55.

“He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our forefathers, to Abraham, and to his seed for ever.” There is not a word in this glorious song that breathes any other thought than blessing to Israel, through the birth of her Divine Son.

LUKE i. 59.

“They called him Zacharias, after the name of his father.” A custom we still have.

LUKE i. 67—79.

Zacharias, being filled with the Holy Ghost, prophecies of blessing to Israel. “He hath visited and redeemed his people.” That is, bought back or ransomed; nothing to do with Gentiles proper. The prophecy is incomprehensible unless understood as applicable to the outcasts of Israel, who were not permanently cut off from the commonwealth of Israel.

LUKE i. 71.

“That we should be saved from our enemies, and from the hand of all that hate us.” A promise to Israel obedient that has always been fulfilled to Great Britain.

LUKE i. 72, 74.

“To perform the mercy promised to our fathers, and to remember his holy covenant”; that we might “serve him without fear.” Which is quite a characteristic of our race. To whom are these promises fulfilled? Unless Great Britain is the revived kingdom, there is no mention of it in the sacred writings; but we hold that it is the theme of the whole Bible, both historically and prophetically. The promises were most certainly not fulfilled to the Jews in our Lord’s time, nor are they now. Some say the ten tribes are now united with the Jews; but in what sense can Christ and His salvation be their glory, whose absolute revulsion and hatred to the Saviour was anything but a fulfilment of

the prophecy? But He is permanently the salvation and glory of the Anglo-Saxon race. "So hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, and that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 47).

LUKE i. 76, 79.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give light to them that sit in darkness and in the shadow of death." Here, again, our great vocation and calling for this world is stated.

LUKE i. 80.

"The child grew . . . till the day of his shewing again to Israel."

LUKE ii. 4.

Joseph "went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem." He went to the capital city, which was south. We use the same expression in going up to London from Scotland.

LUKE ii. 8—14.

"There were in the same country shepherds . . . keeping watch over their flock by night. . . . And the glory of the Lord shone round about them." "And the angel said unto them, Behold, I bring you good tidings, which shall be to all the people" (R.V.). It is the first intimation that Christ Jesus came to every man, though He was a special gift to Israel. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Were they, then, left out for whom the Saviour was born?—Israel, His chosen, and the mixed multitude of other peoples who will be brought to Him? Are they? No; Israel must be powerful and blessed this day with all spiritual blessings, in order that she may faithfully preach Christ to all the families of the earth.

LUKE ii. 25—31.

Simeon was just and devout, waiting for the consolation of Israel. The Holy Ghost was upon him, and he came by the Spirit into the temple. Like Zacharias, he did not think or speak as a mere man, and his expectations were fully realised. But what consolation could the advent of our Lord impart to Israel if it simply heralded their national humiliation and degradation for 2000 years? (*J. G. Taylor*). Jesus is the consolation spoken of; yet the Jews alone have not been comforted or consoled.

LUKE ii. 32.

“A light to lighten the Gentiles, and the glory of thy people Israel.” Christ will be more to them than to the Gentiles (*Isa. xlix. 6*). Other nations, as well as Israel, will be unveiled in the latter days, and will join Israel and Israel's God (*Isa. xi. 14*; *Jer. xlvi. 47*; *Jer. xlix. 6, 39*). Gentile Christians are nowhere substituted in the New Testament for “the seed.”

LUKE ii. 34.

“Behold, this child is set for the fall and rising again of many in Israel.”

LUKE ii. 36.

“Anna, a prophetess, of the tribe of Asher, coming in that instant, gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.” Though Anna was of the tribe of Asher, it does not follow, because one or even more of that tribe was in Jerusalem at that time, that all the tribes were there.

LUKE iii. 3, 4.

John “came into all the country about Jordan, preaching the baptism of repentance.” “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” John, as the herald of redemption, foretells the dawn of day as distinctly as the

days of darkness were foretold (*J. G. Taylor*); and now the manifestation of our identity is a trumpet call to repentance, faith, and holiness; a renewal of the mission of Elijah and John the Baptist.

LUKE iii. 6—8.

“All flesh shall see the salvation of God.” (8.)
 “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for . . . God is able of these stones to raise up children unto Abraham.” Being Abraham’s seed brings special duties and privileges, but no special way of salvation.

LUKE iii. 23—38.

The genealogy of our Lord is traced here to Adam. Solomon is not mentioned, as it is given through Nathan the third son of David. Our Royal family trace their descent from David. (*See Covenant People, July, 1902.*)

LUKE iv. 1—13.

Our Lord, being tempted, answers all from Deuteronomy, subjecting Himself to the authority of God’s Holy Scripture.

LUKE iv. 16—18.

As His custom was, Jesus went into the synagogue on the Sabbath day, and stood up to read; and found the place where it was written, God hath anointed Me “to preach the gospel to the poor; he hath sent me to the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind.” He has made Sunday a day to rejoice, a holiday, and a day of rest, when we can together in church thank Him publicly and for our homes and friends. Christ shows the Sabbath was made for man, not man for the Sabbath. The observance of Sunday has hitherto been a sign of our identity (vers. 31 and 44). Israel is blind to this hour (*Isa. xlii. 16, 19; xliii. 8*). Christ quotes only the half

of Isaiah's prophecy, the last part of which is about the day of vengeance, which will follow the day of grace, and appears to have come now. The verses remind us that His ministry was mostly in Galilee.

LUKE v. 1—11.

The story of the miraculous draught of fishes is specially suited to our island home. The Lord's remark, "From henceforth thou shalt catch men," is an encouragement to Christian missions.

LUKE v. 32.

"I came not to call the righteous, but sinners to repentance." Israel came under this description; scattered and banished for their sins, though they had been taught of God, they had deserted Him and become idolators, and were therefore worse than the heathen who had never known Him (Luke xii. 42—44).

LUKE vi. 13—25.

Many of His disciples have Greek names, and all were Galileans except Judas. (20.) Jesus "lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God." (24.) Outcast Israel were poor in contrast to the Jews of that time.

LUKE vi. 20—49.

The end of the chapter contains precepts for the nations, as well as individuals, and a lesson in equality which our own nation enforces, and the promises thereto are surely given to us. We should study them in order to thank God and teach them to others. (39.) "Can the blind lead the blind? shall they not both fall into the ditch?" (43—45.) By our deeds shall we be known.

LUKE vi. 22.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and

shall reproach you, and cast out your name as evil." This is a prophecy which is a question in this day. What is the cause of all this spite and ill-will, of which Great Britain is the object?

LUKE vii. 1—10.

The centurion's servant, who was dear unto him, is cured. He had more faith in the Saviour than His own people had. The faithful among the Gentiles and heathen may still put us to shame.

LUKE vii. 11—17.

Christ raises the son of the widow of Nain from the dead. Is anything too hard for the Lord?

LUKE vii. 18—23.

John sent two disciples to Jesus, saying "Art thou he that should come?" Jesus shows the proofs of His being the Christ, and in like manner we should show the proofs of our being His people.

LUKE vii. 24.

The messengers, "*Angeloi*," in the Greek has the same derivation as "English" or messenger men.

LUKE vii. 30.

The Pharisees and lawyers rejected the counsel of God against themselves.

LUKE viii. 2, 3.

The ministry of women is noticed. Psalm lxxviii. 11 (R.V.).

LUKE viii. 8.

"Other fell on good ground, and sprang up, and bare fruit, an hundredfold. He that hath ears to hear let him hear." (10.) "Unto you it is given to know the mysteries of the kingdom of heaven, but to others in parables."

LUKE viii. 39.

Jesus casts out a legion of devils. The man "besought him that he might be with him : but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee."

LUKE viii. 41.

Christ raises Jairus' daughter to life. *If by a touch* He could do so, why should we doubt His power to raise a dead nation? (Ezek. xxxvii.)

LUKE ix. 1, 2.

Jesus called His twelve disciples, and "gave them power and authority over all devils, and to cure diseases." All power is given to Christ, and He can give it to us. What is the Gospel of the kingdom we are entrusted with? Is it not life from the dead, light from darkness, liberty from the bondage of sin, salvation for the lost, strength for the weak, the bread of life for the hungry, the water of life for the thirsty, the haven of God for the lonely, sweet rest for the weary, and all in Jesus only; and so we may bring in the kingdom of God?

LUKE x. 1—12.

The Lord appointed other seventy also, and sent them into every city and place, whither he himself would come. While still in Galilee, and it is likely they also were Galileans. He made them His forerunners, and there is still the same message, so we should again be so in a spirit of heartfelt gratitude for all our undeserved mercies. All the occurrences that are now shaking the earth, as it were, are but parts of God's great plan; they are the clouds of dust announcing Armageddon. According to accepted opinion we are now approaching the 7000th year of the world, the millennial period predicted by the prophets, and are going through the great tribulation such as was not since the world began, but may be shortened for the elect's sake. Who are then the elect throughout the Bible? They are simply the children

of Israel. The Bible is a history of Israel. (2.) "But the labourers are few" (which is still the case).

LUKE x. 19, 20.

"Nothing shall by any means hurt you." "Rather rejoice because your names are written in heaven." A joy He dearly bought.

LUKE x. 21.

Jesus rejoiced that heavenly things are revealed to babes. He does not reveal Himself to the great people of this world, but to the humble and lowly.

LUKE x. 23.

"Blessed are the eyes which see the things which ye see," and hear the thing which ye hear. Are we not blessed by the knowledge He has given us of His truth? (Luke xi. 28).

LUKE xi. 10.

"Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

LUKE xi. 47.

"Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them." The prophets are dead to those who do not understand them, and in these days the only key to unlock them is Anglo-Israel identity.

LUKE xii. 2.

"There is nothing covered that shall not be revealed; neither hid, that shall not be known."

LUKE xii. 12.

"The Holy Ghost shall teach you in the same hour what ye ought to say."

LUKE xii. 29—31.

“Seek not ye what ye shall eat or what ye shall drink . . . for all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God ; and all these things shall be added unto you.” So we have our Saviour’s authority for this, and unto whomsoever much is given of him shall much be required. Leviticus xxv. may yet be the answer to the food question : no one that I have heard of has ever tried it yet.

LUKE xii. 32.

“Fear not, little flock ; for it is your Father’s good pleasure to give you the kingdom.” Psalm lxxx. 1—3. If we look for dawn, we see the signs of sunrise, in so far as any of us is able to perceive the readiness of the kingdom. Anglo-Israelites can discern the signs of the times, awakening new hopes and fresh energy to serve God, the privilege of knowing this truth brings the responsibility of witnessing to it.

LUKE xii. 56.

“How is it that ye do not discern this time ?”

LUKE xiii. 6—9.

The Parable of the fig tree is the history of British-Israel, which was planted in the Lord’s vineyard. He came and sought fruit thereon, and found little for 3000 years. Christ yet intercedes for it and saves it, if it bear fruit (*Rev. Denis Hanan*).

LUKE xiii. 16.

“Ought not this woman, being a daughter of Abraham,” to “be loosed from this bond on the Sabbath day ?” Christ considered that a plea.

LUKE xiii. 19—21.

See notes on Matthew xiii. 31 and 33.

LUKE xiii. 28.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourself thrust out." (Matt. xxi. 43 ; xxiii. 13 ; viii. 12.)

LUKE xiii. 29.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

LUKE xiii. 30.

"And, behold, there are last which shall be first, and there are first which shall be last." Then it will be bad for the Gentiles who have ousted God's people, and appropriated all their blessings (Luke xiv. 11).

LUKE xiii. 35.

"Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." A prophecy of the Jews only who remain unconverted till they accept Christ.

LUKE xiv. 15—24.

The Parable of the marriage supper. The kingdom of heaven is represented. (16.) "A certain man made a great supper, and bade many." (17.) "And sent his servant [Israel, or Benjamin, or the Apostles] at supper time to say to them that were bidden [the Jews], come ; for all things are now ready." (18.) "And they all with one consent began to make excuse." I have bought a piece of ground.—I have bought oxen.—I have married a wife. He should have brought her (26—33). They should have brought all to Christ ; it does not do to be half-hearted. (21.) "The master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, and the halt, and the blind." The servant

is then sent to outcast Israel; these the Lord showed him he must seek and find, and then kindle in their hearts repentance. And they came, and were recovered and restored: they seemed to come at once. They must have been in Asia Minor, Greece, Rome, Spain, and Britain. (22.) "And the servant said, Lord, it is done as thou hast commanded, and yet there is room." (23.) "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in." The Apostles were sent to the heathen or Gentiles.

LUKE xiv. 24.

"I say unto you, That none of those men which were bidden shall taste of my supper." The Jews were the first, but there is yet mercy for them, though they will not be at that supper.

LUKE xv. 4—7, 8.

"What man of you, having an hundred sheep, if he lose one of them, doth not . . . go after that which is lost, until he find it?" We all know the sheep are Israel, and Christ the Good Shepherd. (8.) Or if one coin be lost, He will search till he find it.

LUKE xv. 11—32.

The Parable of the prodigal son. The younger son having received his living from his father, took his journey into a far country. Like Ephraim-Israel coming to Britain, he had mixed himself among the peoples, and was among the Gentiles as a vessel wherein is no pleasure. The prodigal kingdom was carried far into exile (Ho. viii. 8). I have surely heard Ephraim bemoaning himself—as a bullock unaccustomed to the yoke.

LUKE xv. 20.

"He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed

him." How wonderfully has God met us, His people! The father restored him to his sonship, which he had never dreamed of asking.

LUKE xv. 22.

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." The robe is the robe of Christ's righteousness, the ring of betrothal, and the shoes that he may be swift to go on his evangelizing mission. Surely Israel is Christian, the bride of Christ.

LUKE xv. 28—32.

The elder son "was angry and would not go in." Judah, the elder son, was not at home, he was envious. The Father said (31, 32) unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found" (Ezek. xxxvii.; Matt. xxi. 43; Luke xx. 16). The dead one is alive again, the lost tribes are found, though they were prevented from retracing their steps or recalling the past. The Lord has done great things for them (Ps. cxxvi.; Hos. v. 15). Britain itself means Covenant land. British, Covenant man.

LUKE xvi. 1—12.

The Parable of the unjust steward. The lesson taught is contained in verses 10—13. The Master warns the children of light of their responsibility for the power entrusted to them, and bids them win eternal friendships by the use of their earthly possessions.

LUKE xvi. 19—31.

The parable of the rich man and Lazarus. Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And Christ was rejected even though He did rise from the dead. He taught that the kingdom of God was both literal and spiritual. How necessary the Old Testament is in leading us to Christ.

LUKE xvii. 11—19.

The ten lepers may represent the ten tribes, and it may be Benjamin was the only one that returned to give glory to God. But now we may be thankful that the rest are living to give glory to God.

LUKE xvii. 20, 21.

"The kingdom of God cometh not with observation" (or outward show). It is "within you." He Himself stood in their midst, and His followers were the first subjects of the kingdom.

LUKE xvii. 26—28.

"As it was in the days of Noe," and in the days of Lot, "so shall it be also in the days of the Son of Man." Noe and Lot were saved, and so shall Israel be (Jer. xxx. 7: Rev. vii.; Rom. xi. 26).

LUKE xviii. 1—8.

"Shall not God avenge his own elect?" "For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isaiah xlv. 4). (8.) "I tell you that he will avenge them speedily." Where would spiritual Israel be then? Luther, Melancthon, Butler, Hooker, Horsley, Bickersteth, Ryle, and Bonnar have all utterly condemned the spiritualizing practice. When the literal kingdom of Israel is recognised as evidence that the times and the seasons will be fulfilled, and through its instrumentality the everlasting kingdom is preached, Christ may soon return to take possession.

LUKE xviii. 9—14.

The parable of the Pharisee and the publican. Judah, the self-righteous, and Israel, the despised but justified, may be represented.

LUKE xix.

Jesus passed through Jericho, which was in the portion of Benjamin. Zacchæus sought to see Jesus (he
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took some trouble to do so). Christ received his services, and "said unto him, this day is salvation come to this house forasmuch as he is a son of Abraham; for the son of man has come to seek and to save that which was lost." Why seek them if they were not lost? Zacchæus might have been one of these. He was a publican, and likely to be falsely accused, and was probably simply stating the truth.

LUKE XIX. 11—27.

(12.) "A certain nobleman went into a far country to receive for himself a kingdom [Christ has gone to prepare a place for us], and to return." "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Christ foresaw that Israel would receive power to do so during His absence. Our knowledge of our identity is a call to duty and to work earnestly: above all, we cannot say we have not received the ten pounds. He returns to take the kingdom, and having taken it He reckons with them, and rewards them by giving them places of rule in the kingdom that He then possesses. An authority many of our race have now. The servants were variously endowed, and the unprofitable one punished (26, 27), and God's enemies slain. "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day or night. Ye that make mention of the Lord keep not silence, and give Him no rest till He establish, and till He makes Jerusalem a praise on the earth, till he fully answers the prayer Divinely taught, Thy kingdom come. Even so come quickly Lord Jesus" (*Denis Hanan*).

LUKE XIX. 14.

"But his citizens [Judah] hated him," and refused Him. And they perceived that the Lord had spoken this parable against them.

LUKE XX. 9—19.

The parable of the husbandman pronounces the doom of the Jewish people. (16.) "He shall come and

destroy these husbandmen, and shall give the vineyard to others." The old tenants receive the vineyard again. Matthew xxi. 45, shows more plainly that the others were those who composed the stone kingdom.

LUKE xxi. 17, 18.

"The stone which the builders rejected, the same is become the head of the corner." (18.) "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." This is the work of God's battle axe and weapons of war, and not the reign of peace to be afterwards inaugurated by our blessed Saviour.

LUKE xxi. 5—24.

Replying to some who "spake of the temple," Jesus told them that the days would come when not one stone should be left on another. Then (7.) they asked him, "When shall these things be?" and what will be the signs? He answers both and prophecies the destruction of the temple. (5, 6, 12—16.) Persecutions and imprisonment, earthquakes, and famine, and death. (17—22.) Ye shall be hated of all men. (23, 24.) "They shall fall by the edge of the sword, and shall be led away captive into all nations." This refers to Judah, as Israel was already gone.

LUKE xxi. 24.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is patent to all now. Jerusalem is under Turkish Mahomedan rule. This is the only time the times of the Gentiles is mentioned, and it refers to Jerusalem being trodden down of them. Daniel gives the period as 1260 years, which is said to be accomplished or nigh. This expression must not be confused with the fulness of the Gentiles.

LUKE xxi. 25—27.

"There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with

perplexity ; the sea and the waves roaring," &c. (27.)
 "And then shall they see the Son of man coming in a
 cloud with power and great glory.

LUKE xxi. 28.

"And when these things begin to come to pass, then
 look up, and lift up your heads, for your redemption
 draweth nigh." Instead of alarming, He gives us joy
 and assurance.

LUKE xxi. 32.

"This generation [people] shall not pass away, till
 all be fulfilled." Then they must still be in existence.

LUKE xxi. 33.

"Heaven and earth shall pass away, but my words
 shall not pass away."

LUKE xxi. 34.

"That day." Christ takes up the words of the pro-
 phets, and gives a warning that should be observed.
 (Isa. v. 26—30 ; 1 Thes. v. 4—10 ; 2 Tim. iii. 1—7.)

LUKE xxii. 7.

Christ instituted the Holy Supper with His twelve
 Apostles. (17.) His words were, "Take this and divide
 it among yourselves. This is my body which is given
 for you," and "my blood, which is shed for you."

LUKE xxii. 25—27.

The Gentiles exercise lordship, but ye shall not be
 so: "but he that is greatest among you, let him be as the
 younger, and he that is chief, as he that doth serve. . . .
 I am among you as he that serveth."

LUKE xxii. 29, 30.

"I appoint unto you a kingdom, as my Father hath
 appointed unto me ; that ye may eat and drink at my

table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." He whose reign of love, justice, and equality, we British are seeking to render universal, died to found that kingdom, so will we shed the last drop of our blood if necessary, to spread it. At the present the Lord of hosts has sent our British army to South Africa to avenge atrocious wrongs that have cried to Him for 200 years. The moral and national emancipation of whole races of human beings are at stake, powerless to right themselves, for whom there seemed no possible deliverance. (The Prime Minister on the Transvaal side.) At present there is a descendant of Queen Victoria on almost every throne in Europe.

LUKE xxiii. 1—15.

The enmity of the people is shown by their false witnesses. In the first editions of the Talmud there were many convincing things written of Jesus Christ, but in 5391 (Jewish time) or 1631 of our era, they were eradicated, and in new editions now a blank space indicates the place where they were written. They mention two Christs, one called Mashiach Ben David, and the other Mashiach Ben Ephraim, the Jewish mind being unable to combine the state of suffering and glory. Joseph is the suffering one and David the glorified King of Israel. Thus they are still kept in ignorance (*Rev. M. Bercovitz*).

LUKE xxiii. 15.

Herod, the Tetrarch of Galilee, did not condemn Christ, so as a nation the ten tribes were free from the guilt of the crucifixion.

LUKE xxiii. 28—31

This passage is prophetic of the history of Judah ever since.

LUKE xxiii. 47.

"When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." He said, "Truly this man was the Son of God" (Mark

xv. 39). The centurion may have been a Briton, as it has been affirmed that there were British troops in Jerusalem at this time, and as it was the habit of the Romans to employ the armies that they conquered, it is possibly true. (From *A Record in an Ancient Library*, by the Rev. Adams.)

LUKE xxiv. 16.

Jesus drew near and went with two of the disciples on the way to Emmaus, "but their eyes were holden that they should not know him." Christ is a type of Israel, who have not been known until by a direct and over-powering manifestation of their national position, which, when compared with Scriptural forecast, makes us aware of the truth. Israel has been hidden because we knew her not. Joseph's brethren called him lost when in slavery or a dungeon in Egypt. His kingly splendour blinded their eyes, that they did not know him. So Israel may be hidden by the light of her glory, encircling the earth and possessing the gates of her enemies.

LUKE xxiv. 21—46.

"But," they said, "we trusted that it had been he which should have redeemed Israel." Though that was true, they had yet more to learn. (25.) "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (27.) "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Christ found this instruction a necessary requisite to the opening of their eyes. We have now a marvellous historical developement to tell of, which requires a similar preparation for a national revival of spiritual life.

LUKE xxiv. 44—48.

He showed them many proofs, and then He opened their understanding, "that they might understand the Scriptures," and how it is written that "thus it behoved Christ to suffer and to rise from the dead the third day."

“And ye are witnesses of these things.” We also are witnesses of the resurrection of Israel. “After two days will he revive us in the third day” (Hosea vi. 1, 2).

JOHN i. 4, 5.

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”

JOHN i. 6—30.

“He came unto his own, and his own received him not.”

JOHN i. 31.

“That he should be made manifest to Israel, therefore am I come.” Such is the testimony of John the Baptist.

JOHN i. 44.

“Philip was of Bethsaida, the city of Andrew and Peter.” John shows these Apostles to be Galileans. In all this we have the witness of John the Baptist.

JOHN i. 45.

“Philip findeth Nathanael,” who also was of Cana of Galilee, together with Thomas, “and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth” (in Galilee). See also 1 Kings ix. 6—12.

JOHN i. 45, 46.

“Philip findeth Nathanael.” “And Nathanael said unto him, Can there any good thing come out of Nazareth?” This shows how utterly wrong the world can be. Christ’s first miracle was in Cana of Galilee.

JOHN ii. 19—21.

“Destroy this temple, and in three days I will raise it up.” (21.) “But he spake of the temple of his body.” It also applies to Israel, whose punishment has to last for seven times or 2,500 years (Lev. xxvi. 28).

JOHN iii. 9—10.

Nicodemus, a ruler of the Jews, said unto Jesus, "How can these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?" It is much to be regretted that most teachers now are like Nicodemus, ignorant of God's promises to Israel. John vii. 50—53: Out of Galilee ariseth no prophet (they said). On the contrary, Elijah, Elisha, Nahum, Hosea, Jonah, all belonged to the northern tribes of Israel.

JOHN iii. 11—21.

"We speak that we do know, and testify that we have seen; and ye receive not our witness. (12.) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" These are memorable words of our Lord, and very applicable to the present day. These were occurrences that were happening before their eyes, which they could not see nor understand, and the same is the case now with regard to Israel, which is in fact one of the most important subjects of the 1900th century. Ignorance is no excuse for the British people; it has become their duty to look into the subject, which is worthy of careful investigation. Her service to-day must be action, work and resistance of every evil degrading to mankind. To allegorize the promises made to Israel is to make nonsense of the most part of the Bible. "A preference for allegorical fulfilment, or none at all, has a tendency to weaken the growth of faith. God challenges a selfish world to survey His handiwork—and we do the same" (Isa. xli., xlii., xlii.) (*J. Shootingham*). Anglo-Israel progress is in full, active, vigorous, progressive life to-day. Jehovah is carrying out the promises as exactly to us to-day as those in regard to our Saviour, and other non-Israel nations, have been accomplished.

JOHN iii. 32, 33.

"What he [Christ] hath seen and heard, that he testifieth; and no man receiveth his testimony." In this too we follow Him, our position being, we do not

prophecy, but we are able to see, and hear, and testify when it is fulfilled or fulfilling; and, thank God, some do receive our testimony. (33.) "He that hath received his testimony hath set to his seal that God is true." Thank God, also, this is the effect of our testimony when it is received.

JOHN iv. 1—26.

"Christ talks with the woman of Samaria." (5.) "Sychar" (now Shechem) was the first capital of the kingdom of Israel. (12.) "Art thou greater than our father Jacob?" she asks. (20.) "Our fathers worshipped in this mountain." The present Samaritans still call themselves the children of Joseph, but they really were placed there by the King of Assyria when he carried Israel into captivity. She made the same error that our teachers of to-day do with regard to our nationality and race. The woman is an example that we should follow: she heard the good tidings, and with glowing heart at once hastened to tell them.

JOHN v. 46.

"So Jesus came again into Galilee," and the Galileans received him (John vii. 1—9; xix. 25).

JOHN v. 39—47.

"Search the Scriptures . . . they are they which testify of me." They were only the Old Testament then. (41.) "Had ye believed Moses, ye would have believed me; for he wrote of me." (47.) "But if ye believe not his writings, how shall ye believe my words?" Who then dares to close the Old Testament to us.

JOHN vi. 5—14.

Christ feeds the five thousand. The "fragments" may be used as a type of Ephraim-Israel, long since broken that it was no longer a people, but the Lord has said I will gather thee, I will bring thy seed from the east, and gather thee from the west, I will say to the

north, give up, and to the south keep not back, bring my sons from far, and my daughters from the ends of the earth" (Isaiah xliii. 5, 6). He loves the remnant of Israel, and will use them for his glory, and the Lord Jehovah will make himself known in the eyes of many nations (Ezek. xxxviii. 23). Salvation could not have come through the Jews. How could they have given us Christianity, which they themselves did not receive? "Is not this he whom they seek to kill."

JOHN vii. 35.

"Then said the Jews among themselves, Whither will he go? . . . Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" The dispersed were a distinct people, not among the Jews but among the Gentiles, Gentilized Israel. The name of Gentiles at that time seems to have been interchangeable with Greeks. Cruden has it so in this passage. Homer claims Divine origin for the Danaans, he calls them "Heroes distinct from other men, a Divine race, who fought at Thebes and Troy, and live in the islands of the blest" (John xii. 20—33). The Danes or Daci were seated in East Anglia 186 years before William the Conqueror came to England. The Helenists were part of the sojourners of the dispersion. Britain and Ireland traded with Greeks from Asia Minor and the Levant throughout the 1st century.

JOHN vii. 48.

"Have any of the rulers or of the Pharisees believed on him?" Evidently not. We ought to judge for ourselves. There are many like them in these days—only led by a name.

JOHN viii. 17.

"The testimony of two men is true." This is a very ancient law in Great Britain.

JOHN viii. 56.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad." It is evident God explained

to Abraham the remedy by means of which the sins of His descendants and all who trust Him were to be cancelled, and there is not a shadow of Biblical authority that He has ever repudiated an unconditional promise. The system of theology requiring this view must be ripe for destruction.

JOHN x. 3—16.

“He calleth his own sheep by name.” (4.) They follow him because they know his voice. (16. “Other sheep I have, which are not of this fold.” Isa. lvi. 8, “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered unto him,” and Ezek. xxxiv. 11, “Behold I, even I, will both search my sheep, and seek them out.” His lost sheep were not Jews to whom He was speaking, but belonged to another fold. (26.) “But ye believed not, because ye are not of my sheep.”

JOHN xi. 8.

shows that the disciples were not Jews. They said unto Him, “Master, the Jews of late sought to stone thee; and goest thou thither again?”

JOHN xi. 49—57.

Caiaphas prophesies that Jesus should die for that nation, and not for that nation only, but that also He should gather together in one the children of God that are scattered abroad. The children that were scattered abroad were Israel at that time. Caiaphas knew there were two nations of Israel then existing, two flocks, Judah and Israel, to be gathered into one. He said, “It is expedient that one man should die for the people.” He was speaking the truth in a far more magnificent sense than he ever dreamt of. He could only have meant Israel, for Gentile nations at that time had nothing to do with God, except persecuting His people. He did not know all the world could be saved.

JOHN xi. 53, 54.

"From that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

JOHN xii. 20—36.

"There were certain Greeks among them that came up to worship at the feast." Who were these Greeks who were honoured by a voice from heaven, telling them that He was the Christ? See notes on Matt. xxvi. 7, and John vii. 35. What was the reason that the Greeks, once so barbarous, sprang on till they attained the first rank in science, architecture, the fine arts of music, poetry, philosophy, and military skill? Was it not the infusion among them of a people prepared beforehand, Divinely moved and empowered to go through, irresistible in their onward progress until they reached their appointed goal in the far west. A people who later, as Goths and Scythians, beyond the Caspian subdued and peopled all Europe, as we learn from Ptolemy. The Sacæ drove Darius out of Scythia and killed Cyrus. The Jutes, Saxons, and Angli were really the Gothic brethren of the Belgæ, but finding the latter so defenceless, they usurped the power (Pinkerton's History of Scotland), Gimri and Saka are different terms for the same people (from *Cuneiform Records*). Arsereth (as we read in Esdras and Herodotus, whom Sharon Turner follows), on the northern coast of the Black Sea, where they remained 1000 years, was the termination of the journey which began in Asia at the head of the waters of the Euphrates, and which brings Israel a considerable part of the way to Britain. From thence they came through Europe, and by the Baltic, to Scandinavia, and by the German Ocean, Denmark, and France, into Britain (*Oxonian*). The Esti (from the east) had a speech resembling the British. In the extreme west of Britain stood a town called Menapia at least three centuries before Christ, the very same name as one among the Scythians. "The Silures, a

numerous people dwelt in Devonshire, Cornwall, and South Wales, and gave their name to the Scilly Isles. Lunden was the capital of Anglen in Denmark." (*Isaac Taylor*). Britain received only a faint tincture of arts and letters from Rome. She was the last to submit to the Cæsars, and the first to be thrown away by them. In 325 Bishop Ulphilis translated large portions of the Bible and the Lord's Prayer into the language of the Goths. From a Japanese journal I take the following:— "Aeschyles, Horace, and Virgil unwittingly wrought for thee, O England. Isaiah, Daniel, and Paul preached for thee. From Abraham downwards the world demands from thee a service which is thy due. Thy navy ought to right the world's wrong. Thy pluck and skill are given thee to help the helpless, and to rescue the perishing. Thy greatness is not thine own making; the warm west wind and fruitful rains are brought to thee by a power that is not thine own. Thou art placed in the centre of land hemisphere, and the whole world turns to thee; thou art its mart, and thy wealth is the world's."

In the Iberians, named from Heber (a race short of stature and swarthy of countenance), we have ancestors of the Irish, and from the same derivation the Hebrides of Scotland, and Eboricum, the old name of York, whose Archbishop signs himself Ebor. There is nothing wonderful in Britain having traded with the East a considerable time before the Captivities: gold and bronze were in common use there, and tin mines in Cornwall which is required in making bronze. Brother Jonathan says the Anglo-Saxon is an idea comprehensive as the globe, and abiding as the ages. From the *New York Herald* we have: "England is the only nation capable of carrying the torch of civilisation into South Africa, her mission of civilising benighted parts of the world has been a distinct benefit to all the nations of the earth." So many truths and incidents so widely separated in time and place, and all tending to one end, serve to confirm our identity with God's chosen people. The Rev. C. F. Cooper, Nova Scotia, says: "I have found Anglo-Israelism a power in the pulpit, and in social life a source of comfort and strength, making one fearless of infidelity enlarging the

mind, and teaching many things in Bible history I would not otherwise have known. It gives a keen and restful interest in all that is taking place all over the world, and has deepened my reverence for God and love to the Redeemer, established my faith, and given me unbounded confidence in the God and Father of the universe. Is it any wonder we should wish to share our blessings with others, and are enthusiastic in telling the good news?" Our identity depends upon the truth of the entire Scriptures, and on the unchangeableness of God's decreed purposes regarding His Covenant people (*V. M. Cox*).

JOHN xiii. 19.

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." Credit should certainly be accorded to God's prophets when their words minutely come to pass.

JOHN xiv. 2.

"I go to prepare a place for you." A prepared place for a prepared people.

JOHN xv. 8.

"Herein is my father glorified, that ye bare much fruit." Ephraim should, when known, be found to be doubly fruitful (*Gen. xlix. 22*). The fruit is not to be sought on the stem, but on the branches, and the branches represents Israel and his fellows. For Judah as a nation, not being in Christ, has been cut off (*Rom. xi. 17, 15, 23, 24; Is. xxvii. 6; xliii. 7, 21; Matt. xxi. 43*). The vine is a symbol of God's chosen people, and the fruit must be borne by Ephraim to whom the kingdom was transferred.

JOHN xv. 15—25.

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends." Mark the reason. Ye are the children of Abraham, the sons of God, permitted to sit down with Abraham in the kingdom of your heavenly Father

(Ps. cxlvii. 19, 20; cv. 6.) (16.) "Ye have not chosen me, but I have chosen you." (18.) "If the world hate you, ye know that it hated me before it hated you." (25.) "They hated me without a cause."

JOHN xvi. 12—20.

"I have yet many things to say unto you, but ye cannot bear them now." (13—15.) "When he, the Spirit of truth, is come, he will guide you into all truth . . . he will show you things to come." (20.) "Your sorrow shall be turned into joy."

JOHN xvi. 25—27.

"The time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." These words promise closer intercourse in time to come both with the Father and the Son.

JOHN xvii. 1—26.

Christ offers up His last High Priestly prayer to His Father, for those who have believed in Him taking up the work which would keep them in unity, that He would sanctify them, that they might be accredited in the world, that through them He may be glorified, and God now is waiting to fulfil it. Christ is the true source of union between God the Father and His people. Israel joined to Christ, and all true Christian Gentiles, are one with and in Christ, the union is as close as that between God the Father and His Son. (21—23.) His peculiar people are to be zealous in good works, described in many places, the removal of oppression, alleviation of suffering, care of the poor, the extinction of slavery; and it is remarkable that the Anglo-Saxons are notoriously attached to the promotion of these very objects. Their philanthropy is as unique as their Empire.

JOHN xviii. 36.

"My kingdom is not of this world." Christ, during His ministry upon earth, did His best to make His

people understand this. "If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." Plainly His followers were not Jews. "Now is my kingdom not from hence." He might assume the throne of David hereafter, but not then.

JOHN xx. 29.

Christ reproved Thomas for his incredulity. His advice is as much wanted now as then. Christ fulfilled all the prophecies concerning Him, and when the prophecies about Israel are seen to be all fulfilled in the Anglo-Saxon race, we cannot be wrong in believing that Israel is found; as by the same kind of evidence Jesus is proved to be the Messiah.

JOHN xxi. 1—11.

Christ appears to His disciples, and makes Himself known by a miraculous draught of fishes. 153 in Hebrew represents a multitude, yet was not the net broken. There was a somewhat similar miracle related before in Luke v., but the net did break then, and the fish were not caught then. Christ said in explanation, "Henceforth ye shall catch men." The number 153 corresponds in Hebrew with "Sons of God," the draught therefore signifies that the net of His Gospel shall bring an innumerable company to be the sons of God.

JOHN xxi. 15—17.

Jesus three times repeats the question, "Simon, son of Jonas, lovest thou me?" The proof he was to give was to feed His lambs and His sheep. The lambs might mean the new members of His flock.

THE ACTS OF THE APOSTLES.

(Written by St. Luke.)

ACTS i. 1—8.

The first eight verses consist of a continuation of the life of Christ on earth. Christ showed himself to the

disciples whom He had chosen, speaking to them of the things pertaining to the kingdom of God, and of the promise of the Father that "Ye shall be baptised with the Holy Ghost not many days hence."

ACTS i. 6—8.

"They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (7.) "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." He did not say the kingdom of Israel was never to be restored, but clearly implied that it would be even as they expected. It is indeed a direct acknowledgment that the re-establishment of the kingdom would take place. It is a mystery of God (only partially revealed to the Apostles), which future ages were to unfold, and shows it was not then restored, but was still in exile, the kingdom then meaning the ten tribes (1 Kings xi. 35), and will be restored in God's good time and way. Christ does not encourage idle curiosity. (8.) He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." He gave them work to do to witness for the King. These were His last words.

ACTS i. 9.

"He was taken up; and a cloud received him out of their sight." (10.) "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"

ACTS i. 11.

"Jesus . . . shall so come in like manner as ye have seen him go into heaven." Zech. xiv. 4 shall be fulfilled. "His feet shall touch the Mount of Olives."

ACTS i. 12.

"Then returned they unto Jerusalem from the Mount called Olivet." These were Galileans and the Apostles (2nd verse).

ACTS i. 15.

"In those days Peter stood up in the midst of the disciples." "The number of names together were about an hundred and twenty." He spoke of Jesus, of whom they were to be witnesses (22nd verse).

ACTS ii.

Verses 1—13 describes the descent of the Holy Ghost at Pentecost. That wondrous day the Pentecostal flame fell, not only on the Apostles, but on a vast concourse of the dispersion, who had been drawn to Jerusalem, there to receive the promise of the Father.

ACTS ii. 5, 6.

"Jews, devout men, out of every nation under heaven, were in Jerusalem." At that time people were called only Jews and Gentiles. We are not a more mixed people now than Israel was in those days. (6.) "Every man heard them speak in his own language. And they were all amazed . . . saying one to another, Behold, are not all these which speak Galileans?" Again proving the disciples were not Jews!

ACTS ii. 9—11.

"Parthians [a remnant of the ancient Israel], and Medes, and Elamites, . . . we do hear them speak in our tongues." To their cities the exiles of Israel were carried (2 Kings xvii. 6). The Parthi (meaning exiles)—Parthians—were unknown in history till 250 B.C. In 140 B.C. their vast empire reached from the Ganges to the Euphrates, and from the Euphrates to the Caucasus. Bishop Laurence, who wrote in 1838, said the Parthians were in the northern districts of the Caspian and Euxine,

and likely to be one of the tribes carried away by Shalmaneser, who never returned. Cappadocia and Pontus in our Lord's time were the Israel preached to. Josephus says they were then beyond Euphrates, which implies a good deal of land to the East and North. Crete was peopled from Palestine 1045 B.C. All the places named were the very provinces where Israel then was. They were the lost sheep to whom the Apostles were sent by our Saviour. Semitic people, who practised circumcision many of them.

Acts ii. 16, 17.

Peter tells the assembled multitude that "this is that which was spoken by the prophet Joel" (ii. 28). "And it shall come to pass . . . saith God, I will pour out of my Spirit upon all flesh." To Israel only is the Spirit promised in Scripture, and to them it was given.

Acts ii. 32.

"This Jesus hath God raised up, whereof we all are witnesses." Again this is stated in Acts iii. 15. They were the one only race to whom God gave the spiritual qualifications to do this work. An apprehension of the spiritual character and work of Christ was the great necessity of the times. God's witnesses in the Apostles' days were Hebrews, and we who witness now nationally and individually are Hebrew too. (Acts v. 32.)

Acts ii. 39.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (41.) "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls." The fallen house of Israel, released from their Assyrian captors and scattered among the Gentiles, were the visitors at Jerusalem. Thus the numbers increased, they repented and were immediately forgiven, and the Church grew. (47.) "The Lord added to the church daily such

as should be saved" (were being saved). There is no evidence whatever in the apostolic records that the ancient church was abolished, and a new and different one organised in its place. The disciples were always added to the church or congregation previously existing (Ps. xxii. 22; Heb. ii. 12). But there is abundant and positive evidence that the ancient church was not abolished by the new dispensation. Many of the Old Testament prophets show that by the advent of the Messiah it would be gloriously strengthened and enlarged, so as to embrace the Gentiles. (Isa. lx. 1—14; xli. 9, 13—23; xlix. 21, 22.) The latter day Israel, the nation, and the Church should be one. "About three-fifths of the world's area is now subject to Christian nations." (*Grattan Guinness*.) The existence of Israel is a nineteenth century revelation, the greatest Spiritual force in the world.

Acts iii. 19.

Peter exhorteth the people to repentance, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (21.) "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The hope of the restoration of the house of Israel was possibly intensified after witnessing the coming of the promised Messiah, though the knowledge of the time of this event was not necessary for the Apostolic mission of His disciples; indeed we can realise that any premature revelation of the mystery hinted at by St. Paul must have hindered their work, and distracted their thoughts. God gives grace and power for the present need and action of his servants, and in the course of ages, when the people themselves were prepared, trained by journeyings, and experiences, and spiritual, and providential teaching to execute their appointed work in spreading God's kingdom on earth; as in these days, by the clearer understanding of God's word, we find a nation and race are so blessed, and thus are enabled to recognise that they are the people of God. (*Cambridge Bible*.)

ACTS iii. 22, 25, 46

“Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” Do not forget that Peter is speaking to Hebrews. (25.) “Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, “And in thy seed shall all the kindreds of the earth be blessed.” And yet we have acknowledged no such people as in existence, can that be faith? The covenant with Abraham was still holding then, and the promises were not cancelled but confirmed in Christ. (Rom. xv. 8). (26.) “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” But God remembers every one of them, therefore let us follow Him.

ACTS iv. 4—11.

“And the number of the men that believed was about five thousand.” (11.) “This is the stone which was set at nought by you builders, which is become the head of the corner.” Christ the stone—the ten-tribed house of Israel was also the stone, and the original type was the material stone of Gen. xxviii. 18.

ACTS iv. 25, 31.

The Apostles quote the second Psalm as applying. (31.) “And when they had prayed—they were all filled with the Holy Ghost.”

ACTS. v. 21.

“The council and all the senate of the children of Israel.” Two bodies of the people, answering in a measure to our two houses of Parliament.

ACTS v. 31.

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel,

and forgiveness of sins." Judah received not these gifts, therefore the passage refers to the ten tribes.

ACTS vi. 1—7.

The Grecians were Hellenes who had received Christ, probably belonging to the ten tribes; worshipping Him in Jerusalem with the rest of the Christians there. (3.) Of the seven men they appointed deacons, three of them had Greek names, Philip, Nicanor, Parmenas. And among those persecuting the Christians were the Alexandrians (verse 9). We recall long ages before Greece was founded by Dannus, son of Belah, and about the time of Christ, the Lacedæmonians wrote claiming relationship with the Jews, and were by them acknowledged as such. (2.) It was after this that St. Peter and St. Paul were shown that the Gentiles were to be admitted to Christianity! The Danni were a part of the Cimbri, inhabitants of Scotland; they were perhaps the Tuatha (tribe of) de Danin of the Irish Annals, who passed from Scotland into Ireland (*McKerlie*). The Danni were most important, they possessed the North of the present Ayrshire, Renfrew, Lanark, Linlithgow, and Stirlingshires, they were the frontier nations of the Cumraig Britons. They had six towns, and one was called Victoria. (*Pinkerton's History of Scotland.*) (7.) The number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

ACTS vi. 8.

"Stephen, full of faith and power, did great wonders and miracles among the people." Stephen and Barnabas were said to be of the tribe of Levi. (Acts iv. 36.)

ACTS. vii.

Stephen, in making his defence, gives a history of the nation from the patriarchs onwards. Abraham, Joseph, Moses; and its remarkable preservation in his time. (17.) God was with them in Egypt, and multi-

plied them in the land, thus showing He can be worshiped in any place, at the foot of the Caucasian Mountains, in central Europe, or in the Islands of the West, so the Jews could no longer say Jerusalem is the only place. Moses seeing one of the children of Israel suffer wrong he defended him and smote the Egyptian. (24—26.) And next day as they strove would have set them at one again saying, "Sirs ye are brethren." Israel's redemption from Egyptian bondage was delayed for forty years, when the people refused to listen to Moses' remonstrance. "Sirs, ye are brethren." To-day a greater than Moses would draw all Israel into a holier brotherhood, through the bond of the new Covenant and His call to united work.

ACTS vii., 37, 38.

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the Church in the wilderness with the angel that spoke to him on the Mount Sinai and with our fathers: who received the lively oracles to give unto us." It has been proved to the satisfaction of many that the oldest Christian Church in Europe was in Britain. The British Church claims to derive its Christianity straight from the East, without the interposition of Rome. Marcus Bergmann says there is reason to believe there was an early settlement of Hebrews in Britain, earlier than the Christian era, who could have had no part in the crucifixion of our Lord, and he has little doubt they were visited by St. Peter, St. Paul, and Joseph of Arimathea, besides others of their nation, to impart the truth to them. He says there are whole sentences in Welsh which are identical with Hebrew, and certainly as he pronounced them, it was impossible to note any difference. British Bishops, priests, and deacons were present at the council of Arles 314 A.D. Kelt, or Catach (Gaelic), means men addicted to the study of the heavens. The Chaldaic is Caldach. Caldees, or Chaildees, lived in Kels, or caves, in Britain

and Armorica, which seems to point to some original bond of union between the Kelts and Chaldea. (*Miss A. Leith.*)

ACTS vii. 30—53.

This is a pretty correct account of their history. Ever since, instead of believing and obeying, they have been rebellious and stiff-necked. (42.) "Then God turned, and gave them up to worship the host of heaven; as it is written in the books of the prophets." If then, why not afterwards, as our ancestors did in Britain.

ACTS vii. 58.

Saul was of the tribe of Benjamin. Stephen's last words were like our Lord's.

ACTS viii. 1.

"Saul was consenting unto his [Stephen's] death." At that time there was a great persecution of the Christians, therefore they were scattered abroad, and went everywhere preaching the word, so the Church grew by persecution. (6.) "And the people by one accord gave heed."

ACTS viii. 5—12.

Philip went down to the city of Samaria, and preached Christ unto them.

ACTS viii. 26—40.

Philip is sent into the desert, and a man of Ethiopia, of great authority, who had come to Jerusalem to worship was returning, sitting in his chariot, when Philip, led by the Spirit, ran to him and preached unto him Jesus, by explaining prophecy to him. So the first black man was converted, believed, and was baptised, and probably made converts in Ethiopia.

ACTS ix. 1—28.

Saul is converted by Jesus himself, who declared, "he is a chosen vessel unto me, to bear my name before

the Gentiles and Kings, and the children of Israel." An Hebrew of the Hebrews, he accepted and sought to bring them into the covenant of Christ. Fitted by birth, education, training, force of character, zeal, and energy, he devoted the rest of his life to the regeneration of his people. (20.) "Straightway he preached Christ in the synagogues." (28.) And was with the Apostles coming in and going out at Jerusalem. He began in Jerusalem, Syria, and Asia Minor, and preached before Agrippa, Bernice, and Nero, and visited the utmost bounds of Europe, by which Spain, Gaul, and Britain were designated. (Acts xxii. 22.)

ACTS x. 1—38.

Cornelius, a centurion of the band called the Italian band, a devout man, one that feared God with all his house, sends for Peter, who being warned by a vision not to despise the Gentiles, went and preached Christ to him and his company, saying (34—36) "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Christ broke down the wall of partition between Jew and Gentile, but the promulgation was still committed to Israel. (The late *Dr. Grant*.)

ACTS x. 37—43.

The word "was published throughout all Judea, and began from Galilee." (39.) "We are witnesses of all things which he did." (40.) "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, . . . and he commanded us to preach unto the people." The Church which Christ established was founded by the prophets of the Old Testament and the apostles of the New.

ACTS x. 45, 46.

"They of the circumcision . . . were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost." There was

no Gospel preached to the heathen world till after the day of Pentecost. It is generally accepted from this chapter that Cornelius was the first Gentile convert; if so, it was forty years after Christ's death. The 46th verse shows that Christ Himself had only taught Israel, or why should they thus and then magnify God?

ACTS xi. 19—26.

Many are called by the scattered disciples in Cyprus and Cyrene. They spake to the Grecians in Antioch, and there they are first called Christians. Isa. lxii. 2: "The Gentiles shall see thy righteousness, . . . and thou shalt be called by a new name, which the mouth of the Lord shall name."

ACTS xii. 19.

Herod put to death the soldiers who had charge of Peter, when the angel of the Lord released him from prison, and was himself smitten by the angel.

ACTS xiii. 1—15.

This passage contains a list of Paul's school companions. Simeon that was called Niger, Barnabas, Lucius of Cyrene, and Manaen, who had been brought up with Herod the Tetrarch. (9.) Saul's change of name is noticed. (4.) Saul and Barnabas are separated and sent forth by the Holy Ghost. (7.) Sergius Paulus, the Greek pro-consul, became a Christian. They came to Antioch, and went into the synagogue on the Sabbath day, and sat down. The service of the synagogue was not unlike our own. The law and the prophets were enough to lead men to Christ then, and why not now? Paul addresses them.

ACTS xiii. 16—23.

God, according to His promise, raised unto Israel a Saviour, Jesus. (26.) "To you is the word of this salvation sent." But (27.) Judah fulfilled prophecy in condemning Him.

ACTS xiii. 30, 31.

"God raised him [Christ] from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." Christ's death alone would not have proved His divinity; it was the Resurrection; this Paul always shows so distinctly. Also the complete proof of our identity will be shown by the resurrection of the nation. "God hath fulfilled the same unto us his children."

ACTS xiii. 42.

"The Gentiles besought that these words might be preached to them the next Sabbath." These were Israelites, gentilized, as they were worshipping in the synagogue.

ACTS xiii. 45—50.

The Jews were "filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Paul preached forgiveness of sins, faith, and justification. (48.) The Gentiles heard and were glad. (50.) But the Jews stirred up persecution.

ACTS xiv.

Paul is in Iconium. (4.) "The multitude of the city was divided: and part held with the Jews, and part with the apostles." (19.) At Lystra or Derbe certain Jews stoned him. The name of the last city has been transmitted to Britain. (27.) At Antioch "they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

ACTS xv. I—II.

We seem to hear the wrangling of the Pharisees on circumcision. The circumcised and uncircumcised were the two Houses of Israel. (9.) Peter puts it clearly. God "put no difference between us and them." "For the same Lord over all is rich unto all that call upon him" (Rom. x. 12). "In whom ye are circumcised with

the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii. 11; 1 Cor. vii. 19). Circumcision and the recording of genealogies were forbidden among the ten tribes, and in a few generations all knowledge of their ancestry was forgotten. (11.) "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The Mosaic law does not save.

ACTS xv. 14—17.

James answered, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (15.) "To this agree the words of the prophets." (16.) "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Surely these people are the outcasts of Israel, a Hebrew people. Amos ix. 11 is quoted by James; a prophecy the fulfilment of which we are still looking for—Christ is coming.

ACTS xv. 18.

"Known unto God are all his works from the beginning of the world." Fixed and unalterable, "they shall be mine" (Mal. iii. 17); and now the bulk of them are in a state of revolt, and will not obey His laws. We have much cause for humiliation.

ACTS xvi. 1—12.

Timothy is called to Christ. (12.) At Philippi, in Macedonia, Lydia from Thyatira is baptised, and her household. Paul and Silas, though persecuted, meet with success.

ACTS xvi. 7—9.

"They essayed to go into Bithynia: but the Spirit suffered them not."

ACTS xvii.

Still in Macedonia, Paul and Silas preach in the synagogue, and devout Greeks and a multitude of women believe; but the Jews who believed not made an uproar. Greeks always seem contrasted with the Jews.

ACTS xvii. 10—14.

The Bereans are commended because they searched the scriptures daily, whether these things were so. Therefore many of them believed. How many in our day do so? As Christians, it is still our duty to search and know the Lord. That is certainly the way to come at the truth. Anglo-Israelites devoutly wish more were like them in our days. (12.) "Also of honourable women which were Greeks, and of men, not a few." Here, again, is another instance of the Greeks being contrasted with the Jews. (13.) But the Jews of Thessalonica came thither and stirred up the people against Paul and Silas. (14.) "And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still."

ACTS xvii. 15—23.

So they went to Athens. (22.) Paul addressed the Athenians from Mars' hill, saying, "Ye are too superstitious." (23.) "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." We are now endeavouring to tell the world more of God's truth and faithfulness than He disclosed before, but are met with coldness and indifference. People are too much occupied to have time and thought to give it.

ACTS xvii. 20.

It was twenty years after the Resurrection that Paul went to Athens and delivered his famous address on Mars' hill.

ACTS xvii. 24—34.

"God that made the world and all things therein . . . hath determined the times before appointed, and the bounds of their habitation; (27) that they should seek the Lord, if haply they might feel after him, and find him." (30) "The times of this ignorance God winked at; but now commandeth all men every where to repent. (31.) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Yes, Christ is coming to reign, to rule, and appoint rewards and punishments. Though in former times God winked at our blindness, it can only now be the result of ignorance and wilful unbelief, which cannot fail to provoke the wrath of God and retard the progress of truth and the resurrection of the nation, which should be seen with the power of life and of the Spirit. (32.) "When they heard of the resurrection of the dead, some mocked." And who now will believe in the resurrection of Israel? (34.) "Certain men clave unto him and believed, and a woman, Damaris." God records the conversion of even one woman.

ACTS xviii. 4—8.

In Corinth "he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (8.) "Crispus, chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed."

ACTS xviii. 12—17.

"When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul." (14.) Gallio refused judgment, (15) and said, as it is a matter of your law, "look ye to it." (17.) He cared for none of those things, and so missed the knowledge of Christ. Can it be right not to care? One of Scotland's old walls was Gallio's; it is mentioned by Pinkerton: "The Pikes laid siege on part of Gallio's wall." But he gives a later date; so it could not be the same Gallio. "Hadrian, Carracalla, and Gallio were quiet in their new posses-

sions, called Valentia. Valentia, the land between the walls which were from Clyde to Forth, and from Tyne to Solway, east and west; called so from the Roman emperor. The Thracians painted themselves in war, being a badge of freedom. It was a custom among Gothic nations to make themselves look terrible in war, and was with them a mark of nobility. This accounts for our habit of tattooing; we get it from our ancestors." (*Pinkerton's History of Scotland*, 1814. New Edition.)

ACTS xviii. 19—28.

After this, Paul was three years at Ephesus; and then (23) "went over *all* the country of Galatia and Phrygia." (24—28.) Apollos, the eloquent preacher, was a Hebrew.

ACTS xix. 10.

All that dwelt in Asia heard the word of the Lord.

ACTS xix. 21.

Paul plans to go to Jerusalem and Rome.

ACTS xix. 29.

There was a great uproar at Ephesus, caused by Paul preaching against the worship of images; but in the end Christianity conquered, and a church was established there, commended by Christ (Rev. ii. 1).

ACTS xx. 17—35.

Paul's charge to the elders was, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God."

ACTS xxi. 15—25.

"As touching the Gentiles which believe . . . they keep themselves from things offered to idols, and from blood, and from strangled." These must have been Gentilized Israelites mingled with the Gentiles in the temple in Jerusalem.

ACTS xxi. 38.

“Art not thou that Egyptian?” The question shows that Paul had no peculiar appearance to distinguish his race; so we may conclude that the Jews then had not. He answers, I am “a Jew of Tarsus, a city in Cilicia,” and he spake in the Hebrew tongue to them.

ACTS xxii. 14, 15.

Ananias said to Paul, God hath chosen thee, “thou shalt be his witness unto all men.” That is fulfilled by his inspired Epistles.

ACTS xxii. 22.

Paul told them that the Lord had sent him far hence unto the Gentiles (xxvi. 16—23). He is saved by the chief captain, who sent him to Felix, the Governor of Cæsarea, where he is permitted to defend himself.

ACTS xxiv. 14.

Before his accusers Paul says, “After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.”

ACTS xxv. 11, 12.

Paul appeals unto Cæsar, and Festus, the Governor, after conferring with the Council, answers him, “Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.”

ACTS xxvi. 6, 7.

“I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly [earnestly] serving God day and night, hope to come.” (A.D. 62.) The promises, he said, were not made to two tribes only, but to the twelve. If they were God’s servants then, when did they cease to be so? At the present time there is a remnant according to the election of grace. Paul probably meant that some of all the tribes had embraced Christianity.

ACTS xxviii. 1, 2.

Paul, being shipwrecked, lands at Mileta (now Malta), one of our gates. There the barbarous people showed the apostle and his companions no little kindness.

ACTS xxviii. 22.

“Concerning this sect [Christians], we know that everywhere it is spoken against.” Christ's identity was rejected, though He fulfilled the law and the prophets. And now our identity, which rests on the same foundation, is repudiated chiefly by the clergy. (*Philo-Israel.*)

ACTS xxviii. 23—28.

Paul quotes Isaiah vi. 9, “Their ears are dull of hearing, and their eyes have they closed,” to show that therefore salvation is sent to the Gentiles and Gentilized Israel. Bran, a Briton, was a prisoner seven years in Rome, A.D. 51, and took Christianity to Britain. Eight years elapsed between Paul's first and second imprisonments; during part of that time he was supposed to have been in Britain. His trial before Nero was postponed by the burning of Rome, of which the Christians were accused. He got leave of absence (Titus iii. 12), and remained away till Rome was rebuilt, when he was brought again before Nero, and ordered to be beheaded. Some Christians accompanied the procession of soldiers who took St. Paul to the place of execution.

THE EPISTLE OF PAUL TO THE ROMANS.

The Epistle to the Romans was addressed to Roman Christians, and not to the Romans in general. St. Paul writes to those who know the law (Rom. vii. 7), and he knew he was addressing Gentilized Israel in Rome. All the Epistles prove the identity of these Gentiles to whom they were written. The language that prevailed in the early Church of Rome was Greek. That St. Paul has written his Epistle to the Roman Church in Greek attests this fact. Again, most of the early bishops of Rome have Greek names, and Greek was the language

used in the worship and ritual of the Roman Church in the Apostolic age. Even up to the present time, *Kyrie eleison* is the Greek form, not the Roman.

ROM. i.

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” Of the seed of David, as Abraham was (Gen. xii. 1—3), and Israel (Isa. xli. 8) “This people have I formed for myself; they shall show forth my praise.” The people to whom the Epistles were written were, without exception, not Gentiles, according to the common acceptation of the word; they had been under the law, and yet were not Jews. It is certain that the Dorians of Argos and Sparta, pioneers of all real Hellenic enterprise and glory, were of Shem. Keightley writes: “The resemblance between the heroic age of Greece and the early Anglo-Saxon period is very striking. In both, the royal families claimed their descent from the Supreme Deity adored by the people; both had a class of landed gentry and an inferior class of cultivators or artisans, and a third class without personal freedom.” Besides, they resembled Englishmen in their mental and moral characteristics, their daring in war, and active hardihood in their amusements, however fraught with danger. Pinkerton says: “The ancient kings of Scotland came from Macedonia, Egypt, Assyria, and from Norway, Sweden, and Denmark. They were elected or chosen out of a peculiar and numerous race of nobles, who were called the royal race. The election rested with the people. They were chosen from the female line. And the same custom prevails among the Arabs of the present day.” (New Edition, 1814.) Pinkerton knew nothing of our views. Argos (ancient Greece) was founded by Danai, who came from Tanais, in the land of Goshen, which was a Greek colony; from these are the Lacedæmonians, who claimed relationship with the Jews, recorded in Maccabees and Josephus. The Danai were no doubt of the tribe of Dan, who emigrated before the exodus; their name is still existing in Dneister, Danube, Denmark, &c. Tyrens

was founded by Phœnician traders, 110 B.C. Professor Ramsey says they were Hebrews. Pinkerton says the Picts came from the Danube, from between the river Tanais, Dan or Don, and the Caspian, north-east of the Caucasus.

ROM. i. 5, 6.

Jesus Christ, "by whom we have received grace and apostleship . . . among all nations." (6.) "Among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints." "To be" is in italics, and was not in the original text, and reminds one of Isaiah li. 2: "Look unto Abraham your father . . . I called him alone." And again, Amos iii. 2: "You only have I known of all the families of the earth." The saints cannot be other than Israel. This truth is so clearly set forth throughout Scripture, that it scarcely needs insisting on; and it was to these Gentilized Hebrew Christians that St. Paul was sent, and to whom he primarily wrote this Epistle. "Saints" had not the meaning we attach to the word; it simply meant His people.

ROM. i. 8—12.

"I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." And would, therefore, be known in Britain through a variety of sources.

ROM. i. 16.

"To the Jew first." It fell to the lot of the disciples to say to the Jew first, "Behold your God." But seeing they put it from them, Gentilized Israelites, and the Gentiles who have no racial connection, received and profited by it (Rom. ii. 8—29). In the Bible, only Jew and Gentile is mentioned, therefore the lost tribes must come under one or other definition. "I said I would make the remembrance of them to cease from among men," has been very literally fulfilled to Israel, and not to the Jews. The Jews have increased from three to twelve millions during the last 200 years. The miracle is being repeated now that was in Egypt of old, "the more

they were afflicted, the more they grew and multiplied." Though above the average in intellect, sobriety, and morals, they are still oppressed and grievously burdened all over the world. If we had 3000 missionaries to send them, each would have 4000 Jews to teach.

ROM. iii. 1-4.

"What advantage then hath the Jew?" (2.) "Much every way: chiefly, because that unto them were committed the oracles of God." But the Jews now have not the whole word: they reject the New Testament, *for they see not the Messiah in it*, and misunderstand the Old. The custody of the Book is now exclusively entrusted to the Anglo-Saxon race, for the benefit and blessing of mankind. "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). Hosea ii. 19: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies." Dan. ii. 27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Christ's kingdom, the Jerusalem of the future, will be world-wide; will pervade the whole earth. The gifts and calling of God are without repentance. (3.) "What if some did not believe? shall their unbelief make the faith of God without effect?" (4.) "God forbid."

ROM. iii. 31.

"Do we then make void the law through faith? God forbid: yea, we establish the law."

ROM. iv. 1-3.

The mention of Abraham as "our father" shows that he was addressing Hebrews. (3.) "Abraham be-

lieved God, and it was accounted unto him for righteousness." Shall we not be doing wisely to follow his example, and believe in the faithfulness of God?

ROM. iv. 13.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Abraham is designated "the heir of the world." Let us see if we fulfil His purpose. Our Empire is the greatest engine for good that God, in His wisdom, has brought into being since the beginning of years. Think of the extraordinary development of Britain in territory and population compared with a hundred years ago; its moral status and spiritual life; the comparison is overwhelming, and must stagger every thoughtful mind. We possess one-third of the habitable globe, and the whole Anglo-Saxon race are extending an all-controlling influence over the entire globe. A hundred years ago the lands of Australia and much of Canada were a blank on the map of the world; now Britain's command of the seas renders Australia as safe from attack as the Isle of Wight; they have before them a bright and free career. Cyprus on all sides is prospering, where thirty years ago only terror and wretchedness were visible. Every oppressed people prays for England's intervention and rule. It is the century of the manifestation of Israel in the path of her destiny. The Empire, too, grows without deliberate statesmanship or the wisdom of Parliament. Her motto is, The glory of God and the brotherhood of man. She improves (or ought to) every spot on earth she touches. "Religion belongs to the blood." (*Pinkerton*).

The reign of Queen Victoria was the golden age of our history; her chief aspiration was peace, which is a Jewish passion. By her tact, humanity, and wisdom, she saved her country from many a precipice. (*Jewish Chronicle*). "In it many noticeable changes occurred. The Jews emerged from obscurity into the full rights and privileges of British citizenship, and the steady progress of Britain's hold upon the land of promise was

maintained. The welding together of the whole British Empire in an indissoluble bond of sympathy, and the grouping into one great commonwealth of our colonies in the Southern seas, and their Federation, which was made an accomplished fact by the opening of their first Parliament by the Duke of York and Cornwall on May 9th, 1901, The commonwealth of Australia—a fusion of six great and well-peopled colonies, which agreed to merge their individuality by a purely voluntary action—is without a precedent in the world's history. (*The Graphic*). "Gog also has gathered up under him nearly all the peoples specified by Ezekiel." (*Oxonian*). The *Times of South Africa* said of Queen Victoria: "Her home is pure; her religion simple and true. She lives in the secret of God's presence, and we are all, consciously or unconsciously, influenced by her. The very name of Britain is synonymous with all that is upright, honourable, and true." Our national safety has ever rested upon our Israel position, and already we can see that our trouble in South Africa has been an important factor in welding together the Empire; and what we have bled for will become more valued by us. Our monarchy is a glorious God-given heritage.

ROM. iv. 16—22.

Abraham, we are told, "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." Great Britain has the trick of colonization which no other nation has; no other seems able to learn it; and, for that matter, it has had it ever since the world had a history. (*Max O'Rell*). French colonies are failures for want of population, and German emigrants prefer to settle in ours to their own, and in a few generations become undistinguishable from us. Lord Selborne says, when the West Indies were devastated by a hurricane, seven colonies sent aid; when India was visited by famine, nineteen colonies contributed to her assistance. India is sixteen times larger than the German Empire, forty times larger than England, Scotland, and Wales

put together. Canada is larger and more powerful than Imperial Rome in her palmyest days; it is nearly as large as the whole of Europe, and three times as large as British India. At the same time, the Latin races are approaching catastrophe; as witness the collapse of Spain, and the Dreyfus case in France, in which an innocent and defenceless Jew was mercilessly persecuted by a godless race, without wisdom and the spirit of truth; and the defeat of Italy in Abyssinia proves this. We are told, it is contrary to the spirit of the Gospel to exalt one nation above others; but, by common consent, one has been so exalted. (*Rev. R. McKenny*). Spurgeon said, all the nations in arms could not touch our shores, for God is here.

Fifty thousand Galatians are on their way to Canada from Poland, Hungary, and Russia, and we shall soon hear of their assimilating and being transformed into Israelites (they are probably mostly Jews). No lip loyalty is the homage of English Jews, but a deep devotion to, and unquenchable love for, the realm. (*Jewish Chronicle*). The Bishop of London has appointed Jewish Christian Clergymen to benefices in the East End of London, and has sanctioned the use of Hebrew instead of English in the services for the many Jews who attend them. (*Life and Work*). A French historian, Bonchose, says: "A Providence rises up between England and her enemies." The British Empire is a terrible tough piece of material, and when it is strained, it only stretches. (*J. G. Taylor*). God's promise is fulfilling.

ROM. iv. 20, 23.

"He [Abraham] staggered not at the promise of God . . . but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Now this was written not for his sake alone, but for us also.

ROM. v. 1—5.

God has ordained that Christians and this Christian nation must pass through tribulation to gain patience,

experience, and hope, and to learn to depend on Him, that it may show forth His glory and be wise to rule the world.

ROM. v. 17, 18.

"They which receive the abundance of grace shall reign in life by one, Jesus Christ." Some say we put our identity before this precious gift of Jesus Christ, whereas it is a fundamental necessity to it. Israelites should, therefore, be careful to show that it is so. "In order to discredit our identity, men are constrained to seek an anti-Christian rather than a Christian reason; whereas we are sure of the inspiration of Scripture, and equally sure that the prophetic nation described in the prophetic page and our own are one and the same." (*Rev. R. McKenny*). Since the world began, we have never before seen a nation that was used to break the nations in pieces, that the Gospel of peace and the grace of God may be given them. Israel now is warring against the enemies of liberty and civilisation in South Africa, and our duty, like Moses, is to intercede for Israel (Exod. xvii. 11). During the Boer war, January 19th, 1900, was made a day of national prayer and intercession, and success soon followed. By Lord Roberts' rapid and triumphant march through the country, Kimberley was relieved on February 15th, and Cronje and his army of 4600 captured; and February 27th, Majuba was avenged. Ladysmith was relieved 28th February, and Bloemfontein 13th March; while Pretoria, Johannesburg, and Mafeking soon followed; so that no doubt remained of the conquest of South Africa. An answer to prayer indeed! and refuting a correspondent from Natal, who wrote: "We have been saved by a lot of flukes. If the Free State had been ready at the time the Transvaal sent in their ultimatum, Natal would have been invaded by the Boers inside Durban before the Indian contingent could have arrived; but luckily the Free State was not ready, and so we were saved. If some of the Boer commandos had not gone astray in a mist and bungled the attack on Dundee, the foolish advance party of 5000 men, which was sent for no possible

use, as they could in no way stop the Boer advance, would have been surrounded, and either taken or cut up. If the Naval Brigade had not by a fluke got their long-range guns into Ladysmith before it was shut in," &c. But we say it only shows that God is still watching over Israel, and protected them by the mist and by the unreadiness of the Free Staters, by the clever foresight of the naval gunners, and the arrival of Sir Redvers Buller just before it was too late. He has not abandoned us to accidents, chances, flukes, or luck.

The safety of our troops during the many voyages our giant transports have made to and from the Cape during the progress of the war is very striking; 250,000 of our best troops were conveyed 6000 miles, and not a single life was lost. The results of the increase of the Empire are so far-reaching, they are incalculable. "Great Britain has no need to ask herself, as so many other Powers have to do, where she will find the wherewithal to pay the vast expenditure; she is so rich, that the question of money does not exist." (*The Standard*). Our commercial prosperity has increased ninefold. The thing was settled in heaven. The Boers were the aggressors.

Ian Maclaren, in an address, said: "I challenge any man to say whether any nation has so extended righteousness and civilization, or been so willing to give them to the ends of the earth. The princes of Israel and the people have gone willingly to the death for their country's sake. Comfort ye, comfort ye, the hearts of England, for the Covenant stands between them and God." Israel had a special mission, and are any man's eyes so blind that he cannot see the mission of England? Even in our sins there is a similarity between the sins of Israel and of England. "For a small moment have I forsaken thee, but with great mercies will I gather thee."

ROM. v. 15.

"The grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto many." (Dan. ix. 27; Isa. liii. 12).

ROM. vii. 1.

"Know ye not, brethren (for I speak to them that know the law)." The whole of this epistle is an exposition of the Gospel, in contrast to the law of Moses, which would have been quite unintelligible to those who had never been instructed in the law.

ROM. viii. 28.

"All things work together for good to them that love God, to them who are called according to his purpose." We have all been called.

ROM. ix. 4—6.

Paul's kinsmen, "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." These are Israel's prerogatives, which are not alienated; a delusion which has been held for ages, and against which St. Paul cautions the Romans. It by no means makes the promises of none effect that some, by unbelief and hardness of heart, have put themselves out of the pale of salvation.

ROM. ix. 7.

"In Isaac shall thy seed be called." That the purpose of God according to election should stand.

ROM. ix. 12, 13.

"The elder shall serve the younger." Was not this fulfilled by our conquest of the Dervishes, the cruel slave traders of the Soudan, and at the same time the avenging of the death of Gordon—one who was truly a saint. "Jacob have I loved, but Esau have I hated." God, of course, was right, though foolish men may say otherwise. (Gen. xxv. 23.)

ROM. ix. 14—24.

God fully intends what He does. (21.) "Hath not the potter power over the clay?" We have the same

simile in Jer. xviii. 1—17. The potter is God. One lump, the whole Hebrew race; not the Jews only, who alone the world acknowledges.

ROM. ix. 25—28.

“For he will finish the work, and cut it short in righteousness.” (26.) “In the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.” This is good news for us. Verses 31 to 33 apply to Judah. Paul speaks of Israel throughout the chapter as Gentiles.

ROM. x. 13.

“Whosoever shall call upon the name of the Lord shall be saved.” This applies to Israel and to Gentiles alike; but does the adoption of the alien people exclude the lineal seed of Abraham? Christ came to redeem Israel, and it would be strange indeed if His mission failed for 1900 years. A Hottentot, accepting Christ, may be incorporated with Abraham’s seed; but the literal children do not therefore lose their inheritance in Christ. “It is evident the redemption of the ten tribes ought to have taken place.” (*Jewish Herald*).

ROM. x. 14, 15.

“How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Israel was the preacher in those days, and still is in ours. (15.) “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

ROM. x. 16—21.

“Faith cometh by hearing, and hearing by the word of God.” Still necessary to spread the Gospel. (18.) “Their words went unto the ends of the world.” (21.) “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.” But He has never deserted them.

ROM. xi. 1-8.

"Hath God cast away his people? God forbid." (2.) "God hath not cast away his people which he foreknew." (5.) "At this present time [A.D. 60] also there is a remnant according to the election of grace." (7.) "And the rest were blinded." (8.) "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." This stupor has happened to many of both the houses of Israel: to Judah by their national refusal of the Messiah, and to Israel by their ignorance of their own identity. "Blindness in part has happened to Israel" (ver. 25).

ROM. xi. 11, 12.

"Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." (12.) "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" The fulness of the Gentiles refers to the promise to Ephraim (Gen. xlviii. 19). The accomplishment is at our very doors. Its culmination will be accompanied by the dissipation of Judah's blindness, and so all Israel will be saved. But the real Israel is represented by the world as banished from God's favour, and represented by a spiritual imitation composed of all nations.

ROM. xi. 13, 14.

"I speak to you Gentiles, inasmuch as I am an apostle of the Gentiles . . . if by any means I may provoke to emulation them which are my flesh." Those of his own race, of the stock of Abraham, of whom the different tribes were still distinguishable at that time.

ROM. xi. 15.

"For if the casting away of them be the reconciling of the world, what shall the receiving [acknowledging or reinstating] of them be, but life from the dead?" (Ezek. xxxvii.) The salvation of Israel precedes and contributes to the conversion of alien Gentiles.

ROM. xi. 16.

"If the root [Abraham or Christ] be holy, so are the branches"—who are the people named in Scripture the holy people.

ROM. xi. 17.

"And if some of the branches be broken off, and thou [the Gentile Christian Church], being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." The wild olive tree refers to all men, of whatever kindred, clime, or colour, who, accepting Christ and the New Covenant of God, become partakers of their blessings and are made fellow-citizens in the household of faith. An olive tree was the ancient symbol of Judah and Israel (Zech. iv. 3—14; Rev. xi. 4), among whom the Latin Roman Christian Church was grafted. St. Paul recognised, as fully as any of the original apostles, the dependence of all Gentile churches upon the one Church of Christ, which had grown out of the root of Israel. (*Speaker's Commentary.*)

ROM. xi. 22.

"Toward thee goodness, if thou continue in his goodness: otherwise thou shalt be cut off." The Roman community has conspicuously failed in establishing the righteous kingdom of heaven. The fulness of time arrives, and that wild graft becomes effête; its wild boasting against the tree that bears it becomes no longer supportable, and it is broken off from the good olive by Henry VIII.

ROM. xi. 23.

"And they also, if they abide not still in unbelief, shall be grafted in again [the Jews, restored], for God is able to graff them in again."

ROM. xi. 24.

"If thou [Rome—this epistle being addressed to the Romans] wert grafted contrary to nature into a good olive

tree : how much more shall these, which be the natural branches, be grafted into their own olive tree?" The Jews will be grafted back into their own stock, and not into another.

ROM. xi. 25.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." Israel has given up her idols, and become Christian; yet she is ignorant of her heritage. God's mystery is His hidden purpose in electing a nation, and training and directing it, unconsciously, for its divine instrumentality and destiny, to preserve the faith and evangelise the world (Isa. xlv. 4). "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. lxv. 22; Luke xviii. 7). Rom. xvi. 25 refers to the mystery both of the grace of God and His people who profit thereby. The people of Israel were from their origin, and will be till the close of the earthly drama of humanity, a standing monument and a miracle of the special providence and special moral government of Jehovah, the God of Abraham, Isaac, and Jacob. They are a safe sign at a difficult angle of prophecy, and show He has had a scheme, a purpose in creation and providence, and in redemption, from which He never departs. If this had been a pure Gentile dispensation, it would have ceased with the restoration; instead of which, we are told many people and strong nations will come to seek the Lord, and their conversion be immensely accelerated, even as life from the dead.

ROM. xi. 25.

"I would ye should not be ignorant of this mystery, that blindness in part has happened to Israel." This blindness in part has happened to Israel; but the time has come for that darkness to be taken away, and it has been done; therefore Israel cannot claim the old excuse; it was only to last till the fulness of the Gentiles came in. In Gen. xlviii. 19, this is called "the multitude of

nations," and this is the only other place where the same expression is used, and implies an immensely numerous race, filling the whole earth. It must be Gentilized Israel, as how otherwise would their coming in effect the saving (or return) of all Israel? The prediction is of Ephraim, whose return will be unexpected.—Israel, who has been lost among the Gentiles. This is a mystery, but, nevertheless, it is true.

ROM. xi. 26—29.

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (27.) "For this is my covenant unto them, when I shall take away their sins . . . they are beloved for the father's sake." (29.) "For the gifts and calling of God are without repentance." This is the problem of God's faithfulness, and the climax.

ROM. xi. 30—32.

"For as ye in times past have not believed God, yet have now obtained mercy . . . even so have these also now not believed, that through your mercy they may obtain mercy . . . that he might have mercy upon all."

ROM. xii. 2.

"That ye may prove what is that good, and acceptable, and perfect, will of God." The highest form of human existence is in knowing the will of God, and in failing in nothing in the doing of it. Perfected in every good work to do His will on earth, we become fitted to participate in His rule of the world, for which we are destined. Increased light brings increased responsibility. God would have us to be fountains of love to the world. (*Andrew Murray*).

ROM. xiii. 1.

"Let every soul be subject unto the higher powers." What nation is more law-abiding than the British and all her dependencies?

ROM. xv. 8.

"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Or to transfer them to the Gentiles? No! Israel is the evangelist of God, bringing in the Gentiles, who are partakers, not the sole owners, of God's grace. God's promises are as sure to be fulfilled in the 19th and 20th centuries as in former times.

ROM. xv. 10.

"Rejoice, ye Gentiles, with his people." Not come, ye, poor forsaken Israelites, try and rejoice with the Gentile saints; we have got your terrestrial treasures, and intend to keep them, although they are so carnal; but we are not unwilling to share heaven with you. Read Zacharias' prophecy, Luke i. 67; and Mary's, Luke i. 45-53; and Simeon's, Luke ii. 25.

ROM. xv. 22-24.

"Whosoever I take my journey into Spain, I will come to you." Written by Paul, A.D. 60. He suffered martyrdom, A.D. 67, and where he was in the interim is unknown. His ultimate destination was evidently the extreme west. Christ's instruction to him was, "I will send thee far hence to the Gentiles" (Acts ix. 15; Acts xvi. 17). Portions of the tribes were then in the British Isles. Jeremiah went to Ireland by Spain. It is known that the Goths settled in Spain; hence the wonderful energy and enterprise of that nation for a time; but it is gone, and the people who inspired it are also gone. A few small colonies were there at this time, and in France, in Massilia, now Marseilles. The Huguenots were Gallic. Stonehenge, read by Palmyrene numerals, has yielded an unexpected and graphic page of history. It marks a time when a narrow neck of land was over-spread and swept away by a violent storm in the English Channel (by it called the Sea of Spain), cutting off the dry land from Sepharim (Ob. 20), and described as white silvery-looking Spain (like the cliffs of Dover), with cold and genial heat (like our climate). This may have

happened when the Almighty was preparing our home here for us (1 Chron. xvii. 9). The ancient name of Spain was Iberia; not unlike Hibernia—both have a Hebrew derivation. In Hebrew, Spain means something surrounded, and is only applicable to an island. Many of the tribes came into Britain through Spain. J. Rankin, F.R.A.S., the writer of this, adds: "Evidently, therefore, Britain was the Spain of the Syro-Chaldee version, and the one to which St. Paul alluded when he wrote to the Romans of taking his journey into Spain."

ROM. xvi. 10.

"Salute them which are of Aristobulus' household." When Paul sent these salutations to his family, Aristobulus himself was in Britain. He was of the family of Brennus, the British king. Mr. Taylor, the learned editor of *Calmet's Dictionary*, says, Aristobulus, the brother of Barnabas, one of the seventy sent forth by our Lord, was sent as a missionary to Britain, and died there. This is confirmed by the Welsh Triads and the Greeks.

ROM. xvi. 13.

"Salute Rufus, chosen in the Lord, and his mother and mine." Rufus Pudens, the brother of Paul, was married to Claudia, the daughter of Caractacus, the British king, who was led in triumph through the streets of Rome. That many members of our Royal family became Christians is certain. According to *Doomsday Book*, in the British Museum, A.D. 38, Joseph of Arimathea, Lazarus, Martha and Mary, Marcella, and others, who had been persecuted by the Jews, lived at Glastonbury, where was a college, which subsequently was made a free gift to them. Glastonbury was an ancient Hebrew settlement, formerly called Avalon, and the birthplace of Christianity in Britain. In the excavations of their lake dwellings we find instruments of agriculture, always well made; tools, files, slings, bone needles, safety-pins, and the remains of wells and bridges. They made daggers and other weapons, and were workers in pottery, lathe turning, smelting, and glass-work. Simon Zelotes,

or the Zealot, one of the apostles, was martyred and buried in Britain. *Cæsar's Commentaries* quite refute the notion of our national barbarity. Our Redeemer knew that many of His lost sheep were in the British Isles, and would no doubt prepare the way for their early reception of the truth. We begin to discern truth from error, and to recognise that a great deal of so-called history has come down to us from Roman Catholic sources, whose one object has been, from the very first, to prove that we owe all to Rome, when in reality Rome owes a great deal to us.

ROM. xvi. 25, 26.

“The mystery, which was kept secret since the world began, but now is made manifest by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations.” This is about Christ and His people first, and then all nations. None but those thoroughly acquainted with the Old Testament can fully understand these epistles of St. Paul. Uncircumcised and heathen Israelites, quite distinct from Jews, were a phenomenon far more familiar to the apostles than we might suppose, though they could distinguish the difference.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

The Epistles to the Corinthians were written to the Hellenes or Christian Hebrews dispersed in Greece, and to the Gentiles. The Greeks were originally descended from the tribe of Dan; they were a gifted race with a great love of freedom, but undisciplined and self-conceited, and trained in the midst of the grossest moral corruption. (*Cambridge Companion to the Bible*). Corinth, the capital, was a place of many nationalities; the main current of trade between Asia and Western Europe passed through its harbours. Cenchrea was its port. At least 250 years before the Apostles the Celts had overrun Greece. Israel in Media was neither lost nor absorbed; on the contrary, she resolved to renew her

strength, to put away her idols, and to obey God's statutes as she had never obeyed them in her own land (2 Esdras xiii.). The Avesta, or Persian Bible, undoubtedly contains what was purely Israel history, but which became, by the growing power of deported Israel, Iranian or Persian history. As Israelite Aryans they began their mission of universal dominion by spreading abroad to the east and west. In Western India they were peculiarly active, and endeavoured to found a kingdom of righteousness. Coming through the regions between India and Persia called Ariana would give them the title of Aryans, but they styled themselves Sacae, or Saxons. At all events they became famous as religious reformers, and gave India what was considered the path to wisdom, joy, and peace—Buddhism. Zoroaster was neither a Mede nor a Persian; he was an Israelite. He was called Zoroaster because it meant excellent law-giver—one who received instructions from the Creator to take possession of a land flowing with milk and honey, dividing the sea for the faithful to walk over dry-shod. The account of the holy people and the holy mountain, as given in the Avesta, can only be compared with what is related in Exodus xix. (*From Mrs. E. Reep*).

I COR. i. 1, 2.

“Paul, called to be an apostle . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints,”—called saints in the original, a name by which the children of Israel were known. The Corinthians were certainly not saints in our acceptation of the word. There is no doubt the British of to-day are all called. May we live up to our high calling as saints of the Most High.

I COR. i. 9.

“God is faithful, by whom ye were called into the fellowship of his son Jesus Christ our Lord.” Is this a promise to Gentiles exclusively? The Bible from beginning to end shows the contrary.

I COR. ii. 2.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul never meant to imply that every other deed of kindness God has shown us was to be forgotten. Being Christians does not prevent our being Anglo-Israel.

I COR. ii. 7—15.

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." (13.) "Which things also we speak . . . comparing spiritual things with spiritual." (15.) "He that is spiritual judgeth all things."

I COR. iii. 9.

"We are labourers together with God: ye are God's husbandry, ye are God's building."

I COR. iv. 1.

"Stewards of the mysteries of God."

I COR. x. 1—11.

"Our fathers were under the cloud, and all passed through the sea." (4.) "They drank of that spiritual Rock that followed them; and that rock was Christ." (5.) "In the wilderness" (11.) "all these things happened for ensamples." Paul's warnings are drawn from the history of Israel.

I COR. x. 32.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." These Hellenist Hebrews were part of the church of God and Israel.

I COR. xii. 2.

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." They were aliens from the commonwealth of Israel, Gentilized and idolators, but the scattered tribes.

I COR. xiii.

The subject of the chapter is Christian love; to be an Israelite is vain and worthless without it. God will give us all spiritual gifts and graces, as He has promised to us as a nation (Jer. xxxi. 33; Heb. viii. 10).

I COR. xiv. 1—3.

“Desire spiritual gifts, but rather that ye may prophecy. . . . He that prophesieth speaketh unto men to edification.” He will surely give us the right understanding of the prophetical books too.

I COR. xvi. 6—9.

“I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.” (9.) “For a great door and effectual is open to me.” (2 Cor. x. 16).

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

This epistle was written from Ephesus, and was sent by Titus or Philip.

2 COR. i. 1.

“Unto the church of God which is at Corinth, with all the saints which are in Achaia.”

2 COR. iii. 12—16.

“Even unto this day, when Moses is read, remaineth the vail untaken away. . . . Nevertheless, when it shall turn to the Lord, the vail shall be taken away.” This shows that Paul's audience were acquainted with the Hebrew Scriptures. The passage deserves consideration. Is there not a vail over the ten tribes?

2 COR. iv. 7.

“We have this treasure in earthen vessels.” Our sufficiency is of God, who hath made us able ministers of the New Testament. The destiny of the British

Empire is the duty of governing alien races for their own benefit and interests, and not for our own. Coloured races fail in the qualities of directing and other responsibilities which have been committed to us as Israel. (2 Cor. v. 18—21).

2 COR. viii. 23.

“They are the messengers of the churches, and the glory of Christ.” And we, as Israel, are the honoured agents of Him who employed them.

2 COR. x. 16.

Enlarged “to preach the gospel in the regions beyond.” Where was he more likely to go than to the Isles of the West, or Great Britain, which had been peopled for many hundreds of years by the same race as himself. Our islands were known to the Greeks as early as the sixth century B.C. (*Skene.*)

2 COR. xii. 2.

“I knew a man in Christ above fourteen years ago . . . caught up to the third heaven.” This, considered with verse 14, and 2 Cor. xiii. 1, and Gal. i. 17—24, and ii. 1—“Then fourteen years after I went up again to Jerusalem”—leads one to suggest, Have these intervals, and the fourteen years of time, been fully accounted for? Before Paul wrote he had been fourteen years absent from his friends, and “was unknown by face unto the churches of Judæa.” Was he, perchance, in Great Britain then—at any rate part of the time? especially as tradition says he was there, even mentioning the place on the coast of Dorsetshire where he landed.

THE EPISTLE OF PAUL TO THE GALATIANS.

The Epistle to the Galatians was the only one St. Paul wrote with his own hand. In his time the language of Southern Britain and Galatia was one and the same. (*Bishop Lightfoot.*) So he, and the apostolic preachers

who very shortly after visited us, would have no difficulty in making themselves understood. They were undoubtedly the elect wanderers of the Dispersion. They were afterwards called Celts, the name being first applied to them by Herodotus. These warm-hearted people gave St. Paul an enthusiastic welcome (Gal. iv. 15). "If it had been possible, ye would have plucked out your own eyes and given them to me." They peopled this country possibly 2000 B.C. Wales was once called Pays de Galles; also Cambria, from Cimbri, who came into Britain 1000 B.C. Our Cimbric ancestors once possessed all the land from the Black Sea to the Baltic. Later, Wales was called Walles or Valles, from the Vandals, which simply means wanderers. They and the Goths, under Alaric, conquered Rome, A.D. 553. The Vikings from Odin were of the same stock. They reached France as Normans (Norsemen, or Northmen) from Norway, 900 A.D. M. du Chaillu spent eight years of his life in studying the character of these people. The result was a book entitled *The Viking Age*. The Scandinavians of Iceland discovered Iceland, Greenland, and part of North America.

GAL. ii. 11.

Peter and Paul being both at Antioch (which is 800 miles north-east of Jerusalem, on the direct route to the dispersed of Israel), they disputed about circumcision. Both circumcised and uncircumcised were Israel; the Galatians did not circumcise.

GAL. iii. 2.

"Received ye the spirit by the works of the law, or by the hearing of faith?" Paul would not have asked this question of heathens, who never were under the law; clearly he was speaking to the uncircumcised house of Israel, who had known the law before they became Christians.

GAL. iii. 28.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye

are all one in Christ Jesus." This verse must be spiritual, as literally there were Jews and Greeks, bond and free, male and female; yet all are one in Christ spiritually. (29.) "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

GAL. iv. 8, 9.

"Ye did service unto them which by nature are no gods. But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" These are Galatians returning again to the Levitical covenant, and not Jews, as the Jews did not again become idolators after the captivity. This was A.D. 58.

GAL. iv. 27—31.

"The desolate [Israel] hath many more children than she that hath an husband [Judah]." This is a prophecy referring to the promises to Abraham.

GAL. v. 1.

"Be not entangled again with the yoke of bondage." If they were pure Gentiles or heathen, when had they been under it?" Professor Jowitt remarks that the Galatians must have passed through a course of Judaism before they became Christians.

GAL. vi. 16.

"Peace be on them, and mercy, and on the Israel of God." The last part of the sentence precludes the idea that Israel would disappear, or be spiritualised into nothing. These Galatians were the literal flesh and blood descendants of Israel.

THE EPISTLE OF PAUL TO THE EPHESIANS.

We find an indication of the name of Ephesus in 1 Sam. xvii. 1, 12. The Philistines gathered to battle

in Ephes-dammim. The derivation is the same as Ephraim. "David was the son of the Ephrathite of Bethlehem-Judah" (elsewhere called Bethlehem-Ephratah), whose name was Jesse.

EPH. i. 1—14.

"To the saints . . . and to the faithful in Christ Jesus. . . . Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world." (5.) "Having predestinated us unto the adoption of children." (11.) "In whom also we have obtained an inheritance . . . according to the purpose of Him who worketh all things after the counsel of his own will." (12.) "That we should be to the praise of his glory," &c. This explains the doctrine of election and the reason of it. Why do we then leave God's elect people entirely out of our scheme of salvation? Surely we are out of harmony with the whole tenor of Scripture in so doing. Gentile participation in Israel's covenant blessings is a very different thing from monopolizing them. St. Paul was speaking to Israel, and knew it. "At that time a prisoner in Rome, he watched from that centre the practical working of a world-embracing Empire. The church at Ephesus was one of the most important, and he opens their eyes especially to God's eternal purpose in gathering Jew and Gentile into His inheritance." (*Cambridge Companion to the Bible*). Ephesus was the city St. Paul was longest in; it was the capital of Asia Minor.

EPH. ii. 1—12.

"You hath he quickened [Ezek. xxxvii. 1—11] who were dead in trespasses and sins." Where no law is, there is no transgression (Rom. iv. 15). (11.) "Who are called Uncircumcision." This is a name never applied by the Jews to heathen nations indiscriminately. They were (12.) "aliens from the commonwealth of Israel, and strangers from the covenants of promise."

EPH. ii. 13—18.

“But now in Christ Jesus ye who sometimes [some-time, or once—Col. i. 21] were far off are made nigh by the blood of Christ” (14.) “He is our peace, who hath made both one [Israel and Judah], and hath broken down the middle wall of partition between us.” (15.) “Having abolished in his flesh the enmity . . . for to make in himself of twain one new man.”

EPH. ii. 19—22.

“Built upon the foundation of the apostles and prophets.” Let us then become more considerate builders; more wise in spiritual matters, that we may see Moses’ glorious wish fulfilled, that all the Lord’s people were prophets—Israel, Judah, and the Gentiles too.

EPH. iii. 11.

“According to the eternal purpose, which he purposed in Christ Jesus our Lord” (Phil. ii. 11, 12).

EPH. v. 8.

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

EPH. vi. 13.

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” Must we not accept to the full all the light He graciously shows us, and understand Him and our duties, and all He would have us do?

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Philippi was a Roman military colony, commanding the high road between Europe and Asia. The church there was the earliest founded by St. Paul in Europe.

PHIL. i. 12—14.

St. Paul rejoices, being still a prisoner in Rome, that his bonds have helped to the furtherance of the Gospel.

PHIL. ii. 15, 21.

"The sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." St. Paul himself was of the house of Benjamin, the tribe lent to give light to the house of David. (21.) "For all seek their own, not the things which are Jesus Christ's." This is one reason that our Identity views are so slowly adopted, so many come short and remain doubting salvation, never advancing further to glorify God, or even thinking it necessary to do so; or they seek their own salvation, and there they begin and end.

PHIL. iii. 3.

"We are the circumcision." St. Paul himself was circumcised.

PHIL. iv. 3.

"Clement also." Clement says Paul preached to the utmost bounds of the West. Paul, having been in Spain, went from one ocean to another, and preached in the western parts. (*Jerome*.) Paul preached in the countries which the Briton inhabits, and in the utmost Thule. Some of the twelve passed over to those which are called the British Isles." (*Eusebius*, A.D. 161). Leirig, who reigned in Wales as titular king of Britain, A.D. 180, made Christianity the religion of the realm.

PHIL. iv. 22.

"All the saints salute you, chiefly they that are of Cæsar's [Nero's] household." Many of whom are now known to have been British Christians.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

COL. i. 2.

"To the saints and faithful brethren." Psalm cxlviii. 14 tells us who they are—"even the children of Israel, a people near unto him."

COL. i. 5, 6, 23.

"The word of the truth of the Gospel which is come unto you." The Gospel ordained to be preached to every creature which is under heaven. Christ accomplishes salvation; Israel proclaims it. Salvation is universal; our Saviour will have all men to be saved, and to come to the knowledge of the truth. (1 Tim. ii. 4.)

COL. i. 10—13.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." We must not stand still, but carry the Gospel into every land, being anxious to hear and willing to believe more and more of His goodness to us. (12.) "Giving thanks unto the Father, which hath made us meet to be partakers of the saints in light." (13.) "Who hath translated us into the kingdom of his dear Son."

COL. i. 21.

"And you that were sometime alienated . . . yet now hath he reconciled"—a people who had been removed from the Covenant and brought into it again. They were alienated and reconciled, therefore Israel.

COL. ii. 13.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (14.) "Blotting out the handwriting of ordinances that was against us . . . and took it out of the way, nailing it to his cross." The Colossians were not circumcised, therefore not Jews; yet perfectly acquainted with the laws of Moses, therefore Israel.

COL. iii. 11.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." The Scythian nation was made up of various tribes, having different

names, though all are classed under one general name. There were also tribes living among them who were not Scythians by tradition. (*Herodotus.*) They were the most sincere and least deceitful of any people. (*Strabo.*) Barbarian and Scythian are here contrasted. They distinctly held the faith of one true unseen God, and have been proved to be Saxons and the sons of Dan. Are we to suppose that these learned, hardy, shrewd, independent tribes, whose laws and institutions are the foundation of those which we are now enjoying, came self-instructed out of some hole or corner, stepped into Israel's shoes, and supplanted him in the Divine favour; or are we to adopt the more reasonable conclusion, that the breaking up of Israel from the Promised Land was merely leading them away to "plead with them in the wilderness," to consolidate the good they had acquired and purge out the evil. The Anglo-Saxon race is surely the result of one continuous plan of God for the education and perfecting of one race for His working instruments. In Him there is no indication of change, and observe the redemption of man has been His principal work on earth, to which all else is subservient. "I said not unto the seed of Jacob, Seek ye me in vain." (*Col. Gawley.*) We are not bolstering up a case which will not bear scrutiny. London = Dan'town is a definition. On old Aldersgate in London was a statue of Jeremiah, and inscription: "Then shall enter into the gates of this city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes the men of Judah, and the inhabitants of Jerusalem." And on the other side a statue of Samuel, with an inscription: "Behold, I have made a king over you."

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

Thessalonica was the most important city in Macedonia, politically and commercially. It was a seaport on the way to Rome. This Epistle is placed before the Epistle to the Corinthians in point of time. A.D. 52, 53, is the date of the second Epistle.

I THES. i. 4—9.

“Knowing, brethren beloved, your election of God.” (6.) “Ye became followers of us, and of the Lord.” (8.) “From you sounded out the word of the Lord . . . in every place.” A mark of Israel. (9.) “Ye turned to God from idols, to serve the living and true God.”

I THES. ii. 14—16.

“Ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.” They were not Jews. (15.) “Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.” (16.) “Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath has come upon them to the uttermost.” These elect of God and brethren of Paul were Scythians, Britons whom God called into His kingdom and glory. A letter, which was endorsed by all the leading Scots of Bruce’s time, declared that they were Scythians.

I THES. iv. 5.

They were not to be “as the Gentiles which know not God.” So neither Jews nor Gentiles, but of the lapsed tribes of Israel, and each and all of the Epistles show proof in themselves that they were addressed to those who were at that time Gentilized Christian Israel.

I THES. v. 5.

“Ye are all the children of light, and the children of the day.”

I THES. v. 20—24.

“Despise not prophesyings.” We who believe in the identity of Britain with lost Israel have taken that advice. (21.) “Prove all things; hold fast that which is good.” It is our duty to do so. Whoso is wise, and will observe these things, shall understand the loving-kindness of the

Lord. "Who is wise, and he shall understand these things? Prudent, and he shall know them, for the ways of the Lord are right." (Hos. xiv. 9.) (24.) "Faithful is He that calleth you, who also will do it."

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

This epistle was addressed to the covenant people, transferred from the old dispensation to the new.

2 THESS. I—5.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (5.) "That ye may be counted worthy of the kingdom of God." Israel will remain even to the end.

2 THESS. II. 13, 16, 17.

"God hath from the beginning chosen you to salvation." (16.) "Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, (17.) comfort your hearts, and stablish you in every good word and work."

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

Written A.D. 66—Paul was then a prisoner in Rome.

1 TIM. I. 2—5.

"Unto Timothy, my own son in the faith." In Acts xvi. we have his call and lineage—his mother a Jewess, his father a Greek.

1 TIM. I. 3, 4.

"I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine, (4.) neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying." That the Hebrews are fond of keeping their

genealogies is plain—the books of Chronicles and Nehemiah serve their purpose. This is also a well-known characteristic of the Scotch. But it was not God's intention that Israel should be known till now.

1 TIM. i. 6—20.

The apostle counsels the avoiding oppositions of science, falsely so called. This is the Bible verdict. It is not science which opposes the truth, only what is falsely called science.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

2 TIM. i. 3, 11.

“I thank God whom I serve from my forefathers.”
(11.) “I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

2 TIM. i. 9.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

2 TIM. ii. 2.

“The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

2 TIM. ii. 7—10.

“Consider what I say; and the Lord give thee understanding in all things.” Here is advice for all Christians. (8.) “Remember that Jesus Christ of the seed of David was raised from the dead.” (10.) “For the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”

2 TIM. iii. 1—9.

“This know also, that in the last days perilous times shall come.” In ours. (7.) “Ever learning, and

never able to come to the knowledge of the truth." How very important it is to understand the truth in God's word. (8.) "As Jannes and Jambres withstood Moses, so do these also resist the truth." (9.) "But they shall proceed no further." They are only allowed to go a certain length.

2 TIM. iii. 14—16.

"But continue thou in the things which thou hast learned, and hast been assured of." (15.) "And that from a child thou hast known the holy scriptures." Advice for all to follow, as well as Timothy. (16.) For "all scripture is given by inspiration of God." We may not select, and say we believe this, and do not believe that.

2 TIM. iv. 4.

"They shall turn away their ears from the truth, and shall be turned unto fables."

2 TIM. iv. 19.

"Salute Prisca and Aquila, and the household of Onesiphorus." Dr. Harnack, a German writer, says Priscilla was in Rome, and, helped by Aquila, wrote the Epistle to the Hebrews. Paul writes, in Rom. xvi., "Greet Priscilla and Aquila, my helpers, who have for my life laid down their own necks." (19.) Onesiphorus was in Britain, therefore his household only are greeted.

2 TIM. iv. 21.

"Do thy diligence to come before winter. Eubulus greeteth thee [Eubulus was in Britain, A.D. 61], and Pudens, and Linus, and Claudia, and all the brethren." Claudia was the daughter of Caractacus, King of Britain, Pudens and Linus her son and husband. Caractacus had been a prisoner in Rome. Is it not possible Paul wrote from Britain, and wished Timothy to join him there before the winter?

THE EPISTLE OF PAUL TO TITUS.

TITUS ii. 14.

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” The children of Israel were a stubborn and wicked people from first to last; and only in the same way can the British be described as holy and a peculiar people, when covered with Christ’s righteousness. The birthright privilege carries special duties with it; it is not for selfish glory. He has given ability to one nation to serve Him more than another, and that nation is Great Britain. Ps. cxxxv. 14—21: “For the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure.” “If ye will obey my voice and keep my covenant.”

THE EPISTLE OF PAUL TO PHILEMON.

Written from Rome, and sent by Onesimus to Colosse.

PHIL. 1—9.

“Paul, a prisoner,” also wrote the Epistle to the Ephesians and the Second Epistle to Timothy in prison. He suffered martyrdom under Nero, A.D. 68.

PHIL. 23, 24.

“There salute thee . . . Marcus . . . Lucas, my fellowlabourers.” Mark and Luke were imprisoned with him. Onesimus was a released slave (Isa. lviii. 6). St. Paul, in these Epistles, emphasizes the universality of the Gospel, which is shown to produce right conduct and to satisfy the social as well as the individual rights of men.

THE EPISTLE OF PAUL TO THE HEBREWS.

The Epistle was first written in Hebrew, and probably translated into Greek by Paul. This Epistle proves there was a Hebrew church not called Israel or Judah. It is written by a concealed apostle to a concealed people,

apparently to the Twelve Tribes. It may look forward to the present time, when they shall again be united, as in Jer. iii. 18; for "in those days the house of Judah shall walk with [or to] the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." If Paul was in Britain, what more likely than that he wrote this epistle to the inhabitants on his way there—perhaps from Spain? "I will save the house of Joseph" (Zech. x. 6). It has been said of this Epistle that it suggests it was written to Christian Jews. We say Israel. The author of the Epistle has withheld his name, and neither the voice of tradition nor of criticism enables us to fill up the blank left by his silence. (*Cambridge Companion to the Bible*). The old prophecies of Genesis are now being fulfilled to us. Even then Israel was in Great Britain.

HEB. i.

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "Christ was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. i. 19, 20). "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, we may be also glorified" (Rom. viii. 17). "He is Lord of Lords, and King of kings, and they that are with him are called and chosen and faithful" (Rev. xvii. 14). God reveals Himself and His eternal purpose towards a sinful world.

HEB. i. 14.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The angels are; so also are the Angles, or English.

HEB. ii. 1, 5—17.

"Therefore we ought to give the more earnest heed to the things which we have heard." If all tales be true,

the Britains had heard. They had long been Christians, having received the Gospel from its first witnesses. (5.) "For unto the angels hath he not put in subjection the world to come?"

HEB. iii. 1—19.

"Wherefore, holy brethren, partakers of the heavenly calling [separated for unselfish work], consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful," (5, 6,) as Moses was in all his house. "Whose house are we, if we hold fast." Wherefore (8) "harden not your hearts, as in the provocation, in the day of temptation in the wilderness." The contents of this book confirm the accuracy of the title; the people addressed were Hebrews, delighting in their own ritual and history. For, having proved the New Covenant, in the preceding epistles, from their ritual, the Apostle now does so from their history.

HEB. iv. 1.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

HEB. iv. 2.

"For unto us was the Gospel preached." Surely it has also been preached to us.

HEB. iv. 6.

"They to whom it was first preached entered not in because of unbelief"—the Jews. (7.) "Again, he limiteth a certain day . . . there remaineth therefore a rest to the people of God"—"if ye will hear his voice." God has yet appointed a time when they also will share in His salvation.

HEB. v. 1—14.

The Apostle, addressing again those who are Christians, tells them of Christ, a priest for ever, after the order of Melchisedec. (11.) "Of whom we have many

things to say, and hard to be uttered, seeing ye are dull of hearing"; and "strong meat belongeth unto them that are of full age." We have yet much to learn.

HEB. v. 12, 13.

"When for the time ye ought to be teachers, ye have need that one teach you again." (13.) "For every one that useth milk is unskilful in the word of righteousness." Where progress is absent, there is no life.

HEB. vi. 1.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." So let us cling to our faith, and, leaving the rudiments, let us press on; and we have in the oath of God to Abraham a most solid ground for clinging to our faith.

HEB. vi. 12, 13.

"Followers of them who through faith and patience inherit the promises." (13.) "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

HEB. vi. 17.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath . . . in which it was impossible for God to lie," that we might "lay hold upon the hope set before us"—in the full assurance of hope to the end. Does this not show salvation is first to Israel? How unchangeable is God's purpose with regard to His people! Yet we are told they have ceased to exist. Israel may be hidden, but must always be there; no other can possibly take his place; the olive tree is not pulled up by the roots, though Judah has been temporarily torn off because of unbelief. As only one people are now in possession of these promises, it follows they must be the heirs.

HEB. vii. 1—6.

“Melchisedec, king of Salem, priest of the most high God” (whether he was Christ Himself or Shem) was certainly a type of Christ and of the Communion instituted by Him. “He brought forth bread and wine”—the same symbols—and received tithes of Abraham (Gen. xiv. 18; Acts vii. 38).

HEB. viii. 6—10.

“Also he is the mediator of a better covenant.” (8.) “Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.” Israel, indeed, has been first, and they are not to be preceded by Gentiles. (10.) “This is the covenant that I will make with the house of Israel after those days, saith the Lord,” &c.

HEB. viii. 11.

“They shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” After Christ’s second coming we shall know.

HEB. viii. 12.

“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” The day will come when all Israel will be saved (ere long, we hope); as it is written in Rom. xi. 26; Ezek. xxxvi. 25—38; Jer. xxxi. 31—37.

HEB. viii. 13.

“That which decayeth and waxeth old is ready to vanish away.” The Lord is working gradually, but surely. Both the old and new covenants were made with the same people. He shows special dealing on special lines with a special people, which was in existence in St. Paul’s time, and will be to the end of time.

HEB. ix. 17.

The 9th chapter shows that God's people Israel could not have been superseded by Gentiles when Christ came. Nationally, He has died for and redeemed His people according to all Scripture. "A testament is of force after men are dead." Consequently, until Christ came and died, the covenant with Abraham did not become active.

HEB. x. 23.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

HEB. xi. 16.

"God is not ashamed to be called their God: for he hath prepared for them a city."

HEB. xi. 17—19.

"By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only-begotten son." Isaac was a type of Christ. (18.) "Of whom it was said that in Isaac shall thy seed be called: (19.) accounting that God was able to raise him up, even from the dead." He was also a type of ten-tribed Israel, who will live again (Ezek. xxxvii.; Heb. xi. 12).

HEB. xi. 20.

"By faith Isaac blessed Jacob and Esau concerning things to come." They may yet be united in one faith.

HEB. xi. 21.

"By faith Jacob, when he was a dying, blessed both the [two] sons of Joseph." The others are not mentioned here, and they are blessed before the rest in Genesis.

HEB. xi. 22.

"By faith Joseph, when he died, made mention of the departing of the children of Israel."

HEB. xi. 39, 40.

All these, "having obtained a good report through faith, received not the promise." This is plainly taught. God has provided some better thing for us, that they, without us, should not be made perfect; but, with us, be made perfect in Christ. God was forming a people with strength and consciousness of duty, and, thus equipped, Israel alone is competent to wield universal dominion—the sole nation to whom it could be trusted. If their pre-eminence was created in them by ages of austerity, calamity, and sorrow, it is reasonable they should reap the fruits; as generations that endured the discipline did not attain the blessings. God has declared a purpose in Ephraim-Israel, and its accomplishment is necessary for the regeneration of the world, and Great Britain bids fair to hold the world.

HEB. xii. 1—3.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." All these are witnesses of God's truth and faithfulness, and now there are many more witnesses. (2.) "Looking unto Jesus." (3.) "Lest ye be wearied and faint."

HEB. xii. 9.

Our fathers correct us; (10) "but he for our profit, that we might be partakers of his holiness." (Deut. viii. 5.) He makes the curse into a blessing. We have been reared from Abraham's stock to stem the coming flood, and, with God's help, let us do so.

HEB. xii. 11—16.

"Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright." The Greek word is "birthrights." Besides the spiritual heritage, they include the temporal endowments of enlargement, dominion, and power, and all enabling means of carrying the spiritual blessings to the ends of the earth.

HEB. xii. 18—24.

“For ye are not come unto the mount that might be touched,” &c. (22.) “But ye are come [not shall come] unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” God’s messengers are Englishmen, a word that has the same derivation as Angels. (23.) “To the general assembly and church of the firstborn,” &c. (“I am a father to Israel, and Ephraim is my first-born”). (24.) “And to Jesus the mediator of the new covenant . . . that speaketh better things than that of Abel.” A covenant of mercy, not revenge.

HEB. xii. 26—29.

“Yet once more I shake not the earth only, but also heaven.” Simply to shake the wicked out, and to establish righteousness; to take out of them a people made for Himself; for God hath blessed the seventh day and made it holy (and the 7000th year now so close at hand). (27—29.) Let the misery of the unchristianized world be known, and then the evangelization of it will follow.

HEB. xiii. 5, 6.

“He hath said [to the same people], I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper.” This promise is reiterated throughout the Bible. It is national as well as personal, and applies to the past, the present, and the future. To Jacob: “I will not leave thee until I have done that I have spoken to thee of” (Gen. xxviii. 13—15); to Moses; to Joshua; to Solomon and Ezra; to Israel; to Judah (Deut. xxxi. 6); in the wilderness; and gathered in one place—here in Britain (2 Sam. vii. 10; Ezek. xxxvii.; Isa. xli. 13, 14, 17, &c.; and in the Holy Land (Jer. iii. 14, 18; throughout all their history, in fact, in the Holy Land and without it (Heb. xiii. 11—13).

HEB. xiii. 7.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (14.) "For here we have no continuing city, but we seek one to come." Like Abraham (Heb. xi. 10).

HEB. xiii. 16—20.

"To do good and to communicate forget not." These are to be the peculiar attributes of Israel—a God-fearing, law-abiding people. "For with such sacrifices God is well pleased." (20.) "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," &c. Note each sentence of the blessing. It speaks of resurrection. Christ is specially the Shepherd of Israel, the sheep with whom His covenant is everlasting, through which all our national and personal blessings come. Our responsibility increases with our privileges. It was written in the company of Italian Christians, but there is no indication of the place of its composition. Paul wrote his Epistle to the Romans before he visited Rome; so it is probable he wrote this to the British before he visited Britain.

THE GENERAL EPISTLE OF JAMES.

Clearly and unmistakably to the ten tribes, A.D. 60, as well as Judah and Benjamin. James is believed to be "the Lord's brother" (Gal. i. 19), and if so, he was of the tribe of Judah. He suffered martyrdom at Jerusalem under Annas, the high priest. He addresses his brethren throughout—those who were Christian converts only.

JAMES i. 1.

"James, a servant of God, . . . to the twelve tribes which are scattered abroad, greeting" (R.V., "to the dispersion," the name the Jews then gave to the lost tribes). Many of the Jews who never returned from

Babylon would be among the number here addressed. "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16). "They shall be wanderers among the nations, yet shall not the least grain fall upon the earth" (Hosea ix. 17; Amos ix. 2; Sam. vii. 10), and still applicable to them.

JAMES i. 17, 18.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (18.) "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

JAMES ii. 5.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" The poor being always with us is one of our signs.

JAMES ii. 23.

Abraham was called "the friend of God."

JAMES iii. 13.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Much is required of us who know our identity.

JAMES iii. 18.

In the time of Eusebius it was understood that this epistle was addressed to the Hebrews of exiled Northern Israel. It is quite plain that James and Peter both understood that Israel was still the elect nation, or they would not have addressed them as such.

JAMES iv. 10.

"Humble yourselves in the sight of the Lord, and he shall lift you up."

JAMES v. 8, 11.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (11.) "Behold, we count them happy which endure. . . . The Lord is very pitiful, and of tender mercy."

THE FIRST EPISTLE OF PETER,
Called the Apostle of the Circumcision.

I PET. i. 1.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In short, those whom Josephus said were beyond Euphrates. Peter here locates them. Herodotus says the Cappadocians were known to the Greeks as Syrians. The Greek original is, "To the elect wanderers or pilgrims of the dispersion, gathered in God's election, or picked out, strangers to men among whom they dwelt, but known and foreknown to God." Yet some say Judah and Israel will only inherit the earth, and the better country is for us (*Bishop Leighton*). No doubt the good Bishop opposed such a thought, although some still say so. Acts ii. 9 (note): "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

I PET. i. 2—4.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This is the doctrine of election. (3.) "Which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." [Israel who had before been in God's favour]. (4.)

“To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.”

1 PET. i. 5.

“Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.”

1 PET. i. 6—9.

“Wherein ye greatly rejoice.” (9.) “Receiving the end of your faith, even the salvation of your souls.”

1 PET. i. 10.

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.”

1 PET. i. 12.

“Which things the angels desire to look into.” And surely we ought also.

1 PET. i. 13—16.

“Wherefore . . . as he which hath called you is holy, so be ye holy.” (16.) “Be ye holy; for I am holy.” This is the constant call of God to Israel of old.

1 PET. i. 20.

“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

1 PET. i. 21—25.

“The word of the Lord endureth for ever.”

1 PET. ii. 1, 2.

“Wherefore . . . as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” How have they done all this, if still unconverted to Christ? Through the Christian era has the faith of the Jews grown or progressed in any sense up to the present period?

I PET. ii. 4—7.

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, (5) ye also, as lively stones, are built up.” The simile of the stone is applied both to Christ and to His people, and symbolised in the Great Pyramid. (7.) “The same [Christ] is made the head of the corner.”

I PET. ii. 8.

“A stone of stumbling, and a rock of offence, even to them which stumble: . . . whereunto also they were appointed.” The punishment is appointed to the Jews, and all who refuse salvation through Christ.

I PET. ii. 9.

“But ye are a chosen generation [R.V., “elect race”], a royal priesthood [these are God’s own names given to Christian Israel], an holy nation.” One only, and cannot mean Gentile churches or nations, nor Jews, nor Japhetic nations; but a nation which has eluded the search of the learned, because, by God’s appointment, it is not to be reckoned or recognised among the nations till He is pleased to let them be known. These verses apply only to Israel. “That ye should show forth the praises of him who hath called you out of darkness into his marvellous light.”

I PET. ii. 10—12.

“Which in time past were not a people, but are now the people of God” (Hosea ii. 23). Evidently it was then known that Israel of the ten tribes, expatriated 700 years before, were among the Gentiles to whom they were as strangers and pilgrims (Isa. lxi. 9; xlix.; I Pet. iv. 3).

I PET. ii. 25.

“For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.”

1 PET. iii. 6.

"Sara . . . whose daughters ye are, as long as ye do well." This is used as a part of our marriage service.

1 PET. v. 13.

"The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus [St. Mark], my son." North of Babylon, and south of the Caspian, any of the ten tribes of the old Assyrian captivity would be subjects of Peter's ministry, which explains the Parthians and Medes being mentioned first by St. Luke on the day of Pentecost.

THE SECOND EPISTLE OF PETER.

2 PET. i. 1—11.

"To them that have obtained like precious faith with us through the righteousness of God and our Saviour" Israel first. (4.) "Whereby are given unto us exceeding great and precious promises." (11.) "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

2 PET. i. 19.

"We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." The dark place is the cause of our misunderstanding the prophecies, and not in the prophecies themselves. They spoke of what they had seen of prophecy fulfilled to His people; which we also can do of prophecy fulfilled to us His people.

2 PET. i. 20, 21.

"Knowing this first, that no prophecy of the scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Ghost." And by this help they can be interpreted.

2 PET. ii. 12.

Those that "speak evil of the things that they understand not" are counted among the unworthy servants of the Lord.

2 PET. ii. 15, 16.

Balaam's most remarkable prophecy is to be found in Numbers xxiii. and xxiv.

2 PET. iii. 1.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds." The first and second epistles were to the same people.

2 PET. iii. 3, 4.

"There shall come in the last days scoffers . . . saying, Where is the promise of his coming?"

2 PET. iii. 7.

"The day of judgment and perdition of ungodly men." Then the people will call on the name of the Lord and serve Him with one consent; then the saints shall rule the earth. That day cannot come till Israel be found, and Israel and Judah shall return in triumph to their land.

THE FIRST EPISTLE GENERAL OF JOHN.

1 JOHN ii. 2.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Israel first.

1 JOHN ii. 4.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." These commandments, given to Israel from Mount Sinai, are founded on love to God and man, as stated by our Lord (Mark xii. 29—31). "Freely ye have received, freely

give." There is so much in St. John's epistles about the truth, we cannot too much seek to know and live according to it.

I JOHN ii. 18, 19.

"Little children, it is the last time" (hour)—speaks of the apostate Church of Rome departing from us.

I JOHN ii. 20, 21.

"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

I JOHN ii. 27.

"The anointing which ye have received of him abideth in you . . . the same anointing teacheth you all things, and is truth." "He sheweth mercy to his anointed, unto David, and his seed for evermore." "Now know I that the Lord saveth his anointed. He is the saving strength of his anointed." "But thou hast cast off and abhorred; thou hast been wroth with thine anointed" (a thing of the past, praise God). "He suffered no man to do them wrong, saying, Touch not mine anointed, and do my prophets no harm." "There [in Zion] will I make the horn of David to bud." "I have ordained a lamp for mine anointed." All these texts, except the first, are to be found in the Psalms. Zec. iv. 14, mentions "two anointed ones that stand by the Lord of the whole earth." Are they not Israel and Judah?

I JOHN iii. 1.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me" (Isa. xlv. 11; Hosea i. 9, 10).

THE SECOND EPISTLE OF JOHN.

2 JOHN 1—4.

In this the truth is very important. "I rejoiced greatly that I found of thy children walking in truth." We are asked, what is the use of knowing our identity? We answer, surely we should know the truth. All the truth God has graciously shown us should be known; and how can we fulfil His purposes if we are ignorant of them? Surely it is advisable to understand what He requires of us, "testifying of the truth even as thou walkest in the truth."

THE THIRD EPISTLE OF JOHN.

3 JOHN 4.

"I have no greater joy than to hear that my children walk in truth."

3 JOHN 7, 8.

"They went forth, taking nothing of the Gentiles." As Gaius did, so ought all Israel to do; that we may be fellow-helpers to the truth.

THE GENERAL EPISTLE OF JUDE.

"Jude, the servant of Jesus Christ, and brother of James [therefore a brother of our Lord also], to them that are sanctified." Therefore to the same people to whom it was said, "I am the Lord that sanctifieth you, the seed of Abraham. I have chosen thee, and not cast thee away."

JUDE 3.

I "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Again His people.

JUDE 5—14.

"I will therefore put you in remembrance" that the Lord saved his people "out of the land of Egypt."

And in remembrance also of Sodom and Gomorrhah, and of Moses, Balaam, and Enoch, who prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints." A passage from the book of Enoch, the oldest prophecy in the world, and retained in the Abyssinian Canon of Scripture.

THE REVELATION OF ST. JOHN.

"Revelation" is the unveiling or revealing of prophecy.

REV. i. 1.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must come to pass." These are the words of Jesus Christ, given after His Ascension.

REV. i. 3.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

REV. i. 4.

"John to the seven churches which are in Asia [which at that time was the locale of outcast Israel]: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." "They are the eyes of the Lord, which run to and fro through the whole earth" (Zech. iv. 10).

REV. i. 5.

"And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth." To whom the churches respond, "Unto him that loved us, and washed us from our sins in his own blood."

REV. i. 6.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever." (R.V., "A kingdom of priests.") Now fulfilling, in so far that we have received gifts from Him, and are dispensing them to others; or, perhaps, referring to such men as Cranmer, Ridley, and Latimer, who offered up their lives to God.

REV. i. 8.

"I am Alpha and Omega, the beginning and the ending, saith the Lord." The accomplisher of all the promises and all things.

REV. i. 19.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Book of Revelation is an epitome of the history of the world.

REV. i. 20.

"The seven stars are the angels [messengers] of the seven churches: and the seven candlesticks . . . are the seven churches." As symbolised in the Old Testament; and the seven churches of Asia represent the position and progress of the visible church till He comes.

REV. ii. 1—18.

Ephesus means "desirable, beautiful." (8.) Smyrna means "sorrow, tribulation, poor." (12.) Pergamos, "married, worldly alliances." (18.) Thyatira, "reformation." In Rev. iii. 1: Sardis, "the remnant after the reformation."

REV. ii. 7.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This carries us back to Eden.

REV. ii. 14—17.

The references to Balaam, the hidden manna, the new name, the white stone—all carrying out the symbols of the Old Testament—show that Israel is still addressed and to be remembered, though hidden for a time.

REV. ii. 11—18.

Thyatira is supposed to be the Roman Church. Xerxes removed his capital to Shusan, and the Chaldean college fled to Pergamos, which they made the centre of the Pagan Church; and the last king, Attalus, bequeathed his kingdom to the Romans, B.C. 133. The Pagan Church gradually removed to Rome, fully established, A.D. 218. (20.) The woman Jezebel symbolizes idolatry. Rome has never put away her idols; she makes a dead woman her mediator, and her God a piece of bread.

REV. ii. 26, 27.

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken, . . . even as I received of my Father.” Rev. ii. 17: “And will give him a white stone, and in the stone a new name written, which no man knoweth,” &c. What will the new name be? Israel, Britain, or Christian? or something new, to take us by surprise?

REV. ii. 28.

“And I will give him the morning star.” This is Jesus Christ Himself (Rev. iii. 5; xxii. 16).

REV. iii. 7.

“And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David.” That is, Christ. Philadelphia means “brotherly love, all praise.” The Protestant Church of the present day.

REV. iii. 8.

“ I know thy works : behold, I have set before thee an open door.” For us to carry the light of the Gospel of salvation, which in every way He has given us the power to do by our wealth, our command of the sea, our heathen inheritance, &c. We have translated the Bible into 365 languages. Germany has only translated it into one, and that is her own. (*Rev. S. J. Deutschberger.*)

REV. iii. 10, 11.

“ Because thou hast kept the word of my patience [He has now waited for 1900 years], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them.” (11.) “ Hold fast that which thou hast, that no man take thy crown.”

REV. iii. 12.

“ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name.” The promise again for God's people. His chosen ones are His, though their name may be changed.

REV. iii. 14.

“ Unto the angel of the church of the Laodiceans [which means “ the people rule ; no praise is given them ”] write : These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” The Alpha and Omega of all things, Jesus Christ.

REV. iii. 15.

“ I know thy works, that thou art neither cold nor hot.” This is very descriptive of the spiritual deadness arising from the lukewarm indifference of the age.

REV. iii. 17, 18.

“Because thou sayest, I am rich and increased with goods, and have need of nothing . . . (18.) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

REV. iii. 20, 21.

“Behold, I stand at the door, and knock [we are in this last phase]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (21.) To him that overcometh will I grant to sit with me in my throne.” Earthly monarchs are His vicegerents now, till He come.

REV. iv. 1—3.

“After this I looked, and behold, a door was opened in heaven.” (2.) “And, behold, a throne was set in heaven.” (3.) “And there was a rainbow round about the throne.” The sign of the covenant of grace and goodwill to men.

REV. iv. 4, 5.

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.” (Rev. vii. 13, 14.) They may represent Israel of the Old and New Testaments, the twelve patriarchs, and the twelve apostles.

REV. iv. 6, 7.

“And round about the throne were four beasts full of eyes.” (7.) “The first beast was like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast was like a flying eagle.” These resemble the signs on the standards of the redeemed of Zion. Compare Num. ii.; Ezek. i. and x. The Scandinavian Thor, or Messiah, has the same symbols.

REV. iv. 8, 9.

"And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (in heaven). It has been said that, on earth, thanksgiving and praise are perpetually ascending from some portion of the British Empire on which the sun is always rising.

REV. iv. 10, 11.

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever," &c.

REV. v. 4.

"And I wept much, because no man was found worthy to open and read the book, neither to look thereon."

REV. v. 5.

"And one of the elders saith unto me, Weep not : behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." The "Lion of the tribe of Juda," borne on our national standard, shows that the houses of Israel and Judah are already partially united. King Alfred claimed to be descended from David, and Odin was also. All welded together with the Hebrew settlers in Ireland, Wales, England, and Cala or Kala-donia, as the stone kingdom of God.

REV. v. 9.

"And they sung a new song, saying, Thou art worthy . . . for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Israel is to be scattered.

REV. v. 10.

"And we shall reign on the earth" (Dan. vii. 27.)

REV. v. 11—14.

"And I beheld, and I heard the voice of many

angels round about the throne and the beasts [or the living creatures or cherubim, which are redeemed men, represented in the Ark of the Covenant—Exod. xxxvii. 7—9; Ezek. i.; Ezek. x.] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." A vast multitude.

REV. v. 13.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." "All great nations have a special work to do, and it is clear the particular function of the Hebrew was to establish 'a new earth wherein dwelleth righteousness.' No Church possesses a doctrine or thought worth having that is not from Israel. Mankind was indebted to Israel for its highest qualities. Christ was an Israelite. Should we not then esteem the lineage an honour?"

REV. v. 14.

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

REV. vi. 2.

"And behold a white horse [Zech. vi.]: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The bow is generally connected with Joseph and Ephraim (Gen. xlix. 24; Ps. lxxviii. 9; Zech. ix. 13). This is the opening of the first seal, and refers to the early Christians and their wars and difficulties in spreading the Gospel—a struggle between Paganism and Christianity. The four beasts, who represent Israel, are mentioned throughout.

REV. vi. 4—8.

These verses describe war, famine, pestilence, and the martyrdom of the slaughtered saints.

REV. vi. 9—17.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." The martyrs are kept safe in God's keeping, (11) "that they should rest yet for a little season," until vengeance is accomplished.

REV. vii.

"And after these things," the servants of the Lord are sealed (preserved from evil).

REV. vii. 4.

"There were sealed one hundred and forty and four thousand of all the tribes of the children of Israel." The redemption of Israel does not fail to any tribe (Rev. xxi. 12), yet Dan is omitted; while in Ezek. xlvi. 1, 2, he holds the foremost place. To account for this, some think that, as the tribe of Joseph included Ephraim and Manasseh, Manasseh is a copyist's error and should be Dan, instead of Man-asseh. Others consider the sealing took place when the outcast tribes were passing through Europe from A.D. 325 to 385, and Dan is not mentioned because they had been safe in Ireland for many centuries. Dan, called the pioneer tribe, was in Britain 988 B.C. Homer says 2000 years B.C. This might easily be the case, for there must have been Eastern people here at a much earlier era, as the date of Stonehenge, from astronomical observations, is 1680 B.C., which, added to 1902 A.D., gives more than 3700 years as its age. Is not this "stones crying out"? (Luke xix. 40) "For oh, eternity's too short to utter all Thy praise." The sealing was to preserve alive certain of God's people during the calamities in an interval between the sixth and seventh seals. From all the judgments of the trumpet angels the 144,000 are preserved and enrolled, to bless the nations by righteously ruling them; which inheritance belongs to us, and we require to know it.

REV. vii. 14—17.

The Church of Israel is described, in her growth,

development, and consummation, finally manifested—reunited. When she has presented her trophies to the Lord from all nations, and kindreds, and people, and tongues, she keeps the feast of tabernacles in the golden age in the church of the resurrection, whose home is the New Jerusalem. God's first-born becomes a fulness of nations—Emmanuel's heritage upon the earth. May God bring it about in our Israel of to-day, that all bitterness, strife, and jealousy may depart, so that Ephraim may not vex Judah, and Judah may not envy Ephraim. Of the first we can give proof. Some of the Jews in Britain have been made peers of the realm and cabinet ministers, many have been elected members of Parliament, three have been Lord Mayors of London, and several have been able and accomplished judges. We have had D'Israeli as Prime Minister and Goschen at the head of the Admiralty. Upwards of three hundred are serving as clergymen in the Church, and two are Bishops. From no part of her great mission field is the Church reaping a larger harvest than from her Jewish mission. The New Covenant brought in a way to make ready a people—the Israel of God on earth, with Christ as King, to rule over them for ever. When the way is ready, the King will come.

REV. viii. 1.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour”—to usher in redemption.

REV. viii. 3—5.

“And another angel [Jesus Christ, the Mediator] came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne” (Ex. xxx. 22—38).

REV. viii. 7—12.

This passage describes the time of the irruptions and conquests of the Goths, Huns, and Vandals, from 338 to

477 A.D., under Alaric, Attila (and with him a portion of the tribes of Joseph and Reuben), and Theodoric, all of the tribe of Gad, joined by the Allemani—a mixture of all the tribes spread over the west, and who three times conquered Rome, whilst the Huns, under Genseric, destroyed the fleets of Rome. Then commenced the period of the middle or dark ages: from 477 A.D. to the Reformation, 1517 A.D. The latter half of the middle ages produced much that was noble and excellent, and the whole mediæval period was the season of planting and maturing the fruits which were reaped in the beginning of the sixteenth century. (*Schmitz's Middle Ages*).

REV. ix.

Mohamet overthrew Palestine, even to the neck, A.D. 637, and his descendants have possessed it 1260 years. The mosque of Omar still stands on the site of the Temple. The son of Mohamet gave the name of Ottoman to the Turkish Empire, and their lineal descendant now reigns in Constantinople.

REV. ix. 4.

"It was commanded them that they should not hurt the grass of the earth," &c., "but only those men which have not the seal of God in their foreheads." The Saracens were not permitted to destroy Israel (Rev. vii. 2, 3; viii. 7—9).

REV. ix. 5.

"To them it was given that they should not kill them, but that they should be tormented five months," or 1260 years, which ran out in A.D. 1898½ (*Wordsworth, Bishop of Winchester*). The Saracen or Ottoman rule spans the interval between 622 A.D. and the occupation of Egypt by Britain, A.D. 1882.

REV. x. 1.

Rev. x. refers to the Reformation from the days of Wickliffe. The whole of the Book of Revelation suggests Jacob's dream (Gen. xxviii. 12)—a ladder set

up on the earth, and the top of which reached to heaven. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Christ reminds His hidden people (Ezek. i. 4—28) of the covenant of mercy, the sun of righteousness, and the destruction of His enemies.

REV. x. 2.

"And he had in his hand a little book open." The Bible of the present day more clearly understood through the providence and goodness of God. "And he set his right foot upon the sea, and his left foot on the earth." He claims possession of them (Rev. xi. 15). The angel which standeth upon the sea is mentioned in the 5th, 6th, and 7th verses, as well as the first, which seems to connect the prophecy with this nation, to whom the empire of the sea is given.

REV. x. 3.

And he "cried with a loud voice, as when a lion roareth." Hosea (xi. 9, 10), speaking of Ephraim, says: "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west."

REV. x. 3, 4.

"And when he had cried, seven thunders uttered their voices [the Roman Church]." "And I heard a voice from heaven saying, Seal up those things which the seven thunders uttered."

REV. x. 7.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." These are the times in which we live.

REV. x. 8—10.

Israel is to be filled with the word of God, and will

bitterly grieve that so few are ready to receive it; and many oppose it, which was sweet as honey to Saint John.

REV. x. 11.

“And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings.” Which is Israel’s duty now. Prophecy is not only to foretell, but to teach, preach, and explain, and praise God (1 Cor. xiv. 3—5).

REV. xi. 1, 2.

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.” The measuring of the temple indicates permanence as a work of God, as shown in Ezek. xxxvii. The temple is for Israel.

REV. xi. 2.

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles [their place plainly indicated]: and the holy city shall they tread under foot forty and two months.” We know now that in Scripture this is the same period as “a time” (12 months), “times,” or two times (24 months), “and half a time” (6 months); making 42 months; added together, 1260 years—the period of Turkish rule in Jerusalem.

REV. xi. 3.

“And I will give power unto my two witnesses [Judah and Israel], and they shall prophesy a thousand two hundred and threescore days [the same length of time], clothed in sackcloth.” Israel unknown. Judah has witnessed for the law, and Israel for the Gospel. Some think two people are meant—Moses and Elijah, who would represent the law and the prophets; or Daniel, who prophesies so much about the last days; and John, to whom so much is revealed; all applying only to Israel (Isa. xliii. 6—12; xliv. 8; Jer. xxxiii. 24; Zech. iv. 3, 14; v. 11).

REV. xi. 4.

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

REV. xi. 5—12.

Can this passage refer to the captivity and disappearance of Israel, during which time our Lord was crucified? (11.) "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet." (Hosea vi. 2.) Their resurrection and ascension (return and revival) are given in verse 12.

REV. xi. 16, 17.

The usual refrain from the four and twenty elders follows through all these wonderful visions:—"We give thee thanks, O Lord God Almighty," &c.

REV. xi. 18.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints."

REV. xi. 19.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." His people—all true Israelites—are remembered to the end, and all the good are with them.

REV. xii. 1.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The woman represents the Church; the twelve stars represent the people of Israel; there must be a spiritual Church gathered out from among them. With all our blemishes, is not the Church of our land the representation of the original Christian Church of Apostolic times? At the Council of Arles, A.D. 314, the two British bishops

who attended were given the precedence because their country was the first to accept Christianity as a national religion. In the dark ages, England was never under the Papacy to the extent that the Continental nations were. The Reformation commenced here, Wickliffe being 136 years earlier than Luther, and probably half the nation went with him. "You could not meet two men on the road, but one was a Wickliffite." The English Bible was the first translation into any modern language. Sun, moon, and stars conspire to bless the labours of the seed of Joseph (Gen. xxxvii. 9). The Church is one Hebrew Church, one woman, one nation, one Church before and after Christ. Before the time of Christ there was no other Church of God on earth but Israel's, and it must be Israel's still. No one, not a true Israelite, can be in the strictest sense a member of the Church.

REV. xii. 2.

The Messiah, the child of the woman, or Israel.

REV. xii. 3, 4, 5.

We are told who the red dragon is in verse 9—Satan, or the Devil. He is given great power. (4.) He drew in the third part of the stars of heaven (they indicate multitude). (5.) The woman brought forth a man child to rule all nations with a rod of iron. We do not think Christ rules with a rod of iron. "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. xlii. 3). This is quoted by Matthew, who adds: "He shall not strive, nor cry; neither shall any man hear his voice in the streets" (Matt. xii. 18—20). See Ezek. xx. 35—37. (5.) "And her child was caught up unto God, and to his throne."

REV. xii. 6.

"And the woman fled [both the church and the nation] into the wilderness." This spreads over many centuries, during which Israel reached these isles, "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and

threescore days" (1260 years). Britain, which was then moors and morasses from end to end, is now full of flowers and beauty, fulfilling the promise that Nathan the prophet delivered to king David (2 Sam. vii. 10). Here, nourished and guarded from evil influences, she grew, building up new Israels beyond the seas. The Vaudois, Albegenses, the Nestorians, Armenians, Waldensians, and Huguenots are remnants of her seed; and Judah, a part of the nation, though long separated, will yet join her; as the nations of the present day are doing on every continent except Europe, who, through jealousy, hold aloof from us. In 636 A.D., Jerusalem was taken by the Mahomedans, and paganism was overthrown in England at the same time, to last for the same period as the treading down of Jerusalem. We are now looking for the coming of the King, Christ Jesus.

REV. xii. 7—13.

The Devil persecutes the woman, and causes the atheism and papal superstition that are now flooding the land.

REV. xii. 14.

"And to the woman were given two wings of a great eagle," &c. We are reminded of the promise, "I bare you on eagle's wings, and brought you unto myself." The American standard bears an eagle and stripes—a symbol of Christ, by Whose stripes we are healed.

REV. xiii. 1—7.

The Roman Church, and would-be kingdom of Rome, are described in contrast with the true Church of God and Christ, and the earthly kingdom of Israel; the prophecies of the Church and kingdom go hand in hand. It belongs to the period of the witnesses up to the end of this age. The beast having seven heads and ten horns is described. (2.) "The dragon gave him his power, and his seat, and great authority." (5.) "And power was given him to continue forty and two months" (1260 years); and power was given him to make war

with the saints, and over all kindreds, tongues, and nations.

REV. xiii. 18.

“Let him that hath understanding count the number of the beast: . . . his number is Six hundred threescore and six.” This is a bad number. (Dan. vii. 15—28; 2 Thess. ii. 1—12.) There shall be a time of trouble.

REV. xiv. 1.

At that time the people shall be delivered (Jer. xxx. 7). “I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (Zech. xiv. 4; Ezek. ix. 4; Dan. xii. ; Rev. vii.)

REV. xiv. 3, 4.

These are the redeemed from the earth (among men), the firstfruits unto God and to the Lamb.

REV. xiv. 6.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue.” Angels are God’s messengers. Israel must be missionary.

REV. xiv. 7—11.

Their message is, Fear God and give glory to Him, and worship Him that made heaven and earth, and the sea, and the fountains of waters. Babylon falls that Israel may rise.

REV. xiv. 12, 18.

“The saints” are again mentioned: they are the Lord’s people. (Psa. xlviii. 1—14.) And the clusters of the vine. (Isa. v. 7.) Palestine is 1600 furlongs long. Their enemies are gathered into the winepress of the wrath of God. (Isa. lxiii. 3, 4). These chapters are a history of the kingdoms of light and darkness.

REV. xv. 1—5.

This is the adoring song of Anglo-Israel and the nations that were promised to her who was lost, but now is found. They sing the song of Moses, the servant of God (Deut. xxxii.). "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints, for thy judgments are made manifest."

REV. xv. 8.

"And the temple was filled with smoke from the glory of God." (Rev. xi. 19.)

REV. xvi. 5.

"The waters" are nations. (Rev. xvii. 15.)

REV. xvi. 12.

The great river Euphrates represents Mahommedan power. The water thereof was dried up that the way of the kings of the East might be prepared. The king's title is Emperor of India. Queen Elizabeth's British East Indian Charter justifies the title. It is so by the counsel and foreknowledge of God. A concensus of expositors agree that the text refers to the people of Israel. (Gen. xxv. 26.) "Esau is the end of the world, and Jacob is the beginning of that that followeth." (2 Esdras vi. 7—10.) "I will lay my vengeance upon Edom by the hand of my people Israel." (Ezek. xxv. 14; Ezek. xxxvi.; Num. xxiv. 18, 19; Isa. xli.)

REV. xvi. 16.

"He gathered them together into a place called in the Hebrew tongue Armageddon," which is Megiddo, a town in the plain of Jezreel or Jerusalem. (Rev. xx. 9; 2 Kings xxiii. 29; Joel ii. 15, 32; iii. 2; Isa. lix. 19—21; Heb. viii. 8—13.) In these texts the cure is found: "the Lord God longsuffering and gracious, ready to pardon and slow to punish."

REV. xvii.

This chapter refers to a persecuting Christian church. No less than two millions of the saints were sacrificed to the Church of Rome—full of the names of blasphemy, 5th and 6th verses—down to the year 1650. This chapter is a contrast to the 12th. Both women are in the wilderness (3rd verse).

REV. xvii. 10, 11.

“And there are seven kings: five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the beast that was and is not, even he is the eighth.” The seven mountains (typical of nations) are representative of the spiritual and literal enemies of Israel. They have been Egypt, Assyria, Babylon, Persia, Greece, Rome, and Turkey, or Mahommedan; and Russia, the eighth, is yet to come—“the beast that was and is not,” the descendant of the ancient Amalek. (Ex. xvii. 16; Ezek. xxxviii.; xxxix.)

REV. xvii. 12.

After the Gothic invasions, the kingdoms were divided into ten kingdoms on the continent of Europe—only prevented by jealousy from being our friends—belonging to the apostate church. (Rev. xiii.)

REV. xvii. 17, 18.

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” (Isa. lix. 20, 21.) The Roman temporal power was overthrown in 1868 A.D., 1260 years after the edict of Phocas, 608 A.D. Some think this verse refers to the triumph of Rome now coming to us; it is to be hoped it will not be so. But only “a kingdom” is named, who has “agreed to give their kingdom unto the beast.”

REV. xviii.

Babylon is fallen, namely, apostate Rome, whose struggle with Israel will not terminate by a compromising

union but by her overthrow; and in the world-wide domain of the kingdom of God there shall be a pure worship. (*Rev. Dr. Hanan.*)

REV. xviii. 4.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

REV. xviii. 10—24.

The kings of the earth shall lament, standing afar off. (17.) And the sailors, “and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning.” (20.) “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.” (24.) “In her was found the blood of prophets and of saints, and of all that were slain upon the earth.”

REV. xix.

God is praised in heaven for avenging the blood of His saints. Heading of the chapter.

REV. xix. 4.

“And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.”

REV. xix. 6.

“And I heard as it were the noise of a great multitude, and as the voice of many waters [the many-nationed people] . . . saying Alleluia: for the Lord God omnipotent reigneth.”

REV. xix. 7.

“Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.”

REV. xix. 9.

“Blessed are they which are called unto the marriage supper of the Lamb.” (1 Thess. v; Rev. i. 3 Luke xxiv. 27, 44—48; Rev. xxii. 7—10.)

REV. xix. 10.

"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

REV. xix. 11—14.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." A white horse is a Saxon emblem. (Rev. vi. 2.)

REV. xx. 4.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God; . . . and they lived and reigned with Christ a thousand years." The reign of Christ is literal and not metaphorical. (Isa. lxxv. 17—25.) Christ was born A.M. 3996, and we have entered upon the 20th century (2000 A.D.), so must be very close to this glorious reign.

REV. xx. 7, 8.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." Gog and Magog to gather them to battle, the number of whom is as the sand of the sea.

REV. xx. 9.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." God's people the saints are still connected with Jerusalem after the Millennium. "And fire came down from heaven and devoured them." God still protects His own, and destroys their enemies and His.

REV. xxi. 2.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Not our going to

heaven, but heaven coming to us. (Gen. xxviii. 12; Matt. xxv. 1.) We shall return to the primitive communion with God, which was in the Garden of Eden, the Garden of the Lord.

REV. xxi. 3.

“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

REV. xxi. 9.

One of the angels shewed him the bride, the Lamb's wife, and he carried him away in the spirit, and shewed him that great city, the holy Jerusalem, descending out of heaven from God.

REV. xxi. 10—13.

The light of the “great city, the holy Jerusalem,” was “like unto a stone most precious.” It had twelve gates, “and names written thereon, which are the names of the twelve tribes of the children of Israel.” No gate is provided for any other nation than Israel. All others have become absorbed into the nationality of God's people, as all who call upon Him in faith shall be saved.

REV. xxi. 14.

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” The entrance into the city is through Israel, the foundations are founded by them. How important and necessary missionary work must be.

REV. xxi. 23.

“And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof.”

REV. xxi. 24.

“And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.”

REV. xxii. 2.

“In the midst of the street of it . . . was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.” Now that sin is for ever abolished, the tree of life is restored.

REV. xxii. 5.

“And they shall reign for ever and ever.”

REV. xxii. 6.

“And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.”

REV. xxii. 10.

“And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand.”

REV. xxii. 16.

“I am the root and the offspring of David, and the bright and morning star.”

REV. xxii. 20.

“He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus.”

REV. xxii. 21.

“The grace of the Lord Jesus Christ be with you all. Amen.” The grace of our Lord Jesus ends the Book, as the love of God in Eden began it.

“HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.”—Mark xiii. 31.