

# PROPHECY AND THE EAST

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The Substance of Four Lectures  
in the Midland Institute,  
Birmingham,

BY  
C. C. WALKER

*(Revised in 1925).*

"The Lord shall inherit Judah, his portion in the Holy Land,  
and shall choose Jerusalem again" (*Zech. ii. 12*).

"Rise, happy morn, rise holy morn,  
Draw forth the cheerful day from night:  
O Father, touch the East, and light  
The light that shone when Hope was born."  
*Tennyson.*

BIRMINGHAM:

"THE CHRISTADELPHIAN," 21 HENDON ROAD, SPARKHILL.

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1926.

BY THE SAME AUTHOR.

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## PREFACE.

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THESE lectures indicate the substance of Christadelphian testimony upon the subject of " Prophecy and the East " for the past fifty years and more. In 1877 the late Robert Roberts, of Birmingham, wrote a pamphlet on " Prophecy and the Eastern Question," which was very widely circulated. A copy was sent to every member of the House of Lords and the House of Commons. Mr. W. E. Gladstone acknowledged the receipt of a copy in the following letter :—

DUNSTER, 24th Jan., 1877.

SIR,—Allow me to thank you for your tract, which I shall read with great interest ; for I have been struck with the apparent ground for belief that the state of the East may be treated of in that field where you have been labouring.

Your faithful seryant,

R. ROBERTS, ESQ.

W. E. GLADSTONE.

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There are more " apparent grounds for belief " now. The world-war of 1914-1918 has raised the subject to the rank of a World-Problem, with Israel and the Land of Israel as the centre. It only remains for the Lord Jesus Christ to return according to his promise to judge the world and to set up the Kingdom of God.

*Birmingham, 1926.*

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## *Four Lectures.*

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### I.—“THE EAST.”

*‘The Cradle of the Race’—The hand of God in human history—  
His Revealed Purpose on Earth—“The Lord shall inherit Judah  
his portion in the Holy Land, and shall choose Jerusalem again”  
(Zech. ii 12).*

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*The first chapter of the second epistle of Peter was read.*

“PROPHECY and the East” is a natural collocation of terms. We cannot understand the East without prophecy, and we cannot understand prophecy without rightly understanding the East. By “the East,” in these lectures, we mean those countries which Moses, in the Book of Genesis, calls “the East.” Our standpoint, of course, is the meridian of Greenwich, whereas Moses’ was approximately the meridian of Cairo, so that to us those countries are simply rather further East than they were to Moses.

He spoke of “Eden” and of “the Garden of Eden.” “Eden,” when we study the Scriptures, we come to discern, is quite an extensive tract of country, stretching from the Eastern Mediterranean seaboard to the Euphrates Valley, and it is said by Ezekiel the prophet (ch xxviii 13) that the King of Tyre had been “in Eden, the Garden of God.” But as concerns “the Garden of Eden,” of which Moses speaks in the opening chapters of Genesis,

that is a much lesser territory, situated somewhere about the confluence of the Euphrates and Tigris

We read in Gen 11 8, "The Lord God planted a garden eastward in Eden, and there he placed the man whom he had formed" The Garden eastward in Eden is a small tract of country by comparison with Eden, the East of Moses time Prophecy is the light that shines upon the purpose of God with regard to these eastern countries, and with regard to the world in general

What is prophecy? It is more than a mere foretelling of future events It has been rightly said that it is rather a forth-telling than a fore-telling—though it comprehends the latter The mission of the prophets of Israel was to keep Israel right towards God—the revealed will and purpose of God In proclaiming the will of God concerning Israel, the prophets rebuked the sins and iniquities of the nation, foretold judgments that would come upon them because of those sins, and the revealed purpose of God for the ultimate salvation for a righteous remnant, and at last the filling of the world with His glory

We have read from the second epistle of Peter that "prophecy is a light that shineth in a dark place" The world is "a dark place," with reference to the light of the glorious Gospel of God The heart of man is naturally "a dark and squalid place," as stated in Peter's language, apart from the illuminating message of the Word of God concerning His will and purpose It is very necessary to realise this We have no light within us The entrance of that Word, said the Psalmist, "giveth light and understanding to the simple" What could we know of the Eternal, and of His purpose with regard to the earth, had He not revealed it to us? Nothing!

There are those who stumble over prophecy, because of the extravagant interpretations that have been put forth The Bible is not responsible for these extravagances There is a true interpretation, and an accessible interpretation—the interpretation based upon Bible usage, for in the Bible we have not only prophecy, but many divine illustrations of prophecy fulfilled, with the definite record of their fulfilment through Him So let us not be discouraged by the undoubtedly extravagant interpretations that are current in many places, and have been at many times Let us rather address ourselves to the study in the light of Bible usage—



Bible illustration of fulfilled prophecy—that will give us a sound and safe precedent in anticipation of our own times

It is first and foremost most important to eliminate “ the will of man ” in this matter You will have observed with what emphasis the Apostle Peter does so ‘ Prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit ’ We want to realise and to emphasise that We do not say our interpretations shall be infallible but we do say the prophetic word is infallible *when rightly interpreted* Rightly to emphasise this idea we turn to the Lord Jesus Christ He “ called ’ certain disciples, not intellectually equipped by worldly education, simple fishermen from the Sea of Galilee, and he equipped these men for the proclamation of their message , and in so equipping them he said that he would give them a mouth, and wisdom that none of their adversaries would be able to gainsay or resist He even used these words to them “ Ye shall be brought before governors and kings for my sake Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak For it is not ye that speak, but the spirit of the Father that speaketh in you ”

Could we conceive of a more complete elimination of the will of man than that ? And surely when we read the Acts of the Apostles, and hear these men speaking, we are constrained to say that the Lord Jesus Christ was a true prophet, and that he fulfilled all that he promised to these men Further, in encouraging them to bear testimony, and warning those who might be disposed to think lightly of their testimony, he said “ He that heareth you, heareth me, and he that heareth me, heareth him that sent me ” Conversely “ He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me ” Surely then it is a serious thing—our treatment of the Bible, the Word of God.

We want still to ponder this idea—that the Word of God is “ not by the will of man ” Jeremiah was prominent among the prophets, and his messages brought him into great trouble In the extremity of his sufferings, he exclaimed “ I said I will not make mention of him, nor speak any more in his name But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay ’ (Jer xx. 9). He could not help facing the suffering for “ It is not by the will of man.”

Again, Ezekiel likewise was a messenger of woe to the nation of Israel, the bearer of tidings in a roll inscribed with "lamentations and mourning and woe" (Ezek iii 10). No man likes to deliver a message like that. He did deliver it, and he said "I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me" (iii 14). Ezekiel, then, spoke not by his own will, but by the will of God, and Ezekiel is a particular type of "the Son of Man." He bears that title many times in his book, and is a type of the Lord Jesus Christ who illustrates these things in the highest degree.

The word concerning Jesus himself by Moses was to the effect that God would raise up unto Israel a prophet like unto Moses, and, said the Word of God by Moses, "I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto *my words* which he shall speak in my name, I will require it of him" (Deut xviii 18, 19). "Not by the will of man!"

Look again—take the example of even a bad man, Balaam, who was hired to curse Israel. He wished to earn "the rewards of divination," and went with Balak's messengers before he was sent by God. He was arrested in the way by an angel, "and was rebuked for his iniquity, the dumb ass speaking with man's voice forbade the madness of the prophet" (2 Pet ii 16). Being so arrested, he offered to turn back. The angel said he was to go on, "but only the word that I shall speak unto thee, that shalt thou speak." When he came to the King of Moab, wicked man though he was, Balaam was careful to put that fact before him. "Now I have come, what can I say? Only what God puts into my mouth." And so over and over again, and "against interest," he pronounced an emphatic blessing instead of a curse. We know how that episode of "the dumb ass, with man's voice, forbidding the madness of the prophet," is ridiculed, but it has the attestation of Peter, who was an inspired apostle of Christ, and surely it is not more difficult for God to make an animal speak than it is for man to make a machine speak. No, it is "not by the will of man."

Only one illustration further—the extraordinary one mentioned in the thirteenth chapter of the 1st Book of Kings. A man of God from Judah was sent to deliver a message against the King of Israel. He was told not to eat or drink in that countryside but to return another way. He delivered his message, declined the

king's invitation, and was returning another way, when an old man came after him, declaring that he was a prophet, and, falsely claiming angelic authority, invited him back to partake of refreshment with him. The man of God of Judah at first demurred, and then yielded, and accepted the invitation. While they were eating the Spirit of God compelled the lying prophet of Israel to pronounce a divine death sentence upon his guest. And it was speedily executed, for a lion slew the transgressor in the way, and stood by his dead body without eating it or molesting the ass. And the men who looked upon that strange sight could see how the lion had simply pulled the man down and killed him. "Not by the will of man."

There is another thing that troubles many in this respect. "All these things were long ago," they say. There is now no open vision, there is now a silence of God, and many profoundly thoughtful men are sadly troubled by that "silence of God." When we study the prophets we find that that was of itself a revealed purpose of God. When we study *the world* in the light of the Bible, our wonder should be rather that God has spoken at all. David said, "What is man that thou art mindful of him?" He compared the divine order of the heavens with the disorder and inattention to God of the world of mankind, and that is his conclusion. So, because of man's averted face from God, God has averted His face from man for "a long time." Amos, the prophet, foretold a famine of the hearing of the Word of God (Amos viii 11). There was a reason for it. It was because Israel preferred the husks of idolatry to the Word of God. Then God said there should be a famine of hearing the Word of God. Isaiah, in the 42nd chapter of his book, or rather the Word of the Lord speaking by him, said, "I have a long time holden my peace. I have been still and refrained myself. now will I cry like a travailing woman, I will destroy and devour at once." And the old prophets likewise said, "The Lord shall roar out of Zion and utter his voice from Jerusalem, and the heaven and the earth shall shake" (Amos i 2, Joel iii 16, Jer xxv 30). Now we are in the last days of that "Silence of God," and it ought not any longer to be a stumbling block. It is rather to be treated as a fulfilment of His word, and an extension of His mercies. "The Lord is not slack concerning his promises, as some men count slackness" (2 Pet iii 9).

Now we have to consider very briefly to-night the hand of God in human history, starting from this Eastern "cradle of the race." It is revealed in the prophets that God will do nothing without warning mankind of what He will do. Let us just read as to that from the 3rd chapter of Amos, and note that it is in connection with a charge of despising or not hearing His Word: "Hear this word that the Lord hath spoken against you, O children of Israel. . . . You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities." Look back upon the history of Israel, and see the story of those pregnant words. But "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (verse 7). If we believe that, how intensely interesting the prophets become, for there we have revealed what the Lord God will do.

Our endeavour to-night, as on subsequent nights, is to indicate somewhat of what God proposes to do. We go back then to the beginning—to the East, to those Mesopotamian countries that are now so profoundly exercising this nation and all the nations of the West. It has been widely recognised that that is really and truly "the cradle of the race," and the genealogies of the Bible are not fairy tales. They are hard historical facts, and we can trace back, step by step, from our own times and generations to the times and generations that are spoken of in the tenth chapter of the Book of Genesis. From the starting point of Noah's flood the origin of the nations down to this time is traceable in a most interesting way. Canon Rawlinson's little book on "The Origin of Nations" (London: The Religious Tract Society) may be studied in this connection. We find when we study the Bible that man can be traced to the third millennium before Christ, in those three great branches into which the human family became divided in the lines of Shem, Ham and Japheth. The division is traceable down to this day.

We very often hear wild speculations as to the antiquity of humanity, but as a matter of fact we cannot trace any civilisation back beyond that third millennium before Christ. In short, the more honest and thorough our study of the Book of Genesis, and of modern archæological discoveries, the more we shall be driven to the conclusion that Genesis is indeed true and the work of Moses, who was a prophet of God. As to the alleged immense antiquity of Egyptian civilization, the immense variations of the

authorities as to the date of its commencement are sufficient proof that no really reliable data exists. Canon Rawlinson demonstrates this, and the publications of The Egyptian Exploration Fund warn us that the uncertainties for the earlier periods are very great.

We have in the latter part of the Book of Genesis detailed stories of the fathers of Israel, Abraham, Isaac and Jacob, in whom Israel to this day boasts. For a long time—and some have not hesitated to say so—there was an inclination to resolve these men altogether into myths; but what shall we say when, within the lifetime of the present generation, the monuments have yielded the portrait and laws of Hammurabi, the Amraphel of Gen. xiv. 1, the contemporary of Abraham, the name of Arioch the King of Ellasar, and another of the kings with whom Abraham warred. The thing becomes tangible as the monuments of the East begin to speak.

It is within the bounds of possibility that bits of the Law of Moses itself may yet turn up in cuneiform tablets. It would be very strange; but, all said and done, it would be nothing by comparison with what is coming, the advent of the Lord Jesus Christ. That is what we must wait for; but even before that, there may be some convincing evidence. Suppose such evidence were to turn up. What a profound impression it would create. But it would be nothing to the impression that Christ's presence will create. So as we look back to that early cradle of the race, let us regard the Book of Genesis in relation to the monuments accessible in our museums, and we shall find that we are dealing with facts and not with intangible fables.

To-night we are only laying down first principles. We ask a question of the Scriptures, not alone in connection with the East but concerning the world in general. What is it? Is there a purpose of God in connection with it? That is answered in a most interesting way by the prophet Isaiah, who spoke concerning the restoration of Israel from the Babylonian captivity. It is the prophecy regarding Cyrus, and the end of this chapter is quoted in the New Testament scriptures with reference to the everlasting Kingdom of our Lord and Saviour Jesus Christ, of which the Apostle Peter has spoken in the epistle read in our hearing. And while that thought is passing, let us take hold of a thought of Christ's in connection with the world and that everlasting Kingdom. We remember that he taught his disciples to pray in the terms of the Lord's Prayer, and remember the words

of that prayer : “ Thy kingdom come, thy will be done, *upon earth* as it is in heaven.” In Christ’s own words, therefore, there is a prospect of so great a transformation of the world that the heaven itself is the pattern of it.

That is what is put before us in the prophets, in the 4th chapter of Isaiah, which is the prophecy of Cyrus. It is spoken concerning Babylon’s idolatry. In the 16th verse and following it reads : “ They shall be ashamed and also confounded, all of them ; they shall go to confusion together, that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation ; ye shall not be ashamed or confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited ; I am the Lord ; and there is none else.”

In one sense the earth *is* inhabited ; but the question occurs, Is that the purpose of God ? Evidently not, because there is not yet revealed “ an everlasting salvation.” “ Israel shall be saved in the Lord with an everlasting salvation.” The kingdom of Israel is so saved in the Lord when he returns, and the world is given into the hands of a multitude like him. We see the beginning of it, but not yet the end. There then is the general purpose of God, revealed in this form, and the context of the chapter is applied to the Kingdom of Christ by Paul in the epistle to the Romans (ch. xiv. 11).

Elsewhere in the Scriptures we have similar declarations of the purpose of God in connection with His work for Israel, to which we shall give more particular attention hereafter. What I wish to refer to now is the story of Exodus, and the episode of the spies in the wilderness. After a long sojourn in the wilderness Moses sent men to spy out the land of Israel. They came and reported that it was an excellent land, but ten out of the twelve men had little or no faith in the ability of the Lord God of Israel to dispossess the nations that had the land of Israel in possession. Two of them had faith, Caleb and Joshua, but they were in danger of their lives, through affirming their faith as against the disbelief of the ten. Then God intervened, and at the prayer of Moses pardoned the transgression of Israel.

We read in the 14th chapter of Numbers, 20th verse : “ And the Lord said, I have pardoned according to thy word, but as truly

as I live, all the earth shall be filled with the glory of the Lord." And as regarding the fate of those unbelievers, God said it should be according to their unbelief, the converse of which Jesus afterwards said, "According to your faith be it unto you." These men disbelieved God, and He said that therefore their carcasses should fall in the wilderness. And they did. But Caleb and Joshua in extreme old age (eighty years), strong and hearty, went into the land and inherited even the places on which their feet had trodden forty years before. So here appears the earnest of the purpose of God: "All the earth shall be filled with my glory."

It is also revealed in the prophets, and the next occurrence is in the prophecy of the coming Christ, as revealed in the 11th chapter of the Prophecy of Isaiah. Speaking of the coming forth of the rod of the stem of Jesse (that is, the Lord Jesus Christ), in the 9th verse it is said concerning his enemies: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse which shall stand for an ensign of the peoples; to it shall the Gentiles seek, and his rest shall be glorious." Here again is the same purpose of God—first in the wilderness where the spies were unfaithful, and here again in connection with the promise of the Messiah.

Once more in the prophecy of Habakkuk—the second chapter and the 14th verse—there is the revelation of heaven concerning a strong and wicked power of the latter days. Habakkuk, in the 12th verse, says: "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

If, therefore, we find ourselves in such a time when peoples labour for very vanity, surely we ought to remember this three-fold promise of God. It is only a passing episode to the Lord of Hosts in retribution for men's sins; but there is a Deliverer coming, and he will fill the earth with glory.

Once more, in conclusion on that head, and from over and above all prophecies, we take Christ's prophecy at the end of the Book of Revelation, the 21st chapter: "I saw a new heaven and a new earth." "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." "The tabernacle of God is with men." It is not that man goes away from earth to heaven, but that in a sense God comes from heaven to earth; that is to say, in the person of Jesus Christ he returns to establish the Kingdom of God on the earth, and fill the earth with God's glory.

Now, as we compare these things with that beginning in Genesis, what harmony appears. We have all heard of "Paradise Lost" and of "Paradise Regained." Where was Paradise lost? Not in some other sphere—here upon earth; here in the East; here in Eden, whence our first parents were exiled for transgression. Where, then, should Paradise be regained, but in those countries where it was lost?

Where is the Lord Jesus Christ to be revealed in glory? Why, in Jerusalem! Where else but in Jerusalem? "It is the City of the Great King." "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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." Where Christ was crucified, there will he be glorified. Where he was rejected, there he will reign; and it is this that lends such surpassing interest to this problem of "Prophecy and the East." Where Paradise was lost there it will be regained to the full. And indeed the evils that the earth is now enduring are but the earnest of the glory to be revealed.

In this lecture we do but touch the first principles of the subject. On subsequent occasions we hope to deal more fully with that covenant of promise that introduces to us the Holy Land, and the outworking purpose of God therein revealed, which will gradually bring us down to the present crisis, in which, in all the trouble on the earth, the prophet's words draw a definite picture, and give us good hope of the return of the Redeemer, who shall take away sin and transgression from his people. "Jerusalem shall be trodden down until the times of the Gentiles be fulfilled," or in the text mentioned in the first words of this subject: "The Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again."



## II.—“THE HOLY LAND.”

*The Covenants of Promise and the Holy Land—“The Hope of Israel”—The fate of the world in relation thereto—“He that scattered Israel will gather him” (Jer. xxxi. 10).*

THERE is a “HOLY LAND.” Before coming here to-night I received a letter from one of my mentors assuring me that in this I am mistaken, and in my expectation of “everlasting salvation” to be revealed upon this earth of ours, and suggesting that we should look to some other sphere, which he does not define, for such glory, honour and immortality as may remain to be revealed.

How can I accept that rebuke or instruction when I read in the prophecy of Zechariah, in chapter ii. 12, the message: “And the Lord shall inherit Judah *his portion* in the holy land, and shall choose Jerusalem *again*.” There is a holy land, and that expression “choose Jerusalem *again*” surely defines that land and city—the land where God was first manifested, the city to which our Lord Jesus Christ came, concerning which he said “It is the city of the great King,” to which he promised to return, saying: “Ye shall see me no more, henceforth, until ye shall say, Blessed is he that comes in the name of the Lord.” So we cannot accept the rebuke, the instruction, of this mentor. We follow the Bible. There is a “holy Land.”

To-night we turn back to the Covenants of promise that God made with the fathers of Israel, and such illustrations of persons and the East as are found in the Old Testament Scriptures, and which afford such strong precedents concerning the future “hope of Israel.”

We look back to Noah’s time—to the time of the flood. I know that this is considered fabulous in some quarters, but we also know that the Lord Jesus Christ treated it as historical, and as typical of the state of the world before he comes. “Earth was corrupt, earth was filled with violence, for all flesh had corrupted God’s way upon the earth,” and under such circumstances God

said: "The end of all flesh is come before me," and "the flood came and took them all away."

Now we have not only got this recorded in the writings of Moses and the prophets, but also in the Babylonian tablets, and comparing the latter with the Scripture version, the Scripture account is a chaste and dignified monotheistic account of God's dealings. One has only to read and study the two things to perceive the great difference between the two. And after the flood the earth was divided among Noah's three sons, Shem, Ham, and Japheth, and there was a new centre of civilisation, eastward in great Babylon; and, alas! a new apostasy and a new corruption of God's way. Of this also we can assure ourselves when we study the Scripture concerning God's way, and compare it with such fragments of Babylonian theology as have come down upon the monuments and the cylinders from the tombs.

They believed in the old serpent's lie: "Thou shalt not surely die." They considered their dead heroes were not really dead, but had gone before to other worlds. Many such things have come down to us in the old monumental records, and they are still perpetuated in modern ideas.

Under such circumstances what was to happen? God proposed to establish a new centre of truth westward of Babel, and so proposing, He called Abraham and brought him into the Holy Land.

Now I want to draw attention to a simple but profound consideration here—that is, the geography of the Bible. We must all, I am sure, as we study the East of Moses' time, relate it to the ancient geography. The race has radiated from a centre, and that centre is that Mesopotamian valley which is now such a centre of interest in all other countries. We must, of course, recognise that in those early days the extent and configuration of the earth was not known. Therefore when we come to consider *the choice of the land which God has made*, and by the surpassing suitability of that land for a centre of government for all the earth, we are led to approve and wonder at the divine choice of that land in which God has already been so wonderfully manifested, and in which He proposes hereafter to be manifested in the Kingdom of God therein established.

This matter is alluded to particularly in the 11th and 12th chapters of Genesis, where there is set down the genealogy of

Noah's son Shem. Turning to the 12th chapter we read of God's first call of Abraham: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, unto a *land that I will show thee.*" Take particular notice of that. The Bible place in which it is defined indicates it is a *holy land*: "A land I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed."

We are dealing to-night particularly with the land aspect of this matter. Abraham obeyed that commandment, left his country and kindred, and got into the land that God showed him. He did not go from the Chaldean country right across the desert wastes. How could he do that with all his flocks and herds? Cattle drovers do not drive flocks across thousands of miles of sandy desert. It is only armchair critics who don't know the desert who make them do that (on paper). They keep near to the water. So Abraham went 400 or 500 miles up the river, and afterwards from that northern country (Haran) he worked his way downwards into the land of promise.

Having arrived there, there was the question as to the capacity of the country for carrying the flocks and herds of Abraham. And just here we find Abraham giving his nephew his choice, whilst standing on the hills of Judea, and Lot, like a wise man, chose the well-watered plain of Jordan, round about Jericho. In Genesis, the 13th chapter, 14th verse, we read: "And the Lord said unto Abraham after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed *for ever.*"

Note particularly that final expression "*for ever.*" What is meant by that? Does it mean that perpetual generations of mortals are to occupy that land, or does it mean that Abraham must personally live for ever, and that his seed must likewise rise from the dead to live again for ever? Let the Apostle Paul be our interpreter. In his epistle to the Galatians he says: "He saith not, and to seeds as of many, but as of ONE, and to thy seed, *which is CHRIST*" (Gal. iii. 16). So then we have in this promise, at the outset, *eternal land inheritance of Abraham, with his seed*

*the Christ*. And if once we take hold of the words of the verse containing the promise: "In thee shall all the families of the earth be blessed"—all whose sin is pardoned will look for Christ to return from heaven to give them this "eternal inheritance."

So, then, we settle this problem at the outset. Here is a promise of eternal life, eternal land inheritance, in a land that God showed the father of the faithful—the Holy Land. Now as concerning later developments, for a long time Abraham was childless and it seemed there would be no "seed," and this was made a matter of special revelation. Abraham was 100 years old and his wife 90. What prospect of "seed" was there? The angel of the Lord was sent to Abraham and Sarah to say there should be such as promised, and the thing was so incredible that Abraham and Sarah both laughed at the idea, upon which the angel of the Lord rebuked the woman, saying: "Is anything too hard for the Lord?"—a question we should always bear in mind. At last there was born of that old barren woman the "child of promise," so much out of the ordinary course of nature that he was a striking type of the "seed" hereafter to come, the Lord Jesus Christ. And the very name, ISAAC, which means laughter, immortalises at once the incredulity of the parents, and their delight at the nativity of their son.

Later, God ordered Abraham to offer this son as a sacrifice. He obeyed, although he doubtless asked himself: Does God really require me to sacrifice this man, in whom is the hope of the promised "seed"? He obeyed, heart-breaking as it was, and received Isaac from the dead in a figure, for the father was spoken to by the angel while in the act of slaying his son on that mountain of *Jehovah-jireh*. When Isaac his son asked Abraham on that mountain of the Lord: "Where is the lamb?" Abraham said: "God will provide himself a lamb," and the Lord did so, and afterwards the anti-typical son of Abraham was really offered there as a sacrifice, and did really rise from the dead in that countryside.

Like his father, Isaac, too, for a long time had to lament the barrenness of his wife. At length God was entreated for this, and Rebekah became the mother of the twins Jacob and Esau. They, too, are the subjects of divine purpose.

We may mention in passing, Jacob, holding the same promise, looking to the same inheritance with the seed, when he fled from his brother's face because of the jealousy concerning the birth-

right and blessing, he camped for a night at Bethel, and had visions of God. It is to be read in the 28th chapter of Genesis, the vision of Jacob's ladder, and in connection therewith he had the promise repeated to him. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of the Lord ascending and descending on it. And behold! The Lord stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac. the land whereon thou liest, to thee will I give it, and to thy seed."

It is often thought that this vision of Jacob's indicates a promise of going to heaven. You will perceive it is nothing of the kind. It is a promise of the land, "the land whereon thou liest," the land which God promised the fathers as a legacy for all time, "I will give it unto thee and to thy seed for ever." *Jacob* did not ascend this ladder. The angels of the Lord ascended and descended. The purpose of God was indicated, the end, the divine purpose, to which the angels ministered with reference to the "Seed," the Christ, who shall inherit the land for ever.

If you study the Gospel of John, 1st chapter, you will find that when Jesus speaks to Nathaniel he refers to this matter. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Is the Son of Man then indicated in that vision? Most certainly. Who is it that *connects this earth of ours with heaven* but Jesus Christ. "There is one God and one Mediator between God and man—the man Christ Jesus," who 1,900 years ago was in that land, from which he ascended to heaven. At the same time he has promised to return "with his holy angels." How beautifully then the covenants of promise relate to the teaching of the Lord Jesus Christ concerning the land.

So here we have Abraham, Isaac and Jacob holding covenants of promise concerning the Holy Land, which conveyed to them the promise of eternal life and eternal land inheritance.

In connection herewith there is a most remarkable example of Prophecy and the East, contained in the books of Genesis and Exodus, and affording in the East, in all its fulfilment, a precedent for us in these "latter days." We refer to the 15th chapter of the Book of Genesis, where God talked to Abraham concerning the fortunes of his descendants. Abraham was told not to fear, because God was his reward, and being at that time childless he pleaded for a sign "whereby I shall know that I shall inherit it." And

God told him to provide a sacrifice according to the specification there given. Abraham did so, and "When the sun was going down a deep sleep fell upon him, and lo, an horror of great darkness fell upon him. And the Lord said: Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them 400 years. And also that nation, whom they shall serve will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

PROPHECY AND THE EAST! The Amorites thus defining the eastern land, God has given them for 400 years in which to fill up the measure of their iniquity, and during which long time He would be preparing a generation of avengers who should disinherit those wicked nations and occupy the land of promise. We have the story of those 400 years given with great wealth of detail and fore-knowledge. We have a remarkable unravelling of the ways of providence in connection with these covenants of promise.

Jacob by stress of circumstance is brought down into Egypt, where, by a beautiful providence, Joseph, his young son, had become, after severe apprenticeship, the "Lord of all the land." He is at last revealed to his guilty brethren who had not recognised him in his character of an Egyptian Prince, and astounded them by saying: "Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." Oh, what a type concerning Another who is yet to come!

Joseph dies at length, and some 70 years after his departure a Hebrew baby is born, and cast out on to Nile's waters because of Pharaoh's cruel decree. Yet this is the Deliverer. Pharaoh's daughter is divinely caused to take an interest in the child. Her woman's heart is touched. "The babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." The sister of the child is at hand. "Shall I get a Hebrew woman to nurse him for you?" She calls the child's mother. "Take him (says the Princess) and I will give you your wages." Moses' own mother *given wages* to nurse that baby. Delightful providence!

But the baby must go and become learned in the wisdom of the Egyptians, and so it came to pass, and by the time the 400 years were expired there was a Deliverer equipped thus to bring

Israel out of Egypt. And "he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not." And because the time had expired, he intervened prematurely between an Egyptian and an Israelite and slew the Egyptian oppressor; and so was exiled for 40 years. At the end of this long time the silence of God is broken, and the angel of the Lord commissions him to go into Egypt to work those great miracles and establish the Kingdom of God in Israel for ever.

He does bring them out; brings them through the wilderness, brings them right up to the borders of the land. But he is not allowed to bring them into that land, because he sinned in one matter—in one weak moment he sought to take the glory that belongs to God only: "Hear now ye rebels, must *we* fetch you water out of this rock?" Ah! It was not "*we*," it was God; and for that one word Moses was not allowed to bring the Israelites into the land of promise (Deut. xxxii. 48-52). He prayed, but it was not to be (Deut. iii. 25, 26). He saw the land—it was not heaven, it was *the promised land*—and he was then *buried in the land in which he was*, the land of Moab, and "no man knoweth of his sepulchre unto this day."

Joshua brought them in, a generation of Israel who were to dispossess the Amorites. They did it. Not thoroughly, but to some degree. The first city they took was Jericho. In passing, here just a word as to the most extraordinary story of the taking of Jericho. So striking is the episode of the seven trumpets, and so striking by comparison is the structure of the Book of Revelation, that expositors have not failed to notice it, and have naturally tried to discern an analogy between the City that the Israelites first smote and "Babylon the Great," the great city of the Apocalypse that their God at last shall smite.

Joshua brought Israel in, and dispossessed the nations. After he died there came the times of the Judges, and after that the Kingdom was established in the hands of the Kings, after Saul's death to David, and then to Solomon. With David the covenant of promise takes more particular shape. God made a covenant with him concerning a son of his who should at the same time be the Son of God. It must be remarked here that the Kingdom of David was not merely a human kingdom. It is defined otherwise in the Bible. Both as to its origin, and ritual and establishment, in the Scripture it is called "the Kingdom of the Lord."

This is so important that we may turn to 1 Chronicles, 29th chapter, 23rd verse: "Then Solomon sat on the throne of the Lord as King, instead of David his father, and prospered, and all Israel obeyed him." And that is not the only place where such an expression may be found. If we turn to the 28th chapter of the same book, the 5th verse, we read: "And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." Not only so, but even the Gentile Queen of Sheba, when she visited Solomon, recognised it: for in the second book of Chronicles, the 9th chapter, and the 8th verse, she says: "Blessed be the Lord thy God, which delighteth in thee to set thee on *his* throne, to be *King for the Lord thy God.*"

So we must recognise this, that although under mortal administration, this Kingdom of Israel in a land of promise was "THE KINGDOM OF THE LORD," and not merely a Jewish monarchy. It was, though mortal in kind and degree, typical of an immortal state of grace that is to come. Now, to discern these conditions of the Covenants of promise, if we turn to the Book of Samuel, 7th chapter, we have the Lord's words that David said contained "all my salvation and all my desire."

"When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy SEED after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build an house for my name, and I will stablish the throne of his Kingdom for ever. *I will be his FATHER*, and he shall be my SON. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy Kingdom shall be established for ever before thee; thy throne shall be established for ever."

Need we say that this Son of David and Son of God is the Lord Jesus Christ, concerning whom the angel promised that "the Lord God should give unto him the throne of his father David," and, said Gabriel to Mary his mother, announcing his birth: "He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end" (Luke i. 33). In the 23rd chapter of II. Samuel you may read how David exulted in this everlasting



covenant, although recognising that the fulfilment lay in some far distant future.

We follow on from David to the years when the land, under the guidance of God in the hands of Solomon, reached the zenith of glory in "the Kingdom of the Lord." Afterwards, because of apostasy, the Kingdom was divided into the ten tribes of Ephraim on the north and the two tribes of Judah and Benjamin on the south. But in the 31st chapter of Jeremiah it says that in the hereafter they shall be united: "For there shall be a day when the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Never has there been the like of that since the prophet spoke those words. This Kingdom was to be overthrown because of iniquity. Solomon's reign was the beginning of apostasy even in the house of Judah, as in the ten tribes, and the Kingdom of the north, it seemed, finished in apostasy. Jeroboam had the unenviable distinction that "he made Israel to sin." He re-imported the old Apis worship from Egypt, and it became the national religion of Israel until their doom came by the Assyrians of the north, as recorded by various prophets.

Ezekiel, a captive in Babylon (xxi. 25), foretells the similar fate of the Kingdom of Judah in the days of Zedekiah: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Whose is this "right"? "The Lord God shall give unto HIM (the Lord Jesus Christ) the throne of his father David." So said the angel Gabriel. Has he ever had it? Never! Will the word of God fail? Never! He has come once, but so far from receiving the throne, he received wrongs. Will he not receive the crown? Far be it from us to answer as against the prophetic word of God.

All the old prophets speak in similar strains. In Hosea, 3rd chapter, 4th verse, we read: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their King (or 'the beloved' Lord Jesus Christ,

for that is whom David typifies), and shall fear the Lord and his goodness in the latter days."

Now we are witnesses that the children of Israel have abode and still abide in this condition. But have they ever returned? They *will* return. That is to be the subject of our future meditation, if God permits. But you perceive here that while there is an overthrow there is a hope of revival for the latter days. But before this—and this further illustrates "Prophecy and the East"—there was a period of captivity spoken of by God to the prophets concerning Babylon, that country from which Abraham had originally been brought out, and to which by reason of their iniquity Israel was condemned to return.

By Jeremiah the prophet, God said that Israel should return to that land, and should there be in captivity for 70 years, and the thing came to pass, and Ezekiel and Daniel were witnesses of the fulfilment of that prophecy. Think of the case of Daniel whom God Himself approved. God said to Jerusalem: "Though Noah and Daniel and Job were in it, they should deliver but their own souls by their righteousness." This Daniel, in Babylon, studied the books of the prophets and understood from Jeremiah, that 70 years were to be accomplished in the Babylonian captivity, and so understanding prayed to God upon the basis of what had been written, that they would be returned to the divine favour in Jerusalem.

And God was pleased with that attitude; and God is no respecter of persons. We can still please God by faith and obedience. God was so pleased with Daniel's attitude that He sent the angel Gabriel to the prophet, and he revealed to him a further prophecy concerning the nation, namely, that concerning the manifestation of the Messiah, which thing was fulfilled afterwards on the manifestation of Christ in the Holy Land, at the time and under the circumstances that had been laid down by the Spirit of God before he did so manifest himself.

Not only so, but this prophet Daniel was contemporary with Nebuchadnezzar, and witness of whose works may be seen in the British Museum to this day, even bricks inscribed with his name. This man was caused by God to wonder what God would cause to "come to pass hereafter"; and God gave him the dream of the image (2nd chapter of Daniel), and having given it, he effaced the recollection of it, but left the impression that there had been a

marvellous dream. If one may say so without irreverence, what a clever thing to do!

It was the opening for the prophet Daniel. Nebuchadnezzar could only remember this: "I dreamed a dream, I cannot remember it." He called his wise men and asked them to reveal it, but they could not do it, for such things were much too much for men. It was only the God of heaven who could reveal such a thing as that, or Daniel beside God, because God said he would reveal it to Daniel, and He did so. And Daniel expounded the dream, which was the exposition in outline of the history of the four great empires that from the time of Nebuchadnezzar, 600 years before Christ, have passed across the scene of human history.

We cannot at this time traverse in detail the prophecies concerning the Babylonian Empire, the Medo-Persian Empire, the Greek Kingdom following, and that dreadful and exceedingly strong Roman Empire, that subverted the Greek and took possession of the Holy Land, and was instrumental with Israel in crucifying Christ. Students of the prophets can find these things in the word. We simply come to this fact, that in connection with the vision of Nebuchadnezzar, and Daniel's interpretation of it, there was a common ending in view and it had to do with the Holy Land. It had to do with the Kingdom of God, the dominion of the saints of the Most High, and the re-gathering of the Jews, Daniel's people. You may read this particularly if you will at your leisure.

In the 7th chapter of Daniel, there are details of a vision that Daniel had of four great beasts that came up out of the great sea. In connection with the fourth of these, he sees the judgment come from heaven. Judgment is given to the saints of the Most High and the saints of the Most High take the Kingdom, and possess the Kingdom under the whole heaven.

In connection with that he has a remarkable vision: "I saw in the night visions, and behold one like the Son of Man came, with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him" (verse 13). The Lord Jesus Christ takes up that vision, and expounds it in the parable of the young nobleman, described in the 19th chapter of Luke. A certain noble-

man went into a far country to receive for himself a kingdom, and to return. And he called his servants, and delivered them ten pounds, and told them to occupy till he returned. The Son of Man has gone into heaven, to that "far country." He is at the right hand of the Ancient of Days ; and he is about to return, in fulfilment of these wonderful prophecies.

In conclusion, just a few words from a prophecy in which God speaks of the scattering and gathering of Israel. "A great company shall return thither," that is, to the land of their Covenant, promised by God. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." (There is something delightful about that considering that we here are in these northern isles.) "Declare it in the isles afar off." In the 32nd chapter of the same prophet there is described the time of the captivity, the overthrowing of the Jews, and the promised restoration. The 42nd chapter and the 32nd verse reads: "For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be brought in this land whereof ye say: It is desolate without man or beast." And the 33rd chapter of the same prophet, the 14th verse, reads: "Behold, the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely ; and this is the name wherewith she shall be called—The Lord our Righteousness."

Then in Zechariah—and these are prophets returned from the captivity, recollect—the 8th chapter and the end of the 23rd verse: "Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you ; for we have heard that God is with you." And then in Malachi, 3rd chapter, 12th verse: "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

Yes, there is a Holy Land. God has been revealed there in times past, and He is about to be revealed there again in the person of the Lord Jesus Christ returned from heaven.

### III.—“CHRIST THE HEIR OF ALL THINGS.”

*Christ in Jerusalem, “the City of the Great King”—His prophecies of the downtreading and of “the Regeneration”—“Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled” (Luke xxi. 24).*

**F**OR some 6,000 years now Jesus Christ has been before mankind as the God-appointed “Heir of all things.”

Whether in type or shadow, or in the ritual symbolism of the Law of Moses, or in the prophets, or the historical unfolding of the prophetic word, that statement is true.

Beginning with our first father Adam, he is “the figure,” as the Apostle says, of the Christ who was to come. Adam and Eve in Eden are the type of Christ and the Bride in the Kingdom to come. Adam with his bride who came out of his wounded and healed side, after his deep sleep which was brought upon him by the Lord God, is a type of Jesus Christ, whose Bride is given to him out of his wounded and healed side. When, after his sacrifice, he was raised from the dead, he was caused to ascend to the Father’s right hand, hereafter to return and establish paradise regained, here upon earth where it was lost, here where the Psalmist has told him his inheritance is.

“Ask of me” (says the Spirit of God through David) “and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Psa. ii. 8). We are not dealing with another, a shadowy sphere; we are not dealing with another world; we are dealing with this world, marred with sin and death, but hereafter to be beautified and glorified by Christ “the heir of all things.” So we look back upon that original paradise, with no sin, no shame, no fear, no death, no religion, for there was no breach, but perfect harmony between the world and the Creator. That is the type of what is hereafter to be revealed upon earth, in glorious abundant substance, when Christ returns “the heir of all things,” and his Bride is united with him.

We pass on from those early days. After sin has been introduced there comes a time when after more than 1,600 years that dispensation is ended by judgment. The old world, "the world of the ungodly," as Peter calls it, was ended by Noah's flood, after some sixteen centuries and more of corruption of God's way and filling the earth with violence had brought that end upon the world. And Noah, whose name means comfort and rest—and who was so prophetically named by his father—by the spirit of God, is again the type of Christ "the heir of all things." His ark saved a remnant from the flood, and apostolically he is taken as a type of the Saviour—our Lord Jesus Christ. And when we see Noah and that saved remnant come forth from the Ark, from the waters of the Flood, and a new order of human society established *in the line of that saved remnant*, we have a striking type of Christ "the heir of all things," a type, moreover, that He Himself appropriates, saying: "As it was in the days of Noah, so shall also the coming of the Son of Man be." Let us take these things as Christ treated them.

We come down the line of Noah's descendants to SHEM, whose name means NAME, and who was "the blessed of the Lord God." We have then ABRAHAM, another striking type of Christ, and in Isaac, offered for a sacrifice by his father Abraham, another striking type of Christ "the heir of all things," offered for sacrifice upon Mount Moriah, there raised from the dead, and to figure afterwards as the Seed that was blessed. "And all that see them shall acknowledge them, that they are the seed which the Lord God hath blessed" (Isa. lxi. 9). So it is said of Christ and his people in the prophetic scriptures.

So again when we come down to MOSES—and we are briefly repeating these things in order to show how deeply-rooted in time is this idea of Christ the inheritor—Moses is a Deliverer of the nation, a deliverer from Egypt and bondage, who in all his career was the type of Christ. He prophesied that God would raise up unto Israel a Prophet like unto Moses, and just as there had been an exodus of Israel from Egypt under Moses, so hereafter there will be "the second" exodus from all the countries of Israel's dispersion under the Lord Jesus Christ by the Spirit of God. In the Book of Isaiah, 11th chapter, 11th verse, we read: "And it shall come to pass in that day, that the Lord shall set his hand again *the second time*, to recover the remnant of the people

which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." That is to be the work of the Son of Jesse—"the rod out of the stem of Jesse," that is the Lord Jesus Christ.

So that we are fully justified in considering Moses as a type of Christ. So with all the laws of Moses, all its ritual, the Passover instituted in those times of the exodus—that is connected with the Lord Jesus Christ in the New Testament expositions. We read that "Christ our Passover is sacrificed for us, therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). See what beautiful substance is thus brought out from the shadowy ordinances of God!

Then the Feast of Tabernacles. That is the memorial of the deliverance from Egypt, and prophetic of the deliverance under Christ, according to the 11th chapter of Isaiah. So with the ordinance of the Jubilee, the marking of the 50th year that had elapsed since the time of Israel's return to their possessions. That is a striking type of what we see happening under our eyes—first movements for the ultimate restoration of Israel under Christ "the heir of all things."

If we pass on to the prophets before we come to deal briefly with Christ's own utterances, we have the same theme running through the entire system of prophecy—Christ is the substance of it all, and Christ "the heir." We have had it presented in the 2nd Psalm, just read in our hearing. That Psalm is quoted in the fourth chapter of the Acts of the Apostles as having received an incipient fulfilment, when Pilate and the Jews conspired together against Christ. An incipient fulfilment thus far—that they at the time successfully resisted "the heir of all things." He did not at that time "inherit" for the nations did "rage against him." But God had them in derision even then, because He raised His Son from the dead, and raised him to His right hand. And that memorable utterance, "Thou art my Son, this day have I begotten thee," is expounded in the New Testament, not only as having reference to his supernatural begetting at the beginning of his life in the flesh. It applied to a higher matter, "As concerning that

he raised him up from the dead," says the Apostle Paul. God said, "Thou art my Son" (Acts xiii. 33, 34). "This day" (that is the day of the resurrection, see Romans i. 1-4). "God has set forth Jesus, who was made of the seed of David, according to the flesh, but declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead."

So we have here a restored immortalised Son of Man, "heir of all things." Throughout the Psalms that is the theme. Take illustrations. In the 45th Psalm, David by the Spirit has a vision of the Christ enthroned, and he says. "My heart is inditing a good matter (literally, 'it bubbleth up' as a spring. This is a hint of the operation of the Spirit of God upon a prophet's mind and speech), I speak of the things which I have made, touching the KING. My tongue is the pen of a ready writer." (Who was the writer? GOD.) "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the KING's enemies; whereby the people fall under thee. Thy throne, O GOD, is for ever and ever." What language applied to the KING! the Lord Jesus Christ, "Thy throne, O GOD." Even in the days of the flesh he was EMMANUEL; what is he to be in the days to come? "Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows!" Here is a vision! The KING the heir of all things!

Then the 72nd Psalm. We must not quote it, but it does not refer to Solomon (or at least only refers to him as a type of Christ). It refers to Christ "in whose days shall be abundance of peace so long as the moon endureth." Isaiah also had some pictures and visions concerning Christ the heir of all things. The second chapter shows us what a change is coming in that Eastern land in the last days. "The mountain of the House of the Lord shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. . . . And he" (God in the Messiah) "shall speak peace to the nations."

There is no other peace possible upon earth. In the 32nd chapter of that prophecy of ISAIAH, and in the opening of it, we



have this vision: "Behold a King shall reign in righteousness and princes shall rule in judgment. And A MAN shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The Lord Jesus Christ is that man, for whom we wait.

In the well-known 53rd chapter of Isaiah, where his sacrifice is prophetically before us, there is, in the end of it, an idea that is very frequently overlooked, in the words: "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great and he shall divide the spoil with the strong; *because* he hath poured out his soul unto death; and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors." Because of this—hear it? "*I will divide him a portion with the great, and he shall divide the spoil with the strong.*" You will perceive that the inheritance is not arrived at without the "raging of nations." Just as in the old days there was enmity, and the power of sin in Jew and Gentile prevailed against the Christ, so there will be enmity again, but this time the Christ will prevail.

In the 3rd chapter, 17th verse, of JEREMIAH (taking only a brief illustration from each of the prophets) we read: "At that time—(this is what we read concerning the East *at that time*)—they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart." That has never obtained, neither before Christ nor since. That is what awaits us, when the Christ "the heir of all things" returns.

We pass on to EZEKIEL, the prophet of the captivity. He is full of "the inheritance" to be revealed. We take the 37th chapter (which the Jews themselves now recognise is being fulfilled under their eyes), the resurrection of the whole house of Israel. "And I will make them one nation in the land, upon the mountains of Israel; and ONE KING shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." And then the 24th verse: "And David my servant shall be KING over them; and they shall

all have ONE SHEPHERD " (that is THE GOOD SHEPHERD, the Lord Jesus Christ), "And my servant David shall be their prince for ever." David means not only the Son of Jesse, but also the beloved Lord Jesus Christ, who says in Revelation, "I am the root and the offspring of David."

Again, in the 36th chapter of Ezekiel—and this concerns *the land* particularly at the same time—the 34th and 35th verses: "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say: This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities, are become fenced, and are inhabited. Then the heathen that are left round about you, shall know that I, the Lord, build the ruined places, and plant that that was desolate; I, the Lord, have spoken it, and I will do it." "Prophecy and the East" is the general topic of our addresses. There is a prospect! Does it not truly open the prospect of "Paradise regained," where Paradise was lost, in these Eastern lands?

We pass to DANIEL, the 7th chapter, and particularly that vision where one *like unto the Son of Man* comes unto the Ancient of Days, and they bring him before Him, and there are given unto him the Kingdom of glory and universal dominion; and this is explained in another part of the prophecy to be not *in* but "*under* the whole heaven," in harmony with the whole terms of the promise we have heard read: "The uttermost parts of the earth for thy possession."

In the prophecy of HOSEA, the 3rd chapter, there is a striking prophecy of the restoration in these words: "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. Afterwards shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter days."

Now just as they have abode all these ages, so now we see the incipient fulfilment of this. They are beginning to "return." We await the advent of "the Beloved, their King," "the heir of all things," so that the prophecies made by God through the ages since the patriarchal days shall be fulfilled, and we see the coming of Christ—God's anointed, one with David's seed, who has been given this world and all it contains.

Now when comes the time of the fulfilment? Look back to the first coming of Christ. The 490 years of which the Angel Gabriel spoke to Daniel the prophet in Babylon have expired, and we see that Israel is waiting and watching. Why this expectation? Because of the prophets. "Prophecy and the East." This had been revealed; it was well-known. *The time had expired and there was expectation.* Was it in vain? No, the Christ *was* manifested. In this respect there is a very interesting illustration of fulfilled prophecy, justifying the literal interpretation of prophecy, and to this we wish to make brief allusion. Herod demanded of the Scribes where Christ should be born, and they said unto him "In Bethlehem of Judea, for so it is written in the prophets."

In the 5th chapter of Micah's prophecy we read that the Christ was to be born to Bethlehem, the city of which it is declared: "Yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." And in the birth of Jesus at Bethlehem men had experience upon earth of the wonderful fulfilment of this prophecy.

When Jesus was about 30 years of age he came to John to be baptised in the Jordan, and John said: "I have need to be baptised of thee, and comest thou to me?" The answer is striking, for Jesus said: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." And he suffered him. When Jesus came up out of the water he was openly, visibly, audibly attested by the Eternal as the Son of God. The Holy Spirit, in the form of a dove, appeared above him, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased."

The next thing is that he is driven by the Spirit into the wilderness, to be tempted of the devil. Having overcome the temptation, he returns in the power of the Spirit, into Galilee, and comes to Nazareth, where he had been brought up, and goes into a synagogue there. And he is handed the book of the prophet Isaiah and stands up to read, the 61st chapter of Isaiah. He reads but few words and then says: "This day is this scripture fulfilled in your ears." We note particularly what he reads, and where he stops.

"The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives,

and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord."

There he stopped, handed the scroll to the attendant, and sat down to speak upon those words. We have no record of what he said, but we have it recorded that "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." But he knew what was before him; he would not receive their patronage. He warned them that they would certainly reject him, as their forefathers had rejected the prophets in the same country-side. "Ye will surely say unto me, Physician, heal thyself. No prophet is without honour, save in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months when great famine was throughout all the land, but unto none of them was Elias sent, save unto Sarepta, a City of Sidon, unto a woman that was a widow; and many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian."

And they rejected him then. They rushed him out of the synagogue, and made to throw him over the cliff. Well, that was not the time for "the heir" to inherit, but what are the words of the context of this chapter which Jesus read and appropriated to himself? "To proclaim the acceptable year of the Lord, *and the day of vengeance of our God.*" The very next words—1,900 years separating the two phases of his work! And as surely as he quoted those words in the synagogue, so surely he will return to manifest the day of vengeance. But is it *all* vengeance? Oh, no! There is vengeance on *the wicked* when he comes again, but for *all his people* a very different visitation: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified. And *they shall build the old wastes*, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Why, that agrees with Ezekiel that we have just read: "The waste cities shall be built."

Thus "the heir," JESUS, speaks in this chapter, and that is in the days of the flesh, and long before his time to return. In this same 61st chapter of Isaiah it further says: "For your shame

ye shall have double, and for confusion they shall rejoice in their portion ; therefore *in their land* they shall possess the double, and *everlasting joy* shall be unto them." " Prophecy and the East ! " There, friends, is something to think about ! There is to be revealed in that land " EVERLASTING JOY." There CHRIST was restored to *everlasting life* ; from its hills he ascended into heaven with a promise that he would return. We have, indeed, in him the earnest of it all, but we have not yet *the plurality* before us in this text. We have seen it here in these words :—

" I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation ; he hath covered me with the robe of righteousness ; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Yes, that is fulfilled in the Christ, who said he was " the Bridegroom," but " the Bride " is not yet united with him in glorious antitypical marriage. It will come, though. " And their seed shall be known amongst the Gentiles, and their offspring among the people, all that see them shall acknowledge them, that *they are* THE SEED which the Lord hath blessed. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

We have sought that chapter as Jesus did, and have listened to his comments in the synagogue at Nazareth, and now we call attention to *the reality of these things as concerning the land*. You see it is *not heaven above the skies, not another world*, but in this world, where things are so wrong. God is going to make them right through our Lord Jesus Christ. As concerning Jerusalem, and his lamentation concerning the city that rejected him, we know how sacred he held the city, " Swear not by Jerusalem, it is the city of the Great King." And although it rejected " the Great King," it makes no difference. Hear " the Great King " foretelling the fate of the city : " Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! 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."

The house *is* desolate. I have seen Jerusalem several times myself. Nowhere is there such a mound of ruins as that. Has she ever declared him the blessed of the Lord? Never! It will come, though, just as surely as the desolation. In the 19th chapter of Luke he appropriates that vision of the Son of Man described in the 7th chapter of Daniel. He incorporates that idea of the Son of man coming to the Ancient of Days into the parable of a nobleman going into a far country, and he took that course because his disciples "thought the Kingdom of God should immediately appear" (Luke xix. 11). He warned them that there must be a long time during which the Son of Man must be absent in "a far country"; but at length he would return. In the 41st and following verses of that 19th chapter we read: "He wept over the city. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

Further in the 21st chapter of the same Gospel of Luke, 20th and following verses, he is warning his disciples in the Mount of Olives prophecy: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled."

He is a true prophet! All these ages Jerusalem *has been trodden down*, and we are now nearing the end of "*the times of the Gentiles*"; therefore we see the associated signs of which he spoke. When Christ thus spoke, two ends of two ages were before

his mind ; and both must pass before the divided families of Israel should return. There was first the end of the Jewish state, which came to pass in A.D. 70 ; and far more remotely, the end of " the time of the Gentiles " with which we find ourselves contemporary. It is *of the latter* that he went on to say :—

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity ; the sea and the waves roaring." (That is a figure of the wicked who " like the troubled sea, cannot rest, whose waters cast up mire and dirt " (Isa. lvii. 20). Is there anything like that in society nowadays?) " Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then they shall see the Son of Man coming in a cloud, with power and great glory " (Luke xxi. 20-27). We have seen the down-treading ; we see the signs, but of these we must speak hereafter. But we see the signs. They are the earnest of the return of the Lord Jesus Christ, " the heir of all things."

In connection with this we may turn to the last scene before he suffers. All the disciples are gathered around him at the Last Supper. We read in the 28th verse of the 22nd chapter of Luke, " Ye are they which have continued with me in my temptations. And 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." Now we begin to see the interest of " the inheritance." Someone will say : "Are you quite sure that is not a perversion of spiritual things?"—a fanciful and carnal interpretation?

Quite sure, we answer. We turn to the 19th chapter of Matthew's Gospel. Here the matter could not be made plainer. Jesus has been speaking of the Kingdom of God. There is the striking episode of a young man who would have followed him—a good young man ; but though it is testified that Jesus " loved him," he could not part from the things of this world. Christ tells him : " Go and give all to the poor and follow me." "And he went away sorrowfully, for he had great possessions." " Children (said Jesus to the disciples) how hard it is for a rich man to enter the Kingdom of Heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." And his disciples, amazed, asked, " Who then can be

saved?" And Jesus said, "With men this is impossible; but with God all things are possible." But some there were who *had* forsaken their little "all," and among them Peter. And Peter said: "Behold, we have forsaken all and followed thee, *what shall we have therefore?*" Could you desire a plainer question? Jesus replied: "Verily, I say unto you that ye which have followed me, *in the regeneration*, when the Son of Man shall sit on the throne of his glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*"

This agrees with the other—the promise at the Last Supper. Does it not say to you there must be a "REGENERATION"? There must be a restitution of the twelve tribes of Israel. Is not that the true doctrine of the New Testament, not only of Jesus, but of the apostles? Yes, surely, it is. The Spirit of God speaks one thing, the one truth, whether by the prophets, or Christ, or by the apostles. It tells us as we have seen before, the work of Christ is bound up with this: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (Isa. liii.).

Now look at the Apostolic preaching after the ascension of Christ, when the Holy Spirit had come upon them. Whatever they did in their work and miracles in his name is explained by reference to the healing power of the ascended Jesus, the absent Nobleman. And when the public attention is aroused by them we hear Peter speaking, in the 19th verse of the 3rd chapter of the Acts of the Apostles: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Comprehensive declaration! The times of the restitution when God shall send Jesus again. Oh, if it was a good thing for him to be here in the flesh, preaching the gospel, raising the dead, how much better for him to be here in the divine nature, with his power to control poor humanity for good! We might very extensively illustrate the Apostolic hope in this direction. In the Epistle of Paul to Titus, 2nd chapter, 11th verse, we read: "For the grace of God that bringeth salvation hath appeared to all men, teaching



us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for *that blessed hope*, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works"—that blessed hope the appearing of "the heir of all things!"

So again in the Epistle to the Hebrews, in the 9th chapter, speaking here of the Melchisedek priesthood and of the high priest of Israel, verse 27: "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto Salvation."

And so throughout the New Testament, down to the very last book of the Bible, the very last "Revelation" from Christ, we have this same idea before us, the hope of the return of Christ "the heir of all things." In the very last chapter of the Bible, the 22nd chapter of Revelation, the 12th verse, we hear the Lord's words: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be done." And in the very conclusion of the prophecy, the 20th verse, it says: "He which testifieth these things saith, Surely I come quickly." And in the words of the response of the Apostle John, all who hold that hope say: "Even so, come Lord Jesus."

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## IV.—“THE TIME OF THE END.”

*“The latter days” and their international problems—Russia, Turkey, Britain, Israel and Zionism, Egypt—Divine intervention foretold—Signs that the second coming of Christ is near—“Arise, O God, judge the earth; for thou shalt inherit all nations” (Psa. lxxxii. 8).*

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*Ezekiel, chapter xxxviii., was read.*

THE phrase, “the time of the end,” is a Bible expression, and is found in the end of the 11th chapter of the Book of Daniel. It is equivalent to the words used in the chapter that has just been read: “the latter years,” “the latter days,” and this expression, “the time of the end” connotes, not the idea of the end of the material world, but rather the end of an age, or of those ages with which the Book of the prophet Daniel and other books are concerned. The Lord Jesus Christ said, “Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles* be fulfilled.” The “time of the end” signifies the end of these “times of the Gentiles.”

Those times are opposed, of course, to the times of the Jews, and as we look back into the history of the past, we cannot but recognise that the times of the Jews came to some sort of an end after “the Kingdom of the Lord over Israel” was “overturned.” The zenith of its glory was attained in the days of Solomon, nearly a thousand years before Christ. It was afterwards “overturned” before the Babylonian power, nearly six hundred years before Christ, since which overthrow the Jewish times have been altogether extinguished, and the Gentiles have been, as it were, uppermost in the four great empires that were the subject of the revelation of the Spirit of God to the prophet Daniel.

When we speak of the prophet Daniel we find that the longest measurement of Gentile time introduced to us in his book is the “seven times” of the Babylonian tree. Without attempting demonstration, we will say that that marks the longest stretch of time from Babylonian days to ours, and that we are now living

some 2,520 years from the days of the great King Nebuchadnezzar ; and consequently we see such an upheaval amongst Gentile powers as threatens the utter extinction of their civilisation. In a word, " the time of the end " is now ! And the chapter we have read together introduces an unmistakable crisis in connection with it.

Perhaps still more unmistakable is the preceding chapter of Ezekiel's prophecy (xxxvii.), which introduces to us in the figure of the resurrection of dry bones, in the open plain, the political resurrection of " the whole House of Israel," which we see taking place at this time, and the Jews themselves are not slow to appropriate the terms of that chapter of the sacred scrolls, which tells of that political resurrection at such a time as this. What is THE END of the vision in Ezekiel's prophecy ? It is super-human. " The name of the City from that day forth shall be, The Lord is there " (xlviii. 35).

Now, 1,900 years ago God was manifested in that City in the person of Jesus Christ. He will be so manifested there again. And that is the crisis to which these terrible international complications of the latter days are all leading. Our endeavour to-night is briefly to indicate the leading lines of Bible history and prophecy that throw light upon that coming crisis.

For a moment let us look back upon the past, and realise the purpose of God in Israel, with reference to the great Powers. When the " father " who was called Abraham had been called out of Babylonia, throughout all his sojournings the great Powers were over-ruled on his behalf. It is written of them that God " reprov'd even kings for their sakes, saying, Do my prophets no harm." And as we follow the history of the patriarchs we find one of their descendants lord of all the land of Egypt—Joseph, a saviour sent before Israel. A little later on we find the Deliverer Moses, saved from the Nile waters and brought into Pharaoh's court, and presently bringing Israel out of Egyptian bondage in the days of the Exodus. Still a little later, and we find Joshua executing the long-deferred will of God upon the Canaanites, in the land of promise. God had said to Abraham (Gen. xv. 16), " The iniquity of the Amorites is not yet full." Four hundred years must pass over them, then judgment would descend upon them. Under Joshua it did so, four centuries and more afterwards. He is a type of that other JOSHUA (Jesus) who is to come, and who will do similar work in the earth on a greater scale.

Long afterwards we have the greatest military power of the day, Assyria, described, in the 10th chapter of Isaiah, as the rod of God's anger. "O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation." And then we hear God, in view of the Assyrian having completed the chastening of Israel, rebuking the pride of that Assyrian instrument. "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" And when the Assyrian had performed the work of God he himself in turn was put away. Thus that great Power was used by God in the chastening of His people, Israel, whereas all the time they thought they were merely executing their own policies.

There is one specially interesting feature in connection with this Assyrian invasion. In the 7th verse, 8th chapter, of Isaiah it is thus described: "Now, therefore, behold the Lord bringeth upon them *the waters of the river*, strong and many, *even the King of Assyria* and all his glory, and he shall come up over all his channels, and go over all his banks." When considered in connection with another Power we shall come to, we shall, by contrast, be able rightly to interpret that saying, knowing that the inundation of the Euphrates and the Tigris into the land of Israel signifies the overcoming of Israel by the Assyrian power.

We have before us a very large programme, and shall have to be brief in our references to the various powers—Russia, Turkey, Zionism, Britain and Egypt.

First, as concerns that wonderful empire of the North—RUSSIA. This is really the Assyrian of the latter days. And we come to that conclusion upon this principle, that the Powers of old, passing over the earth, occupied at the time certain lands which are spoken of in the Scriptures under their old names. We shall find that that applies in other cases. Russia is the latter-day Assyrian. With regard to Egypt, the name, of course, remains, notwithstanding the changes that have during the ages come over the "base kingdom" (Ezek. xxix. 14, 15), where now the Egyptian Nationalists are stirring up strife against Britain. Britain is the latter-day "Tyre" and "Tarshish" by reason of her inheritance of their supremacy upon the seas. When Russia has attained to the plentitude of her power she will have dominion over these ancient Assyrian territories. Russia is spoken of in that prophecy

both as "Prince of Meshech" and "Gog of the land of Magog." When we come to explore the Hebrew Scriptures we find there is another idea attaching to the word *Rosh*, rendered "chief" in the A.V. here. It is a proper name. It means "chief," truly, but in the R.V. the expression is rendered "Prince of Rosh," etc. And we may really, I think without violence to the Scriptures, read this expression so, and understand "Prince of Rosh," etc., as relating to the Russians, the latter-day Assyrians. If you will study Josephus and the ancient geographers, you will find that "Magog" stands broadly for the Scythia of old time, and the incursion of these people into the land of Israel was but a prototype of the incursion of "the latter years," which we of this generation shall see.

Meshech and Tubal likewise were originally powers and nations in Ezekiel's days. Is it possible that Meshech and Tubal have some identity with Moscow and Tobolsk? We cannot say precisely, but at any rate we have, broadly speaking, the idea of a Russian confederacy of the "latter days."

Note again that God is against this Power, "I am against thee, O Gog the chief prince of Meshech and Tubal." Why so? Because this power is seizing upon the inheritance of the Messiah! That is the reason in brief. As touching the confederacy, just another word. Many people are to be with them—"Persia, Ethiopia and Libya with them" Is it not well known that Russian designs upon Persia are only preparatory to an encroachment, that has been the leading characteristic of that power's policy for more than 50 years past?

I suppose many in this place remember Burnaby's ride to Khiva, memorialised by the obelisk in the churchyard of the pro-Cathedral. He noted that tendency. It has gone on, until now Russia is at the gates of India; and as for Europe, the frontiers of these new states in Eastern Europe are all bordering upon Russia, and it is not likely that that great Power will confine its ideas of expansion to the East, nor indeed to the West. It reminds one of the old jocular expression about the battle between "the elephant and the whale." The elephant (Russia) at the moment has got his head and tusks pointing south over Turkey, and the whale (Britain), we suppose, has its head pointing eastward. That is how the situation stands.

But as to this latter-day confederacy, it includes "Persia, Ethiopia and Libya." This points to a Russian interference in

Africa ; and indeed in Abyssinia such an interference has been well known for a long time, and movements that on the surface seem to be religious are, underneath, fundamentally political. So in connection with the Holy Land we may note these Russian pilgrimages (suspended indeed for the time being), ostensibly religious and very enthusiastic, very numerous, but all the while having their political foundation. It is not a purely religious movement at all. In a word, the idea is Constantinople for a secular capital, Jerusalem for the Holy Capital, and Holy Russia *over the whole world*. That is really and truly the aim of the great Russian Empire.

You will see that among the subordinate peoples are " Gomer and all his bands, the house of Togarmah of the North quarters and all his bands, and many people with them." We do not propose at this time to attempt to identify any modern powers with these ancient names, but broadly to consider this—a great northern confederacy, whose aim is to invade the Holy Land. We were told recently in this place by Principal Grant Robertson that this new Russia, which has gone through such a terrible " earthquake " experience, has a very strong and threatening army at her disposal—the Red Army—and those who have seen it are very much impressed with its equipment and discipline ; and we were also most interestingly reminded that after the great French Revolution of 1789 there presently appeared a Military Dictatorship that scourged Europe from end to end.

Many here present have been watching for that parallelism to work out in Russia, and in a sense it has come already in the Russian Revolution of 1917. And if our interpretation of this Scripture is worthy to be placed before you, we shall most certainly see the further analogy in the uprising of a new Autocrat. Again we were reminded by Principal Robertson that Russia, alone amongst the great powers, does not care a bit for the League of Nations. Before the late war Germany's Byzantine dream cut across Russia's Byzantine dream. Now the former has been dispelled ; but has the latter gone ? No ! Behind Turkey is the great northern power, simply using Turkey as a cat's-paw, and it will be sure to be manifested whatever comes out of the Locarno Treaty and the League of Nations.

The Great Northern policy is outlined in the chapter read in your hearing : "After many days thou shalt be visited ; in the

latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them." Is it not a striking description of the present "latter day" Jewish revival, the restoration and the gathering in from the lands of the captivity? It is "gathered out of many people." "Dost thou come against this land" to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land?" Thus that power is challenged by another, a Southern Power.

But before we speak of that let us say a word or two about the power that has just been eliminated from the land of Palestine, that is TURKEY. In common with other great powers, this power has been the subject of the Revelation of God, as concerns its origin, mission and destiny. It is briefly described in the symbolic prophecy of the Revelation, 9th and 16th chapters. We must not attempt details, let it suffice to indicate a line of study. In the 9th chapter of Revelation you will find the figure of the 6th angel sounding his trumpet, calling hosts to war. There are "four angels" loosed from the great river Euphrates, and their mission is to kill "the third part of men." Briefly, let us say without attempting to demonstrate, the Turkish mission was therefore *to subvert the Eastern Roman Empire*. This work was accomplished. Over four centuries ago, namely, in 1453, Mahomet II. took Constantinople, and put an end to the Eastern Roman Empire. Since that time down almost to the present the Turk has been "the desolator." His waves of conquest and desolation surged over Europe as well as Western Asia and Northern Africa, and reached almost to the gates of Vienna. There, however, he was stayed, in the 16th century, when John, the King of Poland, repulsed the Turks before Vienna.

Since then the other chapter of Revelation has been illustrated. The 16th chapter introduces what are called "the seven last plagues," the striking figure of which is the out-pouring of "the vials of the wrath of God." And in that 16th chapter we read that "the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of

the Kings of the East might be prepared." Now, as we have read in Isaiah, the water of this river inundating the Eastern land signified the advent of invading hosts (ch. viii. 7, 8). What then are we to understand conversely of the drying up of the water, but the decline and fall of the military power that desolated the eastern land?

That has been the outstanding sign of the whole of the 19th century particularly. I think that the zenith of the Turkish Empire is by historians recognised to have been in the days of Sulieman the Magnificent, in the 16th century, but since that time the decline set in; and during the whole of the 19th century it has been *the outstanding sign of the times*. In the revolt of Greece in 1820, many find the primary demonstration of the hope of breaking the Eastern terror. From that time province after province has been taken away from the Turkish Empire. Multitudes of her subject peoples and populations have been liberated, until in our own time we have seen northern Africa swept clean, and lastly, coming round to the Land of Promise, we have seen the Turk eliminated from the Holy Land in these "latter days."

Some years ago, when Germany took hold of Turkey in her aspirations, those who were instructed in the Scriptures, the present speaker included, said: "That is suicide, because God has decreed that Turkey shall 'dry up,' and no matter how strong Germany is, even such a power must to some extent suffer the same fate." And she did to a certain extent, by what happened afterwards, and those who thus spoke were thoroughly well justified in their confidence, not in any vision of their own hearts, for "prophecy came not by the will of man," but in the Word of God.

There now stands a new Turkey in Asia Minor, backed up by European aspirations promoted from behind by this great Power of the North. That is where Turkish strength and assurance lies at present. That is the source of it. What is God's purpose in it all? "That the way of the Kings of the East might be prepared." Who are those Kings? Literally the Kings of the Sun's rising. What Sun's rising is that? "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. iv. 2). Who is that? The Messiah, the Lord Jesus Christ, who was raised from the dead in that land some 1,900 years ago, and is presently to arise upon this benighted scene as the "Resurrection and the Life" and "take the Kingdom and possess the



Kingdom under the whole heaven." He parenthetically interjects a warning to that effect in the middle of this sixth vial prophecy : " BEHOLD I COME AS A THIEF " (Rev. xvi. 15). These things indicate the reason why Turkey is departing—has departed—from the mountains of Israel.

Does even *that* prospect satisfy Russia ? It is indicated here. This lust of dominion, of national imperialism, has no respect for God and His purposes ; and so Russia invades the land, intent only on taking the spoil, conquering the world, and setting up a Holy Russian Empire !

A power to the South objects to that. That introduces our own power. How could Britain endure that policy, and the carrying out thereof ? We turn to the 13th and 14th verses of Ezekiel xxxviii. and read :

" Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? " As much as to say : " You will not do that if we can prevent it." What power is this ? British power. Let us make our enquiry in the Scriptures and in history as to the identity of Sheba and Dedan. Enquire in the 10th chapter of Genesis into the genealogy of the sons of Noah. There is first the line of Ham, of whom Sheba and Dedan come. They settled and took the South Euphratean and Arabian districts. In the Semitic line, and in the Nile country, the Upper Nile, the Ishmaelite Sheba and Dedan settled (1 Chron. i. 32). In both countries you will find British power. True there is now a " King " in Egypt, but the power behind the throne is still British.

Then let us take the phrase, " the merchants of Tarshish." First of all, " merchants." Who does not know that this British power is founded on merchandise ! Study history, and wherever you go, you will find British merchandise established—from Europe across to the north-west, to the Dominion of Canada, where you find in " The Hudson Bay Company " the hand of this enterprising maritime power. You look across to the East, to the Indian Empire, where you find it in " The East India Company." You look southward into Africa, and you see it in " The South Africa Company." Look across to Australia and New Zealand. Is it not the trade of the Empire that has developed those outlying dominions ? Indeed, a generation ago it used to be a continental reproach that we were but " a nation of shopkeepers."

People may have said that in the time of the Tyrian power of old, of Tarshish. This is a geographical enquiry. Again enquire of that early chapter of Genesis, and you will find that this power traded on the seaboard of Asia Minor, and gradually there comes the name Tarshish—the dominion and “ships of Tarshish,” the leading maritime power of the world.

There were eastern and western countries corresponding to this term, for in the Book of Jonah we read that Jonah went down to Joppa, and found a ship and paid the fare to go to Tarshish to flee from the presence of the Lord. This must have been *westward*, the Straits of Gibraltar or beyond. There are some who think our own country corresponds to “Tarshish,” especially in regard to the Cornish mines supplying the Tyrian markets with the “silver, copper, tin, lead”—the Cornish metals. Then we read of the “navy of Tarshish” that went *eastward* and brought back the Eastern products, “gold and silver, ivory, apes and *peacocks*.” Peacocks were traced to the island of Ceylon. And, however we look, we find in both directions Britain, corresponding to the words used, and especially to the phrase “*ships* of Tarshish.”

Another remarkable thing is that this power is *friendly to Israel* in “the latter days.” “Surely the isles shall wait for me, and the *ships of Tarshish first, to bring thy sons (O Zion) from far*, their silver and their gold with them, unto the name of the Lord thy God” (Isa. lx. 9). It is well known everywhere that Britain, almost alone among all the nations, is the friend of the Jews. We have in Parliament many Jewish members. We have had a Jewish Prime Minister. Since the days of Palmerston there sprang in this country a friendship for the Jews, which, alas! is now almost the only example in the world. So that on all these counts the term “Tarshish” corresponds to British power.

Now go one step further. The prophet spoke of “*the young lions thereof*.” Then Tarshish is the old lion. I suppose we are entitled to consider the lion the most respectable beast of all the animals, and the Spirit of God called the British people a lion, and the figure is employed everywhere. If Britain be the old lion, who are “*the young lions*”? Why, the dominions, of course! These merchant-prince-dominions of over-seas. During the war we had this matter advertised on the walls in the recruiting posters—the old lion standing on a rock calling to his whelps, while up

from the foreground came the figures of the young lions—the dominions of South Africa, Canada, Australia and New Zealand—responding to the call of the old lion to assist him against his continental enemies.

So here is the power that antagonises the great Northern Power, and we see the symptoms of it already apparent. We have had in the past few years that notable declaration, the Balfour Declaration, and its approval of the aims of Zionists concerning a home for the Jews. More than that, there is the political necessity of the Empire behind it. It is not to be supposed that this Power any more than any other great Power is going to interest itself in the restoration of Israel as a *purely* religious and philanthropic enterprise. Nothing of the kind! It is a political necessity.

The Suez Canal has long been recognised as the vital artery to the East, and this British Protectorate of Palestine is intimately related to that idea. It would not matter so much to us now as it did in the past, for, as Dr. Herschel points out, we have now an alternative route, and of course if this is so it will tend to alter world conditions. But the political necessities of the Empire compel us to be interested in those lands, and altogether justify our friendship for Israel.

Now with regard to ISRAEL. This is the green spot in the international situation. Everywhere else there is foreboding, anxiety and rumours of wars. Here there is prospect of peace, not indeed without war, and war on a terrible scale, before the peace is established; but behind it all "the peace of Jerusalem." "Pray for the peace of Jerusalem," says the Spirit of Christ in the Psalms (cxxii. 6), with the assurance that "they shall prosper that love thee." And pray who or what might be "the peace of Jerusalem"? Micah the prophet has a strong word concerning the coming ONE. "And THIS MAN shall be the peace, when the Assyrian shall threaten our borders, come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, even eight princes of men" (Mic. v. 5).

What Man is that? The Messiah! "PRINCE OF PEACE," after he has been "a Man of War."

All this is contained in this one word ZIONISM. It contains the hope of Israel, in regard to which Paul declared: "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). And if we would ask him to define it, he replies, "the hope of the

promise made to the God of our fathers" (Acts xxvi. 6). And if you asked him still further he would say, "the hope of the resurrection of the dead" (Acts xxiv. 15), of which the earnest is the Lord Jesus Christ.

Now for nearly 30 years Zionism has been the outstanding sign of the times. About 1896, impelled by the anti-Semitic feeling then passing over Europe, Dr. Herzl launched his idea of THE JEWISH STATE. He published a pamphlet with that title, and it was translated into a number of languages, and went into all quarters of the world. He tried to secure "a publicly assured home in Palestine" for such of the Jews as would emigrate there. He interviewed the Sultan, and did many things towards the realisation of his ideal, and in connection with it there was founded THE JEWISH COLONIAL TRUST, a banking company, and from that time forth this idea has gone forward.

There has been a whole series of Zionist Congresses. In 1897, for the first time since the dispersion, there was heard *the national voice of Israel* in the Basle conference of that year, and there has been quite a series of these Jewish parliaments since. Now what do we see? We see transpiring what we have read in the prophets. The land and people are "coming back from the sword," they are "gathered out of many peoples," they are "dwelling in unwallled villages," they are "getting cattle and goods" and engaging "safely" in the work of cultivating the land. And our own Power is protecting them there.

One point in connection with this. Just a few years ago our British power could not have spoken the word that is written in this chapter concerning the northern invaders. Sheba and Dedan shall say unto these northern invaders: "Art thou come to take a spoil?" (Ezek. xxxviii. 13). That is the language of *the man in occupation*. When Britain was not in Palestine it could not say, "Art thou come." The word to the Russian invaders in that case would be, "Art thou going?" but lo! now since the mandate, "Art thou come?" Many knew that as an indication of *the verbal accuracy of the Spirit of God in the prophets*. It has not come to the crisis yet, but the Powers are there and ready, and all British Statesmen know that is what is before us. No one likes to talk about the approaching war with Russia. But it must come, because God has decreed it. Nothing can stop it. Here it is on record. And the policies are here, too. It is the policy of

the Encroacher on the one hand, and the policy of the Defender on the other, both directed by imperialist motives underneath, both *directed by God for His purpose*.

What is that purpose? Here is the pith and marrow of it. Going on to describe the purpose, the prophet sees how this northern invader shall come against the land:—

“Thus saith the Lord God, Art thou (not) he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?” And in the preceding verse, the 16th, it says: “It shall be in the latter days, and I will bring thee against my land, *that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*”

How are the nations to know that God is intervening for that land? The text tells us. Just as God overthrew the Canaanite nation in the days of Joshua, and more were slain by the hailstones than by the sword of Israel, so hereafter. “For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake AT MY PRESENCE, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God, every man’s sword shall be against his brother. And I will plead against him *with pestilence and with blood*, and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.”

There is no mistaking these terms and we have the precedent in the Book of Joshua, in the revelation of God upon the nations of Canaan. God has been revealed in that land in past ages in many ways—by angels, by the prophets, and by his beloved Son. There, alas! he was sacrificed in days gone by, he who is hereafter to be revealed as “The Lion of the Tribe of Judah,” conquering the Kingdom for himself, that he may inaugurate that reign of peace and righteousness he has promised.

One power we have scarcely mentioned, Egypt. We did mention it briefly in connection with Palestine in the patriarchal and succeeding ages. After that time, when Israel had been corrupted by the Egyptian idolatry, God decreed judgment upon that wonderful country, whose treasures are now being unearthed. He decreed by the same prophet Ezekiel that it should be no more a great power of the earth, but should be *abased*. In the latter days it was decreed, this power with others should fall before that all-conquering King of the North, as you may read in the end of the 11th chapter of Daniel's prophecy. This chapter is concerned not with a League of Nations but with *the leagues and conflicts of the Kings of the North and South respectively*, a most wonderful outline stretching from the days of the prophecy down to the present time.

The North prevails in the vision down to the latter days, when this collision of powers is reproduced upon the world's stage. There is the northern power, RUSSIA, coming down on these ancient territories. There is the Southern power, BRITAIN, behind a newly elected King of Egypt. In this connection the northern power triumphs. In the 11th chapter of Daniel we read: "And at the time of the end shall the King of the South (the Egyptian power ordinarily) push at him, and the King of the North shall come against him like a whirlwind with chariots, and with horsemen and with many ships, and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land (you will perceive how it coincides with the 38th chapter of Ezekiel) and many countries shall be overthrown, but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape."

It *has* "escaped" in this recent world war; it will "*not escape*" next time. "But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans and the Ethiopians shall be at his steps." You will remember that both those peoples are in the category of the 38th chapter of Ezekiel. "But tidings out of the east and north shall trouble him." That is, *from the Egyptian standpoint*. What is north-east of Egypt? Why, Jerusalem! There is a murmur: "There is a new power in Jerusalem; some sort of Mahdi!" "Therefore he shall go forth with great fury to destroy and utterly

to make away many, and he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, yet he shall come to his end and none shall help him." And then in the next chapter (Dan. xii.) it goes on to say :—

"There shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake." What is before us here but the return of Jesus Christ, the resurrection, and the judgment and conquest of the world?

In connection with Egypt there is another beautiful touch in the 19th chapter of Isaiah's prophecy. Isaiah also introduces the return of the manifestation of God upon earth: "Behold the Lord rideth upon a swift cloud and shall come into Egypt"; and then in the 17th verse: "And the land of Judah shall be a terror unto Egypt; everyone that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts." What counsel is this? Why, that Egypt shall be smitten! God will do this. Then look at the context (verse 21): "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it. And the Lord shall smite Egypt; he shall smite and heal it, and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

*There* is a change coming over the earth! These ancient enemies are but the prototype of the present enemies—the enemies of Israel are to be confronted after judgment with Israel. Well may we conclude in the language of the royal David, for is it not written :—

"Arise, O God, judge the earth, for thou shalt inherit all nations" (Psa. lxxxii. 8). It is Christ's inheritance, and the condition of inheritance in his Kingdom is that we believe the gospel, obey it, and wait for him to return from heaven.

# Appendix.

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AN extract from *Elpis Israel* written by the late Dr. Thomas in 1849.—

In Chapter VI. THE RESURRECTION OF THE DEAD—THE SECOND EXODUS—THE MILLENNIUM—"THE END," he says:—

But to what part of the world shall we look for a power whose interests will make it willing as it is able to plant the ensign of civilization upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before *I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews, their present intentions, however, are of no importance one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt* The present decisions of "statesmen" are destitute of stability A shooting star in the political firmament is sufficient to disturb all the forces of their system, and to stultify all the theories of their political astronomy *The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager to adopt when the crisis comes upon them.*

*The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews* Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at "evening-tide" should interest themselves in behalf of Israel In view of this, "the time of the end," he says, "The nations shall rush like the rushing of many waters but God shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind," or, as it is expressed by another, "and they became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them" (Dan ii 35) "behold" says the former prophet, concerning Israel at this time, "at evening-tide trouble, and before the morning he is not This is the portion of them that *spoil* us, and the lot of them that rob us" (Isaiah xvii 14)—referring, doubtless, to the overthrow and destruction of Gog. Now, the invasion of their country by a spoiler at "evening-tide," who robs them, implies their previous return This finished colonization Isaiah styles, "a present unto the Lord of Hosts of a people scattered and peeled," for, speaking of "the time of the end," he says, "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled \* \* \* to the place of the name of the Lord of Hosts, the Mount Zion" (Isaiah lviii 7).