

# PENTALETHEIA:

BRITAIN IN PROPHECY.

THE SIGN OF THE COMING OF  
THE SON OF MAN.

A HOUSE OF PRAYER FOR ALL  
PEOPLE.

JERUSALEM THE SEAT OF  
GOVERNMENT IN THE AGE TO  
COME.

WHERE ARE OUR DEAD FRIENDS?



I feel your love  
5. Gate Heart  
M. 100/14

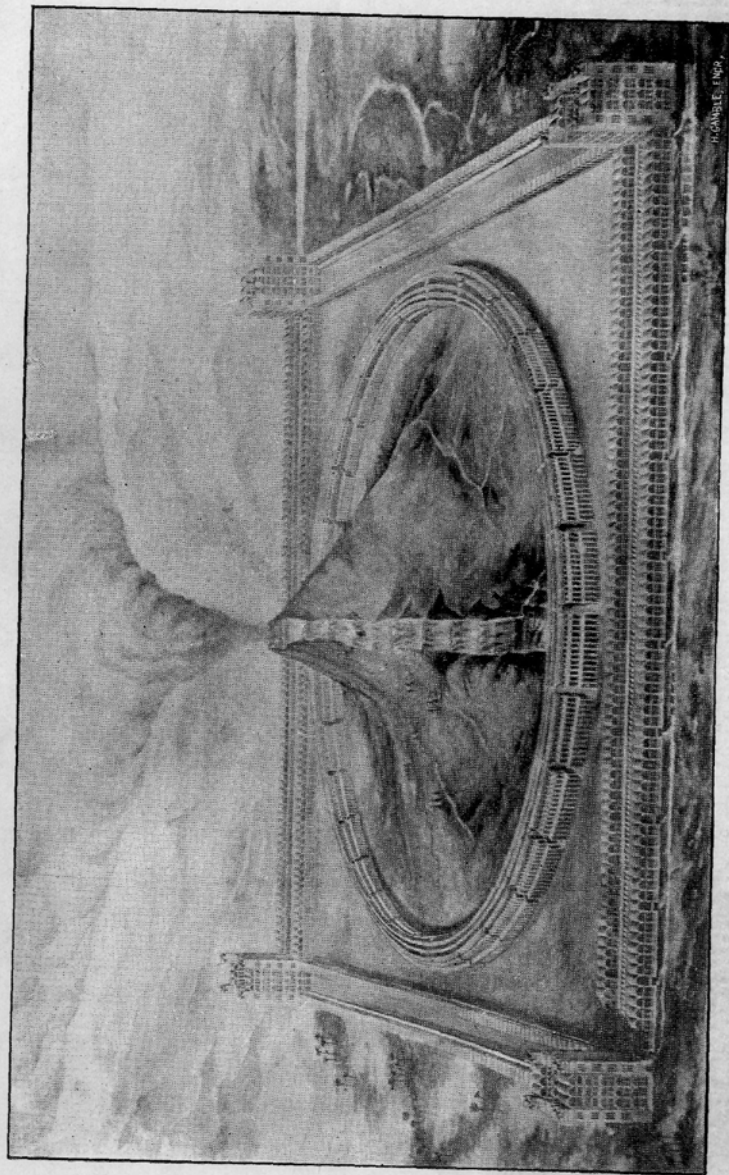
Margaret Christadelphian  
Lebanon

Enter to the gate with thanksgiving  
and love. He cometh with praise  
M. 100/14

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.**  
*Lectures Every  
Sunday 6-30 p.m.*

PENTALETHEIA





PERSPECTIVE VIEW OF THE SANCTUARY.

# PENTALETHEIA:

BRITAIN IN PROPHECY  
THE SIGN OF THE COMING OF THE  
SON OF MAN  
A HOUSE OF PRAYER FOR ALL PEOPLE  
JERUSALEM THE SEAT OF GOVERNMENT  
IN THE AGE TO COME  
WHERE ARE OUR DEAD FRIENDS?

By  
Henry Sulley

Author of  
"Spiritism," "The Temple of Ezekiel's Prophecy,"  
etc.

London  
S. W. Partridge & Co.  
8 and 9 Paternoster Row

1908



*The following pages are the substance of a series of lectures delivered in the British Colonies and the United States of America during the years 1899 and 1901. The lectures are published in response to numerous requests.*

# I. BRITAIN IN PROPHECY

OR  
The Development and Destiny of the English-Speaking Race

## CONTENTS

	PAGE
THE SUBJECT FROM TWO POINTS OF VIEW, . . . . .	7
THE BIBLE A POLITICAL BOOK, . . . . .	7
IS THERE AN OVERRULING PROVIDENCE?—Egypt a case in point—Babylon—Christ's Temple prophecy—etc., . . . . .	8
THE GREATER CONTAINS THE LESS:—A great future for the earth—British relation to a higher purpose, . . . . .	10
REVELATION STRICTLY CO-ORDINATE WITH THE FUTURE OF THE CHOSEN RACE, . . . . .	11
ISRAEL:—Cast off for sin, . . . . .	12
RESTORATION:—Israel to be regathered—Now weak, to receive strength—The first dominion to come to the daughter of Zion—Unmistakable pledge—The city and polity to be restored, . . . . .	12
A POWERFUL AGENT:—The restoration promoted by a Power friendly to the Israelites—This friend in need an insular maritime Power called Tarshish, . . . . .	16
WHO IS TARSHISH?—The term anciently applied to land east and west of Judea—The western Tarshish—The ancient navy of Tarshish—India and Tarshish—Philological evidence—The eastern Tarshish—Tarshish and Britain—The testimony of Ezekiel—The Phœnicians and Tarshish—Tarshish and Cassiterides—Cornwall and the products mentioned	

by Ezekiel—Britannia and Cassiterides—Britain and the Celts—Archæological evidence—British rule covers the land anciently known as Tarshish, whether east or west of the Holy Land—Britain a maritime Power—Extracts from official records, . . .	18
THE LAND SHADOWING WITH WINGS :—An invocation, under symbolical language, to the latter-day friend of Israel—Yet the language precise and significant—First as the downtrodden people—Next as their friend—Britain a land shadowing with wings—Testimony in the coin of the realm—The King's title—Comparative extent of Britain and her Colonies—Britain and Egypt—Summary of the evidence, . . .	34
TARSHISH AND ALL THE YOUNG LIONS THEREOF :—A world-wide conflict in the Holy Land—The object of the strife—Two groups—The invaders and the defender—Sheba and Dedan—The young lions—The development and constitution of the Colonies foretold—Imperial Federation—Britain and Palestine—The United States and Britain, . . .	45
THE UPSHOT and the unexpected, . . .	56

#### APPENDIX.

FOREIGN OPINION UPON MR CHAMBERLAIN'S TARIFF REFORM, . . .	62
--	----

#### ILLUSTRATIONS.

1. MAP OF THE BRITISH EMPIRE, . . .	20
2. DIAGRAM SHOWING COMPARATIVE EXTENT OF BRITAIN AND HER COLONIES, . . .	41

## II.

# THE SIGN OF THE COMING OF THE SON OF MAN

And the Approach of the Great Crisis in Human Affairs when gathering clouds burst upon Mankind with the fury of a Tornado—yet leading up to an era of peace.

## CONTENTS

THE SIGN OF THE COMING OF THE SON OF MAN :—Two predictions sometimes confounded—Correct interpretation co-related to a true conception of the nature of the Advent—The most important message ever delivered—Serious consequence if ignored, . . .	7
THE NATURE OF THE SECOND ADVENT :—Will it be personal?—The first appearing of the Christ—Analogy—The significance of those events which followed the crucifixion, . . .	11
THE SIGN OF THE SON OF MAN IN HEAVEN :—Is it astronomical? . . .	17
WHERE TO LOOK FOR THE SIGN, . . .	19
THE ELECT an important element in the sign, . . .	20
"A GREAT SOUND OF A TRUMPET," . . .	21
<i>The Ensign and the Trumpet,</i> . . .	22
<i>The Place of the Ensign,</i> . . .	24
<i>The Ensign :—Its twofold aspect,</i> . . .	25
THE TRUMPET BLAST :—A retrospect—A change—A remarkable vision—Political death—Resurrection—The process : its results—Historical evidence—The development of "The Sign in Heaven," . . .	29

#### OTHER SIGNS.

A MEASURE OF TIME :—A marvellous fulfilment of the prophecy, . . .	42
--	----

A. WORLD IN ARMS:—Preparation for universal war foretold—The result, . . . . . 49

SUMMARY AND CONCLUSION:—Many signs: three pre-eminent—Christianity and war—Why permitted—An analogy from the great prototype—Man's disobedience his Nemesis—Darkness before dawn—An era of peace—Who is the restorer?—Some elements involved in the coming change, . . . . . 52

#### APPENDIX I.

THE JEWISH QUESTION:—Zionism and persecution—Sympathy of the English-speaking race—British statesmen take part in formal protest against the cruelties perpetrated in Russia—The significance of British sympathy—Extract from Max Nordau's letter to *The Times*—Palestine the only solution of the Jewish Question—Territorialism but the handmaid of Zionism.

#### APPENDIX II.

A FORECAST of the Russo-Japanese War, the elements of which even now illustrate the application of Prophecy to Current Events.

#### APPENDIX III.

MY ANGLO-ISRAEL CRITIC CRITICISED.

#### ILLUSTRATION.

EMBLEM OF ZIONISM, reproduced (by permission) from the invitation card of the fifth Zionist Congress,

APPENDIX No. I., page 2

## III. AND IV. A HOUSE OF PRAYER FOR ALL PEOPLE AND

## JERUSALEM THE SEAT OF GOVERNMENT IN THE AGE TO COME

### CONTENTS

#### A HOUSE OF PRAYER FOR ALL PEOPLE

	PAGE
PREFACE, . . . . .	5
INTRODUCTION, . . . . .	9
"It is written," . . . . .	9
A Place Chosen from the Mosaic Ages, . . . . .	11
Universal Worship, . . . . .	12
Suitable Provision for the Great Congregation, . . . . .	14
Beyond Human Skill, . . . . .	14
The Tabernacle and Solomon's Temple, . . . . .	15
The Analogy, . . . . .	16
Deity again Specifies, . . . . .	19
Re-division of the Land and the Lord's Portion, . . . . .	19
THE SANCTUARY, . . . . .	20
The Gate, . . . . .	27
The Buildings in the Outer Court, . . . . .	29
The Corner Courts, . . . . .	32
One Use of the Outer Court, . . . . .	33
Light in the Place of Darkness, . . . . .	35
The Inner Court, . . . . .	37
THE PRIESTHOOD:—A righteous priesthood appointed in consequence of the rejection of the house of Eli—The covenant with David and the New Order—The Branch promised—An immortal prince and priest—Numerous co-workers, a chosen generation, a royal priesthood, an holy nation, sons of Zadok, and sons of The Just One, . . . . .	39
THE ALTAR, . . . . .	46
THE PLACE OF THE ALTAR, . . . . .	49
THE POSITION OF THE TEMPLE:—Living Waters—Some interesting coincidences, . . . . .	51



## PENTALETHEIA.—IV.

### JERUSALEM THE SEAT OF GOVERNMENT IN THE AGE TO COME

#### SOME INTERESTING FEATURES IN THE STATE RELIGION OF THAT ERA

	PAGE
INTRODUCTION:—Mount Zion, the joy of the whole earth —“Yet have I set my king upon my holy hill of Zion”—Where is David’s throne?—The terms of the Davidic covenant ( <i>see also</i> p. 69)—One centre of administration—Provision equal to the necessity of the case, . . . . .	55
THE INNER COURT— <i>Additional details</i> , . . . . .	61
THE INNER TEMPLE, . . . . .	62
<i>The Cherubim in the Inner Temple</i> , . . . . .	64
<i>Thrones of Judgment</i> , . . . . .	67
THE MOST HOLY:—The “tent” and the “Temple”—The covering of the tent, . . . . .	71
<i>The Glory, and those through whom it is manifested</i> , . . . . .	75
A RIVER OF LIVING WATERS, . . . . .	78
<i>Coming Physical Changes in Palestine</i> , . . . . .	79
<i>A Notable Sign</i> , . . . . .	80
<i>The Water and the Blood</i> , . . . . .	86
UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD, . . . . .	88
REVIEW OF THE ARGUMENT:—General evidence—Posi- tive evidence—The exposition in harmony with many passages of Scripture which are elucidated thereby, . . . . .	90

## ILLUSTRATIONS

PLATE	PAGE
III. VIEW OF THE SANCTUARY, . . . . . <i>Frontispiece</i>	
IV. MAP ILLUSTRATING THE RESETTLEMENT OF THE TRIBES OF ISRAEL, ACCORDING TO EZEKIEL, . . . . .	18
V. LARGE SCALE MAP OF THE HOLY OBLATION, . . . . .	21
VI. PLAN AND ELEVATION OF THE GATE, . . . . .	26

## PENTALETHEIA.—IV.

VII. PLAN OF THE SANCTUARY, . . . . .	54
VIII. EXTERNAL VIEW OF THE INNER TEMPLE, . . . . .	65

## V.

### WHERE ARE OUR DEAD FRIENDS?

A brief précis of the teaching of Scripture as to the  
Intermediate State, and a glance at some Scientific  
Evidence as to Resurrection

## CONTENTS

	PAGE
THE ISSUE, . . . . .	7
THE BIBLE AND THE CHURCHES, . . . . .	9
WHY PRE-JUDGE? . . . . .	14
OUT OF JOINT, . . . . .	15
THE TIME OF JUDGMENT, . . . . .	15
DID HOLY MEN OF OLD GO TO HEAVEN?—Is the Case Now as Then? . . . . .	16
WHY RESURRECTION? . . . . .	19
TRADITION AND MISINTERPRETATION—Passages of Scripture often misunderstood (Luke xxiii. 42, 43; xvi. 14-31; Phil. i. 23), . . . . .	22
THE CASE OF THE WICKED, . . . . .	32
BETWEEN DEATH AND RESURRECTION—The Inter- mediate State, . . . . .	33
HELL—The Gates of Hell—The Keys, . . . . .	36
THE TESTIMONY OF SCIENCE, . . . . .	47
REPRODUCTION, OR RESURRECTION, . . . . .	57

## APPENDIX

THE FULFILMENT OF PROPHECY, . . . . .	61
---------------------------------------	----

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.**

*Lectures Every  
Sunday 6-80 p.m.*

## **BRITAIN IN PROPHECY**

OR

**THE DEVELOPMENT AND DESTINY  
OF THE ENGLISH-SPEAKING RACE**

*No. 2 of this series shortly to be issued, entitled—*  
**"THE SIGN OF THE COMING OF  
 THE SON OF MAN IN HEAVEN"**

## CONTENTS

	PAGE
THE SUBJECT FROM TWO POINTS OF VIEW, . . . . .	7
THE BIBLE A POLITICAL BOOK, . . . . .	7
IS THERE AN OVERRULING PROVIDENCE?—Egypt a case in point—Babylon—Christ's Temple prophecy —etc., . . . . .	8
THE GREATER CONTAINS THE LESS:—A great future for the earth—British relation to a higher purpose, . .	10
REVELATION STRICTLY CO-ORDINATE WITH THE FUTURE OF THE CHOSEN RACE, . . . . .	11
ISRAEL:—Cast off for sin, . . . . .	12
RESTORATION:—Israel to be regathered—Now weak, to receive strength—The first dominion to come to the daughter of Zion—Unmistakable pledge—The city and polity to be restored, . . . . .	12
A POWERFUL AGENT:—The restoration promoted by a Power friendly to the Israelites—This friend in need an insular maritime Power called Tarshish, . . . . .	16
WHO IS TARSHISH?—The term anciently applied to land east and west of Judea—The western Tarshish —The ancient navy of Tarshish—India and Tar- shish—Philological evidence—The eastern Tarshish —Tarshish and Britain—The testimony of Ezekiel —The Phoenicians and Tarshish—Tarshish and Cassiterides—Cornwall and the products mentioned	



by Ezekiel—Britannia and Cassiterides—Britain and the Celts—Archæological evidence—British rule covers the land anciently known as Tarshish, whether east or west of the Holy Land—Britain a maritime Power—Extracts from official records, . . . 18

THE LAND SHADOWING WITH WINGS:—An invocation, under symbolical language, to the latter-day friend of Israel—Yet the language precise and significant—First as the downtrodden people—Next as their friend—Britain a land shadowing with wings—Testimony in the coin of the realm—The King's title—Comparative extent of Britain and her Colonies—Britain and Egypt—Summary of the evidence, . . . 34

TARSHISH AND ALL THE YOUNG LIONS THEREOF:—A world-wide conflict in the Holy Land—The object of the strife—Two groups—The invaders and the defender—Sheba and Dedan—The young lions—The development and constitution of the Colonies foretold—Imperial Federation—Britain and Palestine—The United States and Britain, . . . 45

THE UPSHOT and the unexpected, . . . 56

#### APPENDIX.

FOREIGN OPINION UPON MR CHAMBERLAIN'S TARIFF REFORM, . . . 62

#### ILLUSTRATIONS.

1. MAP OF THE BRITISH EMPIRE, . . . 20
2. DIAGRAM SHOWING COMPARATIVE EXTENT OF BRITAIN AND HER COLONIES, . . . 41

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.**

*Lectures Every  
Sunday 6-80 p.m.*

## THE BRITISH EMPIRE AND PROPHECY

### TWO POINTS OF VIEW.

THE subject under consideration is interesting from two points of view. One is the patriotic, involved in the question, "What will become of the English-speaking race?" Another is, "Does God exist; and is He overruling human affairs for the ultimate welfare of mankind?" Probably the reader's interest in the first question is greater than in the latter; but it is to be hoped when answer is given to the first question, his interest in the larger question will increase.

### THE BIBLE A POLITICAL BOOK.

Prejudice forms an obstacle in the way of receiving a correct answer to these questions. Many people think that God does not exist, or that He takes no part in the world's politics. Were we to judge by the absence of reference to Scripture in the public utterances of our legislators, God would appear indeed to be afar

off from human affairs. Legislators seldom, if ever, refer to the Scriptures in support of their nostrums. Yet the Bible is a political book. Politics enter into its structure as much as the bones in the framework of the animal kingdom. Rob it of its political idea, you have a ghost without a body or parts, a shadow without a substance.

#### IS THERE AN OVERRULING PROVIDENCE?

Those who are ready to say No, without investigating the evidence, might do well to pause and consider—Are you quite sure? Is it more reasonable to think that intelligence came out of dead substance, and that all things are governed by the rule of chance, or that wisdom always existed co-ordinate with power equal to the development that is everywhere seen?

Some only give the subject cursory attention, saying:—"Oh! I do not believe God interferes in human affairs at all. Nations are like men; they are born, they live their childhood, they reach maturity, and they decay and die." Unfortunately for such a theory, the facts are not in harmony therewith. All nations do not follow such a course. The theory is true of some nations, but others continue along the ages. While the Assyrian, the Babylonian, the Greek, and the Roman have passed away, the Persian, the Arabian, and the Hebrew are with us to-day, and the last-mentioned apparently as full of

vitality as when they troubled the king of Egypt by their fecundity three thousand five hundred years ago. What is the explanation? Apart from the Scriptures there is none. These abundantly testify how largely human affairs are overruled by a higher power. Thus in the Prophet Daniel we read:—

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"—"He changeth the times and the seasons, He removeth kings and setteth up kings"—"He doeth according to His will in the army of heaven and among the inhabitants of the earth" (Dan. ii. 21; iv. 17-35).

The overruling providence of Deity in human affairs is emphatically asserted here. This, then, is the reason why one nation dies while another lives on. When God decrees that a nation shall continue, it will remain. When He decrees its downfall, it will be swept away. The following fulfilments of prophecy help to establish such a conclusion. Concerning Egypt, Ezekiel foretold:—

"It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations" (Ez. xxix. 15).

Is it not a fact that this prophecy has been literally fulfilled? Who would venture, apart from Divine inspiration, to predict the subordination

of a kingdom like Egypt for over two thousand years. Next the Prophet Isaiah predicts the perpetual desolation of Babylon in these words:—

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there . . . ." (Isaiah xiii. 19-20). A prophecy literally fulfilled.

Again, nearly two thousand years ago the Bible foretold the removal of the Temple stones, so that none would be left one upon another (Matt. xxiv. 2). So literally has this prophecy been fulfilled that no one can tell where the altar and the Temple stood. Jesus also foretold the desolation of Jerusalem until the restoration (Luke xxi. 29-27), a prophecy also literally fulfilled, for Jerusalem is still under the heel of the oppressor, while Israel waiteth for redemption.

Now all this shows that God not only overrules events, but also reveals the future, and shows to men what shall happen before it comes to pass.

#### THE GREATER COVERS THE LESS.

The question then arises, What connection exists between the Divine purpose and the empire of Great Britain? Is there anything

revealed respecting it? To either of these questions an affirmative answer must be given. Every believer in the Bible ought to know that God has a purpose with the earth, not for destruction or disintegration, but for construction and stability and glory. Isaiah testifies that "God himself formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited" (Isa. xlv. 18). Also Moses declared, "The earth shall be filled with the glory of the Lord" (Num. xiv. 22). Now, inasmuch as the whole is made up of parts, and results are strictly related to causes, and the greater contains the less, it must be admitted that the English nation has a place in the Divine purpose, even if a subordinate one, and is related in some measure to the great end foretold by the prophets.

#### ONLY AS RELATED TO THE FAVOURED RACE.

Although the future is revealed, it must not be supposed that every detail is made known. Only those nations who are more or less closely related to that great climax which is coming are specifically mentioned in the Bible. It should also be noted, that anything which appears in the Bible respecting Britain or any other nation is because that nation is related to another, even to one which occupies a higher place in Divine favour. Furthermore, in order to understand God's purpose, as that purpose is



to affect any people, it is essential to comprehend His intentions respecting the more favoured race. I refer to God's purpose with the Israelites. A word or two, therefore, respecting this people is essential before considering that which is really subsidiary, although for the moment the more interesting.

#### ISRAEL.

The Israelitish race may be described as a people once prosperously settled in the Holy Land. They were cast out therefrom because of their sins. They were scattered to all parts of the earth. Their dispersion was predicted through Moses. Those predictions were fulfilled to the very letter, even that part of the earth where they would be concentrated in large numbers during their exile and at the era of their deliverance being specifically mentioned (Jeremiah xxiii. 8). Many of those who know this also know that upon the future of this same nation the welfare of the world depends.

#### RESTORATION.

The Hebrew race will not remain in exile. There is a great future for them. They are to be restored: hence we read, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi.-10). That is to say, exiled Israel will no longer so remain. They are to occupy the first place amongst the

nations. Thus we read, "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah iv. 7-8).

God has given unmistakable pledges of His unchangeable purpose respecting Israel in language so emphatic in character that when once attention is drawn to it in all its fulness it cannot easily be forgotten. Thus in the same chapter from Jeremiah already referred to you find the following words:—

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (verses 35-36).

What a marvellous pledge! Could language be more emphatic? It means that so long as the sun and moon and stars continue, God will not forget His downtrodden people. When you have seen the sun shining gloriously in your windows in the morning, perhaps you little thought that there a gentle voice greeted you

to a message full of meaning, a meaning heretofore not understood.

The light of the moon, as it guides your footsteps in the silent night, speaks of Israel's restoration, whilst the sparkling stars overhead proclaim the same truth. The voice of ocean is likewise in accord. Once, as a youth, the writer was charmed by the poetic incidence of the song, "What are the wild waves saying?" little dreaming that in later years the answer would come from the Scriptures, telling that the sea which breaks upon the shore would give the response, in murmuring cadence or in tones of thunder, as the voice of the Almighty who moves them, "I will restore, I will restore, I will restore my people Israel."

Perchance some who are infected with the mistaken scientific theories of the day may seek to weaken the above testimony by saying, "Astronomers tell us the sun, moon, and stars will perish"? Such an objection seems to have been anticipated by the Spirit in the next verse to the one already quoted:—

"Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Ponder upon this testimony. It is a testimony of another kind, but equally emphatic, and fully answers the objection above mentioned.

Men may formulate theories respecting the interior of the earth, but nothing certain is ascertainable. Some say it is solid, some say it is liquid. They do not know. So with the heavens; the most powerful telescope will not reveal their depths. More is revealed by the eye of the camera than the human eye, but even this fails to unfold the secrets of the vast expanse. The most elaborate and ingenious calculation devised by man through all ages of his existence will not help you to discover the measure of the heavens. They are immeasurable.<sup>1</sup> Upon this undeniable truth the Divine pledge is based. Because no man can measure the heavens above us and because no man can search out the depths beneath our feet, it is equally certain that nothing

<sup>1</sup> The following quotation from an article on Nebulæ by E. Ledger (*Nineteenth Century Magazine* for 1904), is apropos:—

"With regard to Nebulæ. In common with most of the other branches of the great science of astronomy, it seems at the present time that nebular astronomy is teaching its students many a lesson of humility and patience. As the result of all the observations continuously amassed and discussed, difficulties arise to puzzle and bewilder far more rapidly than they are solved. We climb on to the next rung of the ladder, but our higher standpoint only affords a wider view of the unknown, whose unsolved problems are thereby multiplied in a ratio far exceeding the amount of fresh knowledge gained. . . . But the more we may know, the more, after all, is the feeling intensified. How little do we know as yet of these wondrous objects? We are still feebly, dimly longing and searching after the truths hidden within them. . . . We cannot say of any single nebula, among the thousands and hundreds of thousands of whose existence we are aware, what it is made of or why it shines."

can prevent the restoration, and that God will gather the nation of Israel to the land from whence they were expelled. This is the burden of the whole of the thirty-first chapter of Isaiah, which ends with precise specifications affecting the reconstruction of the city of Jerusalem. Thus we read:—"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more for ever" (Jer. xxxi. 38, 39, 40).

These verses unquestionably show that not only will Israel be restored, but also that the ancient city will be rebuilt on broader lines, even covering the valley of the Kidron and the valley of Hinnom, which formerly were not comprised within the city limits.

So much, then, for the restoration of Israel.

#### A POWERFUL AGENT.

The restoration will not come about in an hour or a day. Mighty forces require to be put in motion before it can be accomplished. Part of that mighty force will be vested in a people

friendly to the Jews. It is in this connection that the Bible speaks of the Empire of which the English people form a small part.

It may be thought, because you do not find the word 'Britain' or the word 'England' in the Bible, that the Bible is silent respecting the Empire. Such is not the case. The Bible speaks of lands under their ancient names. The fact that modern names have superseded the ancient cognomen does not destroy the prophecy given in ancient terms. These prophecies existed ages before Rome or Saxondom appeared on the scene, and long before the terms 'Britain' and 'England' were applied to the fatherland. But if it can be shown that there are certain prophecies respecting a land formerly known as Tarshish, and that this very land is now comprised within the British Empire, then these prophecies are not only deeply interesting, but are pregnant with great political potentiality. There are several prophecies of this sort, three of which are particularly important. First we read concerning the restoration:—

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel" (Isa. lx. 9).

Connecting this prophecy with the opening words of this chapter, "Arise, shine, for thy light is come, and the glory of the Lord is risen



upon thee," it will be seen that in the era of the restoration a maritime power called Tarshish helps forward that restoration. At this time also the "sons of strangers rebuild the walls" now broken down (verse 10), and friendly relations exist between Israel and a great maritime Power called Tarshish. Who is Tarshish?

#### TARSHISH.

Isa. lx. 9.

From the Bible we learn there are two places on the earth which were in former times known by the name 'Tarshish.' Both are comprised within the British Empire.

We read of Tarshish in the first book of Kings, chapter x. 22. Here the chronicler states that the "king had at sea a navy of Tarshish." By referring to the previous chapter, verses 26-27, it will be seen that the king referred to was Solomon, and that the headquarters of this navy was Ezion-Geber, on the shores of the Red Sea, thus:—

"And King Solomon made a navy of ships in Ezion-Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon."

From the above testimony it will also be seen that the servants of Hiram were skilled

mariners, and were associated with the servants of Solomon in the work done by the fleet.

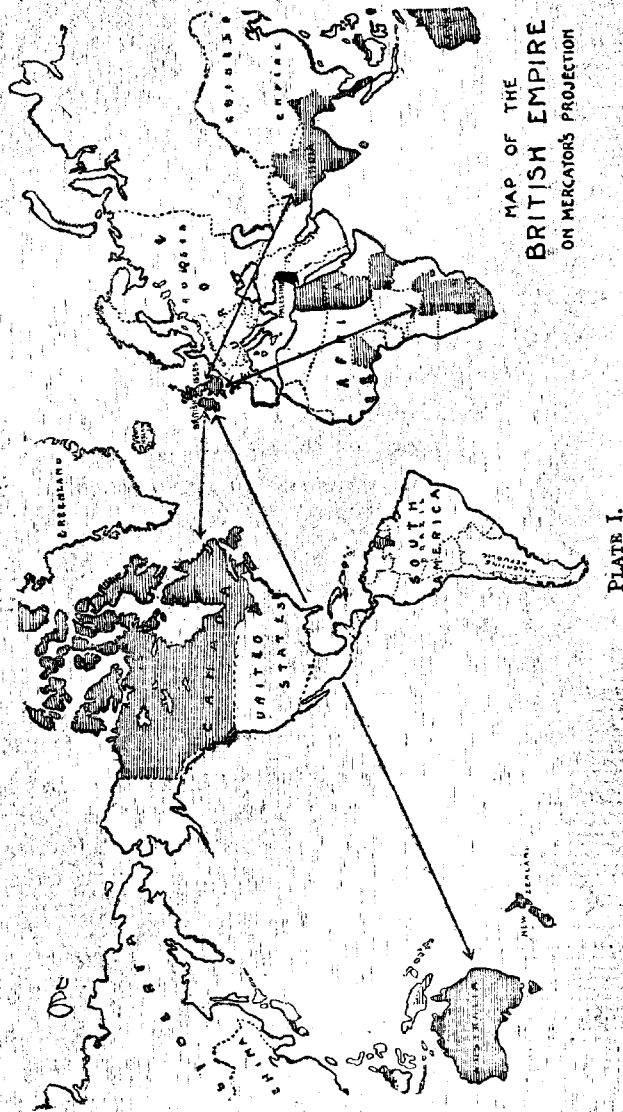
Why were the ships called ships of Tarshish? In the second book of Chron. ix. 21 we are told that "the king's ships *went to Tarshish*," thus:—

"For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold and silver, ivory, and apes and peacocks."

From this it seems the ships were called ships of Tarshish because they went to Tarshish, just as in these days those three fine steamers of the Canadian Pacific Railway are called the 'Empress of India,' the 'Empress of China,' and the 'Empress of Japan,' because they trade from Vancouver City, B.C., with the empires above named.

From this it may also be concluded that the ancient Tarshish was an important country. Where, then, are we to look for Tarshish?

Referring to the illustration on next page it will be seen that the ships would go through the Red Sea and eastward after passing the Straits of Bab-el-Mandeb. The ships would not go west, because there was no Suez Canal in those days. Neither would they go to South Africa, because the products which are said to have come from Tarshish are not found there. Presumably, after leaving the Red Sea these ships would creep along the shores of Arabia onwards to Hindustan, as they did not sail by compass in those



days. Now from Ezion-Geber to the Indus along the coast is about 3500 miles, and from the Indus to Colombo 1580 miles. Allowing for the time required for trading in the interior and returning, three years mentioned in the prophecy seems the probable time which would be occupied in a journey to India. Did they go to India or to some other place? The products brought from Tarshish—gold, silver, ivory, apes and peacocks—supply the answer. All these things abound in India, where the peacock is indigenous.

The evidence identifying India with Tarshish has been well put in an article by Mr J. W. Thirtle which appeared in the *Christadelphian*.

#### "TARSHISH AND INDIA."

"It is well known that Solomon's 'navy of Tarshish' brought every three years 'gold and silver, ivory, and apes and peacocks' (1 Kings x. 22). It has always been a problem with Biblical critics to determine whence these strange products were obtained. We are informed that these triennial voyages were made in company with the fleet of Hiram, king of Tyre, which used to go to Ophir and bring back 'great plenty of almug trees and precious stones' (*Ibid.* 11). It would seem, therefore, that the 'navy of Tarshish' went to Ophir just as writers in the early part of this century would talk of an East Indiaman going to Australia. . . .

"It remains to determine where Ophir was. The question has puzzled all Biblical students up to the present day. It has been located in Africa, in the Persian Gulf, in Further India, in Ceylon, and, with most probability, in India itself. The long intervals which elapsed between the successive voyages prove that Ophir was situated at a considerable distance from the Holy Land, and remove Africa and Arabia from the competition of suggestions. At last, within recent years, comparative philology has come to the aid of Biblical criticism, as in so many other instances, and has offered materials for a definite solution.

"The Hebrew word for peacocks—*thuciyyim*—gave the key. At first it was thought to be identical with the Sanscrit *sikhin*, and this failed to give any fixed geographical position. But eight years ago M. Vinson, an eminent French philologist, showed that it was more akin to the Tamil or South Indian word *tokei*. It was then seen that the word for 'ivory' could be divided into two words—one Hebrew, signifying 'tooth,' and the other the Tamil word for 'elephant,' which is current in South India at the present day. It was further found that the Hebrew word for 'apes' is likewise derived from the Tamil.

"All this seemed to prove that these products and their names came . . . from Southern India or Ceylon, where Tamil is spoken. Yet no name

at all similar to Ophir could be found in these regions. The only Indian name at all resembling it was that of 'Abhira,' at the mouth of the Indus. It is probable, we think, that this suggestion will be finally accepted. Early navigators went along the coasts, and Abhira would be the first Indian port readily accessible to the combined Hebrew and Phœnician fleets. The peacocks, apes, and ivory might have been brought from Southern India for barter with the foreign seamen, and would retain their indigenous name. Sir John Hooker, the eminent botanist, has added his quota of information from the science of which he is so distinguished a representative. The 'almug wood' was clearly some odoriferous wood, and he suggests that it is the sandalwood of Southern India. Botany thus confirms the results of comparative philology, and the original home of the peacocks of the Bible can be definitely put down as being in Southern India. This question is rather a minute one, but is clearly interesting in several ways. It proves a very early communication between Palestine and India. It is a further proof of the accuracy of the Biblical narrative in the smallest details. And it displays in a short compass the great light which is nowadays being thrown on the Bible by science and philology."

The force of the above extract will be the better understood if we remember like instances

of the importation of foreign words into the English tongue, such as 'moa,' 'kangaroo,' 'eucalyptus.' We speak of the land of the moa, by which we mean New Zealand, where that remarkable bird once lived. So with the kangaroo and eucalyptus, which come from Australia. If some future historian, writing of the English fleet of to-day, said that a fleet went to an "island continent as large as Europe, from which gold, the kangaroo, and the eucalyptus tree" came, subsequent generations would perfectly understand the reference to Australia. In a like manner, then, the presence in the Hebrew Bible of words of Tamil origin seems to settle the question as to the locality of Tarshish, and to justify the conclusion that India, the brightest jewel in the British imperial crown, is the ancient Tarshish to which Solomon's ships went.

But there was a country called Tarshish west of the Holy Land. The Prophet Jonah some 850 years B.C. embarked at Joppa, now Jaffa, on the Mediterranean, in a ship going to Tarshish. Thus in the third verse of the first chapter of the Prophecy of Jonah we read:—

He "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it."

Some three centuries later we hear of Tarshish as an important country possessing

ships, and supplying the then civilised world with certain mineral products for which Britain is even to-day famous. Thus we read respecting Tyre:—

"Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs" (Ezekiel xxvii. 12).

"Ships of Tarshish did sing of thee [Tyre] in thy market" (*ibid.*, verse 25).

Some have erroneously supposed that 'Tartessus,' which is identical with the modern Gibraltar in Spain, was ancient western Tarshish. Such cannot have been the case, for "This Tarshish," as before stated, was a country, not a city, and important enough to be mentioned by Ezekiel as trading with Tyre in the same category as Persia, Meshech, Tubal, Judea, Dedan, and Sheba. Then there is no evidence of the existence of a district called Tarshish in Spain, famous for the products mentioned by Ezekiel. Tin is not found in Spain. Yet from the earliest times the Phœnicians traded in western countries, *i.e.* islands, beyond the Straits of Gibraltar, or "Pillars of Hercules," as they were then called, as the following extract shows:—

"The great centre of the Phœnicians' colonisation was the western half of the Mediterranean. . . . Next the Phœnicians ventured further on the ocean, and drew tin from the

mines of North-West Spain [?] or the richer deposits of Cornwall, . . . and the tin islands [Cassiterides]. The tin was supposed to be produced where it was exchanged, in this case Tartessus, a very common case with the Phœnicians, . . . who concealed the source of their precious wares." (*Ency. Brit.*, vol. xviii. p. 806.)

Now the products mentioned as coming from Tarshish are also said to come from the Cassiterides of the Greeks.

It has been suggested that the Cassiterides or Tin Islands were the Scilly Isles; but when it is noted that the area of the Scilly Isles is only about 3980 acres, and the population 1974 in the year 1901, it must be admitted that the Scilly Isles do not sufficiently answer the important place which this Western Tarshish occupied in the ancient maritime world. We must look for a country sufficiently powerful and important to be able to despatch ships to the ancient city of Tyre. We have this in Great Britain, which includes the Scilly Isles.

The following quotations from the *Encyclopædia Britannica* indicate that the "Tin Islands" were the British Isles:—

"The chief mineral productions of Cornwall, considered as objects of trade, are tin and copper; the former being found nowhere in the United Kingdom except in Cornwall and Devon.

"The tin of Cornwall has been known and worked from a period long before the dawn of certain history.

"There can be no doubt that Cornwall and Devonshire are referred to under the general name of Cassiterides, or the 'Tin Islands.'

"We know that the tin of the district was largely exported from a very early period, and that the mines were still worked under the Romans."

"BRITANNIA.—The history of Britain begins with the invasion of Julius Cæsar, 55 B.C. Cæsar is the first Roman writer who mentions Britain; before him we have only a few short notices in Greek writers, who appear to have known but little about the country. The earliest notice of Britain is in Herodotus [450 B.C.], who mentions the Tin Islands, only to confess his ignorance about them. By the Tin Islands are probably to be understood only the Scilly Isles and Cornwall, which are said to have been known to Phœnician traders some centuries before the Christian era. More important is a passage in Aristotle, who, writing a century later than Herodotus, is the earliest writer who mentions the British Isles by name. The passage is in the *De Mundo*, c. 3: 'Beyond the Pillars of Hercules [Straits of Gibraltar] the ocean flows round the earth, and in it are two very large islands called British—Albion and Ierne—lying beyond the Keltoi.' The application of the

name Britannia to denote the large island is first found in Cæsar."

"Of the Celtic inhabitants of Britain nothing is known before the time of Cæsar, whose account of them is the earliest which we possess. Somewhat abridged it is as follows:—

"The interior of Britain is inhabited by a race said to be aboriginal; the coast by invaders from Belgium, who having come over for the sake of spoil, have settled in the country. For money they use either copper or pieces of iron of a certain weight. Tin is found in the interior of the country; iron on the coasts, but the quantity is small." (*Ency. Brit.*, vol. iv. 352; vi. 425, 426.)

History and tradition are in accord with other evidence: see the following extract from the *Prophecy and the Eastern Question*<sup>1</sup> (pp. 29–31), which is to the point:—

"Britannia is a Celtic name. The Celtic language is Phœnician, naturalised in these islands from the first settlers, the descendants of Tarshish, son of Javan, one of those by whom 'the isles of the Gentiles were divided in their lands' (Gen. x. 5). In pure Celtic, Britannia signifies the Land of Metals. In Syriac, from which it is derived, *Baratanac* means the Land of Tin. The modern name Britain is but a modification of the ancient Baratanac, or Britannia, consequently The British Isles literally mean the Tin Isles, and identify Britain

<sup>1</sup> A pamphlet, Robert Roberts.

as the Cassiterides [tin islands] of the Greeks, and the Tarshish of the Scriptures which supplied Tyre with 'silver, iron, tin, and lead.'

"In addition to the evidence of historians that Tyre drew her mineral supplies from certain northern islands beyond the Pillars of Hercules [the Straits of Gibraltar], there is abundant evidence in Cornwall and the south and west coasts of Ireland of the existence of ancient mineral mines worked by Phœnician enterprise. Not only are numerous exhausted tin mines found in various localities whose history is totally unknown, but implements of Phœnician workmanship are found abundantly. Messrs Lysons, in their account of Cornwall (page 204) say: 'Cornwall has been celebrated for its tin mines from very remote antiquity. We learn from Strabo, Herodotus, and other ancient writers that the Phœnicians, and after them the Greeks and Romans, traded for tin to Cornwall, under the name of the Cassiterides, from a very early period. Diodorus Siculus, who wrote in the reign of Augustus, gives a particular description of the manner in which the valuable metal was dug and prepared by the Britons.' Fragments of ancient weapons are frequently discovered in Cornwall, in streams and buried in the ground. Messrs Lysons, in the book already quoted, say: 'They are instruments of mixed metal, commonly called celts, apparently cast in imitation of the stone hatchets and chisels of the



early inhabitants. They are found in greater abundance in Cornwall than in any other part of the kingdom. . . . Several were found on the side of Karnbri Hill in the year 1844. In the parish of Halant, four miles north of St Michael's Mount, in the year 1802, a farmer discovered, about two feet below the surface of the earth, a quantity of celts, weighing about 14 to 15 pounds, with pieces of copper swords and heavy lumps of fine copper. . . . Another large quantity of celts, with spear-heads and broken pieces of copper swords, with several lumps of metal, weighing altogether about 80 pounds, was discovered in the parish of St Hilary about the year 1800.<sup>1</sup> Other similar discoveries have been made, and a comparison of these ancient relics with the armour described by Homer in the *Iliad*, as worn by the Greeks (who were supplied by Tyre), shows they are identical in metal and manufacture. As regards Ireland, a report on the metallic mines of Leinster was presented to the Royal Dublin Society in 1828, in which the following paragraph occurs: 'If we may judge from the number of ancient mine excavations which are still visible in almost every part of Ireland, it would appear that an ardent spirit for mining adventure must have pervaded this country at some very remote period. . . . Many of our mining excavations exhibit appearances similar to the surface workings of the most ancient mines of Cornwall, which are

generally attributed to the Phœnicians.' Mr Moore, in his first volume of the *History of Ireland*, says: 'Numbers of swords made of brass have been found in different parts of the country. . . . It has been thought not improbable that all these weapons, the Irish as well as the others, were of the same Punic or Phœnician origin, and may be traced to those colonies on the coast of Spain which traded anciently with the British Isles.' The Rev. Dr Vincent, in his treatise on *The Commerce and Navigation of the Ancients in the Indian Ocean*, says: 'Tin is mentioned as an import into Africa, Arabia, Scindi, and the coast of Malabar. It has continued an article of commerce brought out of Britain<sup>1</sup> in all ages, and conveyed to all the countries in the Mediterranean by the Phœnicians, Greeks, and Romans, and carried into the Eastern Ocean from the origin of commerce.'"

From the above premises it seems certain, therefore, that ancient Tarshish territory, both east and west of the Holy Land, is included in the British Empire, and united under the British Sovereignty, which also holds Gibraltar (Tartessus). The position of Britain therefore covers the whole of the area to which the name of Tarshish can be applied.

It remains therefore only to notice the pre-

<sup>1</sup> A block of tin fished up off St Mawes at the mouth of Falmouth harbour is now in the Royal Institution of Cornwall at Truro. The Phœnician trade marks upon it identifies Britain with this ancient commerce.

eminent position which this latter-day maritime Power occupies.

The following extracts are from Lloyd's Register of Shipbuilding at home and abroad for 1899, and the Parliamentary return for British Seaborne Commerce for 1902 :—

"Exclusive of warships, 726 vessels, of 1,416,791 tons gross, were launched in the United Kingdom. Of these, 714, of 1,414,774 tons, were steamers, and 12, of 2,017 tons, sailing-ships. The warships launched at both government and private yards amounted to 35, of 168,590 tons displacement. This makes the total output of the United Kingdom for the year amount to 761 vessels, of 1,585,381 tons. Abroad there have been built 292 steamers, of 530,945 tons, and 261 sailing-vessels, of 174,002 tons, in addition to 56 war vessels, of 176,170 tons displacement."

That is to say, the British built 761 vessels, while all the other shipbuilding yards of the world produced but 609; in other words, Britain built one-quarter more steam and sailing ships and warships over all the rest of the world put together. Still more significant is the disparity when the carrying power or the tonnage of these vessels is considered. The vessels built by Britain in 1899 registered 1,585,381, while all other nations combined only 881,117; that is to say, the carrying capacity of British vessels was nearly double that of all foreign-built ships.

*Value of Seaborne Commerce, 1902.*

(Compiled from Parliamentary Return, No. 373, 1902.)

British Empire . . . . .	£1,356,744,551
France . . . . .	312,402,000
Russia . . . . .	78,683,000
Germany . . . . .	542,071,000
Italy . . . . .	791,351,000
United States . . . . .	485,511,000
Japan . . . . .	59,650,000

[Most of the Foreign Commerce above given is carried in British ships.]

*Mercantile Tonnage.*

British Empire . . . . .	10,908,487
France . . . . .	1,110,938
Russia . . . . .	633,821
Germany . . . . .	1,941,645
Italy . . . . .	999,918
United States . . . . .	889,129
Japan . . . . .	863,830

The total Ocean or Seaborne Commerce of the four European Powers above named is as 75 only to 190 of British Commerce. Their Shipping Merchants' Marine is 43 only to 100 British.

This maritime pre-eminence of Great Britain, in which all her children glory for its own sake, may be viewed in quite another light, however, even that revealed by the Prophet Isaiah, who foretold two thousand five hundred years ago of

the deliverance of Israel by the medium of the "ships of Tarshish," saying:—

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee" (ch. lx. 9).

#### THE LAND SHADOWING WITH WINGS.

Under this section the second important passage of Scripture which identifies Britain as the latter-day Gentile friend of Israel will be considered.

The following quotation is from the eighteenth chapter of Isaiah:—

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

"That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

"All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and

trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion" (verses 1, 2, 3, and 7).

Three features are apparent in this prophecy. (*Firstly*) A people of mark are to be blessed. (*Secondly*) The form of blessing is conveyance to the Holy Land. (*Thirdly*) The oppressed people are to be conveyed thither by the agency of a maritime Power possessing colonies and swiftly-moving ships.

First, as to the people hitherto cursed, who are yet to be the subject of blessing, no one can be mistaken. The people must be the Israelitish people. There is not any people who have suffered such vicissitudes as they, neither is there any land which has passed so frequently under the heel of the invader. Jerusalem has been besieged twenty-two times, and taken by assault twenty times. Her inhabitants have been deported, scattered, oppressed, and robbed for ages.

Again, everyone knows the meaning of the word "peel." The "peeling" process under which Israel has passed has been terrible. It is to the credit of Englishmen that Jew-baiting in England is a thing of the past, but the race is still suffering under persecution elsewhere—for instance, in Russia. As for the land of Israel, what land has suffered from the invader and the oppressor like that land? "Whose land the rivers have spoiled" means, whose land has been invaded by the military forces. In Bible

symbology, military powers are represented by rivers, such, for instance, as in the eighth chapter of Isayah and the 7th and 8th verses, where the prophet speaks of the invasion of the land of Israel by the king of Assyria in that way, thus:—

“Now therefore, behold, the Lord bringeth up 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. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”

Here a military invasion is represented by the overflow of a river—a remarkably suitable figure when the results of an invasion are considered—so like that of a flood. In the case of the Assyrian invasion this flood brought desolation on the land “up to the neck,” and this river “spoiled the land.” That is to say, the nations who invaded the land of Israel left it in a desolate and forlorn condition, just as do the waters of a flood. Many such-like ‘rivers’ have passed over it. The evidence of these terrible scourges is found in the *débris* surrounding the city of Jerusalem and that which covers other cities of many heaps. The labours of the Palestine Exploration Society show us that the original surface soil surrounding the Haram area of the city of Jerusalem has been buried to the

depth of 89 feet, so that the ground on the outside of the wall has been raised that much by the overthrow of the city fortifications. In another case eleven cities are mentioned as built one over the other. There can be no doubt, then, as to what people and to what land the prophet refers when he speaks of “a people scattered and peeled.” The people and the land are now severed. They are to be united with the help of the “land shadowing with wings.”

Who, then, is this Power so friendly to Israel, and so ready to perform a great service to the nation?

The first word of the prophecy is an invocation: it may be rendered—“Ho!” “Hearken!” etc. The invocation is addressed to a maritime Power occupying an insular position. The Power is described as a Power which sendeth ambassadors by the sea. England does that: she cannot send ambassadors in any other way, and is the only great maritime nation which is so situated. The recently developed Power of Japan, though insular in position, cannot compare with Britain; she has no colonies, neither in other respects does she fulfil other elements in the prophecy.

But what does the prophecy mean by the “land shadowing with wings”? A very good idea of the meaning of the figure is obtained from the frontispiece of a book called *The British Empire in the Nineteenth Century*.

This frontispiece represents a symbolic figure of a woman standing upon a rock in the midst of the seas with outstretched wings, overshadowing land beyond the seas; surrounding the figure at the feet, palatial buildings are represented, also buildings of a similar character on the opposite shore. The object of the symbolic figure is to represent a central dominion bearing rule over the sea.

It is only recently that this significant feature in the constitution of the Empire has been recognised. When King Edward VII. ascended the throne an addition was made to the kingly title—an addition which included the extensive colonial dominion of Britain previously unrecognised in the kingly title. A similar addition to the regal title was made in the previous reign when her late Majesty Queen Victoria assumed the title of “Empress of India.” These changes of title mark an epoch in the growth of the Empire. Not only was the King crowned Emperor of India, but also as Edward the VII. of the British Dominions beyond the Seas, King, etc.<sup>1</sup> This addition to the King’s title also appears upon the new coinage which now reads thus:—

<sup>1</sup> *Burke’s Peerage* gives the title thus:—“Edward the VII. by the Grace of God of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India. [Edward VII. Dei Gratia Britanniarum et terrarum transmarinarum quae in ditione sunt Britannicæ Rex, Fidei Defensor, Indiae Imperator.] Ascended the throne 22nd January 1901. Crowned August 9th, 1902.”

“Britt. Omn. Rex,” the word ‘omn.’ being an abbreviation of the word ‘omnium,’ meaning ‘all.’

In other words, the inscription signifies that the King reigneth over all British dominions beyond the seas. Pre-eminently, then, the United Kingdom is the land which “shadows with wings,” or under whose ægis extensive colonial peoples dwell. But how many wings should the Empire possess? A flying creature may have two, four, or six wings, not three, five, or seven. The prophecy does not say how many. There might be two or more, but in any case they would be even in number, since the thing symbolical must be in harmony with the symbol. Now in other portions of Scripture there are indications that the Empire should chiefly possess four wings, or four principal colonial dependencies. To give the evidence here would be beyond the scope of this limited exposition. But if the reader bears in mind the leading idea of the figure, that is, a small central body bearing rule over extensive colonial possessions, it will be seen that Britain and her colonies geographically considered present the aspect of a *four-winged Empire*.<sup>1</sup> Upon consulting Plate I. the bearing of this suggestion will be obvious.

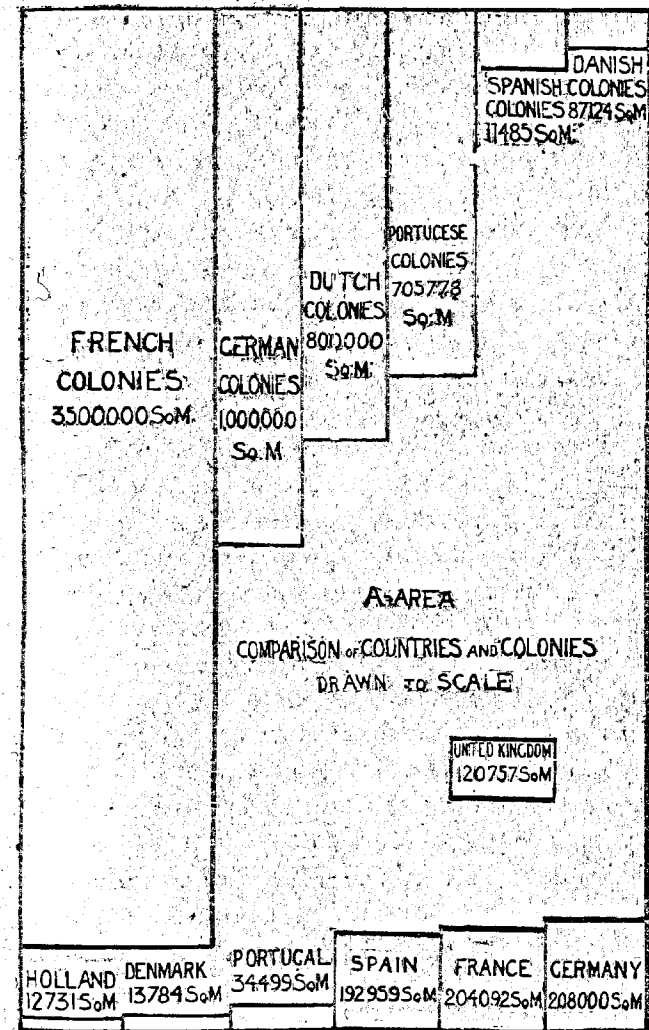
<sup>1</sup> The development of the last ‘wing’ of the Empire is the most recent. Before its appearance upon the politico-geographical arena the writer felt perfectly sure of the subordination of the South African Republics to British rule, and during the course of these lectures pointed out the inevitable result according to prophecy.

It will be seen that the British Islands are but a small centre from which her power extends over four great wing-like dependencies, namely, India—Canada—Australia—and South Africa.<sup>1</sup>

The approximate comparative extent of Britain and her Colonies is illustrated in another way by Plate II., which shows a parallelogram drawn to scale. This parallelogram represents eleven million square miles, the extent of the Colonial Empire of Great Britain on January 1st, 1900. Near the centre of the diagram is a smaller parallelogram representing the area of the United Kingdom drawn to the same scale. It will be seen by this diagram also how enormous is the area of the Colonies in comparison with that of the mother country. The comparative size of the colonial dominions of the European nations is also shown upon this diagram, drawn to the same scale. The French colonies, three millions five hundred thousand, are the next in size to those of Britain. Then Germany, with her one million square miles; then the Dutch, eight hundred thousand; and then the Portuguese, seven hundred and five thousand seven hundred and seventy-eight. It will be seen from this diagram that the extent of the British Colonies is nearly double that of all other European nations put together. For the sake of comparison also, the area is also given of Germany, France, Spain,

<sup>1</sup> These possessions are upwards of ninety-six times the area of the United Kingdom.

# BRITISH COLONIES 11 000 000 SQUARE MILES



THE ENTIRE FIGURE REPRESENTS THE AREA OF THE BRITISH COLONIES ON JAN 1st

PLATE II.



Portugal, Denmark, and Holland. It will be noted that the relation between the different colonising powers and their colonies does not in any way correspond with the figure represented by Isaiah in his prophecy, besides which they are not insular powers, and do not send ambassadors by the sea exclusively as Britain does.

The prophet states that the land shadowed with wings bears rule beyond the rivers of Ethiopia—literally, beyond the rivers of Cush. He was in the Holy Land when recording this prophecy, and by the Spirit represented as looking beyond the rivers mentioned. To what part of the earth did he refer? There is not much uncertainty; but it is generally agreed that the sons of Cush spread abroad beyond the rivers Euphrates and Tigris to the east, also beyond the great rivers of Egypt. It is therefore beyond these rivers, looking from Jerusalem, where we might expect British dominions to extend. This is just what has happened, for not only beyond the rivers which flow through Cushistan unto India does Britain bear rule, but also beyond the great rivers to the south, represented by the Blue and White Nile and the Zambesi. Is not this, then, the fulfilment of the prophecy?

The meaning of that portion of the prophecy which speaks of vessels of bulrushes has been obscured by various attempts to give a wider meaning to the word translated 'bulrush' (or 'papyrus,' R.V.). One renders the passage in this way:—

"Ho! to the land shadowed with wings, which beyond the rivers of Ethiopia sendeth ambassadors by the sea in vessels drinking up water [which steam-vessels do]. Go, ye swift messengers," etc.

The reason for substituting the words "drinking up water" for 'bulrush' is because the root from which the word bulrush is derived signifies that which sucks in water. This is a marked feature in steam marine, hence that rendering.

Notwithstanding this ingenious and apposite suggestion, the prophet probably contemplated a distinctly marked feature appertaining to the river Nile, namely, the means by which the harvest of that river has been gathered from time immemorial. Vessels constructed of papyrus or bulrushes have been used on the Nile for ages, and were so used by the British after their occupation of Egypt. The Revised Version substitutes the word *and* for 'even,' which may be taken to indicate that the Power who "sendeth ambassadors by the sea" also despatches her messengers over the waters of the Nile.<sup>1</sup> Hence verse 1 may read thus:—

"Ho! to the land shadowing<sup>2</sup> with wings,

<sup>1</sup> See *Christadelphian*, vol. xxxviii. p. 23.

<sup>2</sup> The R.V. "rustling of wings" is merely an indication of the wealth of meaning underlying the original, which cannot be fully expressed by a single English word. The prophet would contemplate the wings not spread out in silent majestic flight like those of the albatross, but in whirling military activity, a foretaste of which was shown in the South African War.

which beyond the rivers of Ethiopia sendeth ambassadors by the sea, and in vessels of bulrush upon the waters. Go, ye swift messengers," etc.

The invocation to the 'swift messengers' would refer to the steam marine emanating from the colonising centre, while the mention of bulrushes should be read in the light of other prophecies as referring to the Nile traffic, thus identifying the centre with Egypt.<sup>1</sup>

#### *To Summarise.*

1. Isaiah's prophecy respecting "the land shadowing with wings" indicates the existence of a great maritime Power friendly to the Jews in the latter days, possessing extensive colonial dominions.

2. The said maritime Power is not only friendly to the Israelite race, but renders material assistance to that people.

3. Next, Israel, so long scattered and dispersed over the world, is to be regathered to the Land of Promise, under the protection of this maritime Power.

From the evidence before given, there does not exist any other nation possessing the necessary geographical and political constitution in order to fulfil the position of protector and helper to Israel.

<sup>1</sup> The reader will find the foretold occupation of Egypt by Britain fully dealt with in *Elpis Israel*, pp. 398-9, published in 1849,—needless to say, many years before Egypt became a British province.

Britain, then, is the power referred to in this prophecy.

#### TARSHISH AND ALL THE YOUNG LIONS THEREOF.

The third prophecy portraying the position of Britain in the latter days is found in the thirty-eighth chapter of the Prophecy by Ezekiel. To give the full explanation of this chapter is beyond the scope of this work: interested readers are referred to *Elpis Israel*, *Eureka*,<sup>1</sup> and other works. A brief summary of the prophecy, however, will be necessary in order to understand the significance of the above title—"Tarshish and all the young lions thereof."

#### *A World-wide Conflict in the Holy Land.*

The prophecy predicts a great conflict in the Holy Land. The subject of dispute is a prosperous agricultural community established there, possessing cattle, goods, gold and silver, but without "walled cities, bars or gates"; that is to say, without political power, neither possessed of armies nor means of self-protection. The people occupying the land in this defenceless position are sons of Israel (verse 6). They are said to be under the protection of another Power. At this time an enemy invades the land (verse 9). The protecting Power disputes the passage of the armed hosts, saying:—

<sup>1</sup> *Elpis Israel and Eureka*, a three volume exposition of the Apocalypse, by Dr Thomas, M.D.

"Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (verse 13).

Who is the invader, the enemy of Israel?  
And who is the protector and defender?

### *Two Groups.*

The invader is a confederacy of European nations headed by Russia (verses 2-7).

As to Russia, the second verse of the prophecy shows the identity of Russia with this confederation. The verse reads thus:—

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal."

Although the word 'Russia' does not appear in the A.V., Russia is referred to notwithstanding. In the R.V. 'Rosh' is substituted for the word 'chief,' thus supporting the translation of the learned; 'Rosh' was substituted for the word 'chief' by some long before the R.V. came into existence.

Now Rosh was the name of a mighty man after whom Russia was named.<sup>1</sup> The words Meshech and Tubal are associated with Rosh (verse 3), and are identified with the Muscovites and the Tobolskites. In a similar way, other constituents of the confederacy are identified with European nations.

When this confederacy invades the land there

<sup>1</sup> *Elpis Israel*, pp. 385-7, 8th edition.

is an opposing Power who objects and offers military resistance. This Power is styled "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (verse 13). This friend in the time of Israel's need is represented as saying: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" In other words, the friendly Tarshish maritime Power already mentioned is prepared to offer resistance in the era of the invasion.

Now the LION is the heraldic symbol of TARSHISH.<sup>1</sup>

### *The Young Lions.*

Everyone knows the dwelling-place of the "old lion," but the intimate relation which is to exist between the "old lion" and the progeny thereof has not been suspected until recently.

Some ten years ago it was not easy to induce anyone to believe that the "young lions," other-

### <sup>1</sup> *SHEBA AND DEDAN.*

In allegiance with the Tarshish Power in her conflict with the Gogian Confederacy are Sheba and Dedan. Tradition assigns these terms to Abyssinia and Arabia. If tradition be reliable, then those two portions of the earth are practically within Britain's "sphere of influence," but would require to develop much more political power than they possess at present in order to correspond with the prominent position accorded in the prophecy. But of the distribution of the races of the world so little is known, it is quite possible that these portions of the earth are not the only region referred to in this prophecy.

wise the Colonies, would become united in interest and policy with the mother country; it was supposed that since the American colonies had broken off their allegiance in the eighteenth century, so the Colonies would also do.

At the time above mentioned it was the ardent hope of Australia to become a great independent nation like the United States, but events have turned out otherwise. Australia, together with Canada, South Africa, and India, are "young lions," and able to give material assistance in case of war, and not only able but willing, as shown by the help rendered by Australia and Canada in the South African War; and by the offers of assistance from the loyal princes of India. Speaking of India, it may perhaps be scarcely realised what an immense source of strength Britain possesses in India. There are two hundred and seventy-four million inhabitants, over whom about two hundred and forty native princes bear rule, all loyal to the British Crown. If the man in the street does not realise this source of military strength, European nations are well aware of it. No less authority than the late M. Thiers, in reply to an assertion that England possesses only a small army, said: "She has any quantity of the best troops of the world in India." It will also be remembered how Lord Beaconsfield, at a critical point during the Russo-Turkish War, when England insisted upon Russia keeping her hands off Constantinople, secured his point by bringing

Indian troops to Alexandria. This movement was represented in *Punch* by Lord Beaconsfield attired as a jockey leading a black horse, and in reply to the question "What are you going to do with him, my lord?" replied, "I am going to force the running of the congress." Thus the Indian "young lions" together with all the other progeny of the "old lion" will ultimately cling to the "old lion" and help her in all her conflicts.

*The Development and Constitution of the  
Colonies Foretold in a Sentence.*

Perhaps the most significant word in verse 13 is 'merchant.' In the sentence, "The merchants of Tarshish, with all the young lions thereof," the constitution and development of the Colonial Empire of Great Britain is foretold. It is a well-known fact that the three principal British Colonies came into being in consequence of three great 'Merchant' Companies, each possessing a Royal charter. For instance, who can forget how the Empire of India became a British possession. The East India 'Merchant' Company received from Queen Elizabeth in the fifteenth century a charter, under which India was governed for a long period, its first governor being George Clifford, Earl of Cumberland; from that time onwards until the United Kingdom took over the administration of the country after the Indian Mutiny, India was governed by this 'Merchant' Trading

Company: thus the words "merchants of Tarshish, with all the young lions thereof," concisely and aptly describe the Empire of India. The same may be also said of Canada, which took its rise from the Hudson Bay Company, also a 'merchants' Company, called into existence in the beginning under a Royal charter given in the reign of Charles II., and now a powerful federation of 'young lion' States. Then we have in South Africa the germ of a federation of States whose initial development arose from a charter granted to Mr Cecil Rhodes in 1889. From the operation of that 'merchant' Company the federated southern 'wing' of the British Colonial Empire is gradually developing. Last, but not least, there is that great Australian 'merchant' community whose different States were recently welded into a federation of 'young lions' during the year '99. These, together with all the sons of Britain, are equally and appropriately described as "the merchants of Tarshish, with all the young lions thereof."

Truly a marvellous prophecy, in which in a sentence is described the growth, composition, and presumably the constitution of the British Empire.

#### *Imperial Federation.*

Further, the prophecy seems also to imply not only the method of development, but also the consolidation of the Empire by that movement which has grown from the germ which only

a few years ago was looked upon as an impossible dream to a political question of state.<sup>1</sup>

The words "Tarshish, with all the young lions thereof, *shall say unto thee*," may be taken to imply some power 'to say' vested in the 'young lions' as an integral part of the Tarshish political sphere. At the present moment the Colonies can scarcely be said to speak for peace or war. They have no voice in the declaration of war, unless the addition of one or two Colonial Premiers to the Privy Council<sup>2</sup> be considered to give such a voice.

Now, a formal declaration of war is agreed upon by the King in Privy Council assembled, but something more than the appointment of Colonial members of the Council seems necessary before the terms of the prophecy are completely fulfilled. The corresponding relation involved seems to require some sort of representation more extensive in character and more directly connected with the central government than at present exists. This may be the meaning of the prophecy, and for its counterpart an Imperial Council of the Empire dealing with Imperial questions.<sup>3</sup>

<sup>1</sup> Two most important wings of the legislature are led by men whose heart and imagination is filled with the idea of Imperial Federation, desiring to promote its consummation by political union between the United Kingdom and her Colonies.

<sup>2</sup> These additions were made on the occasion of the Diamond Jubilee of Queen Victoria—1897.

<sup>3</sup> As this work was passing through the press, Sir Frederick Pollock, in a letter to *The Times*, 17th October, suggested an enlargement of the powers of the Privy Council.

## BRITAIN AND PALESTINE.

The words "Art thou come to take a spoil?" may have a depth of meaning not suspected. They seem to indicate that the Power speaking those words already occupies the land in a certain sense, for the language implies this. If a policeman were watching a house for a thief and arrests him as he is opening the window, he would naturally say "What are you doing here?" But if the policeman were hidden in a closet, and he arrested the thief when he got inside, he would naturally say "What have you come for?" In a like manner the language in Ezekiel xxxviii. 13 implies that Tarshish and her young lions possess some right in the land which is invaded. In reality, this right has already been accorded to Britain. It will be remembered that at the Congress held in Berlin at the close of the Russo-Turkish War in '78, a Convention was concluded between Turkey and Britain, by virtue of which she occupied the island of Cyprus, and undertook, under certain conditions, to protect the Sultan's dominions in Asia against invasion. Tarshish thus has already come into the position foretold in the prophecy so far as that Convention goes. It remains for her influence there to be accentuated, and for her Colonies to share her responsibility in this respect. But she only appears there as a protecting Power. In the near future the Colonies will take more than a platonic interest

in the welfare of Israel, and a portion of the Israelitish race will be assembled in the Holy Land as a prosperous agricultural community under British protection.

## THE UNITED STATES.

The welfare of the United States is the welfare of Britain: their political interests are so closely allied that neither can afford to ignore the other; they are animated by common aims and common objects; all classes of society in both dominions now recognise this. Some ten years ago it was not so, but a vast change has come over American aspirations and fears. Friendly relations between the two countries, or one might even say a formal alliance, is necessary for the existence of both. This fact is very well represented in the following extract from an American paper at the beginning of the year 1896.

*Some American Views.*

"NEW YORK, Thursday, January 1st, 1896.

"A leading double-leaded editorial in to-day's number of the *Morning Press*, which has been extensively copied into the afternoon papers, is as follows:—'There is just one possible condition of affairs which would cause the United States to depart from their historical policy of non-intervention in the affairs of Europe. That condition is a concert of European Powers against England. We may have our differences with England. It is always easier to quarrel



with a brother than with anybody else, because we expect more from him, and have a better right to feel aggrieved when he wounds our feelings or seeks to encroach upon our rights. But after all, the English people are our people and we are theirs. They are a magnificent force in defence of liberty and civilisation, and any absolute monarch who thinks he can arrange an alliance to humiliate England and to break her influence should consider the resources not only of England, but of the United States as well, before committing an act of war. His triumph will not occur until he has exhausted both. That will never happen. If Germany wishes to fight England, let her; but France and Russia should keep out. A voice of wrath would go up from the United States when it became known that three such Powers were leagued together for the destruction of the British Empire. Every human interest is involved in the development of Anglo-Saxon civilisation; and however vital to that cause our power and influence may be, the power and influence of England are not less so. Her cause when at bay, confronting the Continental Powers of Europe, would become the cause of human liberty and of free government."

The sober meaning of the above is, that any conflict that destroyed the power of Britain would simply lead to the subordination of America. "Together they stand, separated they

fall." Practical unity between the two countries is a necessity, however the form of separate independence is maintained. The people of America are one with Britain. And in view of the fact that the United States sprang into existence from England, it does not seem beyond the scope of reason to view the words "Tarshish, with all the young lions thereof," as comprehending the United States as well as 'Greater Britain.' While British Colonies are more directly related to the Crown than the United States, yet the people of North America came into existence in exactly the same way. The Colonies which were the germ of the United States arose from Royal charters granted by English rulers. The fact that in the past these Colonies threw off their allegiance to the British Crown does not invalidate the nature of their origin. If these people came into political alliance with Britain, why should not the phrase "Tarshish, with all the young lions thereof," apply to them? There is also a curious relation in the terms "John Bull and Brother Jonathan," so often selected to describe England and America. May not this be a counterpart of a prophecy by Isaiah, in which that prophet describes a great conflict in the land of Idumea, saying that "the unicorn shall come down and the bullocks with the bulls." If Britain is represented by the terms *Unicorn* and *Bull*, why should not Brother Jonathan be the *Bullock* of

the prophecy? Anyway, there seems some connection between the symbols and those events which are described by the prophet as occurring in the day of the Lord's vengeance and the year of recompenses for the controversy of Zion.

#### THE UPSHOT.

From the premises already laid down, which are necessarily incomplete in a work of this kind, it will be seen that the prophecy of Ezekiel predicts a conflict between two groups, in which allied Europe on the one hand and Britain and her allies on the other will be locked in deadly conflict. What will be the issue?

In most cases where opposing armies face each other, victory is assured for one side or the other; but in this case, so far as the prophecy goes, it is evident that both combatants are in an evil case, and that a great disaster comes upon the Northern Confederacy. This is shown by the interference of a third Power, who overcomes the enemy with weapons of which this age has little or no experience. The 18th and following verses read:—"It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . . In that day there shall be a great shaking in the land of Israel. . . . 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. . . . I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone" (verses 18-22).

This means that Deity, so long silent, and who apparently has for so long time left mankind to follow their own devices, will again interfere visibly in the affairs of men as in the days of old, and that utter destruction will come upon Gog and his multitudes.

But what becomes of Britain in this hour of need?

No doubt many will have the impression that victory will be upon her side, especially those who are led by mistaken application of Scripture to think that the English are the lost ten tribes of Israel. For this theory there is no real foundation. Two things should be sufficient to demonstrate this: First, the rite of circumcision is not practised by the English; they cannot therefore claim to belong to Jacob or the house of Israel (see Gen. xvii. 14). Secondly, the evidence that Britain is Tarshish is indisputable. Now Tarshish is descended from Japheth, whereas Abraham was descended from Shem; Tarshish, therefore, is of the Gentiles. The British do not descend from Abraham, Israel or Jacob, and therefore have no claim to the title 'Israel.'<sup>1</sup> Further, the twelve

<sup>1</sup> See Gen. x. 1-4; xi. 11-29; xxxii. 28.

tribes of Israel were to remain in a scattered condition until the restoration. It cannot be said that the sons of Britain are in a scattered condition. The theory that the British are the ten tribes of Israel is founded upon the most extraordinary misapplication of Scripture. Passages which refer to the whole house of Israel are applied to the ten tribe section only ; and then, upon the assumption that the ten tribes migrated to Britain, are applied to the British nation!<sup>1</sup> The theory leads to a dangerous self-confidence, begotten by passages of Scripture which speak of the triumph of Israel over all her enemies, just as though that would be England's experience.

Now, so far from Britain securing the victory in her conflict with Russia, she is at this period of her history brought into great distress ; she is driven out of Egypt and from the northern parts of the Holy Land, her fleet is destroyed, and she is so far humbled as to be perfectly ready to place her resources at the disposal of the Divine power who saved her from annihilation, and is also ready to submit to the new ruler, who will extend "His dominions from the river unto the ends of the earth."

#### THE UNEXPECTED.

The most important feature of the whole chapter of Ezekiel is the 23rd verse, which

<sup>1</sup> For further information upon the subject, readers are referred to *Are Englishmen Israelites?* a debate between Edward Hine and Robert Roberts.

reads : "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."

What can be the meaning of the words, "I will be known in the eyes of many nations, and they shall know that I am the Lord."? Is the world, with all its religion and civilisation, really ignorant of God? Some suppose otherwise, and think God is known pretty well everywhere, but a little reflection will show that such is not the case. Men have grown so lethargic and sceptical respecting God that, so far as they are concerned, He might not exist. The vast majority of those who profess to believe the Bible do not know the purposes of the Deity. Instead of looking for the fulfilment of prophecy, many leaders of religious thought are engaged in undermining the Divine authority of the Scriptures.<sup>1</sup> Again, there are millions of people on the earth, and by far a larger number, who have not heard of the God of the Bible, and that in spite of the proclamation of the Gospel for nearly two thousand years. No wonder, then, that some tragic event of world-wide renown is in preparation, in order to open the eyes of men to a knowledge of their benighted condition.

It is only necessary to select one or two of the most prominent features revealed in the Gospel

<sup>1</sup> Sir Robert Anderson asserts that there is not one adverse critic of the Bible who deals with the subject of prophecy.

to prove that men, as a rule, live in total ignorance of them, and utterly ignore God. They act as though such statements had never been made. For instance, take the promised return of Jesus from heaven (Luke xix. 12-13).

Are men looking for Him? Do they believe in His second coming?

Again, what about that prophecy of Jesus:—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"? Jerusalem trodden down [not for ever], but "*until*" the times of the Gentiles are ended (Luke xxi. verse 24).

How many people believe and understand this? They not only disbelieve in the return of Christ, but are totally ignorant of the meaning of the phrase "times of the Gentiles." What did Jesus mean? Surely that a certain fixed period was marked off for the existence of Gentile rule, after which a new era would dawn (see the following verses). If men knew this they would know what was coming upon the earth, and would be anxiously looking for it. If the nations of the world knew God they would serve Him, they would read His word, they would look for the developments of His purpose. Is it not so? But the God of Israel is not known. That which He has declared is not believed. Nations live and wage war contrary to His commandments. Some of the more enlightened know how utterly at variance is the

world with the teaching of Christ, and that if He came to England or America He would reject as spurious the twentieth-century Christianity. Woe, woe, woe unto the people who are in such a case!

If Britain and America are found in any better state than the rest of the world in this respect, it will be because their children give heed to the Word. Then they may be prepared to submit to the new order of things, and welcome the new ruler who appears "at the time of the end." Truly God intends to set up a kingdom (Dan. ii. 44). But Britain is not the nucleus of that kingdom; and since "the God of heaven intends to set up a kingdom that shall break in pieces and subdue all other kingdoms," it will be well to "kiss the Son when his wrath is kindled but a little" (Ps. ii. 12). The destiny of Britain is in this direction, for "the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10-11).

Sufficient has been said to show that current events are fraught with issues the most momentous the world has ever seen, and that Britain is deeply involved in the changes that are coming.

The pivot upon which those events turn will be unfolded in the next lecture.

## APPENDIX.

THE connection with the political question of the hour—the Fiscal Question—may be said to have a remote relation to the events revealed in the prophecy of Ezekiel. If a conflict of such vast proportions is to arise, involving all Europe, some disturbing element must lead up to it. Now it cannot be denied that any movement which tends to bring the commercial interests of nations into sharp conflict will also tend to that 'angry' condition which precedes war. That such a result may come from protective tariffs—"tariffs imposed in retaliation"—is shown by the following extract from one of the dailies:—

"BERLIN, *Friday, December 25th.*

"The more general the belief becomes in Germany that Mr Chamberlain's fiscal policy will ultimately triumph in England, the more gloomy a view of the future of German trade and industry is taken.

"This is only natural, because over here it is clearly understood that 'the importer of foreign goods into England will have to pay the bill,' as Dr Walther Borgius, director of the Merchants' Association for Commercial Treaties, whom I interviewed on the subject, expressed it.

"This association is one of several powerful

German societies which in politics and the press do a great deal to further or oppose, as the case may be, certain industrial or commercial interests within and outside the Fatherland. It has at its command liberal contributions from something like 17,000 members.

"Dr Borgius told me that they no longer concealed from themselves the fact that Mr Chamberlain's protective policy would give to the British Empire a new impetus, which would probably carry it to the height of political and industrial power. There is, in his opinion, but one thing to do in order to meet the future British preponderance, and that is to form a commercial union of all the Central European nations. In this union the doctor wishes to see included Germany, Austria-Hungary, Italy, Switzerland, France, Belgium, Holland, and probably the Scandinavian States.

"I asked him if this scheme had taken any shape at all, whereupon he produced a bulky volume, which contained correspondence that is even now passing between him, Dr Julius Wolf, Professor of National Economy at Breslau, and accredited representatives of the countries named above. Dr Borgius said that the first practical step would be the formation of a 'Central' European Union, which must take upon itself the burden of the agitation for commercial union. He added that he and his friends were well aware of the difficulties which confronted them—for instance, in the case of France—but declared that he was convinced that the effect of Mr Chamberlain's proposed tariff on Continental imports would bring them all

together. To carry out this scheme, the doctor thought there would be no lack of money when the time came."

Further, Mr Chamberlain in all his speeches speaks of a more important question even than the Fiscal Question, namely, the federation of the Empire ; indeed, he said he was prepared to spend the remainder of his life in forwarding the movement of Imperial Federation. Now, if preferential tariffs are granted to the Colonies, the question of relative portion will immediately arise, in which case it is difficult to see how the apportionment is to be made unless in conference. It was "taxation without representation" by the English Government which caused the severance of the United States from Britain. It is not likely that another blunder of the same kind will be made ; hence, if the English people decide for preferential tariff, an Imperial Council presiding over subordinate legislatures would become a necessity in order to adjust the taxes and avoid the danger which otherwise would arise. Such a Council would also solve many of the difficulties which now clog parliamentary government.

It will be seen, therefore, that much more is involved in the recent movement against the free-trade policy than is generally suspected, and that the British people are reaching an epochal period in their existence. Probably changes in the constitution of the Empire are pending equal in importance and significance to any that have taken place in the past, and also more far-reaching in ultimate results.

## THE SIGN OF THE COMING OF THE SON OF MAN



No. 3 of this series shortly to be issued, entitled—  
A HOUSE OF PRAYER FOR ALL PEOPLE  
SHORTLY TO BE ERECTED IN THE HOLY LAND

## THE SIGN OF THE COMING OF THE SON OF MAN

*"Then shall appear the sign of the coming of the Son of man  
in heaven" (MATT. xxiv. 30).*

SEATED on the Mount of Olives, clothed with the garment of prophecy, Jesus foretold two momentous events, one respecting the destruction of Jerusalem, the other respecting His return from the right hand of the Majesty in the heavens, whither He was shortly to ascend. The first is now a matter of history, correct in every detail as to the time and manner thereof; the second is predicted in equally precise language, and forms the subject of this essay.

References to the desolation of Jerusalem, which occurred within the era of the generation when Jesus uttered the prophecy, are sometimes confounded with those predictions which appertain to a later age, even to the era of the restoration.

The reader should carefully distinguish between the two events mentioned by Jesus, otherwise confusion and misconception will arise.

Co-related to "the sign" of the coming of the Son of Man is the nature of that event.

Misconception respecting the nature of the event itself obscures the vision of the would-be watcher.

A correct belief in this respect is helpful in understanding the signs, and also in escaping from the influence of false interpretations of the prophecy.

Jesus foretold the uprise of false interpretations (verse 11), therefore the greater circumspection must be used in the process of deciphering the meaning of His words.

It seems meet, therefore, to consider the exact nature of the Second Advent before looking at the signs indicative of the event, and also to note the prominence given to the subject by Jesus and His apostles.

Concerning the last-mentioned feature, if there is one subject more persistently set forth in the New Testament than another, by the Lord Jesus Christ and the apostles, it is the Second Advent. In private conversation with His disciples Jesus constantly spoke of His return, and in public gave many parables in order to impress upon His hearers the certainty of His Second Advent, and also to demonstrate the important results which would follow that event. Notably is this so in the parable recorded by Luke (ch. xix.), in which he represents the Son of Man as one travelling to a far country in order to receive for Himself a kingdom, and to return.

Of His many utterances, not the least important testimony is contained in the last book of the Bible, a book which ought to be of the deepest interest to all, albeit this portion of the Bible is much slighted and not much read. Yet the Book of "Revelation" is the last message of Jesus Christ to His followers. Could a message be delivered to any people under circumstances more

impressive, or under circumstances which call for more implicit regard? Picture the situation, judge of it by the common incidents of life, and see if it does not call for attention more fully than any event of ordinary experience!

When a relative or dear friend is about to die, how eagerly one listens for the last words! How one treasures those last words! In the case of Jesus Christ we have a message from one who died for His fellow-men. A message from such an one demands more than passing attention. The interest it creates should be transcendent; and if it is not so, why is it not so?

Then look at the title of the book, "The Revelation of Jesus Christ." What a soul-stirring sentence! A revelation is something made known, something hitherto hidden, but now revealed. Yet most people think the book is a volume sealed!

Another item of interest is the incitement which the opening sentences give to the student, thus: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (verse 3). Would that all books could convey such a blessing! This by the way.

How comes it, then, that the vast majority of religious people take very little notice of this book, and do not understand the things revealed in it?

Again, if men do not read and understand the Book of Revelation, how can they keep those things which are therein enjoined upon the believers?

Now amongst the things which this book

invites men to observe, none are so important as those statements which appertain to the Second Advent. Such statements are found in a variety of forms in the first, second, third, and fourteenth chapters, and such is the concluding statement in the last chapter, the twelfth verse of which reads: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." In connection with which we have the following significant statement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still:"—the meaning of which is that, when this prophecy is fulfilled, when the last tick of the clock precedes the momentous hour which brings the absent one from heaven, there will be no chance then to manifest an interest in His words, there will be no opportunity then to hurry up and make amends for previous dereliction of duty. As men stand, then, in relation to the second coming, so will they remain, whether for good or evil. Some will be like the foolish virgins of the parable, unable to enter with the bridegroom. The door will be shut, concerning which Jesus said: "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. xxv. 13).

It will therefore be seen why Jesus was so deeply anxious to keep the Second Advent in the thought of His disciples.

The apostles also were likewise anxious to preserve the hope of this prospective event in memory. For illustration two quotations will suffice: The apostle Paul exhorted Titus to

instruct the disciples to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). Likewise Peter, speaking of the evil days to come, exhorted men to "look for and haste unto the coming of the day of God" (2 Peter iii. 12), "and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter i. 13).

In view of these and suchlike testimonies, if men are not interested in the Second Advent, it must be either because they have never realised the importance of the subject, or have become infected with the prevailing scepticisms of the age. It will be granted, then, that there are good reasons for looking into the subject. Thoughtful religious people will agree with this statement without question, while the conscientious unbeliever may well pause before passing over those significant features of the subject which hereafter appear. For those prophecies which indicate the coming of Christ are in process of fulfilment, and are capable of exact demonstration. Before considering such evidence, it is necessary to understand

#### THE NATURE OF THE SECOND ADVENT.

Concerning Christ it is written: "Unto them that look for him shall he appear the second time, without sin unto salvation" (Heb. ix. 28).

Now a second appearing must be as real and palpable as the first. Whatever substantiality appertained to Jesus at His first appearance, must also obtain when He returns, if not more.

There should be no misapprehension on the part of the reader on this point.

When seen after the resurrection, Jesus was just as real an individual as when He hung upon the tree. Before His crucifixion He talked and walked, ate and drank with His disciples. After the resurrection He did the same. Read carefully the last chapter of Luke, which gives a circumstantial account of the way in which Jesus Christ manifested Himself to His disciples after His deliverance from the tomb. On the third day after the crucifixion, two of the disciples went to a village called Emmaus (verses 13-28); they conversed about and reasoned upon the crucifixion as they journeyed. While thus engaged, "Jesus himself drew near and went with them" (verse 15). They did not recognise Him, He seemed to be a stranger, because "their eyes were holden." A like experience has often happened to others, though from a different cause. The three conversed and reasoned upon the momentous events which had so recently occurred. The disciples told "the stranger" that the crucified Nazarene had been their expectation and hope: that their hope was gone (verse 21). Notwithstanding all this, they had been told that very day that Jesus was alive, but Him they had not seen (verses 23-24). The "stranger" rebuked their incredulity, and produced evidence from the prophets to show that the crucifixion and resurrection of the Christ would take place (verse 26-27), and apparently with such force, that it caused their hearts to burn within them while He thus reasoned. As evening drew nigh, the disciples invited their fellow-traveller to partake of their hospitality (verses 28, 29). Sitting at

meat with them, "He took bread and blessed it, and brake and gave to them" (verse 30). At this stage the disciples discovered the identity of their visitor, but He "vanished out of their sight" (or ceased to be seen of them, verse 31, A.V., margin).

Is it strange that under these circumstances they were impelled to leave Emmaus immediately, and return to Jerusalem the same night?

Upon arrival the eleven greeted them with the information: "The Lord is risen and hath appeared to Simeon" (verses 33, 34). Just as they were relating their own experiences, Jesus himself stood in the midst of them and said: "Peace be unto you" (verse 36).

The disciples were terrified, and no wonder. It would be a shock to any company to discover that one had entered the door without observation, and then suddenly was standing revealed.<sup>1</sup> They supposed Jesus to be a spirit, or ghost, mistaking the substance for the shadow, but Jesus dispelled their misconception in the most simple and most obvious fashion, by speaking to them, saying: "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have" (verses 39, 40).

<sup>1</sup> The sudden appearance and disappearance of Jesus, even if the door of the room in which He appeared was closed, would not imply that Jesus was a phantom. Before His resurrection He possessed supernatural powers, and those attributes He possessed before His crucifixion would certainly be with Him after the resurrection. Yet even without the supernatural, a mesmerist can hold the vision of the subject upon whom he operates. How much more readily would Jesus be able to enter or leave a room, unobserved by His disciples!

Those hands and feet so recently wounded on the tree were now a source of joy. This thrill of joy, however, did not bring complete realisation of the wonderful fact that Jesus had risen and was now in their midst talking unto them (verse 41).

In order to remove all doubt and render infallible proofs (of which Jesus afterwards gave many, Acts i. 3), He took fish and honey and "did eat before them" (verses 42, 43).

What more infallible evidence of the personal reality of the Lord Jesus after His resurrection could be desired than this? One man might be under an illusion respecting a visit from a dead friend, but a company of at least thirteen men could not be so deceived. All ghost stories differ from this account of the appearance of Jesus after His resurrection. Whoever heard of a ghost pleading He was not a ghost, saying that His flesh and bones were solid enough to touch, and asking for something to eat? Jesus did that after His resurrection, and not only asked for, but obtained food, and did eat in the presence of His thirteen disciples. After the departure of their unexpected visitor, when the disciples looked into the cupboard and found the food gone, the last vestige of timorous doubt would vanish also. Now these disciples could not be the subjects of an hallucination, neither could the five hundred brethren, of whom it is testified that together they saw Him at one time (1 Cor. xv. 6). A company of five hundred could not be deceived as to the actual reappearance of the Crucified One.

To pursue the argument further, respecting the reliability and reasonability of the testimony that

Jesus rose from the dead, would be to digress from the point under consideration.<sup>1</sup> The point is, that the Bible records that Jesus was just as real a personality after His resurrection as before His crucifixion.<sup>2</sup>

Now, as Jesus was after resurrection, so He was when He left the earth, and so He will return—that is to say, so far as reality and personality is concerned. That which happened on the Mount of Olives demonstrates this.<sup>3</sup> It appears that Jesus held converse with His disciples during a period of forty days after His resurrection. At last the time to leave them arrived. At this last interview, just as he spake His last word and while the disciples were looking at Him (verse 9), "He was taken up, and a cloud received him out of their sight."

This astonishing incident caused the disciples to look heavenward as Jesus receded from view, until "two men who stood by them, apparelled in white, thus addressed them: 'Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'" (verses 10, 11).

<sup>1</sup> The reader is referred to "THE TRIAL" (Houlston & Sons, Paternoster Buildings, E.C.), and to the fifth section of this series, for further information upon the subject.

<sup>2</sup> The testimony of Peter is: "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts x. 39-41).

<sup>3</sup> See Acts i. 9-11.

"THIS SAME JESUS"—note the words—"this same Jesus shall so come in like manner," a truly emphatic testimony to the personal reappearance of the Nazarene. The meaning of the testimony is, that the very same person who walked and conversed with His disciples upon the Mount of Olives will return thither.

The second appearing of the Lord Jesus Christ, then, will not be the coming of some occult, religious influence over mankind, such as the revivalistic movements of the churches; but will be the personal presence of Him who declares that He will steal upon the world like a thief,<sup>1</sup> and whose appearance will startle men as no other event of ancient or modern times has done.

Some believe in the personal second coming; others, while unprepared to dispute the testimony, give a qualified denial by saying, "But not in my day. The event is a long way off, we shall never live to see it." Ah! but is it not dangerous to lull apprehension in the face of the emphatic testimony that Jesus will return? Is it wise to rest in fancied security born of willing ignorance? Men who so treat the subject either have no serious love of truth, or neglect the voice of prudence, and fail to be benefited by the warning love of the Son of God. Such will not be justified in blaming anyone, should their own indifference cause them to be taken unawares in the future.

Admitting that Jesus will return, a question of the highest interest is, When? In order to enhance that interest, and also to give time to

<sup>1</sup> See Rev. xvi. 15.

prepare for the event itself, Jesus gave one sign prominent amongst many, called—

#### THE SIGN OF THE SON OF MAN IN HEAVEN,

This sign is mentioned in the twenty-fourth chapter of Matthew thus:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (verses 29, 30).

When Jesus directed His followers to look for a sign in heaven, did He refer to some meteoric manifestation in the sky? or disturbances in the heavenly host above? Some have so understood His word,<sup>1</sup> but a little reflection upon the terms of the prophecy should direct attention elsewhere. For instance, at the termination of verse 29 it is stated that "the powers of heaven shall be shaken." Now, the heaven which can have its power shaken cannot be the throne of the Eternal, and by parity of reason the sun, moon and stars of the prophecy cannot refer to the orbs which bedeck the firmament, and show forth the glory of their Creator.

<sup>1</sup> A certain Seventh Day Adventist preacher thought some great eclipse in America, or other aerial phenomena, conjoined with falling meteorites, answered to the terms of this prophecy. But meteorites are wandering stars, unseen till they fall, whereas the prophecy evidently speaks of *the stars falling from heaven*. How then, in the name of common sense, can any meteoric display be a fulfilment of the prophecy? Moreover, when the stars of the prophecy fall, they will not get back to the



The literal sun, moon and stars are said to be established by an unalterable ordinance. Thus the spirit in David said : " He hath also established them for ever and ever : he hath made a decree which shall not pass " (Ps. cxlviii. 6). Now, if the decree cannot pass, the thing decreed must remain. The stars therefore will not fall, neither will the sun and moon be changed in the manner suggested by a literal interpretation of the passage in question.

One may therefore conclude that the language used by Jesus was of the figurative order, of which many examples exist in the Bible.

A significant illustration of the use of the words heaven and earth in a figurative sense is found in Deut. xxxii. 1, thus : " Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth." The last verse of the previous chapter states : " Moses spake in the ears of all the congregation of Israel the words of this song." By thus addressing the community of Israel, we may conclude that the symbology used comprehended the rulers and the ruled. The invocation to the heavens would be addressed to the princes and the priests, while the words, " Harken, O earth," referred to the people over whom the princes and priests ruled. The use of figurative forms of speech must be kept in view when reading Scripture. Further, great care and discrimination are required in order to avoid confounding the literal with the figurative.

heaven from which they fall ; but now we see the visible stars still in the heavens. They have not fallen, and will not, for the stars of the prophecy differ from the constellations of the physical universe.

By reference to verse 31 of the passage under consideration, from Matthew, it will be seen that Jesus spoke of " the four winds of heaven," which can only be a figure of speech relating to things mundane, just as Moses some fifteen centuries previously told Israel that the " heaven over their head would be brass, and the earth under them would be iron " (Deut. xxviii. 23).

Since, then, " the sign of the Son of man in heaven " is not to be seen in the physical heavens, we must look in some other direction for the portent of His coming.

#### WHERE WILL THE SIGN BE SEEN ?

Comparing the concluding statement of verse 31 with verse 30, it would seem that the sign will appear in relation to that heaven in which the elect are found at the Second Advent, and which is said to possess " four winds." Now, as above hinted, winds, whether literal or figurative, appertain to the earth ; some movement therefore upon the earth, in connection with that which by a figure of speech is called " heaven," seems anticipated by the prophecy.

Such a movement would be a sign of the Son of Man in heaven. This movement is thus described :—

" He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

A number of questions arise out of this verse, two of which call for particular consideration.

1. Who are the elect ?
2. What is meant by the sound of a trumpet ?

## THE ELECT.

Those who think the elect of God go to Jesus in heaven, will not of course apply this testimony to them; because the elect of this prophecy "is gathered from the four winds," clearly indicating that the process appertains to the earth.

The Scriptures speak of two elections, one the elect nation, "Israel after the flesh," the other "Israel after the Spirit."<sup>1</sup> The gathering of the latter cannot be the gathering referred to in the prophecy, because the sign is given for the benefit of those disciples who are alive at the Second Advent, and who form part of "Israel after the Spirit." Jesus said: "When ye shall see all these things, know that he is near" (verse 33, R.V.). So members of the household of Christ, or "Israel after the Spirit," are witnesses of the sign, and cannot therefore form the sign itself.

Further, *the elect nation* is referred to previously (verse 22), thus:—

"Except those days should be shortened, there should no flesh (*i.e.* Jew) be saved; but for the elect's sake those days shall be shortened."

This statement comes after the prophecy, appearing at the commencement of the chapter respecting the destruction of Jerusalem. "Flesh," therefore, in this verse stands for Israel after the flesh, who are the elect nation: respecting whom it may be said, that not one would have been saved in that terrible scourge of war, in which the polity of Israel was abolished, had the war continued. Never was there a siege like the siege of Jerusalem for terror and distress; but "for the

<sup>1</sup> See Gal. iv. 28, 29, etc.

elect's sake the days were shortened," *i.e.* in order that the remnant of the Hebrew race dwelling in the Holy Land might not be annihilated.

From these and other considerations hereafter appearing, one is led to conclude that the "elect" who are gathered "with a great sound of a trumpet" are the nation of Israel whose return to the Holy Land will create a crisis of unprecedented gravity.

## "A GREAT SOUND OF A TRUMPET."

The sounding of a literal trumpet is no more to be expected in connection with the Second Advent than is the literal destruction of the sun, moon and stars. The trumpet is here used as a figure, but what is prefigured thereby?

A "trumpet" is an instrument used for *calling an assembly*; such is its world-wide use to-day, and such was the purpose for which Moses was commanded to make two silver trumpets, namely, in order to call together the sons of Israel (Num. x. 1-7).

In the Book of Revelation, the trumpet symbol is always associated with stirring events calling up new political features. When the fifth angel sounded, there came out locusts upon the earth (ch. ix. 1-3); upon the sixth angel sounding, a large army of horsemen rode forth dealing death "to the third part of the men" (ch. ix. 14-18), and so these several trumpets symbolised the development of new situations each in their chronological order.<sup>1</sup>

The figure of a trumpet, then, introduced by Christ in the prediction of the gathering of the

<sup>1</sup> See EUREKA, an *Exposition of the Apocalypse*, by Dr Thomas.

elect, as a symbol of that gathering, is a fitting and striking figure; but there are trumpets and trumpets, each having its own individual sound as well as its own chronological epoch.

The trumpet referred to by Jesus is no exception, and possesses attributes of its own. It is with "a great sound of a trumpet" that the elect nation is gathered.

The sound of this trumpet is called "great" because the reverberations therefrom resound around the earth, calling, Hey! hither! come, ye scattered ones! and also because of the great commotion which the sounding of the trumpet will cause.

Now, of the known sons of Israel there are some twelve millions. The deportation of such a vast multitude is a great financial problem, but the territorial and political questions involved in such a movement are greater. Therefore the trumpet call referred to in Matthew would symbolise the coming into existence of some great political change affecting the whole world, for a gathering from "the four winds of heaven" signifies a world-wide event, as a fitting counterpart to the figures appearing in the prophecy.

The conclusion, that all mankind will be involved in the events which lead up to the restoration, is indicated by the use of another symbol, namely, the ensign.

### *The Ensign and the Trumpet.*

If the reader will turn to the eighteenth chapter of the prophecy of Isaiah, which has already been the subject of exposition in *Britain*

in *Prophecy*,<sup>1</sup> it will be seen that "the ensign" and "the trumpet" are conjoined by the prophet in foretelling the re-gathering of Israel.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth a trumpet, hear ye" (verse 3).

Now, the "blowing of the trumpet" is one thing, and the setting up of "an ensign on the mountains" another. And just as an ensign set up on the field of battle is a rallying-point, and the trumpet-blast a call to assemble, so the political development which will lead to the assembly contemplated in the prophecy is one thing, and the result created by that assembly another. In other words, *it is those political developments, which in the latter day are in harmony with the symbols, which become, first, the trumpet, and secondly, the ensign.*

Without the ensign there would be no rallying-point, or centre of attraction. The call to assemble, therefore, would be abortive without an ensign. The ensign must therefore first appear before "all the inhabitants of the world and dwellers on the earth" can respond to the invitation to look at it. Moreover, the trumpet must be blown before the ensign can serve the purpose for which it is erected.

These self-evident elements respecting the use of the trumpet and ensign, applied to the people of Israel as a centre of interest for all mankind, equally apply to the initial phase of the trumpet and ensign sign. First the nation of Israel itself

<sup>1</sup> See *Pentateuchia*, No. 1.

is contemplated in the prophecy, and then the rest of the inhabitants of the earth, as will hereafter appear.

Three points therefore require elucidation : first, where is the ensign to be erected? secondly, what is the ensign? and lastly, what particular development answers to the symbol of the trumpet sound? All these three elements are co-related, and together make up "the sign of the Son of man in heaven."

### *The Place of the Ensign.*

"See ye, when he lifteth up an ensign on the mountains," is the testimony of Isaiah : but where, of all the mountains, both literal and figurative, is the place of the ensign?

The spirit in Zechariah, speaking of the help which Deity will render to Israel in the day of their restoration, declares that "the Lord God shall save them in that day as the flock of his people: for they shall be *as an ensign* upon his land" (Zech. ix. 16). Here we have *the ensign and the place of the ensign* associated together.

Here the "ensign" is represented as erected upon His (God's) land. But where is God's land? Now, although "the earth is the Lord's and the fulness thereof," one portion of it is particularly cared for of Him, and called His land. We read of "Immanuel's land" (Isa. viii. 8). Moses describes this land as "a land which the Lord thy God careth for, whose eyes are always upon it, from the beginning of the year to the end of the year." Again, concerning this particular part

of the earth's surface, it was decreed that the land should not be sold, because it belonged to God (Deut. xi. 12; Lev. xxv. 23). Immanuel's land is the land of Israel or Palestine (Isa. viii. 8).

This therefore is the place where the ensign will be erected.

### *The Ensign.*

Like the trumpet, the ensign is a figure—a figure which stands for a centre of attraction. It must be something which will concentrate the gaze of all people upon it, for the invocation is: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth a trumpet, hear ye."

Israel after the flesh have long been "a sign" *but not an ensign*. Moses foretold what would follow if the nation disobeyed God's word: they were "to be smitten before their enemies"; they were "to be removed into all kingdoms of the earth"; they were "to become an astonishment, and a proverb, and a byword among all nations," whither they were to be led; and they were "to be left few in number"; and all these curses were "to be upon them for a *sign*" (Deut. xxviii. 25-64, 46). Surely this word has been fulfilled. The elect nation are a "sign" that God has fulfilled this promise, they are a living "witness" and "that servant of the Deity whom he has chosen" that all men may know and believe in the God of Israel (Isa. xliii. 9, 10).

Such was to be their condition until they became as a *beacon* upon the top of a mountain, and as an *ensign* upon a hill. "One thousand

shall flee at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill" (Isa. xxx. 17).

Also, above, Zechariah testifies that they are to be as "the stones of a crown lifted as an ensign upon the land."

Now, brilliants in a crown sparkle and scintillate before the eye, when the crown is uplifted to the gaze ; so when Israel become an ensign, their position in the land of Israel will appear before the world with striking significance.

For the descendants of Jacob to become such an ensign and such an object of scrutiny in the land of their fathers, something unusual must happen. A great change must come, for however much the Jews occupy a place in the public eye elsewhere, their condition in Palestine does not attract universal attention. Yet their presence there must stir the hearts of men to the utmost depth, as the following testimonies will show.

The prophet Zechariah mentions a time when all nations are gathered against Jerusalem to battle (ch. xiv. 2). History does not record such an assembly : the prophet therefore is speaking of the future. Of this the reader may be sure by referring to verses 4 and 9. The former of these describes a division of the Mount of Olives by an earthquake, and the other declares that "one king shall reign over all the earth in that day." The earthquake has not yet come, and one universal monarchy is still a desideratum.

Now, the nations occupying this planet will not despatch contingents to the Holy Land, except for reasons which will influence all in common.

Why should they? What therefore will be the attraction? and what the nature of the loadstone fraught with such magnetic power?

As already intimated in the first section of this work, Ezekiel foretells a world-wide conflict in the Holy Land.<sup>1</sup>

The prophet is very specific as to "the bone of contention." After enumerating the heads of the confederacy or allies who are marshalled under the leadership of Gog, Ezekiel defines the object of the confederacy in these words :—

"In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste : but it is brought forth out of the peoples, and they shall dwell securely, all of them. . . . It shall come to pass that at the same time shall things come into thy mind, and thou shalt think an evil thought : and thou shalt say, I will go up to the land of unwallled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates : to take a spoil and to take a prey ; to turn thine hand upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezekiel xxxviii. 8-12, A.V. and R.V. ; see also verse 18).

Here we see the prophet contemplates a vast assembly of armed forces marching upon the mountains of Israel, in order to take a prey. On the other hand, the invasion is disputed by Sheba, Dedan, and the merchants of Tarshish, as before mentioned, who say to the invaders, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and

<sup>1</sup>The reader is referred to *Britain in Prophecy*, pp. 45-7, to avoid repetition here.

gold, to take away cattle and goods, to take a great spoil?"

These testimonies presage a vast conflict in the Holy Land, in consequence of the existence there of a rich agricultural community—a community so wealthy as to excite the cupidity of the surrounding nations. Thus Israel would then be, as it were, "an ensign erected upon the mountains for the nations."

The condition of Israel in the Holy Land is not now such as to excite the cupidity of her neighbours. It must be evident, then, that the number of Israelites dwelling in the land must be greatly increased, and their wealth enormously augmented, before they can be such a centre of attraction for the reason mentioned by the prophet.

According to their testimony, then, we may look for a large influx of the sons of Israel in the Holy Land, and for a vast increase of wealth, both in silver and gold, cattle and goods; and therefore the existence upon the land, between the Euphrates and the Nile, of a great trading and agricultural community, whose prosperity and influence will radiate from this centre unto the uttermost part of the earth in such a manner as to become *an ensign upon the mountains of Israel*.

Now, since the people of Israel in Palestine are to become such an important element in the world's politics, and since they assemble there under the "sound of a trumpet," it follows that the events which lead up to the assembly of Israel's hosts must in some way be a counterpart of the trumpet symbol. That is to say, the

events symbolised by the sounding of the trumpet mentioned in Matthew xxiv. precede the erection of the ensign mentioned in Isaiah xviii., because, as before shown, the gathering of Israel in agricultural prosperity in the land is the ensign.

It is necessary therefore to distinguish between the ensign *sign* and the trumpet *sign*. While they are associated together they have separateness and distinctiveness, which should be carefully noted in order to rightly understand the prophecy.

It is further testified by the prophet Isaiah, xi. 12, that "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." Here we see the nation of Israel becomes the *ensign*, and that the ensign has a twofold purpose, one to gather Israel, and the other to assemble the nations. So with the trumpet: when its opening blast causes Israel to assemble, all nations are asked to hearken. The trumpet first awakens Israel to their sometimes dimly burning hope, and continues to pour forth its resounding invocation until the chosen race becomes an ensign "for the nations."

The erection of the ensign, then, leads to a gathering of the nations *against the ensign*. The events which lead up to such a climax, therefore, call for consideration under its appropriate symbol.

#### THE TRUMPET BLAST.

It remains only to summarise the several items contemplated under the figure of "a great sound of a trumpet," and to note how far the events



symbolised by the above figures have been developed, and how much remains for expectancy.

### *Retrospect.*

In order to appreciate the change which is coming over the nation of Israel, it will be well to glance at a few items of holy writ which speak of their past history and future destiny.

Moses testified that if Israel disregarded the command of Deity, the result would be "removal unto all kingdoms of the earth." They were to "become an astonishment, a proverb, and a by-word among all nations" whither God would scatter them. Their sufferings are thus described by the Spirit :—

"Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind ; and thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. xxviii. 65, 66).

So terrible has their experience been, that many in Israel say : "Our bones are dried and our hope is lost, we are cut off from our parts."

### *A Change.*

But during the last fifty years, in many countries, the dark cloud resting upon the nation has lifted somewhat, especially in England, America, and in the islands of the sea. Hence many are looking at the other side of the picture, and hope for the restoration of Israel.

That other picture is represented in a vision vouchsafed to Ezekiel, who was shown a valley full of dry bones, concerning which he was told that they represented "the whole house of Israel."

Now, during dispersion, the whole of the house of Israel may be said to have gone into the death state ; so Hosea represents them in the following prophecy :—

"Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : on the third day he will raise us up, *and we shall live in his sight*" (vi. 1-2).

Thus, politically speaking, the nation is dead, and is "cast out of God's sight," because, as before mentioned (pp. 24-25), the land which the nation of Israel occupied, when they were said to live in God's sight, was said to be a land which God had "in His eye" always, even from the beginning of the year to the end of the year (Deut. xi. 11, 12).

Away from the land the nation is said to be cast out of the Divine Presence, hence we read :—

"The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight." "Until the Lord removed Israel out of his sight, as he said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (2 Kings xvii. 20-23).

This "casting out of God's sight" was delivering the nation over to political death. Their restoration to the land ends this political death, they "live again in the sight of Deity."

Thus the Spirit selects the figures of death and resurrection to represent the rescue of Israel from dispersion and political disorganisation unto restoration and national vitality in the land. The final result is summarised in the vision, thus :—

“He will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own lands: he 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” (Ez. xxxvii. 21, 22).

Foretelling the coming change, Ezekiel was commanded to prophesy, thus :—

“O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord” (Ez. xxxvii. 4, 6).

From this we may gather that the broken, disunited, and scattered elements of the once powerful Israelitish polity will again coalesce and work for the realisation of their hope—a hope almost lost, because hope deferred maketh the heart sick; but the hope of Israel has never been entirely extinguished, and is indeed inextinguishable.

As Ezekiel prophesies, he hears a noise and observes a movement, *i.e.* a shaking amongst the bones, so that bone comes to bone, then sinew, flesh, and skin cover the bones (verses 7, 8),—that is to say, the fabric of Jewish society takes a new shape. The nation of Israel “stands upon

its feet” instead of traversing the earth with bent form and crushed-out spirit. Still they lack “the breath of life.”

Yea, however great their aspirations, and however powerful their unity and co-operation may be, they can never breathe freely till they stand in their own land, delivered from the oppressor. Ezekiel also sees this coming. Again he is told to prophesy :—

“Thus saith the Lord, Come from the four winds, O breath, and breathe upon those slain, that they may live” (verse 9).

The meaning of this is, that the scattered elements stand upon their feet in the land of Palestine (see verses 21, 23). Yea, are not the words, “Come from the four winds,” an exact parallel of the passage in Matthew: “They shall gather together his elect from the four winds” (xxiv. 31)?

According to Ezekiel and Matthew, then, the ultimate result brought about by the fulfilment of these prophecies will be that Israel assembles in the land “an exceeding great army” (verses 10–23).

Now, the change that has come over Israel during the last fifty or sixty years is in exact correspondence with the initial elements of Ezekiel’s prophecy.

In consequence of latter-day persecution, societies hitherto unheard of in the history of Israel since their dispersion have come into existence with the object of promoting the unity of the race. The persecution may be likened to “a noise,” for a bitter wail of anguish has thereby ascended to heaven: and the formation of

societies for self-protection may be likened unto a movement of the bones. Witness the following evidence culled from the *Jewish Encyclopædia* and the *Encyclopædia Britannica* (eleventh edition):—

"The Alliance Israélite Universelle was founded in 1861, for protection and improvement of the Jews generally. The central committee comprises twenty-three members living in Paris, and thirty-nine outside France. Election takes place almost annually."

The official device of the society is formed by two clasped hands, in front of a globe, over which is the motto, *אחדות*. Now, hand joining hand means unity, and is at least equal in significance to "a movement of the bones."

The Anglo-Jewish Association, founded in 1871 with similar objects, which in 1900 had thirty-five branches, twenty-one in the United Kingdom and fourteen in the Colonies, is another illustration of the same movement.

"In 1853, Sir Moses Montefiore purchased land near Jaffa for the use of the American colony; in 1870 the Alliance Israélite Universelle established an agricultural school for Jews near Jaffa; and in 1878 an abortive attempt was made to settle a colony of Jerusalem Jews at Mulebbis, on the Jaffa-Náblus road. In 1881 and the following years the persecution of the Jews of Roumania and Russia led to emigration on a large scale, and many of the emigrants selected Palestine as their future home. Land was purchased, not always in suitable localities, and there was much suffering amongst the settlers from fever and ignorance of the country. Many died, and failure was almost certain, when Baron Edmond de Rothschild intervened with that financial assistance and intelligent direction without which there could be no measure of success" (*Ency. Brit.*).

"A society, 'Chovevi Zion,' was formed (about the

year 1882) with the object of so extending and methodising the establishment of agricultural colonies in Palestine as to make the eventual acquisition of the country by the Jews possible. From the beginning it was a great success, and branches, or 'tents' as they were called, were established all over the world. At the same time two other great schemes for rescuing the Jewish people from oppression were brought before the public."

Baron de Hirsch founded an English colonisation association. "It was supported by a good many members of the 'Chovevi Zion,' among them Colonel Goldsmid, on the ground that it might result in the training of a large class of Jewish yeomen who would be invaluable in the *ultimate settlement of Palestine*."

"None of these projects, however, proved sufficiently inspiring to attract the great mass of Jewish nationalists. . . .

"In 1897 a striking change manifested itself. A new Zionist leader arose in the person of . . . Dr Theodore Herzl. . . . The Hirsch scheme did not, in his view, provide a remedy, as it only transplanted the Jews from one uncongenial environment to another. He came to the conclusion that the only solution of the problem was the segregation of the Jews under autonomous political conditions. His first scheme was not essentially Zionist. He merely called for a new exodus, and was ready to accept any grant of land, in any part of the world, that would secure to the Jews some form of self-government. . . .

"His plan was set forth in a pamphlet, entitled *The Jewish State*, which was published in German, French, and English in the spring of 1896. It explained in detail how the new exodus was to be organised, and how the State was to be managed. . . . Dr Herzl was joined by a number of distinguished Jewish literary men, among whom were Dr Max Nordau and Mr Israel Zangwill, and promises of support and sympathy reached him from all parts of the world. The *haute finance* and the higher rabbinate, however, stood aloof. . . . The

scheme, none the less, secured a large amount of popular support throughout Europe, and to-day Dr Herzl (*since dead*) has a following of over a quarter of a million Jews, 100,000 of whom are paying members of the Zionist organisation, while the remainder are connected with affiliated societies. The Zionist organisation has a thousand electoral districts throughout the world, with 950 societies in Russia alone. The English membership is about 7000. . . . The colonial bank, which was founded at the second congress, is the financial instrument of political Zionism. Of its capital of £2,000,000 in £1 shares, £352,000 has been subscribed by 126,000 shareholders. Nothing, however, is known of the business it has transacted. The object of the national fund is to purchase land, but nothing will be done until £200,000 has been subscribed. Notwithstanding this barren record, the enthusiasm of Dr Herzl's adherents has not diminished, and the Zionist movement is to-day the greatest popular movement that Jewish history has ever known."

"Anti-semitism, so far from injuring the Jews, has really given Jewish racial separatism a new lease of life. . . . Its agitation generally, coinciding with the revival of interest in Jewish history, has helped to transfer Jewish solidarity from a religious to a racial basis. . . . In the whole history of Judaism, perhaps, there have been no more numerous or remarkable instances of reversions to the faith than *during the last thirty years*" (*Ency. Brit.*).

The above extract indicates a distinct movement in the "bony" structure of the nation. Seven congresses to promote Zionism have already been held: the political programme which was adopted at the first Basle Congress runs as follows:—

"Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose the congress considers the

following means serviceable: (1) The promotion of the settlement of Jewish agriculturists, artisans, and tradesmen in Palestine. (2) The federation of all Jews into local or general groups, according to the laws of the various countries. (3) The strengthening of the Jewish feeling and consciousness. (4) Preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose" (*Ency. Brit.*).

Further, Sir Francis Montefiore, who occupied the chair at a large "Zionist" meeting held at Shoreditch Town Hall,<sup>1</sup> referring to the visit of the delegates from the English Zionist Federation to the Basle Congress, described it as the greatest and most successful congress that has ever taken place, and said: "What he saw there was a glorious and instructive sight—glorious to see the representatives of the Jewish people all over the world assembled together for one common cause; and instructive when they considered the motive power which had proved itself sufficiently strong to attract into one band of brotherly love men from the farthest parts of the world; men who, though of the same race and religion, had previously been separated as far apart as the poles."

Once more, quite recently, the General Jewish Conference held in Brussels adopted two resolutions declaring:—

(1) "That the present critical position of the Jews in Russia, constituting as it does a problem which concerns primarily the whole of Jewry, demands the active co-operative work of all Jewish organisations, and declares it is an absolute and immediate necessity that a permanent organisation should be formed, and it appoints a preliminary committee to bring about that co-operation."

<sup>1</sup> See *Jewish Chronicle*, Feb. 1902.

(2) "The representatives of the Jewish organisations attending the Brussels Conference express the desire that the different organisations should participate in the formation of a committee to define in different countries, and especially in the East, the possibilities of Jewish emigration and colonisation.

"This committee, for which the necessary funds are to be supplied by existing organisations, shall also be authorised to take preliminary measures."<sup>1</sup>

What is this but "bone coming to bone"?

If association of the scattered, organised elements of Jewish society for the common good may be likened to "bone coming to bone," the subscription of shekels to one common fund also may be said to correspond with sinews appearing upon the bones, for without sinews movements cannot take place, and without money the best organisation in the world, on behalf of any people, would fail to accomplish its purpose. It is a new feature in Jewish history, this national bank, concerning which it is an open secret that the bulk of its subscribers are the poor Jews of every land.

As the human frame would be but "a scarecrow" without flesh, so something more than sinew and bone is required to form a body politic. Whatever social unity may be secured by the above-mentioned societies, Israel can never be a political force so long as they continue in dispersion. There is therefore much significance in the avowed objects of the Herzl movement to secure a concession of land from the Sultan, in order to form for the Jewish people "a legally, publicly recognised home in Palestine." This

<sup>1</sup> *Jewish Chronicle* and *Jewish World*, Feb. 2, 1906.

once obtained, the nation will assume such substance as signified by "flesh" coming upon "the bone and sinew."

Already the national resurrection of Israel has commenced. It begins by social union, which aims for and secures agricultural settlements in Palestine, and is consummated by political organisation—call it "autonomy" or what you will, in the land covenanted to Abraham.

The movement for re-settlement upon the land, which first took definite shape under Baron Rothschild in 1853, has progressed considerably, notwithstanding the opposition which has arisen from time to time. There are agricultural colonies in Palestine and other parts of the world. Those outside the limits of Palestine are but stepping-stones towards the realisation of the national idea.

In the land itself, not to speak of the trans-Jordan vilayets,<sup>1</sup> there were twenty-five settlements having a population of at least 4450, and cultivating forty-four thousand acres. There is an agricultural school at Jaffa, and a farm at Djedei, preparing Israel's sons for cultivating the soil. We therefore witness the first movement, seen by Ezekiel in vision, which is to give *substance* to an Israelitish polity, and which will become a striking sign when the Herzl idea of a "legalised home" in Palestine is secured.

In this world of rapine and plunder, any purely agricultural community would be exposed to instant spoliation: and just as Ezekiel saw skin coming upon the flesh, so a covering or protection

<sup>1</sup> In the vilayet of Damascus there are seven settlements; population, 6603; acres cultivated, 16,507.

for life and property would be an essential element in any scheme for re-settlement in Palestine.

This protection or "skin covering" is furnished by another power, according to Ezekiel. The prophet saw Israel gathered in security upon the land in unwallled villages, having neither bars nor gates (Ezek. xxxviii. 11, 13), therefore dwelling safely under the protection of another power.

This is a question in which England is interested,—nay, the whole empire will be allied with this restoration movement, and will give protection to agricultural communities in the land east of the Mediterranean Sea. Britain is the power to which the Jews must look for protection, as previously demonstrated from the prophets in *Britain in Prophecy*. Already she is spoken of as "the only European people who perseveres, irrespective of the fluctuation of political power, in the effort to remedy the misery of the Jewish lot."<sup>1</sup>

Are there any indications that the British will fulfil this rôle?

First, there is the fact that already Britain poses as protector over the dominions of the Sultan in Asia.<sup>2</sup> Now, since Palestine is within the limits of the Turkish empire in Asia, the shadow of British protection may already be said to hover over that land. Truly her "protection" over the Jews in Syria may now be somewhat academic, but there is every reason to think that it will become potent enough, and will be fraught with potentialities of great moment. For instance, the British Government will not brook any inter-

<sup>1</sup> *Jewish Chronicle*, Feb. 2, 1906.

<sup>2</sup> See *Pentateuchia*, No. 1, under section "Britain and Palestine."

ference with the safety of her route to India. In order to deter her neighbours from entering her house and despoiling her of her goods, Britain must of necessity guard that door. When it is seen that a colony of Jews in Syria, under British protection, will be a great safeguard "to British interests in the East," the Jewish question, for Englishmen, will be greatly accentuated; with the result that Israel will nestle more and more under the shadow of her wing, and probably purchase the right to settle in Palestine, under a British guarantee, even though other nations have "interests" there. The Jewish question will then be a question of supreme importance. It will cause great commotion in the chancellories of Europe, and will loom largely on the political horizon, demanding solution—in fact it will become "a sign in the heavens."

The question has already attracted the attention of British statesmen.<sup>1</sup> "Upwards of two hundred and fifty replies, all expressing sympathy with the Zionist movement, were received from members of Parliament and candidates in the general election held in the spring of 1906, in reply to the circular which was issued by the English Zionist Federation."

This sign may be likened to the slowly advancing shadow of the sun in an eclipse, bringing a cloud which covers the political heavens, and enfolds all the world in its embrace. Its approach is almost imperceptible at first, but by and by the cloud shadow is seen of all men. Yet the cloud is followed by a flash of light which, with

<sup>1</sup> *The Jewish World*, Jan. 26; also Appendix, "The Jewish Question."



startling splendour, enlightens the whole expanse; for "as the lightning that lighteneth out of one under heaven, shineth unto the other under heaven, so shall also the Son of man be in his day" (Luke xvii. 24).

What, then, will become of the unbeliever, and those who think "the Christ will not appear in their day"?

#### OTHER SIGNS.

Co-related to the sign of the Son of Man in heaven, are other signs indicating the commencement of the era during which the advent of the Son of Man may be expected. The next most important sign is foretold by the prophet Daniel.

This sign is concerning a measure of time, and a prediction of world-wide conditions immediately preceding the end of the age.

#### A MEASURE OF TIME.

Israel went into exile after the kingdom was overthrown by Nebuchadnezzar.

During the exile Daniel received visions by which the measure of Israel's dispersion may be ascertained—for the kingdom of Israel is to be restored, as indicated by the prophet Ezekiel and by the prophecies of Christ, who both speak of the "end" of the desolation and of the era of restoration. Thus we read:—

"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" (Ezek. xxi. 26, 27).

Here the thrice-repeated decree against the kingdom over which the last of Israel's kings reigned is conjoined with a prediction of its restoration: the first event of the prophecy has been literally fulfilled, the latter awaits its consummation. And in Luke also we read:—

"They (Israel) 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" (xxi. 24).

Thus Jesus and Ezekiel both foretold disaster before restoration, and that a fixed period would expire before restoration.

A great deal is revealed in the prophecy of Daniel respecting "the times of the Gentiles," a very significant phrase, by the way, aptly descriptive of a period when Israelitish affairs are in the dust, and when Gentiles have the upper hand.

The commencement of "the time of the Gentiles" would date from the overthrow of the Israelitish polity above mentioned, and would extend unto the restoration, and to the deliverance of the land of Israel from Gentile dominion.

The extent of this period exercised Daniel greatly. The subject also has ever been of interest to all believers in the restoration of Israel, not only because of the great issue involved, but also because Daniel mentions several measures of time in connection with it.

One measure is given in the eighth chapter. The prophet said: "I heard one saint speaking, and another saint said, How long the vision?" The answer was, "Unto two thousand and three hundred days," which according to Bible

symbology would indicate a period of 2300 years as the measure of the vision. Now, the subject of the vision was the extent of desolation of Jerusalem and her final deliverance from her oppressors after a specific initial date not mentioned in the vision itself. It will be admitted that a longer period than 2300 years has elapsed since Daniel received the vision about 553 years B.C. But the vision in which the measure of 2300 years is given does not represent the whole period of the desolation of Israel, which is believed to cover a period of at least 2500 years. The 2300 years' period has a definite beginning, made known in a subsequent chapter of Daniel, and extends beyond this present time of writing. It would be outside the scope of this work to demonstrate this feature of the prophecy. The object of mentioning the measures is for another purpose, namely, to point out that the measure is divided into two parts, one a long period, and the other a short one. The careful reader will discover this by consulting the rest of Daniel's prophecy, which, after foretelling, in much detail, events which were to be developed after his decease, speaks of certain remarkable events which should occur at "the time of the end," *i.e.* at the time of the end of the desolation of the land of Israel.

These elementary facts are essential in order to understand the full significance of that part of the prophecy which speaks of the *character* of this time of the end. This feature of the prophecy is revealed in the twelfth chapter, which opens thus:—

"And at that time (time of the end, see ch. xi. 40) shall Michael stand up, the great prince which standeth for the children of thy people: and 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." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (verses 1 and 4).

Two features appear in this prophecy: first, that the nation of Israel will be delivered out of their trouble "at the time of the end"; next, "that the time of the end" will be signalled as an age of learning and locomotion, an age of great increase in knowledge, and an age in which men run to and fro in a remarkable way.

The question then is, Has the world arrived at a period when a wonderful increase of knowledge exists, and when the power of running "to and fro" transcends past human experience? The answer to these questions in the light of facts must be "Yes."

It is now well-nigh two thousand five hundred years since Daniel wrote his prophecy. During the whole of that time the power of locomotion has continued in the same jog-trot fashion with the waggon, the chariot, and the stage-coach, while little improvement in the way of conveying messages has taken place since the days when the runners of David and the "posts" of Babylon carried news from place to place.

Suddenly a marvellous development ensues and a new era dawns, an era marked and distinguished by increase of knowledge<sup>1</sup> and power of locomotion: express trains, electric cars, automobiles,

<sup>1</sup>The British Association for the Advancement of Science commenced its meetings about seventy-five years ago.

bicycles, vast steamships, and telegraphy, etc., may be said to have annihilated distance, and have brought in the age of quick transit as the complement of increased knowledge.

"In 1837 there was no railway running into London, no telegraph in all the world, and no penny postage, neither was there any penny newspaper," to say nothing of the halfpenny sheet.

Now we have railways conveying men on the earth's surface at the rate of sixty miles an hour. Newspapers, teeming with the information of the day, are laid every morning upon the breakfast-table. Letters take the wings of the morning, and are despatched safely to remote corners in twelve hours. Our fathers crossed the ocean in slow sailing-ships which occupied as many months to encircle the earth as now their children make the trip in weeks; journeys, formerly of weeks, are now made in days.

It is said that at the beginning of the reign of Queen Victoria, upon the death of a certain Governor of New Zealand, three months elapsed before the news reached England. Now a cricket match, played at the antipodes, would be reported in all the principal English papers within the next twenty-four hours. Residents in London can purchase stocks by cablegram in New York, three thousand miles away, the same day quotations are received. You can learn of the welfare of your relatives upon board ship in mid-ocean, and talk with your butcher and baker in the market while sitting in your drawing-room.

As to the facility for correspondence, it is comparatively few years since the cost of transmitting a letter from London to the provinces was from

4d. to 1s. 8d., according to the distance, the average price for a half-ounce letter being ninepence; now you can send a letter to the ends of the earth for one penny, while a correspondent in New York will answer a letter from London in about the same length of time as our grandfathers could receive a reply in London from York.

Not only has the postage become cheap, but all cost of transit is marvellously reduced, so that farm labourers can go to Canada and work during the summer months and return to their homes in England for the winter; just as the inhabitants of the Emerald Isle once crossed the narrow channel dividing the two domains, with their sickle slung over their shoulder, to reap the fields, before machinery stopped the annual invasion.<sup>1</sup> And this development is almost universal, embracing the whole world.

Are not the words, then, "Many shall run to and fro, and knowledge shall be increased," an exact description of the age in which we live?

In a short space of seventy years all this change has come.

Now, seventy years is a small measure of the time in comparison with two thousand three hundred years.

During the whole of that long period of two thousand three hundred years, means of locomotion remained the same. News of the defeat of the French at Waterloo could not be transmitted to England more rapidly than the fall of Jerusalem to Babylon. The last seventy years

<sup>1</sup> It has been stated that emigrants have been conveyed to Canada, and fed on the way, at the cost of one penny for ten miles!

therefore may fitly be looked upon as synchronising with the time of the end; although the time of the end may be a longer period than seventy years.

It has been suggested that the words, "knowledge shall be increased," mean the knowledge of God and of His word. Even if the testimony of Daniel does comprehend that phase of knowledge, the work of the Bible Societies throughout the world may be mentioned as in some measure a fulfilment of the prophecy. Since the year 1804—in which the British and Foreign Bible Society was established—many kindred societies have arisen in Europe, by whose labours copies of the Scriptures have been scattered throughout the world. In 1904 there existed 5726 home and 2224 colonial auxiliary branches of the English Society—besides a host of agencies in foreign countries. In the year (1904-5) 5,857,000 copies of the Scriptures, complete or in parts, were issued, raising the total issue since the foundation of the society to 186,839,740 copies. A great feature of the work done by the English Bible Society has been its translation into foreign languages. In 1905 the number of languages and dialects into which the issues of the society had been translated was 390, while the whole Bible is issued in 100 different languages, truly a marvellous distribution of THE KNOWLEDGE; for the Bible contains the gospel.

#### DISTRESS OF NATIONS AND PERPLEXITY.

If we live in the era of the Second Advent, namely, in "the time of the end," the condition

of the world should correspond with the prophecy in another particular. Society at such a time will not be resting in peace and security, but will experience fear and the terror of war, either by actual experience or in prospect. Jesus said His return would be preceded by "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; and *then* shall they see the Son of man coming," etc. (Luke xxi. 25-27).

These words aptly describe the feeling amongst statesmen everywhere, and it must be greatly accentuated before the advent.

The words, "the sea and waves roaring," also represent an element of fear in this age, for water is frequently used in Scripture to symbolise multitudes, as in Revelation xvii. 15. "The sea and waves roaring," then, may be said to include, in its symbolical meaning, that grim spectre called socialism, whose uprising now strikes something akin to consternation in the hearts of European rulers.

But more specific are those prophecies which portend universal war, and the preparation for it, with all its accompaniments of evil, sorrow, and distress.

#### A WORLD IN ARMS.

Universal war is foretold by Zephaniah as follows:—

"My determination is to *gather the nations*, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger, for *all the earth* shall be devoured with the fire of my jealousy" (iii. 8).

Not only in Zephaniah do we read of universal war, but also in Zechariah :—

"I will gather *all nations* against Jerusalem to battle" (xiv. 2).

Now, vast armed forces do not assemble for conflict without preparation ; if, therefore, we live in the era when universal war may be expected, there must of necessity be universal preparation for it.

This universal preparation for war is also the subject of Joel's prophecy, which thus testifies :—

"Proclaim ye this among the Gentiles ; prepare war : wake up the mighty men ; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruninghooks into spears : let the weak say, I am strong" (iii. 9, 10).

Language more fitting or more concise could not better describe the process, which has been going on for the past forty years, than the language of the tenth verse : "Beat your plowshares into swords, and your pruninghooks into spears : let the weak say, I am strong," which means that the fruits of agriculture are devoted to the manufacture of implements of destruction. Since the Franco-German war universal military training has been the policy of European powers, so that even the smaller states, weak though they be, can say, "I am strong."<sup>1</sup>

The whole world is infected with the "pre-

<sup>1</sup> "The armies of the continental powers have assumed proportions such as were never dreamt of at any era in the previous history of the world. In the year 1870 Europe could only bring seven million soldiers into the field ; now over *twenty-eight millions* of Europeans, all in the prime of manhood, are liable to expose their lives in the next great war."

paration for war" fever. Until recently, outside the field of Europe, the fever was not very noticeable, especially in those portions of the globe which were supposed to be beyond the influence of European politics, but now the war fever has crossed the broad waters of the ocean.

The war spirit is like a coiled serpent enclosing Japan, and has caused that nation to spring upon Russia, and is now spreading its folds over China. The peaceful, prosperous, well-governed (as government goes) millions of the Chinese empire are drinking the fatal poison, and her multitudes have commenced the same process of "beating plowshares into swords, and turning pruninghooks into spears."

English statesmen feel impelled to adopt some measure of universal military training. At the present moment England's first General is devoting his best energies to secure such a development of England's strength ; while "rifle clubs" are springing up all over the country, and even ladies form such clubs.

Australia has already shown the way to universal military training by authorising the executive to requisition every male for military service in case of emergency.

The "preparation for war" spirit has invaded the United States of America. At present their operations are chiefly concerned with the development of sea power. It has been stated that the United States of America, at the close of President Roosevelt's term of office, will possess a navy equal to any single navy in the world, not by reason of its size, but because of the up-to-date development of its units. However, America

cannot stop at increase in her sea power; the same influences which are impelling Britain to strengthen her land forces must also influence America in the same direction as Europe, and indeed all the world, for wherever we look this getting ready for war is to be seen.<sup>1</sup>

Coming war means coming tribulation!

Now, this era of tribulation has always been associated with Israel's deliverance. It is the time of Jacob's trouble spoken of by Daniel, but Jacob is to be delivered therefrom. This tribulation period also is connected with the appearance of "Michael," the great prince who is to stand up for the children of Israel. The sequel will show that this prince is none other than the Crucified One. "The world in arms," then, is just that condition which obtains before Christ appears on the scene again, and is a "sign" intimately associated with *the sign* of the "Son of man in heaven."

Now learn a parable. "Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi. 29-31).

#### SUMMARY AND CONCLUSION.

Many signs of the Second Advent are found in the Bible: pre-eminent above all others is the Jewish sign which is to appear in the political

<sup>1</sup> As this work is passing through the press the news comes that "the Senate Military Committee reports favourably on the Bill to increase the efficiency of the Militia and to promote rifle practice" (*The Times*, March 23, 1906).

heavens—a sign so silently approaching that many will not see it, and will be deceived by false interpretations of the sign; for Jesus said, "Many false prophets shall arise and shall deceive many" (Matt. xxiv. 11).<sup>1</sup>

Connected with the development of this sign we have—

1. An age of learning and marvellous inter-communication, such as the world has not seen till now—"the time of the end."

2. Co-related to it, according to prophecy, we see unprecedented distress among all nations.

3. Universal preparation for war.

Behold and see how "Christendom" is occupied in furnishing implements for mutual slaughter, upon the specious plea that "the way to ensure peace is to be prepared for war"! This theory does not hold good with the individual, it cannot therefore be true of the mass. If a man is well trained in "the art of self-defence," he will be disposed to resent any injury, and be more ready to get into conflict with his opponents. If he carries a six-shooter, blood will follow without reference to judge or jury. So it is with nations, for nations are made up of individuals, and as is the individual, so will the nation be. To be prepared for war does not mean peace, but war, for when a nation is thoroughly aroused, when its pride or "interest" is touched, the nation acts like

<sup>1</sup> The political situation must also be gauged by the testimonies which speak of the assembly of all nations to battle at Jerusalem. Guided by these testimonies, the writer was able to forecast the outcome of the Russo-Japanese war (see Appendix III.). The interpretation then given still applies to the present situation.



an individual, who disregards the judge and forgets that there is a God in heaven who is entitled to be heard.

Some of my readers would say, If God could foretell this marvellous development in preparation for war and its result, He could also prevent such disasters: if not, why not? The answer is: There appeared in Judea, at the beginning of this *anno domini*, a man, whom some men in that age thought more than a man. This man, even according to his enemies, is permitted to occupy a peerless position amongst his kind. He possessed a character for virtue unmatched and unmatchable. The precepts which he taught, and the example which he exhibited—he was one who practised what he preached—were far, far higher than those of any other teacher; for this and for no other reason, *i.e.* because of his superiority above his fellows, he was crucified and put to death. Scripture testifies that he was delivered to this consummation by the *determinate counsel and foreknowledge of God*; that is to say, the Father knew perfectly well what would happen in consequence of the enmity which would be raised in the breasts of mankind, and was aware of the evil which would follow that enmity. Foreknowledge gave cognisance that by simply placing in the world an unprotected son of righteousness, wicked men would compass the death of that righteous one. The result according to foreknowledge came. This man was put to death, the just for the unjust, but God raised him from the dead; for it was not the Father's purpose that the work of righteousness should be defeated or frustrated by the wickedness

of men. What has been the result of permitting a momentary success of evil against the Son of God? The result is marvellous. Paganism was overthrown in the Roman empire: and even up to the present time, society, bad as it is, is better for the tragedy that was enacted in Judea. The enlightened precepts proclaimed by the Crucified One have been promulgated throughout the world; with the result that, although the majority of people are indifferent to these things—for with the majority this is “as nothing to all those who pass by”—yet there are a great many who have learned of Jesus and have followed in the footsteps of the great archetype, and have reason to rejoice in the good that came in consequence of the evil which the Father permitted for a time to prevail against the Son of His love. The ultimate result will far transcend that which has already come.

My reply therefore is, That undoubtedly the Father can prevent the bloodshed in which the world will be bathed, but He will not do so, for a good reason.

The Father deals with man in this respect in the same way in which men deal with their children. Human parents think it no evil to let their offspring burn their fingers in order to teach them not to touch fire. The existence of war illustrates this principle. For it cannot be that the doctrine of “mailed fist” is comparable with the precepts of the Sermon on the Mount, yet the world military and ecclesiastical laugh to scorn the idea of acting on the divine precepts contained in the fifth, sixth, and seventh chapters of Matthew. Man's disobedience to those precepts

therefore is the weapon reserved for his punishment; thus Ezekiel testifies :—

“ Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end : therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee : sith thou hast not hated blood, even blood shall pursue thee ” (xxxv. 5, 6).

Again, the following testimony shows the principle of retribution appointed by God :—

“ And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus : for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy ” (Rev. xvi. 5, 6).

Jeremiah also foretells this coming retribution :—

“ I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts . . . he shall mightily roar upon his habitation ; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth . . . for the Lord hath a controversy with the nations ; he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord ” (Jer. xxv. 29-31).

The phrase, “ shout, as they that tread the grapes,” is of deep significance, when the way in which wine is produced in Palestine is considered. Grapes are put in a receptacle, connected with which is a smaller one; then the vintager, having first divested himself of his sandals, treads upon the grapes : in the process his garments become stained : he also sings. This treading of the grapes signifies bloodshed, a meaning which gathers significance when this testimony is compared with that of Isaiah : “ Who is this that

cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat ? I have trodden the wine-press alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury ; *and their blood shall be sprinkled upon my garments, and I will stain all my raiment* ” (lxiii. 1-3).

When therefore we read that a sword will be upon *all* the inhabitants of the earth, and the effect as of one who treads the wine-press, the figure must mean war and bloodshed to an unprecedented extent, all the world over. The universality of such an evil is attested further by Jeremiah :—

“ Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth ” (xxv. 32).

Terrible and significant language, for we know what a whirlwind is, what devastation it causes, how, in the track of the storm, trees are blown down, houses destroyed, people and cattle injured. The extent and severity of the “ whirlwind ” is accentuated, thus :—

“ And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : *they shall not be lamented, neither gathered, nor buried ; they shall be dung upon the ground* ” (xxv. 33).

This testimony, respecting the end which is to come upon the world as a whole, reminds one

of that terrible disaster which fell upon the city of Galveston, which was devastated by a tidal wave from the Gulf of Mexico. A few of its inhabitants escaped the general destruction. Those few fled to a strong tower within the city. After the tidal wave subsided, an attempt was made to bury the dead, then to burn them, and at last, in despair, ship-loads of dead were taken out to sea and dropped in its surging waters! Whole families were wiped out in this calamity, and so crushing was the stroke, that those who were left in the city had no power to weep or lament their loss.

Such is the nature of the evil which hangs over the inhabitants of the earth: "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. lxvi. 16).

It may, however, be objected that the predictions above detailed refer to widespread devastation, such as one can scarcely conceive necessary, even for the punishment of a wicked world.

Now consider the great obstacles which stand in the way of reform. Vested interests are the great stumbling-block. These must be swept away, before society can be organised upon a satisfactory basis. Even the land question requires the abolition of all claim upon the land by the inhabitants of the earth, before a just and equitable distribution of the riches of the world can be secured. The earth belongs to Jesus Christ, it is His by inheritance (Ps. ii. 6 and Heb. ii. 8). He is the rightful owner of the soil. He will apportion it on different principles from those which now obtain; besides which, a

clean sweep of other evils will be made by Him, when He returns to this sin-stricken earth. Of one thing we may be sure: God does not inflict evil except for a good reason. That which He has foretold will come to pass. It is certain, therefore, that nothing but the most drastic measures can prepare the inhabitants of the world for the acceptance of such conditions as those which will be imposed by divine rule.

Dark indeed are the storm-clouds which are gathering overhead, but every cloud is said to possess a silver lining. This storm-cloud is no exception. When the thunder and lightning has passed, a new era will dawn.

In connection with the restoration of Israel, Isaiah testifies that:—

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (ii. 3, 4).

Here we have the reverse process of that predicted by Joel, namely, disarmament. The desirability of disarmament everyone admits, but not one nation will commence that which is esteemed so admirable and so necessary for the peace of the world. Such a result cannot be reached without the presence of Him of whom it is testified:—

"He shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zech. ix. 10).

The "He" who is to bring this result is none

other than the Jewish Messiah, for above the prophet saith :—

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (verse 9).

This coming Messiah is Jesus,<sup>1</sup> rejected of the Jews, and His divine mission denied by the Gentiles. The latter will not allow that Jesus must return to fulfil the promises made unto the Hebrew fathers, while the former cannot justly accept a Messiah who is said to have no connection with the restoration of Israel.

It seems meet, therefore, not only to point out that Jesus must return from heaven to reign upon the earth, but also that He is the destined restorer of Israel; thus we read :—

“Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.” “And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isa. xlix. 1 and 6).

It cannot be denied that this prophecy refers to the Christ. This being admitted, it follows that the restoration of Israel is inseparably connected with the mission of Christ.

Now the testimony of Isaiah, respecting the

<sup>1</sup> See *Discussion on the question, “Was Jesus of Nazareth the Messiah?”* Demy 8vo, price 1s. 1d., post free, from 21 Hendon Road, Spark Hill, Birmingham.

law, which is to go forth from Zion, compared with that of Zechariah, who speaks of the reign of one king over all the earth, and of “all nations going up to Jerusalem to worship,” assumes a new significance when the mission of Jesus the Christ is thus understood.

Other testimonies also appear in a new light; thus, concerning the rebuilding of Jerusalem :—

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” “The sons of strangers shall build up thy walls, and their kings shall minister unto thee” (Isa. lx. 1, 3, and 10).

“At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem” (Jer. iii. 17).

If Jerusalem is to be rebuilt and to become the head centre of government for all the earth, if it is to be the one place in all the world unto which pilgrimages are to be made,—the above testimonies show that great changes must take place there. Adequate provisions must be made for the universal administration of government and for universal worship.

These arrangements have already been fixed by divine decree, and are the subject of prophecy in much descriptive detail, as recorded in the last nine chapters of the prophet Ezekiel.

According to this prophecy, not only is a large temple of magnificent proportions to be erected on the ancient site of Jerusalem, but a vast commercial city is to be placed at a convenient distance to the south. A portion of the land is to be separated for use in connection with the

administration of government, while the twelve tribes of Israel are to be settled upon the land in parallel cantons.

The whole arrangement is an eloquent testimony to the great future which is before the nation, concerning which Paul declares it is "not utterly cast off," but only blinded for a time.<sup>1</sup>

This great future, however, is not for the Jews only, for Isaiah speaks thus:—

"The Gentiles shall come to thy light, and kings to the brightness of thy rising" (ch. lx. 3).

As before stated, the temple, which is to be the glory of the future age, is described in detail in the concluding chapters of Ezekiel's prophecy.

*Pentateuch*, No. III., will contain a description of some of the salient features of the Ezekiel temple prophecy under the title:—

"A HOUSE OF PRAYER FOR ALL PEOPLE,  
SHORTLY TO BE ERECTED IN THE HOLY LAND."

<sup>1</sup> Rom. xi. 1-2, 25, 26.

## APPENDICES

THE EMBLEM OF ZIONISM.



[Reproduced by permission.]

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.**

*Lectures Every  
Sunday 6-30 p.m.*

## APPENDIX I.

### THE JEWISH QUESTION.

SINCE these lectures were delivered, the Jews have once again suffered persecution in Russia, and have endured unmentionable atrocities. A wave of horror passed over the English-speaking world, resulting in public protest against a government which either permits or connives at such abominations.

A great meeting was held in the Queen's Hall, London, to "protest against the treatment of the Russian Jews." Sir Henry Campbell-Bannerman, Mr Chamberlain, and Mr Balfour wrote letters of sympathy; and fifty titled members of the aristocracy expressed regret at enforced absence from the meeting, and sympathy with the Jews.

The highest in the land were present at the meeting, while the flower of the Church of England stood side by side with English hearts of oak, united in one demonstration on behalf of the Jews.

At this meeting a resolution was passed urging "the British Government to exercise friendly influence with the Russian authorities on behalf of the Jews."

Similar resolutions were passed at meetings of a like kind, which were held in five other public halls in London, and in the following cities and towns:—Manchester, Birmingham, Liverpool, Leeds, Sheffield, Portsmouth, Norwich, Nottingham, Newport, Bradford, Edinburgh, Glasgow, Dublin; Toronto and Ottawa (Canada); Perth, Adelaide, and Sydney (Australia); Cape Town, Johannesburg, Pretoria, Kimberley, and Port

Elizabeth (South Africa); Philadelphia and New York (U.S.A.).<sup>1</sup>

In America a great petition was presented to President Roosevelt, couched in terms more pointed than the Queen's Hall resolution.

Thus far, then, the Jewish question has not only enlisted the interest of the English-speaking race, but it may be said to have raised its voice in the very heavens of the English people.

Now, while resolutions and expressions of sympathy are all very well in their way, something more than this will be needful to help the Jewish cause; for, as Mr Belisha says: "It is cruel to the victims of Russian brutality, that so much time should be wasted in diplomatic representation which leads to nothing. Governments pay heed only to those who can enforce their will by gunboats and armies. Interviews with Ambassadors and Foreign Secretaries are vain hopes."

This aspect of the question was well voiced by Sir Edward Clarke, K.C., at the Queen's Hall, who is thus reported:—

"We may not have the right to interfere in the affairs of other States, though I recognise no rule that can prevent a truth- and justice-loving country from expressing the opinions of its people to the Government of a Foreign State. But although the time may not be now for interfering, and interfering with effect, that time will very soon come. . . . It is for us to say—and I know there is but one thought in the minds of politicians of all shades of opinion—it is for us to say, . . . we are resolved that it (the Government of Russia) shall be well warned and assured that the conscience, not of Great Britain, but the whole of the Anglo-Saxon race—and I would even unite with it the whole of the civilised world—is at one in declaring that these things shall not be allowed to go on." The Bishop of Ripon also said: "Let it go forth, let us take heed to this—that there

<sup>1</sup> The above list was supplied to the author by the courtesy of the editor of *The Jewish World*.

must be no recurrence of these horrors in the future." *Jewish Chronicle*, Jan. 12, 1906.

All this indicates how the Jewish question is becoming an important one for Englishmen. Are not these meetings of protest the beginning of that impulse which will lead Britain to ally herself with Israel in a much more emphatic way than by "resolutions," and in the way foretold by Ezekiel?

It may be objected that the Jews are not united upon "the legally, publicly recognised home in Palestine" idea. This must be admitted: one section will do nothing but for the time being appeal to the sympathy of the world rulers, in whose land they dwell, waiting till "God delivers the nation from its perilous position." The others say: "Yes, we cannot secure absolute deliverance unless God unbare His arms on our behalf, but we must show ourselves willing, and do our part": both sections are right. The latter section, perhaps, unconsciously aim for that pre-adventual restoration spoken of by Ezekiel, and the former watch listlessly for the climax, revealed in Ezekiel, which will come in due course, but will not come till the troubles of the nation reach an acute phase, and after their "legally, publicly recognised home in Palestine" is an accomplished fact.

It has been said that Palestine is not large enough for the Jewish people; Max Nordau answered that objection effectively in a letter to *The Times*, from which the following extract is made:—

"The Zionists have never forgotten that Palestine proper, viz. the country west of the Jordan, is not large enough, whether vacant or not, to contain all the Jews desirous to return to the land of their forefathers. We always contemplated drawing into our colonising scheme the Sinai peninsula, with the plain of Pelusium, the Hauran, and the valley of the Euphrates, which are now practically empty, and would, if properly irrigated and provided with means of communication, even with present methods of culture, offer some 200 millions of settlers sufficient room for working and thriving. There are now some 12 millions of Jews all over the world.



We do not expect that our number will augment to the figure of 200 millions within measurable time.

"Zionism is not meant for persecuted Jews only, unless one would consider the adjective as mere tautology. It is for those millions of Jews who wish to continue the historical life of their nation, in the country hallowed by the memories of the high deeds and heroic sufferings of their ancestors."

While it might seem that the sunshine of Zionism is for the moment partly obscured by the "Jewish Territorial Organisation movement" which has for its object the formation of an autonomous colony, upon territory to be granted for the purpose by the British Government, this is not really so. A colony, elsewhere than in Palestine, can never create the same interest in the welfare of the Jews, nor stand in place of the national hope, as Mr Greenburg pointed out in his speech at Glasgow.<sup>1</sup> Such a scheme, however, may lead up to an increase of Jewish population within the ancient confines of Syria and Egypt, and thus fulfil the prophecies which speak of the Jews in those regions at the latter day. Yea, also the increase of Jewish population in any part of Britain will lead British statesmen to take the greater interest in the race, and to espouse the cause of the persecuted ones more energetically.

The illustration at the commencement of this Appendix is a copy of the invitation card to the fifth Zionist Congress, reproduced by permission of the English Zionist Federation. The motto underneath may be freely translated thus:—

"Let our eyes see when you return to Zion in mercy."

<sup>1</sup> See *Jewish Chronicle*, Jan. 19, 1906. Also see address on ZIONISM, by Rabbi Simon Fyne, Swansea.

## APPENDIX II.

*An Article reproduced from "The Christadelphian"  
of September 1904.*

### THE WAR IN THE FAR EAST.

#### WHAT WILL BE THE UPSHOT?

"It is said that you should never prophesy unless you know." There is One who knows, but so far as we can gather, He has not revealed His knowledge respecting this particular phase of the divine programme. It may be safely asserted, however, that all important political events are related, in some way or other, to the ultimate result which will obtain when the universal empire of the Deity is established in the earth. Now, although we cannot know the issue of the present conflict for certain, there are premises upon which we may form a more or less definite opinion. First, the Scriptures reveal this, namely, that all nations are to be gathered against Jerusalem to battle (Zech. xiv. 2; Joel iii. 11-14).

Secondly, the question arises, In what way will all nations of the earth become so interested in a conflict, of which Jerusalem will be the centre, as to take a part in it? At the present time we cannot for one moment imagine that the Chinese empire, for instance, would have any moving interest in a conflict in the neighbourhood of Jerusalem: neither could we suppose that the South American Republic would take part in such a conflict.

<sup>1</sup> The war between Japan and Russia commenced in February 1904. The peace conference commenced its sittings August 1905.

If, therefore, the sure word of prophecy is to be believed, something must happen to create an interest in the Holy Land among those countries which are far-off, and where now no interest of the kind exists. What is to bring about the change? Reasoning by analogy from what has happened in connection with another far-off power, namely, Japan, "self-interest" promotes a desire for conquest, or the motive of self-preservation causes one nation to arm and attack another. Probably both these impulses moved Japan to attack Russia. For another illustration consider America. It is the fear of attack, and desire for expansion, that has brought about a great change in America respecting European affairs during the past ten years. Formerly America took little or no interest in European politics: now nothing happens in any part of the world but America will be heard respecting it. Moreover, she is preparing to make her voice heard effectively by building a large navy, and training men for any eventuality. It is well known that the incident which led to the change of sentiment in "Britain's cousins" over the sea, was the fear of a European coalition against her. America also perceives that a like danger threatens England. A successful European coalition against England would ultimately sweep away the independence of America, for a successful military occupation of England by Europe would be inevitably followed by the subjection of America. Consequently, it is esteemed necessary for America to associate herself with Britain. Her interests are involved where British interests are imperilled, and to maintain her position of independence amongst the nations of the world, she is prepared to support Britain in her foreign policy. Hence we see that the fate of Turkey is almost as important to America as to England. Now, as Turkey bears rule over Palestine, America must ultimately associate herself with England in any conflict which may arise in which that land is in dispute, and must inevitably be drawn into conflict, if such an eventuality should arise.

But what about China? It cannot be said that a

like reason exists in China of sufficient strength to induce China to take part in a conflict in the Holy Land; yet, if Scripture is to be fulfilled, the time must arrive when she will not only be willing, but desperately anxious to take part in such a war.

A short time ago the same remark would have applied to Japan, but her treaty with Britain and the war with Russia has placed her in a different position; and whatever be the outcome of the present conflict, her interest in European politics has been fully assured. Any conflict in the Holy Land, especially if Russia and England were involved, would be of vast importance to Japan, and she would immediately come to the assistance of her ally.<sup>1</sup>

Now, respecting China at the present time, she is as Japan was, and would be totally indifferent to any conflict of which Jerusalem was the centre. A change must come. China must be brought into more direct connection with Europe, and ultimately into the great wave of militarism which is to cause all nations to rush into the vortex of war. It will not be a small event which will move the inert mass of five hundred millions of Chinese and lift them out of their exclusive attitude. Will the present war in the Far East lead to such a result? It will be seen that the issue of the present conflict must have important results one way or the other in this respect, therefore we have one element by which we may, to a certain extent, judge what will be the ultimate issue of the war.

How would the Chinese be affected if the Japanese were driven out of Manchuria and Korea, and Japan became a vassal of Russia? The effect would seem to crush out all hopes of future deliverance from Russian aggression. Russia has already robbed China of her extreme Eastern provinces. Since the construction of the Siberian railway, Russia has practically excluded

<sup>1</sup> Since these lines were written, the alliance between Britain and Japan has been renewed, it being now agreed that the one will come to the assistance of the other if either be attacked.

Chinese rulership from Manchuria; and if Russia were successful against Japan, the very existence of China as an Asiatic power would be imperilled. In the face of complete Russian success, China would probably be disinclined for war. She would feel powerless to resist the encroachments of Russia, and would quietly subside while her northern neighbour absorbed the empire. The latter would seem the likely result if Japan were defeated, especially if the European Powers stood still during the spoliation of Japan.

It is, therefore, open to the suggestion that the "God of battle," otherwise the providence of God in subordination to His declared purpose, will permit such a measure of victory for Japan as to encourage the Chinese in their resistance to Russia.<sup>1</sup>

On the other hand, too large a measure of success by Japan would mean the uprise in the East of a political power, interested only in its own sphere of action, and which would be content with turning the "foreign devil" out of the country. Such a result would militate against the gathering of all nations to battle against Jerusalem, China being one of them; for in such a case China and Japan would not have sufficient interest in the conflict to take part in it. We must look, then, for a development as the result of this war such as will create an interest in the centre of the universal conflict which is to come.

If, however, neither of the belligerents be successful in attaining the objects for which they went to war, the natural inference would be that both would look to some future opportunity for attaining their desires. Russia would seek to strengthen herself in the Far East, and also to secure the support of Europe in any future conflict, and Japan would look for assistance from China, and from her English ally and American sympathiser.

The result of the conflict, so far, seems to indicate the

<sup>1</sup> Since the close of the war, reports are constantly appearing in the public press of a change of attitude on the part of the Chinese to Europeans, and of the development of her military forces.

exhaustion of both combatants. Japanese success will not deter Russia from continuing the war, but will prolong it, even though the belligerents be driven to dire necessity before the conflict is ended. On the other hand, the strength of Japan is not inexhaustible, and if the war continued for a number of years, which is quite probable, she would of necessity be reduced to that state in which peace would be very acceptable, and in which her demands would be much less than if the conflict were speedily ended. It is worthy of note that neither of the belligerents seems to be in a position to thoroughly subdue the other. The idea of an invasion of Russia by Japan is out of the question. Russia, therefore, can prolong the war by merely keeping an army in the field on the defensive, and if she thus refuses to make peace till some military success will "save her honour," she may exhaust her adversary so far as to compel terms of peace, even though she should be unable to drive Japan entirely off the continent. On the other hand, it seems impossible for Russia to thoroughly subdue Japan, and for similar reasons. The distance of the military forces of Russia from the seat of operations would put an enormous burden upon her, which she would scarcely be able to bear. Then her naval supremacy has gone: nor is there much probability of her recovering it.<sup>1</sup> Even if she did, to conquer Japan would involve too much sacrifice.

Under these circumstances, it would not be surprising if, at the conclusion of the war, Japan was left in possession of Korea and perhaps Port Arthur, while Russia maintains her position in the north.<sup>2</sup>

It would seem, however, that the national resurrection of China, and her appearance in the sphere of European politics, would be more rapidly brought about if, in the outcome of the conflict, China was in some measure

<sup>1</sup> This observation was made before Admiral Togo's victory at the battle of Tsushima.

<sup>2</sup> This is almost an exact forecast of the situation at the signature of peace. This article was written in August 1904: Port Arthur was surrendered to the Japanese on January 1, 1905, and the lease of territory was ceded in September of the same year.

involved so as to arouse her interest in European political questions. An occupation of part of Mongolia by Russia, as a penalty for breach of neutrality, would help to rouse her thoroughly.<sup>1</sup>

<sup>1</sup> It remains to be seen whether Russia fulfils her pledges to Japan respecting Manchuria, or persists in the old policy of treading upon the toes of the Chinese nation. At present Russia shows no sign of vacating Chinese territory. Meanwhile, "a vast scheme" of reorganisation is said to be afloat in China.

NOTE.—The point to observe in the above forecast is that it was based upon the fulfilment of prophecy, and not upon political foresight. While many men of great political prescience exist in the world, not one, so far as the writer is aware, predicted success for Japan, while on the other hand we constantly heard the comment, "Russia must win in the end." This prophecy did not come to pass, but a result which has astonished the world so much. It is a result in harmony with the development which is leading up to the great crisis which has been unfolded from the prophets in *Pentateukia*, Nos. I. and II.

### APPENDIX III.

#### MY CRITIC CRITICISED.

IN the first section of this work, *Britain in Prophecy*, pp. 57-58, reasons are given against the theory that the English are descendants of the ten tribes of Israel.

The *Banner of Israel* takes up the gauntlet and endeavours to refute my arguments. First, my contention is, that Englishmen cannot be Israelites, because they do not observe the rite of circumcision (Gen. xvii. 14). Against this it is alleged that Israel was put away and given "a bill of divorcement or entire separation" (Jer. iii. 8, and Hosea i. 9, ii. 2), from which it is sought to imply that Israel broke the covenant of circumcision and was delivered from its observances. The covenant which Israel broke, however, was not the covenant of circumcision, but the covenant made with the nation at Horeb. Moses in Deut. v. 2, 3, speaks thus:—

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

If the nation observed the terms of the covenant, it would be permitted to dwell in prosperity upon the land (Deut. xxviii. 1-14); but if, on the contrary, the nation neglected to observe the laws given by Moses, punishment would follow and the nation would be expelled from the land (verses 15, 65).

The relation which the nation held to the land was as that of a bride to her husband. If the terms of the covenant were not observed, divorce, *i.e.* expulsion from

the land, would ensue, for the covenant at Horeb was expressly made with Israel on the understanding that they would go into the land of Canaan, that the existing wicked inhabitants would be destroyed, and that the new residents would walk in new ways (Exod. xxxiv. 10-27).

The rite of circumcision was not abrogated by the disobedience of the children to this later covenant, made with the descendants of Jacob. The covenant made with Abraham, four hundred years prior to the covenant with Israel, is still in force. Under these circumstances, therefore, how can the British nation be said to be Israelites? Ask any son of Israel in what way he distinguishes a Gentile from a descendant of Abraham, Isaac, and Jacob: he will tell you, by the rite of circumcision.

It is affirmed by my critic that "the Hebrews abandoned circumcision during their forty years' wandering in the wilderness, without forfeiting their claim to belong to Jacob." This is not a correct statement of the case. In Joshua we read that "all the people that came out of Egypt were circumcised, but all the people born in the wilderness, by the way, they did not circumcise." Now, the fact that the children born in the wilderness were not circumcised until a set time, was no indication of the abandonment of the rite. This community was under divine guidance, and undoubtedly there was a special reason why circumcision was not required, until a certain time had elapsed, after leaving Egypt. That reason is not far to seek: the men of Israel who rebelled, and on account of their disobedience were not allowed to enter the land of Canaan, had to die. These men would be distinguished by circumcision. It was not till after all these had died in the wilderness that circumcision was again enforced. Had circumcision been enforced before the last rebel died, there might have been some difficulty in distinguishing the transgressors. The children, therefore, were not circumcised till just before entering the land. But that is quite a different thing from "abandoning" the rite. By the above

arrangement, the meaning and object of circumcision are made the more significant. Circumcision of the flesh had a spiritual meaning, which was intended to influence the conduct of those brought under its observance. It would signify to them a cutting off from all those evil ways which had been manifested before crossing Jordan, and which were forbidden in the Mosaic code.

If, for the sake of argument, it be admitted that Englishmen are the divorced descendants of Israel, what must happen before they can be taken back to the arms of their former husband? They must return to the land of Israel and dwell there. Thus we read in Hosea:—

"For 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. Afterward shall the children of Israel return, and seek the Lord their God, and David (or beloved) their king; and shall fear the Lord and his goodness in the latter days" (ch. iii. 4, 5).

At that time the land of Israel will be called "Beulah," *i.e.* married (see margin, A.V., Isa. lxii. 4), because the divorce of Israel from the land will be ended when they return thither and are again married to the land covenanted to Abraham.

The reference of my critic to the prophet Hosea is particularly unfortunate for Anglo-Israelism. This prophet testifies that God "will allure Israel into the wilderness and give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hosea ii. 14, 15). Now the valley of Achor is near the northernmost end of the Dead Sea. Do Anglo-Israelites expect the English-speaking race to go into the wilderness, and from thence return to the vineyards of the land of Israel, through the valley of Achor? This is what the prophet contemplates. See also chapter iii. v. 4, 5, above quoted; and vi. 1, 2, already commented upon, pp. 30-32.

Nothing less than a return to the land will satisfy the terms of this prophecy. How therefore can Englishmen be Israelites?

Reference is made by my critic to Heb. viii. 10 and Jer. xxxi. 33, and he contends that the new covenant there spoken of is entered into through Christ. Even if this interpretation were admitted, in what way do these passages support the contention that the Anglo-Saxon race are Israelites? If the covenant which Paul mentions in Hebrews was a covenant dependent merely upon belief in Christ, what has that to do with national descent? Nothing. It is a covenant which may be entered into by any man of whatever race, whether he be called an Israelite or a Jew, or whether he be known by any of the numerous cognomens which distinguish the Gentile nations. If, because men have entered into a covenant with God through Christ Jesus, they claim to be members of the ten-tribe section of the house of Israel, then Russian, German, Frenchmen, Chinese, Japanese, and Ethiopians can equally claim with Englishmen to be Israelites.

Again, the reference to the eighth chapter of Hebrews is unfortunate for Anglo-Israelism. No reference whatever is found there to the covenant made with Abraham concerning circumcision. Verse 9 clearly refers to the covenant made with the nation in the day when Israel were led out of Egypt.

As to the new covenant to which Paul refers in Hebrews, it is evidently quoted to prove that the trans-Jordan covenant was abolished, but the apostle does not say that the new covenant foretold in Jeremiah had then come into force. Whenever it does come into force the outcome will be restoration for the whole house of Israel, at the time when their beloved city is rebuilt (see Jer. xxxi. 10, 27-28, 31-34, 38-40). The whole of the ninth chapter in Hebrews forms part of an argument upon the putting away of sin. Paul's contention is, that righteousness does not come by circumcision, nor to the circumcised only; but it would be a mistake to say that circumcision, for the purpose for which it was given, is to

be abolished. On the contrary, it is described in Genesis thus :—

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* covenant . . . *Thou shalt keep my covenant*, therefore, *thou and thy seed after thee*, in their generation. . . . Every man-child among you shall be circumcised . . . and the man-child whose flesh of the foreskin is not circumcised, that soul shall be cut off from his people."

So far from the abolition of this everlasting covenant, observance of it is emphatically enjoined in the prophecy of the temple of the future age :—

"Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel" (Ezek. xliv. 9).

Once more, the new covenant spoken of in Jeremiah, above referred to, is a covenant to be made with both the houses of Israel, and cannot therefore apply to the ten-tribe section only. As before stated, the way in which this covenant is to come into force, so that the nation of Israel may enter upon the land in virtue of it, is not defined by the apostle in his letter to the Hebrews: but, as before stated, the contention that inheritance in the land is through belief and obedience of the gospel, does not help Anglo-Israelism.

My critic gives away the whole case for Anglo-Israelism when he admits that the British are the Tarshish of Ezek. xxxviii. Is it not a fact that the inhabitants of the British islands and India are descended from the ancient peoples who occupied those regions at the time when the children of Israel dwelt upon the land of Palestine? Is it not also a fact that the various peoples who have migrated to the British islands did not expel the original inhabitants, but intermarried with them? the result being a mixed people, but who may be described by the ancient name by which these countries were known, that is, Tarshish? If there are any Israelites amongst them,

they are known by the rite of circumcision, and by the Mosaic ritual, which they endeavour to observe as far as possible, during the absence from the land of their fathers. It is therefore a misnomer to call the Anglo-Saxon race Israelites.

My readers will excuse me from discussing the more nebulous objection raised by my critic : and the illogical and somewhat ungentlemanly conclusion of his article may be passed over ; except to note, that one cannot deal with every phase of a large subject in a small publication like this, and also, that the consideration of Ezek. xxxvii. was reserved for the second section of this work.

*[It may be added that the question, "Are Englishmen Israelites?" was debated between Mr Edward Hind and Mr Robert Roberts in Exeter Hall, London, in 1879. The report of the three nights' discussion is obtainable from the publishing office, 21 Hendon Road, Spark Hill, Birmingham, price 1s. 7d. post free.]*

NOTE.—Further list of publications referred to in this work will be found on cover of *Pentalethia*, No. I.

## A HOUSE OF PRAYER FOR ALL PEOPLE

AND

## JERUSALEM THE SEAT OF GOVERN- MENT IN THE AGE TO COME



## PREFACE.

THE narrative of the Temple, which is unfolded from Ezekiel's prophecy in the author's larger work, *The Temple of Ezekiel's Prophecy*, is epitomised in *Pentaletheia*, Nos. III. and IV. The larger work is the more demonstrative, while these are the more descriptive. Of course, many important features are omitted in the smaller work, and in many instances the reader will desire fuller evidence before accepting the conclusion adopted by the author: such are referred to the larger work for information.

*Pentaletheia* III. and IV. are issued in one volume in order to give facility for reference to the plates, which are essential for a clear understanding of the vision.

The constitution of this foretold Empire, politically and ecclesiastically, although capable of separate discussion, is so interwoven in the divine predictions on the subject as to require constant reference to the diagrams, which form the basis of that divisional unity when "he whose

name is the Branch . . . shall build the temple of the Lord," and who shall also "bear the glory and shall sit and rule upon his throne . . . and when the counsel of peace shall be between them both" (Zech. vi. 12, 13).

For a similar reason the plates are numbered in order from the beginning of the *Pentaletheia* series.

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.  
Lectures Every  
Sunday 6-30 p.m.**

## CONTENTS

	PAGE
PREFACE, . . . . .	5
INTRODUCTION, . . . . .	9
"It is written," . . . . .	9
<i>A Place Chosen from the Mosaic Ages,</i> . . . . .	11
<i>Universal Worship,</i> . . . . .	12
<i>Suitable Provision for the Great Congregation,</i> . . . . .	14
<i>Beyond Human Skill,</i> . . . . .	14
<i>The Tabernacle and Solomon's Temple,</i> . . . . .	15
<i>The Analogy,</i> . . . . .	16
<i>Deity again Specifies,</i> . . . . .	19
<i>Re-division of the Land and the Lord's Portion,</i> . . . . .	19
THE SANCTUARY, . . . . .	20
<i>The Gate,</i> . . . . .	27
<i>The Buildings in the Outer Court,</i> . . . . .	29
<i>The Corner Courts,</i> . . . . .	32
<i>One Use of the Outer Court,</i> . . . . .	33
<i>Light in the Place of Darkness,</i> . . . . .	35
<i>The Inner Court,</i> . . . . .	37
THE PRIESTHOOD:—A righteous priesthood appointed in consequence of the rejection of the house of Eli—The covenant with David and the New Order—The Branch promised—An immortal prince and priest—Numerous co-workers, a chosen generation, a royal priesthood, an holy nation, sons of Zadok, and sons of The Just One, . . . . .	39
THE ALTAR, . . . . .	46
THE PLACE OF THE ALTAR, . . . . .	49
THE POSITION OF THE TEMPLE:—Living Waters—Some interesting coincidences, . . . . .	51

## PENTALETHEIA.—IV.

JERUSALEM THE SEAT OF GOVERNMENT  
IN THE AGE TO COMESOME INTERESTING FEATURES IN THE STATE RELIGION  
OF THAT ERA

	PAGE
INTRODUCTION :—Mount Zion, the joy of the whole earth —“Yet have I set my king upon my holy hill of Zion”—Where is David’s throne?—The terms of the Davidic covenant ( <i>see also</i> p. 69)—One centre of administration—Provision equal to the necessity of the case, . . . . .	55
THE INNER COURT— <i>Additional details</i> , . . . . .	61
THE INNER TEMPLE, . . . . .	62
<i>The Cherubim in the Inner Temple</i> , . . . . .	64
<i>Thrones of Judgment</i> , . . . . .	67
THE MOST HOLY :—The “tent” and the “Temple”—The covering of the tent, . . . . .	71
<i>The Glory, and those through whom it is manifested</i> , . . . . .	75
A RIVER OF LIVING WATERS, . . . . .	78
<i>Coming Physical Changes in Palestine</i> , . . . . .	79
<i>A Notable Sign</i> , . . . . .	80
<i>The Water and the Blood</i> , . . . . .	86
UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD, . . . . .	88
REVIEW OF THE ARGUMENT :—General evidence—Posi- tive evidence—The exposition in harmony with many passages of Scripture which are elucidated thereby, . . . . .	90

## ILLUSTRATIONS

PLATE		PAGE
III.	V. VIEW OF THE SANCTUARY, . . . . .	<i>Frontispiece</i>
IV.	MAP ILLUSTRATING THE RESETTLEMENT OF THE TRIBES OF ISRAEL, ACCORDING TO EZEKIEL, . . . . .	18
V.	LARGE SCALE MAP OF THE HOLY OBLATION, . . . . .	21
VI.	PLAN AND ELEVATION OF THE GATE, . . . . .	26

## PENTALETHEIA.—IV.

VII.	PLAN OF THE SANCTUARY, . . . . .	54
VIII.	EXTERNAL VIEW OF THE INNER TEMPLE, . . . . .	65

A HOUSE OF PRAYER FOR  
ALL PEOPLE

## INTRODUCTION.

“*It is written.*”

APART from the crucifixion, probably the most dramatic incident in the public career of Jesus was the occasion when He expelled the merchants from the Temple. Armed with the symbol of authority, He overturned the tables of the money-changers, saying: “Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of thieves” (see margin, Mark xi. 17).

These words are a quotation from the fifty-sixth chapter of Isaiah, a prophecy, therefore, to which Jesus gave divine sanction and which speaks of the time when the house of the Lord will be a house of prayer for Gentiles as well as for Jews.

The great purpose of the Deity unfolded in this prophecy is not suspected by the general reader; nor is the import of the action of the Lord Jesus when He drove out the money-changers generally understood. Zeal for the sanctity of the Temple is all that some Bible readers see in the cleansing of the Temple by Jesus, whereas much more is involved, namely,

the recognition by Him of the universal use of the Temple of the Lord in the future.

It may be objected that the building in which Jesus demonstrated His authority has long since disappeared, and, therefore, an ulterior meaning cannot appertain to His words or His actions. It must be remembered, however, that the prophecy deals not so much with the future of that particular building in which Jesus chastised the desecrators thereof as with the place in which the Temple was erected. This fact becomes apparent when we look at other prophecies which appertain to the same subject. For instance, during the rebuilding of the Temple, after the return from Babylon, great sorrow and mourning arose because in comparison with the first the second Temple was inferior. Some of the old men who had seen the former house wept with a loud voice when the foundation of the latter was laid. In the midst of their grief the words of the Lord came to Haggai, saying :—

“Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace” (Hag. ii. 3, 9).

The intelligent reader will perceive that the prophet speaks of the old and the new as one, using the phrase, “This house in her first glory”; whereas the first Temple was destroyed and the foundation of the new but recently laid. By parity of reason any new creation, on the site of the second Temple, since destroyed, may be spoken of as “this latter house,” thus connecting

the whole historically and prophetically. This interpretation is consistent with the meaning of the Hebrew word translated house, which has a wider significance than the English word by which it is translated.

### *The Place Chosen of God from the Mosaic Ages.*

This place or house chosen of God, is the place mentioned by Moses, who told the children of Israel that God would choose “a place out of all your tribes to put his name there” (Deut. xii. 5). This divine purpose was so important that we find Moses speaking of it five times in the same chapter, twice in the fourteenth chapter, and thrice in the sixteenth.

The place chosen was “Jerusalem the city which the Lord chose out of all the tribes of Israel to put his name there for ever” (1 Kings xiv. 21; 2 Chron. xxxiii. 4), where the first and the second temples were erected, and where a greater temple will adorn the same site. In view of the fact that the buildings erected upon the site of Solomon’s Temple after the captivity were not superior to the first Temple, we must look for a future fulfilment of the prophecy.

It is worthy of note that Haggai’s prophecy indicates an era of universal peace, following widespread tribulation, contemporaneous with the future glory of the house of God. Thus we read :—

“For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all the nations. And in this place will I give peace” (ch. ii. 6, 7, 9).

The era of universal trouble is nearly upon us, as shown in the previous section (*Pentaletheia*, No. II.). Peace is sure to come after the passing storms of the latter days, although now universal peace is shrouded in the womb of the future.

### *Universal Worship.*

Isaiah foretells that universal peace will bring universal worship :—

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (ch. lxvi. 23).

Zechariah shows that this worship will be rendered at Jerusalem :—

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (viii. 22). "One Lord, and his name one" (xiv. 9).

A glorious development truly, distinguishing this future age from the present or the past, when a multitude of discordant voices rend the atmosphere religious. One name means one religion, and the abolition of all sects and denominations, of which there are now several hundreds, each promulgating its own particular dogma.

In the future age man will not be allowed to "worship God according to the dictates of his conscience." He will be compelled to conform with the divine requirements. One feature of that worship is foretold by the prophet Zechariah. Speaking of the new order which is to obtain

after the great crisis which ushers in the era of peace, Zechariah thus testifies :—

"It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (ch. xiv. 16).

None will be exempt from this law. It will be just as obligatory as any of those enjoined upon the children of Israel at Mount Horeb. Its promulgation will be accompanied by such demonstrations of divine power that none will be able to resist it or disregard it for any lengthened period. Insubordination is to be suppressed by an irresistible ordinance. Zechariah, in the chapter already referred to, foretells the process of coercion thus :—

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (xiv. 17).

This is a very simple and effective means of compulsion. Should any nation determine to conduct worship in its own fashion, or hold a conventicle of its own construction, the effort would be futile. In the face of a divinely-imposed famine the people would soon be brought to their knees, and would be led to seek mercy at the hands of the administrator of such a law. It might be objected that this means of compulsion would be ineffective in Egypt; but even this contingency is provided against, for the prophet continues :—

"And if the family of Egypt go not up, and come not,

that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (xiv. 18, 19).

### *Suitable Provision for the Great Congregation.*

Reverting again to the testimony of Haggai which shows that peace will come in connection with a magnificent temple, it should also be noted that the prophet Micah speaks of the same thing:—

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah iv. 1, 2).

In view of the above testimonies it will be readily granted that one centre of worship for all mankind involves suitable provision. If all the chapels and churches in the world were rolled into one, less the wasted areas, a very large building would be the result. A vast structure of that kind will be required for a centre of universal worship.

### *Beyond Human Skill.*

The provision of such a building would be beyond ordinary human power or wisdom to

conceive. However strange it may appear, it is nevertheless true, that the Creator, who is perfect in all His works, has also taken note of the necessity which will arise for providing a suitable building when all mankind assembles at Jerusalem for worship. There is nothing strange or new in this, for be it observed that God provided a tabernacle for Israel when they came into possession of Canaan and also during their journey thither. This fact has important bearing on the subject we are considering.

### *The Tabernacle and Solomon's Temple.*

The construction of the tent used during the sojourn in the wilderness, and the erection of the Temple when Israel rested in "the land of promise," was specified by God. The materials which composed the tabernacle, from the boards to the fastenings of the curtains, and the implements used at the altar of sacrifice, were carefully described. "According to all that I shew thee after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it," was the command received by Moses. "And look that thou make them after their pattern, which was shewed thee in the mount" (Ex. xxv. 9, 40).

Concerning the Temple erected by Solomon and the implements used therein it is testified that the specification was given to David by the spirit from God, and that David gave to his son the divine pattern. "Then David gave to Solomon his son the pattern of the porch, and of the house thereof, and of the

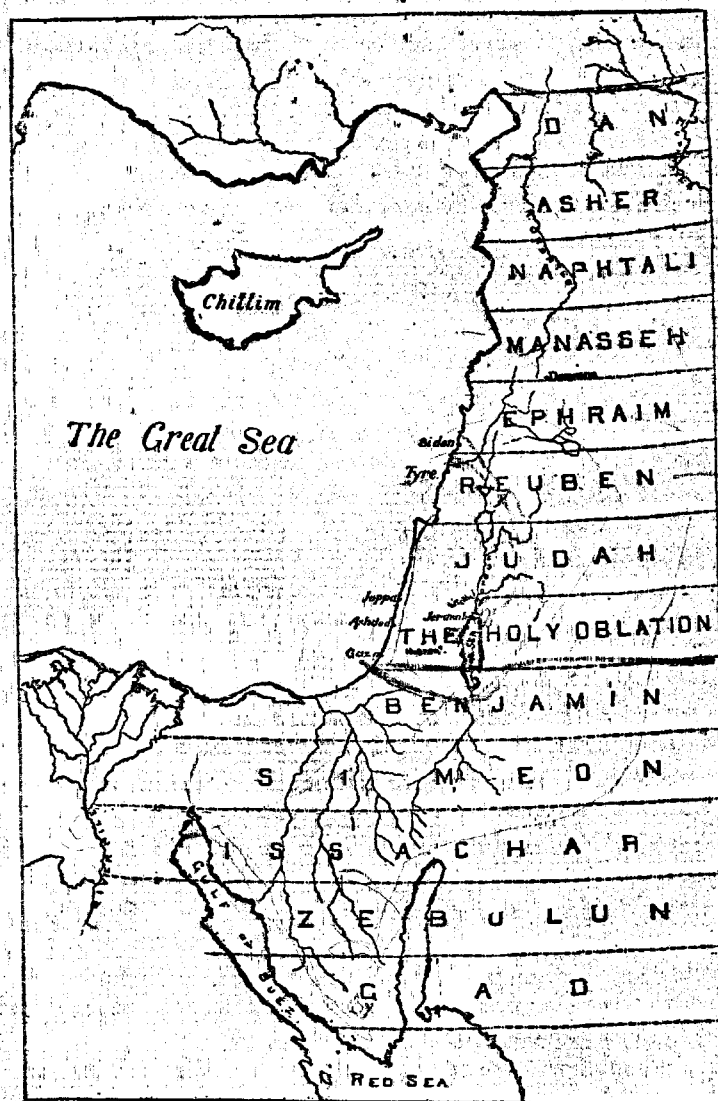
treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat. And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. . . . He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also, for all instruments of silver by weight, for all instruments of every kind of service. . . . All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. xxviii. 11, 12, 14, 19).

### *The Analogy.*

Now if Deity so carefully specified the structure which was to be used for worship when the children of Israel occupied the land of Palestine under the law, how much more necessary to furnish the design for that building which is to be used for universal worship in the day of Israel's glory!

Further, since the Temple of Solomon was provided for the use of a small people occupying a small tract of land, it must be admitted that the requirements of those who come from the ends of the earth to pray at Jerusalem will be unprecedented and extraordinary. The question then is, shall we look for a specification to drop out of heaven for this new building, or may we expect to find it recorded in the Bible ready to hand? The latter alternative would much enhance the interest





MAP ILLUSTRATING THE RESETTLEMENT OF THE TWELVE TRIBES  
OF ISRAEL, ACCORDING TO EZEKIEL.

of such a subject; inferentially, therefore, we may expect that Deity has already revealed His intentions in this respect.

### *Deity again Specifies.*

The last nine chapters of Ezekiel foretell the ample provision which is to be made for future worship. That the arrangements therein described have not yet come into existence is admitted by all.

### *Re-division of the Land and the "Lord's Portion."*

Ezekiel commences his description by saying that he was taken [in vision] into the land of Israel after the city of Jerusalem was smitten. He also describes a re-settlement of the tribes of Israel upon the land, in a form which has not yet obtained. The land is to be divided into parallel cantons, extending the full width of the land from the east side to the west side thereof, a large central portion about fifty miles wide being devoted for administrative purposes, called the Holy Oblation.

The first division of the land at the extreme north is for Dan, then Asher, Naphtali, Manasseh, Ephraim,<sup>1</sup> Reuben, and Judah; seven divisions of the land, each extending from the east side to

<sup>1</sup> A glance at the map of divisions of the land should help to show that the professed "British Israel" theory identifying Britain and America with the latter-day Ephraim and Manasseh is absurd. If Britain and America are Ephraim and Manasseh they must return to the land of Israel and occupy less than a sixth portion of the land. Comment is superfluous.



bricks and mortar, the aspect presented by an ancient city was more like that of a fortified enclosure, after the manner of primeval or medieval cities such as Babylon or the city of Chester. Here were large buildings and open areas, surrounded by high walls several miles in circuit, flanked by towers. Such would be the aspect of the sanctuary seen from a distance (see Frontispiece, Plate III.).

It should be carefully noted that all the features of the building described by Ezekiel are represented as actually existing or in process of construction, although in reality only seen by him in vision. They are represented as existing, because it is the purpose of Deity to cause the buildings which Ezekiel described to be erected, thus illustrating the principle upon which prophecy is often given, namely, "God, who quickeneth the dead, calleth those things which be not as though they were" (Rom. iv. 17).

After viewing this building at a distance, Ezekiel is taken to the gates of the city, in which he observes a man holding a measuring staff and a line of flax in his hand.

A very interesting chapter might be written upon the symbolical meaning of the figure which Ezekiel saw standing in the gate and the injunction mentioned in the fourth verse, but the limits of this work forbid. This man, for convenience hereafter, will be called "the measuring angel." He is represented as conducting Ezekiel through the building, the exact dimensions of which are so clearly given that it is possible to construct a drawing to correspond. The reader, therefore, is invited to follow Ezekiel and the

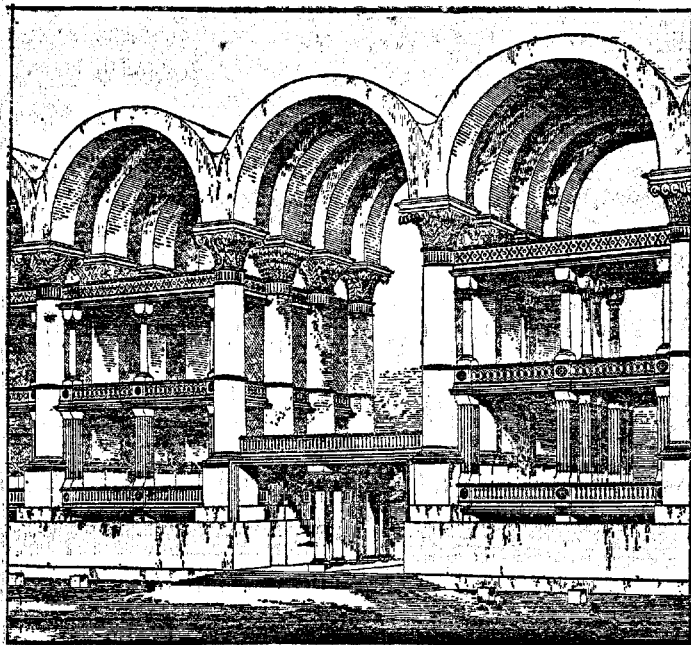
angel through the building, just as though actually accompanying them in their peregrinations.

*The Initial Measure.*—Concerning the measuring reed, which the angel used in the delineation of the building, it is stated to be 6 cubits long, each cubit being “a cubit and an hand breadth.” Now while the length of the cubit differs slightly according to the different authorities, it may be agreed, for the purpose of this demonstration, that the cubit and a hand breadth approximately equal twenty-four British inches. Of course it is not very important to know the exact length of the initial measure, as all the several parts bear a proportionate relation one to the other. In the preparation of the diagrams, from which all the plates in this work are reproduced, 1 reed equals 12 feet.<sup>1</sup>

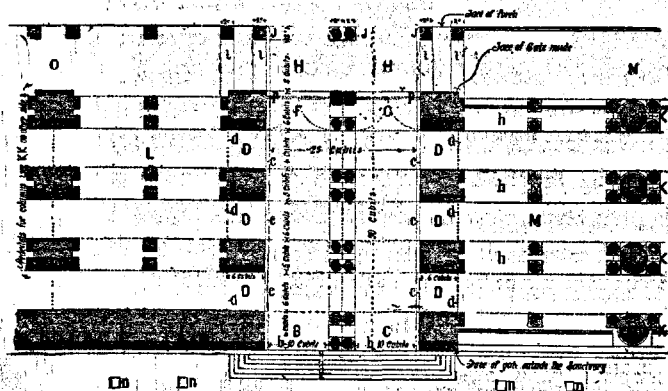
After receiving the injunctions recorded in the opening verses of the Vision, Ezekiel observes a wall of somewhat extraordinary dimensions, “one reed high and one reed broad” (v. 5). The wall therefore would be 12 feet high and 12 feet thick. The length of this wall is described in the forty-second chapter, thus:—

“Now when he had made an end of measuring the

<sup>1</sup> The exact length of the reed, while comparatively unimportant for illustrating the building seen by Ezekiel, is most important in order to set out the several divisions of the land and the size of the Holy Square. Another element of uncertainty appertaining to the delineation of the divisions of the land is the absence of correct topographical information. Some of the boundaries of the land cannot be correctly marked for this reason. The reader must therefore look upon Plates IV. and V. as giving a general idea of the arrangement only. Approximately they show the relative position of the divisions, and also clearly demonstrate the fact that the land has not yet been divided in the new and unique manner foretold by the prophet.



Perspective View.



Ground Plan.

PLAN AND ELEVATION OF THE GATE.

(Reproduced from "The Temple of Ezekiel's Prophecy.")

inner house, he brought me forth towards the gate whose prospect is towards the east, and measured it round about" (v. 15).

That is to say, he measured the outside of the house (with the wall) after having shown the interior to Ezekiel.

"He measured the east side with the measuring reed 500 reeds. With the measuring reed [he turned] round about, he measured the north side 500 reeds. With the measuring reed [he turned] round about, he measured the south side 500 reeds. With the measuring reed he turned about to the west side, and measured 500 reeds with the measuring reed. He measured it by the four sides [*i.e.* the house]: it had a wall round about, 500 reeds long and 500 reeds broad."

It will be seen that these measurements refer to the four sides of the building; that the building was over a statute English mile each way; and that the building, which "looked like the frame of a city," lieth four square (see Plate III. (Frontispiece) and Plate VII.).

### The Gates.

The gates in the enclosing wall form an important integral part of the building. They are approached by a flight of seven steps (vv. 6, 22), at the top of which are two thresholds, each 1 reed broad, *i.e.* the same width as the wall, for a threshold is that space which lies in the front of a door between the jambs thereof, which in this case would be equal to the thickness of the wall (see B and C, Plate VI.).

As Ezekiel saw the angel measure two thresholds at the top of the steps, it must be evident that the gates are divided into two portions by doors or entrances (compare also ch. xli. vv. 23,

24). This is a most important arrangement wherever people assemble in multitudes. The doors of the gateway are to be 20 feet wide and 26 feet high (v. 11).

Passing from the threshold, the little chambers in the gate are measured, of which there are three on each side (vv. 7, 10. See D D D, ground plan, Plate VI.).

Each of the chambers in the gate is 1 reed in length and 1 reed in width, or 12 feet square (v. 7). Between the little chambers are suitable pedestals, which measure 5 cubits, or 10 feet, and from the description which follows, palm trees or pillars stand upon the pedestals or posts. From the pillars, arches stretch across the gateway. The altitude of the whole above the threshold would be about 120 feet (see perspective, Plate VI., which presents a general view of the gate).<sup>1</sup>

Next, the angel measured the width of the inner threshold 1 reed (F), and the porch by the threshold of the gate within 8 cubits and the posts thereof 2 cubits (H and L, Plate VI.), the porch in this case occupying an unusual position, inside, beyond the gateway.

Ezekiel's description is of a gate building rather than what one understands by the term gate.

The length of this gate building is described as 50 cubits and the width 25 cubits, or, according to our initial measure, 100 feet long and 50 feet wide. Truly a magnificent gateway, large enough for a public hall—in fact, larger than most public halls.

One important feature in Ezekiel's description of the gate may be noted—that is, the way in

<sup>1</sup> The perforated enclosures to this structure are omitted in one plate in order to show the construction.

which the singular noun "chamber" is used with a plural meaning, commonly called a collective noun (*i.e.* a noun of multitude); just as "man" is used in the singular and the plural sense. This fact does not appear distinctly in the A.V., because of the italicised words which have been inserted by the translators in order to give that which they conceived to be the sense. For illustration, verse seven should read, *literally*, "And little chamber, one reed long and one reed broad; and between little chamber five cubits." Even thus one would infer there were more chambers than one in the gate, an inference made absolutely sure by reference to the tenth verse, which describes the little chambers of the gate as three in number on either side of the gate.

The use of a singular noun as a noun of multitude helps one to understand other features in the prophecy and to know that more gates than one give access to the Temple on each side, as will be described hereafter. When, therefore, Ezekiel speaks of "the eastern gate" he refers to all the gates on the east side, and so with every side. This is in harmony with the obvious inference that a building over one mile square would require more than one gate on each side.

### *The Buildings in the Outer Court.*

Upon passing through the gateway into the outer court (A A, Plate VII.),<sup>1</sup> Ezekiel observes a pavement for the court round about, and thirty chambers, or rather thirty *cella*, upon the pavement. These chambers are seen to extend the whole length of the outer wall between the gates,

<sup>1</sup> See page 54.

even as the pavement upon which they stand, with the exception of the portion occupied by the corner courts (see v. 17, ch. xvi. 21).

Since Ezekiel, in the fortieth chapter, describes the three sides of the square only, it follows that there are ten chambers on each pavement on those three sides. The chambers in the court are formed with pillars and arches, like the gate, each series of arches being divided by the gate into sections called a *cella*.<sup>1</sup> The sections being ten in number on each side, would involve at least nine gates on each side—possibly eleven or twelve are intended. The chambers between the gate buildings also appear to be three storeys high.

Upon passing through the gate into the outer court, Ezekiel saw gates and chambers exactly corresponding with those which he observed immediately adjoining the outer wall, but separated from them by a space of 100 cubits. In this outer court, therefore, Ezekiel would see arches everywhere round about, or, as expressed in the original, "everywhere the eye turned." As 100 cubits equal 200 feet according to our unit of measure, the outer court, therefore, may be described as a magnificent boulevard one mile long, flanked on either side by arched buildings, three storeys high, and in the front of the building a continuous terrace formed by "the porches of the court" (see Plate III., Frontispiece).

It will be appropriate here to point out that the

<sup>1</sup> The reason for substituting the word *cella* for a series of chambers is not philological; but because Ezekiel's description involves arched rooms in series or blocks, the Latin word *cella* just defines this kind of construction. There are ten of these *cella* on each side of the Temple.

several features above described, are laid down mathematically from Ezekiel's prophecy, for however interesting an explanation may be, such explanation would fail to satisfy unless the measures given by Ezekiel "closed" or "fitted" just as the parts of a puzzle. Hitherto those who have endeavoured to explain this prophecy ignore this important element. There is neither "fit" nor fitness in their explanations. Dimensions mentioned by Ezekiel are omitted, and a wrong application of others given. In this case the internal measurements correspond with the external dimensions. For instance, the side of the square is 500 reeds, or 300 cubits. The two corner courts occupy a space of 360 cubits, leaving a measure of 2640 cubits for the arches which span the interior between the corner courts. The arches are 25 cubits (the same width as the gateway), the supporting pillars 6 cubits. Now 31 cubits, the distance from centre to centre of the supports, fit exactly between the towers, allowing for a half column at either end for the springing of the arch abutting on each tower (see Frontispiece).

So much for mathematical proof.

The total number of rooms in the outer court on the four sides according to this delineation is 1776, each in average length 85 feet by 50 feet wide, plus the space between the pillars supporting the arches. The total floor space contained in the chambers which flank the outer court is approximately 60 acres, while the ground floor area of the outer court and outer court buildings equals 66 acres. The rooms will not be open at the end, as shown in the illustrations, but



furnished with what the prophet calls, literally, *closed openings*, a term which implies perforated screens of some kind, perhaps like the charming fretwork of a Hindu temple. In some portions of the temple these screens appear to carry creepers and foliage.

The question naturally arises—For what are these rooms to be used? Certainly the great extent of floor space is not more than would be expected for “a house of prayer for all people”; nevertheless, the particular purpose of this portion of the house is a question of much interest. The description of the corner courts will furnish the clue.

#### *The Corner Courts.*

According to v. 22, ch. xlvi., the corner courts are 40 reeds long and 30 reeds broad. In this case the length 40 reeds must be taken to signify the height of the building erected over the court; thus the corner courts are 30 reeds square. The reason for arriving at this conclusion is the presence of a Hebrew word in the text which has not been translated in the A.V. This word indicates that the dimensions given apply to all four sides of the square, *i.e.* 30 reeds for each side and each corner—40 reeds high.

The reader will have some difficulty in realising the immense size of the towers here specified. The ground floor area of each would equal double the floor space upon which St Paul's Cathedral, London, stands, while the height of the building erected over the corner courts would exceed that of any building in the world, excepting such as the Washington Monument,

550 feet high; but that monument would be a mere stick by comparison with the towers described in Ezekiel's prophecy.

Now these towers are said to have under them “boiling space round about,” and the towers themselves are said to be “the places (or residence) of them that boil, where the ministers of the house shall boil the sacrifice of the people” (vv. 23, 24).

These corner courts are marked E E on Plate VII., and may be described by the more familiar term, kitchen courts. The provision of kitchens eight times the area of St Paul's Cathedral, London, speaks volumes.

#### *One Use of the Outer Court.*

Why “boiling places”? Refreshment would be required for the innumerable worshippers who go up from the new city, Jehovah Shammah, some 23 miles to the south (see plan of Holy Oblation, Plate V.).

In support of this suggestion, it will be seen, by reference to vv. 41-44, ch. xl., that “slaying blocks” are provided at the northern gate entrance, for dealing with the animals brought up to the Temple by the worshippers (see Plate VI.).

The testimony of Zechariah is in accord; thus we read that:—“The nations shall go up from year to year to worship, and to keep the Feast of Tabernacles”; therefore, of necessity, provision must be made for holding such a feast. It may be thought that a feast would not be held in a temple of worship; but with God all His appointments are sacred, and these feasts are not of

human devising but are appointed by divine command.

Jesus fed the multitude on the occasion of His first appearing, He will do so again when He appears a second time.

A remarkable prophecy by Isaiah refers directly to this period. Thus we read:—

“In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined” (xxv. 6).

By referring to the previous chapter of Isaiah’s prophecy it will be seen that the mountain which is to be the scene of this divinely appointed feast is Mount Zion in Jerusalem.

Looking at the construction of the buildings in the outer court, and their connection with the corner courts at either end, it seems that the porches of the court, as previously suggested, extend in front of the chambers on either side of the court, and form a continuous terrace extending in front of the chambers from tower to tower. The lower, or basement, portion of the chambers will be admirably suitable for storage purposes; respecting which Ezekiel states, “within were hooks, a hand broad, fastened round about” (xl. 43), presumably for hanging up carcasses. The roof of the continuous porch and the terrace will be equally convenient for conveying the food from each gate entrance to the kitchens, and for returning the same on the terrace in front of each chamber.

It may be thought that the conveyance of cooked food for half a mile, *i.e.* halfway along the outer court, the distance from the kitchen to

the centre room, would present a difficulty, but in these days of electric transit obstacles of that kind need not be anticipated. A practical illustration of what can be done in this respect is to be seen at Welbeck Abbey, where the late Duke of Portland constructed a subway leading from the kitchen to the dining-hall. All the necessary equipments for a repast are here swiftly conveyed a considerable distance in heated trolley cars from point to point. Thus we have sufficiently strong reasons for suggesting that a portion of the outer court buildings will be devoted to the purpose of feeding those who go up to the Temple to worship. Other portions are reserved for those who minister in the Temple.

#### *Light in the Place of Darkness.*

In passing it may here be noticed that the prophecy concerning Mount Zion, which appears in the twenty-fifth chapter of Isaiah, is remarkable not only because of the divinely appointed feast which is to take place at Jerusalem after the restoration, but also because it foretells a great change in the condition of society. Verse 7 continues thus:—

“He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.”

What is the veil here mentioned? and how is that veil to be removed? These are interesting and important questions, the answer to which may be obtained by comparing verse eight with the nineteenth verse of the next chapter, which reads thus:—

"He will swallow up death in victory. . . . Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Evidently Isaiah connects the removal of the veil with the resurrection. Inferentially, therefore, the veil, obscuring the mental vision of mankind, is connected with the doctrine of the resurrection. Does the prophet refer to unbelief in the resurrection? or has he in view the prevalence of a doctrine which obscures and makes of none effect that doctrine? Probably he has in view both these blinding influences.

There are several ways in which the doctrine of the resurrection from the dead may be nullified. The apostle Paul mentions one in his second letter to Timothy, speaking of Hymenæus and Philetus. Thus:—

"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (ch. ii. 18).

A modern form of the error is to say that resurrection appertains to the mind and character, whereas the apostle Paul insisted that the resurrection will take place beyond the grave, and that it is a physical regeneration and rebuilding of the whole person (see the First Epistle to the Corinthians, ch. xv. 1-8, 35-44).

Another truth-destroying doctrine is the doctrine of the inherent immortality of the soul. If men are naturally immortal, and if the "ego" is a never-dying soul, why a resurrection? If, on the other hand, men are deprived of all consciousness in the death state, resurrection becomes

imperative for a future life. This false doctrine concerning man's nature is spread like a pall before the vision of all people. That dogma will vanish at the return of Jesus Christ as the mist of the morning before the rising sun. This theological error is the great obstacle in the way of correctly dividing the word of truth. The doctrine of eternal torture also is based upon the doctrine of the immortality of the soul, while much of that which is taught in the Scriptures is made of none effect because the Bible is read under the influence of this pre-conceived idea. For instance, if it be true that man is a never-dying spirit and goes to heaven at death, what necessity is there for the return of Christ? This important question will be considered more fully in the fifth section of this work.

### *The Inner Court.*

After the measuring angel had shown the whole of the east, north, and south sides of the outer court buildings, Ezekiel is taken into the inner court, which is a vast quadrangle formed by the outer court buildings, inside which he observes a magnificent circular structure surrounding a hill. These buildings are called the chambers of "the singers" (ch. xl. 44). The method of description is peculiar. They are divided into two sections, made up of numerous rooms, and appear to be subdivided by avenues leading up to the Most Holy. One section is stated to be at the side of the north gate, and the rooms in that section "have their prospect towards the south"; in the other at the side of the east gate, the rooms

"have their prospect towards the north" (see Plate VII.). From evidence hereafter appearing it seems that these chambers are intended to form a circle: in no other way can the specifications of verse 44 apply. They appear to be divided into two sections for administrative purposes, for the word translated "singer" has a wider signification with the Hebrews than with us. It was a term applied to certain prominent rulers in connection with the priesthood in the days of Israel's prosperity. Hence Ezekiel states that those singers who minister in the chamber having a southern prospect are also priests and "keep the charge of the house" (45), and these same priests are said "to teach the people the difference between the holy and the profane, and cause them to discern between the unclean and the clean. In controversy they shall stand to judge" (ch. xlv. 24). These statements respecting the singers indicate the use of the buildings in the inner court. These buildings are uniform in construction, as are the chambers in the outer court, but their appearance and arrangements differ materially.

From the forty-fifth and forty-sixth verses it will be seen that the chamber (*cella*, or series of rooms) having a southern prospect is to be used by "the priests, the keepers of the charge of the house. And the chamber whose prospect is towards the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok . . . which come near to the Lord to minister unto him."

#### THE PRIESTHOOD.

It will be appropriate here to speak of the position of the Levites and the sons of Zadok in the restoration. Jeremiah testifies:—

"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" (Jer. xxxiii. 14-16).

Reference to the eighteenth verse of the same chapter shows that one element in "that good thing which God promised to Israel" is connected with priesthood through which only "The Lord our Righteousness" is possible. The incident which led to the bestowal of "the promise" was the vile conduct of the sons of Levi, which resulted in the rejection of Eli and his house because "he restrained them not." This exclusion of the house of Levi from the high priesthood was for ever (see 1 Sam. iii. 13, 14). And the promise of another order of priests to whom would appertain the high priesthood is given in the second chapter of the same book:—

"And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind, and I will build him a sure house; and he shall walk before mine anointed for ever" (v. 35).

Thus we see by this covenant that Deity intended to select a righteous immortal high priest

and priesthood ; hence the introduction of the term "The Lord our Righteousness" in the prophecy of Jeremiah.

This "Lord" who is to be the righteousness of His people above referred to is also the subject of prophecy in Isaiah. Thus :—

"There shall come forth a rod out of the *stem of Jesse*, and a *Branch* shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (ch. xi. 1, 2).

Thus it was decreed by Deity that He would raise a righteous ruler from Jesse's root, saying : "There shall be a ruler over mankind, ruling in the righteous precepts of Elohim"<sup>1</sup> (2 Sam. xxiii. 3, 4). Time has failed to bring forth such a ruler by natural generation. How can mortal man be just with God? (Job iv. 17, 19). Neither can he, unaided, manifest righteous judgment for his fellowmen. Hence Deity purposes to provide such a ruler, for "he saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke" (Isa. lix. 16, 17).

Comparing the above passages with Rev. ch. xxii. 16, it will be seen that the resurrected Jesus speaks of Himself as "the root and offspring of David." He is therefore the "Righteous Branch"

<sup>1</sup> This rendering by Dr Thomas is in harmony with the marginal notes of the A.V. and R.V.

which Deity foretold by Isaiah should come forth out of the stem of Jesse. In this connection it will be remembered that Jesus claimed to be the son of David, to whom reference is made so voluminously in the prophets. If this be conceded, it must also be agreed that each of these prophetic utterances above quoted carries a hidden meaning appertaining to the priesthood ; for, as will be seen in the sequel, "The Lord our Righteousness" is also a High Priest, and without this qualification He would not be fitted to fulfil the great function of kingly rulership mentioned by Jeremiah in the following passage :—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS" (ch. xxiii. 5, 6).

Here Jeremiah refers to the High Priest of the new order, whereas in the former quotations from ch. xxxiii. he points to multitudinous elements of this branch, or order of priests, of whom more anon.

Concerning Jesus, He alone of all the sons of Adam can claim the title of the righteous one.

He said : "Which of you convinceth me of sin?" and is represented as the one "who in righteousness doth judge and make war" (Rev. xix. 11). Without question then He may be called "the Just One." The importance of recognising this as His title will hereafter appear.

The apostle Paul, speaking of Jesus, designates Him "a high priest after the order of Mel-

chisedec" (Heb. vi. 20), a position to which He hath already attained. Accordingly as Jesus is the "one mediator between God and man" (1 Tim. ii. 5; Heb. vii. 17), there cannot be any other high priest, either now or in the future. At His second appearing He is still a High Priest. Now He sitteth at the right hand of His Father in heaven exercising the office of high priest for His household (Heb. iii. 6). Upon His return He will sit upon His own throne, and will perform the same function for all mankind. Thus we read in Zechariah:—

"Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and *he shall be a priest upon his throne*; and the counsel of peace shall be between them both" (ch. vi. 12, 13).

Jesus is styled "a High Priest after the order of Melchisedec," therefore there are subordinate priests of that same order. Who are they? The book of Revelation supplies the answer in that portion which describes the company of the saints in symbol, as saying, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto God kings and priests, and we shall reign on the earth" (ch. v. 9, 10).

This same community is represented in the fourteenth chapter as a hundred and forty-four thousand with the Lamb upon Mount Zion, and having the "Father's name written in their foreheads." This implies that Jesus and His disciples have an important mission to fulfil in connection

with the priesthood when the Lord returns to Mount Zion—the very mountain, it will be remembered, in connection with which the veil of ignorance is to be destroyed.

Many of the brethren who form the community spoken of in the above passages are now sleeping in the dust of the earth, others will follow them to the grave, while some will be alive at the second advent. Concerning those who sleep, it is testified that the Lord Jesus shall descend from heaven with a shout, with a voice of the angels, and with the trump of God, and the dead in Christ shall rise first; then the living are united with them, and after judgment the whole form one glorious galaxy, because they have received the gift of eternal life by a change from mortality to immortality. In this way their union with Christ, who is their head, is complete. They become substantial with him (Phil. iii. 21). Referring to this stage Peter speaks of them as, an holy priesthood, "a chosen generation, a royal priesthood, an holy nation" (1st Ephes. ii. 5-9). Now since Jesus, their head, is a High Priest after the order of Melchisedec, they must of necessity be members of the same order, and in some way united with Him in this high priesthood. They are said "to have washed their robes and made them white in the blood of the Lamb. These are they which follow the Lamb whithersoever he goeth. In their mouth was found no guile, for they are without fault before the throne of God" (Rev. vii. 14, xiv. 4, 5). They are said to be with the Lamb "whithersoever he goeth," and therefore partake of His titles, honours, and functions. They partake of the righteousness of

their head, and with Jesus become "the Lord our Righteousness" in the collective sense because they are one with Him.

The reader also will at once surmise that there is some connection between this priesthood and that which exercises the higher priestly office in the Temple mentioned by Ezekiel. These are called "the sons of Zadok." Now Zadok was the high priest selected by Solomon in the place of Abiathar, the last of the house of Eli, who was rejected of God according to the prophecy which came through Samuel. The word Zadok means "just," therefore the sons of Zadok would mean the sons of the just one. Under these circumstances Zadok became a typical name, representing the coming high priesthood. In the same way Solomon (peace) is typical of the prince of peace. But why should the righteous and antitypical "sons of Zadok" be called "the priests the *Levites*, the sons of Zadok?" (Ezek. xlv. 15). It cannot be that reference is here made to the literal descendants of Zadok, for the Levites by natural descent are excluded from the high priesthood. They are to occupy a subordinate position in the Temple services.

Of that subordinate position Ezekiel speaks thus:—

"Because they ministered unto them (that is, the nation) before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near me, to do the office of a priest unto me, nor to come near to any of my holy things, *in the most holy place*: but they shall bear their shame and their abominations which they have committed. But I will make them

keepers of the charge of the house, for all services thereof, and of all that done therein" (Ezek. xlv. 12, 14).

From the above it must be evident that those who perform the function of the higher priesthood are called "the Levites, the sons of Zadok," for another reason other than that of natural descent. Deity promised that the nation of Israel should become "a kingdom of *priests*, and an holy nation," if they obeyed His covenant (Exod. xix. 5, 6), but the nation of Israel and their priests fell away from the divine favour because they disregarded God's word, consequently another nation, a holy nation, not reckoned as priests by natural descent, will, in the restoration, stand in the place which Israel should have occupied. The higher order of priests called "the sons of Zadok" are antitypical Levites: just as the disciples of the Lord Jesus Christ are called "the true Israel of God"; for "he is not a Jew who is one outwardly, but he is a Jew who is one inwardly" (Rom. ii. 28, 29). So the higher order of priests in the Temple services are said to be Levites, though not so named by reason of natural descent. Reference to the book of Revelation will confirm this conclusion. There the redeemed are represented as twelve tribes of Israel after the spirit, and a tribe of Levi is found in this enumeration. They are said to have been sealed in the forehead (ch. vii. 2, 3). That is to say, by knowledge and belief they have been introduced into the Israelitish community, of which Jesus is the head, while those of the house of Israel by natural descent are excluded from this office. Perhaps a selection will be made of certain members of the immortal priests to attend



at the altar in the Temple, while others will perform those functions which appertain to the offering of incense (Mal. i. 11). The former are the priests the Levites, the sons of Zadok, while the latter, howbeit sons of Zadok, minister as members of this Melchisedecian order of priests in every part of the earth where incense is offered.

#### THE ALTAR.

As an altar of sacrifice formed an important feature in the Temple erected by Solomon, an altar of sacrifice will be required in the Temple erected by the greater than Solomon. It is of extraordinary dimensions, the details of which, however, need not be considered here. That which is more important to consider is the use of an altar of sacrifice in the Temple of the future age. It may be suggested that animal sacrifices will not be required in the age to come, because Jesus, by one offering, hath perfected for ever those that come unto God through Him. In a question of this kind we must be guided solely by the testimony. "Get your facts, let your theories take care of themselves," must be our motto. What, then, is the divine testimony on the subject?

A question of such importance demands a complete answer.

First of all it should be noted that the offering of animal sacrifice is clearly indicated in Ezekiel's description of the Temple. As Ezekiel passed through the gateway of the Temple he observed "upon the tables the flesh of the offerings" (ch. xl. v. 43). After receiving the dimensions

of the altar the offering of a young bullock for a sin-offering is mentioned. The altar itself is to be cleansed by sprinkling the blood of a young bullock on the four horns of the altar (see ch. xiii. 20).

Apart from the prophecy of Ezekiel, we have the following testimonies:—

"Do good in thy pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings: *then shall they offer bullocks upon thine altar*" (Ps. li. 18, 19).

Here the Psalmist speaks of the day when the good pleasure of the Deity is performed upon Zion, and when its walls are rebuilt as a time when animal sacrifice will be restored.

Speaking of the advent of the Messiah, Malachi thus testifies:—

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. . . . He shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, *as in the days of old, and as in former years*" (ch. iii. 1, 3, 4).

This testimony clearly involves the restoration of animal sacrifice, "as in the days of old."

In the passages in Isaiah already referred to which speak of a "house of prayer for all people," we read:—

"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord. . . . Even them will I bring to my holy mountain, and

make them joyful in my house of prayer: *their burnt offerings and their sacrifices* shall be accepted upon mine altar; for mine house shall be called the house of prayer for all people."

Clearly, when the house of God is the house of prayer for all people, offerings and sacrifices by both Jew and Gentile will take place therein.

Speaking of the glory that is to be revealed when the nation of Israel is once again received into the divine favour, Isaiah also testifies:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee (Israel), and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praise of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: *they shall come up with acceptance on mine altar*, and I will glorify the house of my glory" (ch. lx. vv. 1-3, 6-7).

Here Jew and Gentile offer their flocks and herds.

Speaking of the future age, the Psalmist also testifies:—

"All the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name. . . . I will go into thy house with *burnt offerings*: I will pay thee my vows" (lxvi. 4, 13).

It will thus be seen that when the Temple is erected and Jerusalem becomes the centre of universal worship, animal sacrifice as well as

offerings will be presented therein. That animal sacrifices are entirely abolished because Jesus hath died for the sins of men is a mistaken inference. The question remains—Why should such sacrifices be reinstated? While the sacrifice offered under the law did not take away sin, but pointed forward to the sin-bearer in the person of Jesus the Son of God, so in a like manner offerings in the future age will point backwards to that same sin-bearer—Jesus. It cannot be denied that if the blood of a bullock or a goat was a suitable means of teaching the children of Israel by type that the promised Messiah would be offered upon the tree, the same means will be equally efficacious to show that Jesus had already died for sin, and that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

#### THE PLACE OF THE ALTAR.

An important point is to determine the position of the altar in relation to the house. Ezekiel describes it as "before the house." Since the house is square and each side exactly alike in configuration, and there are entrances on all sides of the house, one may infer that the altar cannot be facing any one side of the house on the outside, and that the position of the altar is somewhere in the interior. This inference becomes stronger when it is observed that Ezekiel first mentions the altar after he was taken into the inner court, and the dimensions of the altar are given when Ezekiel is in the inner court (ch.

xlili. 5, 13). Looking at the fifteenth verse of ch. xlv., in connection with the definition of the duties of the priests, the sons of Zadok, that they shall come "near to minister" and shall "stand before the Lord to offer the fat and blood," whereas the subordinate priests "shall not come near," it seems imperative that the altar should be so placed as to be inaccessible to the latter, while easily approached by the former. In the centre of the circle all these conditions would obtain, because the centre is called the Most Holy. Here the necessary restrictions debarring the mortal priests from approaching the altar would exist, whereas if the altar were placed outside the house such restrictions could not obtain. According to the testimony it will be observed that the Most Holy is a hill in the centre of the house. Elevated upon this hill the altar will be a conspicuous object: its position there is unique and appropriate—unique, because of its prominence "before the house" (literally, *in the presence of the house*), where all the worshippers will be able to see it, and where all the offerings made upon it will be observed by the vast congregations which assemble in the Temple: appropriate, because the altar in the Most Holy is a figure of Him through whom all offerings are made and through whom forgiveness comes. Jesus Christ is now in the Most Holy state because immortal, and by a figure He is spoken of as an altar (Heb. xiii. 10). The literal altar in the Most Holy in the Temple may therefore be said to represent the Christ Altar.

#### THE POSITION OF THE TEMPLE.

The position of the Temple and its altar geographically is also a question of deep interest. Speaking of the time when there shall be one king over all the earth, and when all nations shall go up to Jerusalem to worship, Zechariah testifies:—

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be" (ch. xiv. 8).

Now Ezekiel describes a stream of water issuing from the Temple eastwards; the stream of water becomes a river in volume, and its "waters go out towards the east country, and go down into the desert" (literally, *Arabah*), which is that depression containing the Salt Sea. Evidently Ezekiel and Zechariah speak of one and the same place from which the waters issued. This testimony is confirmed by others of like kind; accordingly one may conclude that the site of the Temple and the site of Jerusalem are one and the same.

A comparison of Ezekiel's prophecy with the ordinance survey of Jerusalem will show that the area of the Temple is sufficiently large to include within its limits Mount Zion and Mount Moriah, so that the original place of sacrifice on the mountain, upon which it is believed Abraham offered Isaac, and the mountain upon which the Temple of Solomon was erected, are included within the precincts of this greater Temple.

Another point of interest in this delineation is that the slaughter-blocks on the outside of the northern Temple gate come upon the very site where Jesus was crucified "without the gate" of the ancient city.

PENTALETHEIA  
NO. IV.



Primarily, in this testimony, the prophet Zechariah refers to that time noted in *Pentateucha*, No. II., when all nations are gathered together at Jerusalem to battle. It is nevertheless true that for all past ages those nations which have interfered with the prosperity of Zion have suffered distress. All this turmoil, however, is to end in joy when Mount Zion is again favoured by the divine presence.

Concerning that time, the Psalmist speaks thus:—

“Yet have I set my king upon my holy hill of Zion” (Ps. ii. 6).

Zion's king is the son born unto Mary in Judea, and now exalted to the right hand of the majesty in the heavens, as the following testimonies show:—

“Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps. ii. 7, 8).

This psalm is applied to Christ by the apostle Paul, and is prophetic (see Heb. i. 5).

The Psalmist also testifies:—

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth” (cx. 1-3).

This psalm is also applied to Jesus the Christ by the apostle Paul in his letter to the Hebrews (compare the fourth verse with Heb. vii. 17).

Jesus, therefore, according to David, is “to rule in the midst of his enemies,” who will then receive Him with acclamations of joy (Matt. xxiii. 39).

Concerning that time Isaiah speaks thus:—

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this” (ch. ix. 6, 7).

Unquestionably this prophecy refers to Jesus, for the words spoken by the angel Gabriel to Mary are a reiteration of a portion of the promise. Thus we read:—

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke i. 31-33).

Much needless darkening of counsel by words without knowledge mystifies this plain testimony. The throne of David is supposed to be translated to heaven, but neither David nor his throne are in heaven, for we read, “David is not ascended into the heavens.” “Of the fruit of thy body will I set upon thy throne. . . . The Lord hath chosen Zion. . . . There he will make the horn of David to bud” (see Acts ii. 34; Ps. cxxxii. 11, 13, 17).

But what is to be understood by the phrase "The Throne of David"? Is it not the polity over which David reigned? The throne of Edward VII. involves the supreme kingly dignity and authority appertaining to and exercised over the various races composing the British Empire. So with the phrase "The Throne of David." The simple meaning of the prophecy is that Jesus shall reign over the same people in the same land and exercise justice from the same city as did David of old. Obviously, then, there can be no throne of David, nor can Jesus the Messiah reign over the house of Jacob, unless the nation of Israel is restored to the land from which they have been expelled.

This misapplication of the testimonies respecting the throne of David leads to another error. The twelve tribes of Israel are supposed to be taken to heaven at death, but Jeremiah defines the exact locality in which the children of Israel will be found in the days when Deity "will raise unto David a righteous branch and a king shall reign and prosper." Thus:—

"Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which let the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (xxiii. 7, 8).

The above prophecy has not yet been fulfilled; it can only refer to the time when the Israelites are the subjects of that great deliverance mentioned, a deliverance which will so far exceed their exodus from the land of the

Pharaohs, that men will cease to speak of God as the God who brought forth the Israelites out of Egypt, but as that "God who brought them from the northern countries," and from the ends of the earth where they now dwell.

Looking at a map of Europe and Syria, placing the finger upon Jerusalem and tracing the meridian northward, it will be seen that the phrase, "the northern country," describes that portion of the earth in which the Jews chiefly live at the present time. Of the known sons of Israel there are between eleven and twelve millions dwelling in different parts of the earth, but the bulk of the race, between seven and eight millions, dwell chiefly in European Russia and other cities bordering thereon. They are not happy there; they would get away if they could. To remove them to the land of their fathers is a task insuperable apart from divine assistance. This help will come in due course, but the significant point is, that the Israelites are found in that very portion of the earth where prophecy indicates they are to be at the time of the resurrection.

So far from the translation of the twelve tribes from off this sphere taking place, Jesus made a significant promise to the twelve, when Peter asked the nature of their reward, thus: "Ye which have followed me, in the regeneration *when the Son of man* shall sit in the throne of his glory, *ye also* shall sit upon twelve thrones, *judging the twelve tribes of Israel*" (Matt. xix. 28).

The words of this prophecy leave no doubt whatever that the twelve apostles will occupy tribal thrones when Israel returns to the land



of their fathers. Restoration and regeneration will take place in the end, when the "Son of man shall sit on the throne of his glory." When will Jesus sit upon the throne of His glory? The answer is supplied by the Psalmist: "When the Lord shall build up Zion, he shall appear in his glory" (Ps. cii. 16).

The restoration of the twelve tribes over whom Jesus is to reign and the rebuilding of Zion follow, and are dependent on the advent of the Messiah. These marvellous features in God's future purpose are to be deployed upon the earth. The theory that the thrones of David and the twelve tribes of Israel are translated to heaven nullifies all this.

Speaking of the new era which is to be established at the second advent, the prophet Isaiah testifies:—

"Behold a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. . . . For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But, be ye glad and rejoice for ever in the which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" (ch. xxxii. 1, 16-18, ch. lxy. 17, 18).

After what has already been said upon the use of figurative language in the Scriptures, it will scarcely be necessary to explain that the new heaven and the new earth comprise a new constitution or polity, established upon the earth.

Not only is this new government for the benefit of the nation of Israel, but for the benefit of all the inhabitants of the earth. Therefore the prophet continues:—

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (ch. xli. 10, 12).

"At that time they shall call Jerusalem the throne of the Lord; and all 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 hearts" (Jer. iii. 17).

Now when all nations are ruled from a common centre, the exigencies of the situation necessitate as ample arrangements as those required for universal worship already considered in *Pentaletheia*, No. III. Provision equal to the necessity of the case will be found in the building described by the prophet Ezekiel.

#### THE INNER COURT.

On the supposition that the reader has carefully followed the description of the outer court buildings, and noted that the chambers of the singers, or rulers, are in the inner court (*Pentaletheia*, No. III., see pp. 29-38), it is unnecessary to repeat that the inner court is divided into two portions. Reference to Plate VI. shows the two divisions. The inner court extends from side to side of the inner temple gates and is much larger than the outer court. The central part of the inner court is called the Most Holy, and the remainder the "Separate

Place" (see Plate VII., B B, the "Separate Place," C C, the Most Holy). This division of the inner court is effected by the circular range of buildings hereafter referred to. That part of the court extending between the inner court gates and the Most Holy is not happily described by the words "the separate place," because both priests and worshippers assemble there. The word translated "separate" literally means *cut off*. This portion of the house, therefore, is that part of the inner court which is "cut off" from the Most Holy by the range of buildings which surround it. It may be described as comprising the four huge triangles resulting from the form of the Most Holy place in the centre of the inner court.

#### THE INNER TEMPLE.

The buildings which surround the Most Holy are composed of posts, porches, arches, and magnificent *cellae*. The *cella* is divided into thirty sections by openings leading up to the central area (see Plate VII.). Each section is again sub-divided, and each sub-division is furnished with a porch which encloses a double flight of steps, flanked on each side by the base of the columns which form the porch. Between each flight of steps a cherub or sculptured figure is shown. The head of the cherub is said to have two faces: one, that of a lion, turned to the pillar of the porch on the one side, and the other, that of a young man, towards the pillar on the other side; and so on throughout the "house," all round the circle. These cherubim rest upon a base 12 feet high, and appear to be

about 40 feet long, 10 feet wide, and 24 feet high. The pillars of the porch rise about 40 feet above the floor of the Temple. It may be observed that if this is the intended arrangement, a more magnificent façade cannot be conceived (see Plate VIII.).<sup>1</sup>

Passing up the steps "between the cherubim," the doors of the Temple are reached, which open into the divisions of the great hall. These divisions may be likened to the spokes of a wheel with the centre cut out. Each section appears to be divided into three portions, which might well serve for *ante-room*, *auditorium*, and *council chamber*. Beyond the third division another set of doors gives access to a *Loggia*, corresponding with the porch on the outer side, adorned with cherubim and palm trees, but without steps or means of exit from the inner edge of the porch, which is here elevated some 12 feet above the *arena*, thus barring all access thereto.

The suggestion which inevitably follows from this description is that these sub-sections are suitable for courts of justice, of which there are, according to this delineation, three hundred and eighty-nine, in a continuous series all round the three-mile circle. Since "the throne of the Lord" will be universal in jurisdiction, it will be admitted that a range of courts three miles in circumference is not too large for the centre of government.

Here it may be remarked that the dimensions of the rooms and divisions in this great circular

<sup>1</sup> The ornamental dressing to these diagrams will not be taken by the reader as culled from the prophet's description, excepting that Ezekiel's description *implies* a structure ornate in character and of great beauty.

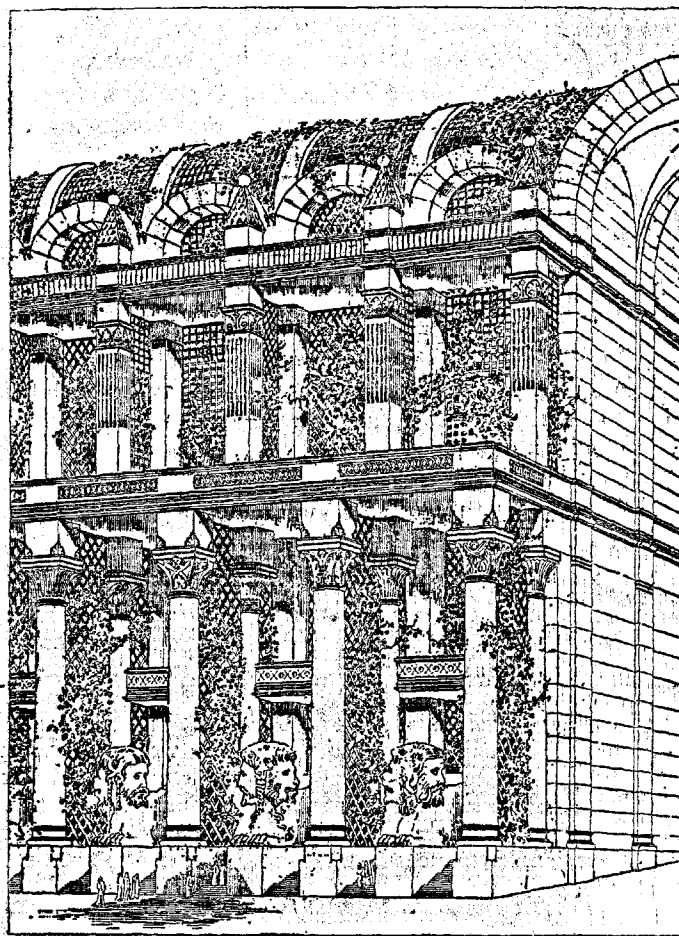
*cella* fit the diameter of the circle as fixed by the dimensions given by the prophet. The mathematical proof, therefore, applies to the buildings of "the inner house" equally as well as to those of the outer court. Certainly a wonderful fact and difficult to explain away, if it be contended that the correct solution of Ezekiel's enigma has not been found.

### *The Cherubim in the Inner Temple.*

If this circular range of buildings is intended for courts of justice, the cherubim which adorn each suite, and which are of such ample dimensions, call for a word of comment. Why are these figures placed so prominently at each entrance between the steps which lead up to the interior? The reason may be inferred, first from the fact that two faces appear on each cherub—one like that of a lion and the other like that of a young man; and, secondly, from one of the titles of the Son of God.

Not only is Jesus represented as the lamb of God, but also as the "Lion of the tribe of Judah" (Rev. v. 5, vi. 16). In Bible language the lion is representative of executive judgment, while the lamb has always been symbolical of "The Lamb of God which taketh away the sin of the world" (John i. 29). It is not in harmony with the fitness of things to select these two symbolical faces of a lion and a man to represent Jesus as judge and deliverer (see 1 Kings xiii. 21-24, 28, xx. 36; Gen. xlix. 8-10; Luke ix. 69-73; Acts xvii. 31).

A more impressive way of representing Him



EXTERNAL VIEW OF THE INNER TEMPLE.

who is the soul of the new order could scarcely be devised than by the range of symbolic figures standing guard, as it were, at each entrance of the three-mile circle. By these cherubim, those who assembled in the courts for judgment would understand that there, in this place, is the power of life and death, fear and hope.

That which is represented in symbol at the doors of the Temple will be manifested in reality in its precincts. The water of life, of which more anon, will flow from the Temple, while the sentence of death will be carried out upon those who transgress, that all those who go up to worship may see and learn wisdom thereby. Isaiah, speaking of those who ascend to Jerusalem to worship, states that such "shall go forth (*i.e.* from the Temple), and look upon the carcasses of the men that have transgressed against God, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh"<sup>1</sup> (ch. lxvi. 24).

### *Thrones of Judgment.*

Joining the Most Holy then, but separated from it by a deep rampart or wall, are the necessary equipments for the administration of the

<sup>1</sup> This passage in Isaiah does not give countenance to that dreadful doctrine of eternal torture still current in religious circles. When speaking of "unquenchable fire" the prophet uses words having a common meaning in everyday life. In modern parlance a fire which cannot be "got under" is said to be unquenchable. So the burning here described is a burning after death, from which there will be no escape. In this sense the fire will be unquenchable. For a similar reason the worms are not immortal, but worms which consume to the end; their work is eternal and unending in its results.

law at the time when all nations shall say, in the words of Isaiah already quoted, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Speaking of this same time, the spirit in David said:—

"Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment (*i.e.* there do sit judges on thrones, see margin), the thrones of the house of David" (Ps. cxxii. 3, 5).

The thoughtful reader will connect this prophecy with the testimony already considered (pp. 58, 59), showing that the twelve apostles are to occupy twelve tribal thrones in the "regeneration." In the inner sanctuary there is provision for many thrones. How are the additional seats of jurisdiction filled? According to the promise of the Lord Jesus Christ others will be brought into the covenant which cedes the throne of David to the anointed Jesus. In the Apocalypse the promise is given:—

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne. He that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule with a rod of iron" (ch. iii. 21, ii. 26, 27).

Thus others, in addition to the apostles, share with Jesus the rulership in the age to come. Hence we read in Isaiah:—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an *everlasting covenant with you, even the sure mercies of David* (ch. lv. 1, 3).

The "sure mercies of David" are connected with the covenant God made with David concerning His son and heir. That covenant is recorded in the seventh chapter of the second book of Samuel, and comprises the following points:—

- (a) That God promised to David a sure house (v. 11).
- (b) That after his decease God would raise up his seed to sit upon his throne (v. 12).
- (c) That, once established, this kingdom would stand for ever (vv. 13-16).
- (d) That God would be the Father of the son promised (v. 14).
- (e) And that, withal, David should live again when this promise became realised.

David felt greatly blessed by the terms of this promise, and this wonderful purpose of the Deity became "all his salvation and all his desire," even though, at that time, he did not see the development of the purpose which God had so graciously revealed. Nevertheless he died in hope of it, and was "sure" of its ultimate fulfilment whatever obstacle the sons of Belial placed in the way of its realisation (2 Sam. xxiii. 1-7). As already shown, Jesus was the son promised to

David, through whom the covenant is to be established (Acts ii. 30, 31, iii. 19-21). Moreover, the apostle Paul speaks of the disciples sharing in the mercies of David by the Gospel. Thus :—

“And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts xiii. 34, 38, 39).

Remission of sins, then, in the name of Christ, opens the way for the subject, therefore, to share in the honour of co-rulership with Christ (see also 2 Tim. ii. 12). In what way each individual will take part in the administration of human affairs with Christ in the age to come is not exactly revealed. Myriads of agents will be required to regulate the affairs of the kingdom of God and of Christ: some will bear rule over ten cities, while others will regulate five (Luke xix. 15-19). Possibly the administration of justice in the coming age will be organised upon similar lines to the service ordained by Solomon (who was a type of Christ), so that the central seat of jurisprudence at Jerusalem will be occupied by course by the appointed judges. In this way a continual “ascending and descending upon the Son of man” will take place, as foretold in the gospel by John (ch. i. verse 51). In any case the bestowal of the “sure mercies of David” involves association with the Son of David in the throne and government which became His through the “covenant” God made with David.

#### THE MOST HOLY.

Of the posts of the building which form the outer limits of the inner temple *cella*, and extend in two concentric circles around the Most Holy, Ezekiel speaks thus :—

“He brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle” (Ezek. xli. 1).

That is to say, the posts which stand on each side of the Temple building enclose a large circle one mile in diameter. Why should this vast area be called “the tabernacle”? As a matter of fact it is not so designated. In the original the word is *O'hel*, or “tent,” and is so translated in almost every other instance in the Bible. Careful study of the description of the tabernacle in the wilderness, particularly with the aid of the *Revised Version*, will show a difference between the tent and the tabernacle. Constant mention is made of “the tent (*O'hel*) of the tabernacle.” The two terms are by no means identical. This distinction should be borne in mind. The posts of the Temple coincide with, or mark out, the expanse of the tent. A recognition of this fact involves the question—How can a mile enclosure become a *tent*? a question which does not admit of a satisfactory answer if by the word tent we understand poles, pegs, and canvas. These elements of a modern tent are not necessarily involved in the Hebrew word *O'hel*, which, strictly speaking, describes the space *enclosed* by the foresaid materials. We use the English word in a similar sense when we speak of “tenting” any-

thing. Coming to a scriptural illustration, a remarkable instance occurs where reference to the star-spangled expanse above us is made by the prophet Isaiah. Thus :—

“He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent (*O'hel*) to dwell in” (Isa. xl. 22).

Here we have a “tent” (*O'hel*) without the usual material; the heavens en-curtained with floating clouds form a magnificent dome, brilliant stars the while peering from its depth, gloriously rich and beautiful. Here is a “tent” of immense extent without any covering save the boundary between the atmosphere and the expanse. Likewise the central space of one mile diameter may become a “tent” in the Hebraistic sense of the word, if enclosed in any way, even if not after the usual mode. It remains to be shown that a covering will be provided.

Concerning the restoration Isaiah testifies :—

“When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory shall be a defence” (or covering, see *margin*, ch. iv. 4, 5).

This prophecy reminds one of that which existed formerly, when the children of Israel sojourned in the wilderness, the angel of Jehovah accompanying the camp in a cloud which had the aspect of fire at night. The lifting of the cloud

which covered the tabernacle when the tribes rested in camp signified that the children of Israel must move on. It may be taken, therefore, that the prophet Isaiah speaks of a similar manifestation of the divine presence in the Temple of Ezekiel, for Ezekiel and Isaiah are speaking of the same period, viz., that of the era of the restoration. According to the prophecy, then, when the Temple is erected a cloud is provided “for a covering” and “for a defence.”

Why a cloud for a covering? and why a cloud for a defence?

In order to answer these questions as affecting the feature under consideration, several points must be noted :—

1. A member of the heavenly host, i.e. the angel of Jehovah's presence, accompanied the children of Israel in their wanderings (Ex. xxiii. 20, 21). With the angel appeared the glory of the Lord, and whenever the glory flashed forth a cloud enveloped the angel (Ex. xvi. 7, 10, xxix. 42, 43, xxxiii. 10, 11). A similar manifestation of glory is to exist when the Temple of Ezekiel's prophecy is erected upon Mount Zion (ch. xliii. 1, 5).

2. The angel which appeared in the cloud conversed freely with Moses face to face, Moses being specially prepared for these interviews (Ex. iii., xxxiii., xxxiv.). No one else was permitted to see the similitude of Jehovah, the enveloping cloud hiding the angel from common view (Ex. xxxiii. 10, 14; Numb. xii. 5, 8).

3. The interviews which Moses held with this angel affected the aspect of his countenance so that “the skin of his face shone,” in consequence of which Moses covered his face with a veil in



the presence of his people, which he removed when he conversed with the angel (Ex. xxxiv. 29, 30, 33-35; 2 Cor. iii. 13, 14). Again, the apostle Paul saw Jesus after the latter was changed to spirit nature; the result was loss of eyesight for a time (1 Cor. ix. 1; Acts ix. 27, 17-19). The above incidents, therefore, show that those mortals who appear in the presence of immortals receive some mark of such an interview, which in the case of the apostle Paul resulted in physical injury.

4. The glory of the Lord in the past on certain occasions has appeared "as a consuming fire" (Ex. xxiv. 16, 17; Heb. xii. 29).

In view of the above, Ezekiel's testimony is deeply significant and interesting. He likens the voice of the God of Israel when the glory of the Lord enters the house to the "noise of many waters" (ch. xliii. 2). Waters in Scripture signify multitudes (Isa. viii. 7, 8; Rev. xvii. 15). Numerous members of the Heavenly Host will enter the Temple, manifesting there "the glory," for, as Jesus foretold, "the Son of man shall come in the glory of his Father with his angels" (Matt. xvi. 27). Also Enoch testifies, "Behold, the Lord cometh with ten thousand of his saints" (Jude 14). These "saints" are immortal. With reason, then, Ezekiel describes the glory of the Lord which entered the house as causing "the earth to shine with his glory" (ch. xliii. 2), and containing elements injurious to ordinary mortals. If protection from personal injury was provided when one angel appeared in the presence of the children of Israel, how much more necessary when a multitude of the angelic host assemble in the

Most Holy in the Temple of Ezekiel's prophecy? Hence a "defence" is provided in the form of a cloud "covering" that part of the Temple called "the tent," where the glory of God is to be manifested.

The central area of the Temple, when covered by a dome-shaped cloud, would fulfil all the conditions requisite to justify the description of Ezekiel when he speaks of it as "the tent," "the place of God's throne where he will dwell in the midst of the children of Israel for ever" (v. 7).

It remains to point out that in the central area is a hill, and this hill is the Most Holy. Thus we read:—

"This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (ch. xliii. 12).

The Most Holy, therefore, is a hill encircled by the building of the inner temple, up to which the measures given by Ezekiel reach.

### *The Glory.*

The reader will observe, Plate III., *Pentaletheia*, No. 3, a cloud pendant over the hill. It is so shown in order to display the construction of the house, but its normal aspect would be in harmony with the above statements.

Even a cursory perusal of the testimonies indicate that the manifestations of glory in the Temple of Ezekiel's prophecy are connected with individual intelligences. Who are these? Will the bearers of the glory be the same intelligences who operated through Moses with the children of

Israel in the wilderness? Nothing is revealed by Ezekiel on the subject excepting inferentially, and information upon the subject must be sought elsewhere in the Scriptures.

Although it is testified that the nation received the law by the dispensation of angels, the great apostle to the Gentiles declares that these do not bear rulership in the age to come (Acts vii. 53; Heb. ii. 5). If not these, then who? The first and second chapters of the Hebrews supply an answer. Thus we read:—

“Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet all things* under him” (Heb. ii. 5, 8).

Unquestionably the apostle here refers to Jesus Christ as the ruler of the age to come, when all things are put under Him, for “He hath by inheritance obtained a more excellent name than the angels” (Heb. i. 4). As to the fitness of Jesus to exercise universal power, there can be no question. Of those who are to be His associates in rulership, Jesus said:—

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection” (Luke xx. 35, 36).

If the resurrected sons of Deity are equal unto the angels, they will no doubt possess similar attributes, and will manifest a like transcendent glory. Ezekiel inferentially implies all this in the forty-third chapter of his prophecy—When the glory of the Lord entered the house, he records that the spirit “took him up and brought him into the inner court,” and he stood beside the speaker when the representative son of man said, “The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.” Ezekiel could not be represented in this position in vision, unless he is to be raised from the dead and immortalised, in order to be actually present when the glory of the Lord enters the house. As the man of sign, he represents the whole community of which Jesus is the head.

The bearers of the glory, then, in the Most Holy are Jesus and His resurrected brethren, whose “voice is like a noise of many waters” and from whose glory the earth shines.

In this connection the words of the sweet Psalmist of Israel acquire a new meaning:—

“Who shall ascend into the *hill* of the Lord? or who shall stand in his *holy place*? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Ps. xxiv. 3, 4).

It should be observed that, in the establishment of this foretold agency of government, a greater blessing for mankind could not be conceived than the bestowal of such highly qualified rulers as Jesus and His faithful brethren. Just consider what would be the result, so far as the exercise of jurisdiction is concerned, if the world could only

have a number of rulers gifted with angelic power and possessed of the wisdom and prescience such as Jesus manifested even in the days of His weakness, who could read the thoughts of men. His disciples having undergone probation in a previous age, and being perfected, will have like attributes and powers (John xiv. 12), and will be equal to any emergency, no matter how complex the question under judgment. In the age to come, long, costly law-suits would vanish before rulers so fittingly qualified. The apothegm, "law is for the rich and not for the poor," will cease. Full and complete concord will reign between the King of kings and His co-rulers, concerning whom it is written:—

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall judge not after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. xi. 2-5).

These are the benign conditions under which judgment will be administered after the "glory of the God of Israel" has entered the house of the Lord at Jerusalem, and after the thrones of judgment are established there.

#### A RIVER OF LIVING WATERS.

This necessary and important feature is described in the forty-seventh chapter. Ezekiel

first observes the water coming down out of the hill in the centre of the house, and then gushing out from under the threshold of the house in the south side, passing eastwards, and, as a consequence, increasing in volume as each gate opening contributes its quota. Ezekiel is then conducted to the north, and observes a similar stream issuing from under the threshold of the gates on the north side, also passing eastwards. These two streams pour into *Arabah* (rendered plain in the A.V., i.e. into the Jordan valley) and thence to the Salt Sea.

#### *Coming Physical Changes in Palestine.*

The volume of this river is such that the waters of the Salt Sea are healed, with the exception of the salt marshes to the south (ch. xlvii. 8, 11). Here the prophet foretells physical changes of such extraordinary character that credence pauses: yet our very hesitation brings an antidote, for if this man were not inspired, or were a deceiver, he would not dare to make an invention which would inevitably discredit his testimony.

Ezekiel is not alone in foretelling physical changes which must come in Palestine. Zechariah makes mention of a certain earthquake which is to occur when one king reigns over all the earth. Thus:—

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove

toward the north, and half of it toward the south. . . . And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. xiv. 4, 8, 9).

The "hinder sea" in this case is the Mediterranean, because "the forefront of the house is towards the east" (Ezek. xlvii. 1), and the former sea is the Salt Sea. Comparing these testimonies with that of Joel, who declares that "a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (ch. iii. 18), it will be seen that the stream issuing from the Temple will pass between the cleft peaks of Olivet, go down to the valley of the Jordan (*Arabah*), and thence, dividing north and south, encompass a portion of the Holy Oblation (see v. 10 of Zechariah's testimony), all of which is deeply interesting, but cannot here be considered fully, lest the more important features in Ezekiel's description of the water be neglected.

### *A Notable Sign.*

Having shown Ezekiel that the waters issued from the westernmost threshold on the northern side of the Temple, the angel measures 1000 cubits in an easterly direction from the north-west side of the building, and causes Ezekiel to pass through the water, upon which he remarks that the water covered his feet—"waters of the ankles." Another measure of 1000 cubits; Ezekiel is again caused to pass through the water, which reaches to his knees. Yet another measure of 1000 cubits, and the water reaches to the loins

when Ezekiel passes through. Passing further eastward 1000 cubits, the water is seen to have so increased in volume by the contribution from each gate that to pass over one would require to swim.

Now when Ezekiel came out of the water, the measuring angel said: "Son of man, hast thou seen this?" Why such a pointed question? Is it such an extraordinary thing for a stream of water to increase from its source as small additions are made to it that Ezekiel's attention must be especially directed to the fact? Surely not. Something more important must underlie the description of these measurements, and the thrice-repeated process of passing Ezekiel through the water. A figurative meaning must be sought here. It will be found that the doctrinal aspect of this arrangement transcends all others.

*A Marvellous Figure* (1 Pet. iii. 21).—First, it should be observed that as Ezekiel saw the water issue from the upper side, or right-hand side, of the northern gate as he stood facing it, no one could go into the Temple on that side without passing through the water. This arrangement will require everyone who enters into the Temple to pass through water, since entrance and exit are by the north and south gates. Thus we read:—

"When the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it" (Ezek. xlii. 9).

The observance of this law, therefore, will compel the removal of foot-gear, after the instructions to Moses at the bush, "Remove thy shoes from off thy feet, for the place whereon thou standest is holy ground." Truly this law, requiring those who enter the Temple to pass through the water, will serve to keep the Temple clean. But this is not all that is "to be seen" in that which the prophet records. Ezekiel was "a man of sign"; passing through the waters three times, therefore, involves a higher meaning. What is the explanation? The title "Son of man," bestowed upon Ezekiel by the measuring angel, seems to supply the key. "Son of man" is an expression familiar to all readers of the New Testament. This term, which occurs so often in Ezekiel, is frequently applied by Jesus to Himself, saying, "The Son of man must suffer" (Luke ix. 22). "The Son of man shall be betrayed" (Matt. xvii. 22). Now this "Son of man" sought baptism at the commencement of his public career.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him." John the baptiser objected, saying, "I have need to be baptised of thee, and comest thou to me." Jesus said, "Suffer it now, for thus it becometh us, to fulfil all righteousness." Hence Jesus instituted the ordinance of baptism as the means of salvation, for salvation depends upon righteousness. Jesus submitted Himself to the ordinance of baptism upon the ground that righteousness is fulfilled thereby. Much is involved in this highly significant procedure, seeing that Jesus was holy in character and could say, "Which of you con-

vinceth me of sin?" It would seem that Ezekiel, passing through the water, is figurative of that way, which the literal "Son of man" opened up, leading unto righteousness. In the reply of Jesus to John, "Thus it becometh us to fulfil all righteousness," Jesus and His brethren are shown to walk in the same plane. If baptism was necessary for Him, then also for them; if their Lord required baptism for righteousness sake, so the disciples. He requires all who would be His disciples to follow Him in this respect. Thus it is written, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women" (Acts viii. 12).

In this way and in no other way can men now become the sons of God, for the apostle Paul, writing to the Galatians, said: "Ye are all children of God by faith in Jesus Christ. For as many of you as have been baptised into Christ have put on Christ. . . . And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Gal. iii. 26, 27, 29).

The baptism of Jesus received divine public approval and recognition, for, as Jesus went up out of the water, the heavens were opened, the spirit of God descended upon Him like a dove, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased" (Matt. iii. 13, 17).

Why should men neglect that way which was so dramatically endorsed on the banks of the Jordan? To disregard the example of Jesus is to displease Him; to ignore His commands in

this particular is to place oneself beyond the reach of that rest which remaineth for the people of God, for Jesus said to Nicodemus :—

“Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John iii. 5).

The above testimony suggests that the example of Jesus will still be the means of opening up the way of salvation in the age to come. “Jesus is the same yesterday, to-day, and for ever” (Heb. xiii. 8). Will the way of righteousness be changed when the Lord returns? Faith towards God will be required then as now. It is written that “Abraham believed God, and that *his faith* was accounted to him for righteousness” (Gal. iii. 6). When the signification of baptism is understood, it requires a very strong faith to observe it. In the case of the disciples, the apostle Paul likened it to a burial, for he said :—

“We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Rom vi. 4, 5).

The act of baptism implies belief in the literal death and resurrection of the Christ, which very few in this age are willing to signify, although Jesus set the example. Evidently Jesus believed that He would be put to death and that He would be raised from the dead. A like faith in the resurrection is required of others at baptism. Can man honour God in any better way than by believing what He has said and doing what He has commanded?

It seems more than likely that the description of Ezekiel's passing through the river coming out of the Temple implies a continuance of the ordinance of baptism, for by what other means is faith in the resurrection of Christ to be inculcated in the Temple service? So far as the writer is aware, there is no other way. The offering of animal sacrifices speaks only of death unto sin, while baptism proclaims resurrection.

The two methods of instruction are correlated, as illustrated by the trial of Abraham's faith. In his case the command to offer his son Isaac for a burnt offering can only be correctly understood by the antitypical sacrifice at Golgotha. Consider the history of “the father of many nations,” how he left the land of his nativity and sojourned “as a stranger in that land which he should afterwards receive for inheritance” (Gen. xii. 1, xiii. 14, 15, 17; Heb. xi. 8, 9), how God gave Abraham no inheritance in that land during his lifetime (Acts vii. 5; Heb. xi. 13), and yet promised that Abraham should possess the land with his seed for an everlasting possession (Gen. xiii. 15). God promised that this eternal inheritance should come through a son which should be born to him (Gen. xvii. 15, 19, 21). See that man to whom God gave Isaac, taking his son to be slain for a burnt offering, the very child through whom eternal possession of the land was promised. Apart from resurrection, such a transaction would be inexplicable to Abraham. He evidently understood this, for does not the apostle Paul say that, “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of

whom it was said, That in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17-19). In the offering of animal sacrifice resurrection is not implied, because there does not exist, in connection with it, any promise which involves eternal life, as in the case of the promise of seed to Abraham. Moreover, Jesus the Christ is the seed promised to Abraham, through whom the promises made to him are to be fulfilled (Gal. iii. 16). Isaac was only a type of the sacrifice which God intended to provide for putting away sin, hence Abraham called the place where he built his altar "Jehovah-jireh," "as it is called to this day. In the mount of the Lord it shall be provided" (Gen. xxii. 14, R.V.). The sacrifice of the antitypical Son of God has been made already in this same place. It remains for the whole scope of the promise to Abraham to be fulfilled. By memorial and by figure the sacrifice of Christ and the way to enter eternal life through Him will be demonstrated in the service of the Temple which is to be erected, and which covers both mounts Zion and Moriah.

### *The Water and the Blood.*

All who assemble at the Temple, in passing through the waters, would be reminded of the fact that Jesus, their King, inaugurated a state of righteousness by passing through the waters of Jordan. The loin-deep portions of the new river would be suited for immersion, while those who have already been immersed would be still

reminded of Christ when fording the "ankle-deep" portion of the stream, for Jesus said: "He that is washed needeth not save to wash his feet" (John xiii. 10), a saying which, freely interpreted, means that he who hath been baptised after a belief and knowledge of the things concerning the kingdom of God and the name of Jesus Christ only requires to *walk* in the way of righteousness in order to receive the gift of eternal life.

The blood of slain beasts speaks of judgment against sin, whereas baptism speaks of remission of sins. In the absence of a divinely organised executive power, the element of forgiveness is liable to occupy a larger field of vision in the eyes of men than warranted by Scripture. So much so, that in these days convicts, murderers, and such-like, are considered fit subjects for extreme unction and for a place upon "the jasper floor of the redeemed," whereas we learn from Holy Writ that no "murderer has eternal life abiding in him" (1 John iii. 15), and there is no more sacrifice for those who sin wilfully after receiving the knowledge of the truth, "but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. x. 26-29). In the age to come this aspect of God's ways toward men in Christ Jesus will be fully brought before the people who see the blood-sprinkled posts as they leave the Temple and pass by the smouldering carcasses of those who wilfully transgress God's law.



"UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD" (Luke xxii. 16).

When Jesus instituted the Memorial Supper, breaking bread and drinking wine with the disciples, He said:—

"With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke xxii. 15, 16).

From this statement we may conclude that when the kingdom of God is established the memorial service will still obtain. It will consist of eating bread and drinking wine. For Jesus said, speaking of the blood of the New Testament:—

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 29).

Unquestionably these testimonies point to a literal fulfilment of the promise which will take place when the kingdom is established and the Temple is erected in Jerusalem.

Ezekiel's description contains the very interesting feature of a portion of the Temple, the whole of the outer court on the eastern side, set apart for this memorial service.

The idea of a literal fulfilment of the words of Jesus will no doubt appear strange, and perhaps even ridiculous; otherwise it would be indeed remarkable: for those who cannot see anything in baptism beyond sprinkling a few drops of water upon the face of an ignorant babe cannot be expected to see much in the statements

recorded by Matthew, Mark, and Luke respecting the literal observance of this ordinance by Jesus with His disciples in the kingdom upon His return. This aspect of the subject is more fully dealt with in the author's larger work, *The Temple of Ezekiel's Prophecy*. It is thus briefly referred to here in order to further note how the three elements through which the divine requirements are unfolded to the people in the age to come will be strikingly presented to the consideration of those who worship at the Temple, viz., the water, the spirit, and the blood.

The whole arrangement of the Temple buildings, associated as it will be with the visible presence of the spirit, will impress men with the fact of its divine origin. Ezekiel's description, read by the people of the future age, will also appear as a manifestation of the *Spirit Word*, by which the Father has formed and disposed all things visible and invisible.

The blood will testify of sin, and the water of baptism will speak of regeneration and deliverance through the Son of God.

"This is he that came by water and blood, even Jesus Christ; not in water only, but in water and in blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness—the spirit, the water, and the blood: and these three agree in one" (1 John v. 6-8), R.V.

Before closing this dissertation, the substance of "The Review of the Argument," appearing in *The Temple of Ezekiel's Prophecy*, is here reproduced.

## REVIEW OF THE ARGUMENT.

*Extract from "The Temple of Ezekiel's Prophecy," Section IV. (pages 80-85).*

*A. General Evidence in Support of the Exposition.*

1. Nearly all expositors recognise the extraordinary character of the prophecy, and admit that it speaks of a building which has not been erected at any time.

2. The prophecy is by general consent regarded as a mysterious one, and one of which a clear exposition has never yet been published.

3. Many attempts have been made to supply such an exposition. The number of books on the subject, and the diversity of theories advanced, prove the unsatisfactory nature of those attempts; they have all been based on the assumption that the building is 500 cubits square, in face of the expressed declaration that its outer measurement is "five hundred reeds." No wonder that every attempt to expound the vision on the basis of such a radical fallacy should be abortive.

4. No plan of the sanctuary suggested before *The Temple of Ezekiel's Prophecy* appeared can claim to be in complete agreement with Ezekiel's specification. Other expositors omit some measures; others do not "fit"; and, worse than all, some are altered to suit the theory advanced. None of these things can be affirmed of the exposition now submitted.

*B. The Positive Evidence.*

The accuracy of the general plan advanced in this book has been demonstrated in detail in a manner that cannot be successfully confuted. It is confirmed by these considerations:—

1. The building seen by Ezekiel from a distance appeared "like the frame of a city," i.e. like an ancient city (see Frontispiece, *Pentateucha*, III.).

2. The buildings looked like "the frame of a city," although its outside "wall" was but 1 reed high and 1 reed thick, which shows there must be on this wall a superstructure of greater size.

3. The outside of the building must be 500 reeds square if it is to look like a city, and the testimony declares this to be its dimension.

4. If the building is 500 reeds square outside, its internal construction must fill an area in harmony with its external expanse. How this is done has been shown in the course of this explanation; no other exposition pretends to show such a structural occupation of the space enclosed by a 500-reed wall.

5. All the specifications of the vision are harmonised without contorting the evidence.

6. There is a symmetry and a fitness in the elevation of the building suitable and proportionate to the extent of the ground plan.

7. Numerous gateways are a necessity in such an extensive building; the evidence of their existence is, therefore, not surprising.

8. Each gate is perfect in its construction as elaborated from the testimony, and proved to be

just such a structure as would be required for such a building. The gates have a common plan; this plan explains difficulties in connection with other parts of the structure, and forms a key with which to unlock other mysteries in the vision.

9. The correctness and unity of construction subsisting between the *celle* and the gates is proved by the mathematical dimensions of various parts of the building as well as by the verbal testimony.

10. The prescribed use of the outer court buildings is shown to be in harmony with their construction, and the whole series in connection with the "corner courts," a deftly-contrived arrangement for the fulfilment of the promise of the Deity to make a great feast, both literal and spiritual, unto all people, in millennial times.

11. That the Temple should be of such gigantic dimensions appears appropriate, when we consider that a large building will be required for the centre of government, when the "Lord is King over all the earth."

12. The construction of the house is not only unique and unapproached by any building ancient or modern, but is different from any idea which might, on any presupposition, have been formed of it, and is pre-eminently fitted for the use indicated in all the prophecies of the House or Temple of the age to come.

13. A place is found for every dimension given in Ezekiel, and this in a practical form, and not in a fanciful or strained manner.

14. Not only do the dimensions "fit," but this exposition gives a satisfactory explanation of certain Hebrew words occurring in the text

which heretofore have been considered without a definite meaning. One Hebrew scholar said to the writer: "I do not know how you can arrive at a correct understanding of this prophecy, because there are certain words in it which do not convey to our mind (*i.e.* to the Hebraist's mind) any meaning." This same scholar has since confessed that the writer's explanation is perfectly satisfactory.

15. Doctrinal significances are shown to be associated with the construction of the house. This argument might be carried further. It might be pointed out that the circle called the Most Holy is a symbol of eternity, and therefore a suitable figure for architectural incorporation in the building which is to form the centre of God's worship in the age to come. The circle fittingly represents: first, the eternal Creator; and secondly, eternal life as the realised privilege of those who have been made immortal up to the time of its construction; and thirdly, of the everlasting life which will be given to the approved at the end of Christ's reign upon earth.

16. There is, in fact, perfect architectural and doctrinal harmony throughout, which is an argument sufficient in itself to commend the explanation given.

17. The Temple of Ezekiel's prophecy, as exhibited in this exposition, could not be the invention of the writer, because its several features are evolved from the testimony against his own pre-conceived idea of the subject. The plan of the house never would have been thought of apart from the evidence contained in the

prophecy; and if this be not the true exposition, it is singular that out of the study of it should come the plan of a building, so perfectly suitable for a house of prayer at a time of universal worship and dominion, and so contrary to expectation.

18. Such a building as here described could not be the invention of any human being. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human invention is quite out of the question.

19. It is also evident that a dreamer could not evolve such a practical scheme. Whence, then, came the exposition, if it be not an explanation of the divine testimony?

One would think that, when Deity sets His hand to build, the thing which He would do must of necessity surpass all human efforts, and dwarf, by its magnificence, all humanly-constructed buildings; and one would also think the design would be unique and the building unprecedented in its constructional features. All these things can be affirmed of the building shown in this exposition.

By the Ezekiel specifications, as elucidated in this exposition, many passages of Scripture hitherto obscure are made plain; and the connection of these passages with the fulfilment of Ezekiel's Temple prophecy is evidence of the truth of this exposition, so far as the connection involves the different features of the building.

Some of these passages are here appended. Their connection with the vision of Ezekiel is obvious, and will readily be discerned by the

reader. They are classed under appropriate descriptive headings:—

*A. The Hill of Zion is the future Throne of the Lord.*

Ps. ii. 6.—“Yet have I set my king upon my holy hill of Zion.” *By general consent this prophecy applies to Christ, and undoubtedly refers to the time when Christ will “reign in Mount Zion, and Jerusalem, and before his ancients gloriously.”*

Ps. cii. 13–22.—“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. . . . When the Lord shall build up ZION, then he shall appear in his glory. . . . To declare the name of the Lord in ZION, and his praise in Jerusalem. When the people are gathered together, and THE KINGDOMS, to serve the Lord.”

Ps. xlviii. 1, 2, 9.—“Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. We have thought of thy lovingkindness, O God, in the midst of thy temple.”

*B. The immensity of the structure may be inferred from this psalm.*

Ps. xlviii. 12, 13, 14.—“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death.”

*C. Zion and Jerusalem and the Temple one.*

Ps. lxxxvii. 1–3.—“His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of Elohim.”

Ps. cxxii.—“I was glad when they said unto me, LET US GO INTO THE HOUSE OF THE LORD. OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM.

Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

*D. The Immortal Race in the Temple and on Mount Zion.*

Ps. cxxxiii.—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon . . . Aaron's beard that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for THERE the Lord commanded the BLESSING, EVEN LIFE FOR EVERMORE."

Ps. lxxv. 1, 2, 4.—"Praise waiteth for Thee, O God, in Zion: and unto thee shall the vow be performed. O Thou that hearest prayer, UNTO THEE SHALL ALL FLESH COME. . . . Blessed is the man whom thou choosest, and causest to approach unto thee, THAT HE MAY DWELL IN THY COURTS: we shall be satisfied with the goodness of thy house, even of thy holy temple."

*Pentaletheia* No. V. will form a dissertation on the question—

"WHERE ARE OUR DEAD FRIENDS?"

**CHRISTADELPHIAN  
MEETING ROOM,  
24, UNION STREET,  
DEWSBURY.**

*Lectures Every  
Sunday 6-30 p.m.*

## WHERE ARE OUR DEAD FRIENDS?

## CONTENTS

	PAGE
THE ISSUE, . . . . .	7
THE BIBLE AND THE CHURCHES, . . . . .	9
WHY PRE-JUDGE? . . . . .	14
OUT OF JOINT, . . . . .	15
THE TIME OF JUDGMENT, . . . . .	15
DID HOLY MEN OF OLD GO TO HEAVEN?—Is the Case Now as Then? . . . . .	16
WHY RESURRECTION? . . . . .	19
TRADITION AND MISINTERPRETATION — Passages of Scripture often misunderstood (Luke xxiii. 42, 43; xvi. 14-31; Phil. i. 23), . . . . .	22
THE CASE OF THE WICKED, . . . . .	32
BETWEEN DEATH AND RESURRECTION—The Inter- mediate State, . . . . .	33
HELL—The Gates of Hell—The Keys, . . . . .	36
THE TESTIMONY OF SCIENCE, . . . . .	47
REPRODUCTION, OR RESURRECTION, . . . . .	57

## APPENDIX

THE FULFILMENT OF PROPHECY, . . . . .	61
---------------------------------------	----

## WHERE ARE OUR DEAD FRIENDS ?

### THE ISSUE.

ARE they down in the depths of a fiery hell suffering eternal torture, or elevated to the sky ethereally, mysteriously engaged in eternal pæans of praise, or consigned to an intermediate place, there wandering in subdued blissfulness or suffering milder penance than the fiery flames of hell? Such alternatives as these accompanied the instructions of the childhood of many whose now silver locks witness a departing generation.

Strange scenes our forefathers would see if they could revisit the place of their sojourning: the old doctrine of the Devil and Hell impanelled upon banners, accompanied by brass bands and chanting hallelujah lasses—everywhere, open denial of time-honoured traditions.



The Church of Rome utters her sulphurous blast with bated breath, while purgatorial pains and penalties seem more distant than of yore. The hell of the rich and indifferent is now supposed to be a gnawing conscience—if there is a future state.

Where are our dead friends? The question recurs as a confused echo from distant hills, while the inquirer still strains the ear, softly murmuring, "There must be an answer."

Undue deference for the opinion and theories of learned men; servile regard for tenets enshrined by tradition in the temple of religion, will hinder a true response. Fearless and without prejudice must the inquiry be.

Nothing is too sacred in this age to escape investigation. Let every tower fall unless built upon a sure foundation. Opinions may be "plenteous as blackberries," but of what use unless established by unimpeachable evidence?

In a question of this kind Bible testimonies must have the first place, for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). Secondly, the voice of science must also be heard.

#### THE BIBLE AND THE CHURCHES.

Those who are disposed to believe that the Bible is the final court of appeal on the question may yet meet another obstacle in the way of unbiassed conclusions. Between the Bible and the student the specious plea is interposed that the "Church" only is capable of interpreting the Bible. This claim cannot be allowed when the evidence upon which it is founded is brought into the court of common reason. The words of the apostle Peter, "No prophecy of the scriptures is of any private interpretation," are quoted as though Scripture cannot be understood except with the collective wisdom of the Church in council. A consideration of the context precludes such an idea. The apostle, speaking of the transfiguration of which he was an eye-witness, supports his testimony by saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed" (2 Peter i. 19). Why should we be told that a "more sure word of prophecy" supports the testimony of the apostles if the disciples could not interpret that word without the aid of the Church? Obviously the remark of the apostle would be without meaning or

point if the "sure word" was so obscure as to require an inspired man to explain it. Surely the apostle did not say that inspiration can only be understood by inspiration. If it were his meaning, of what value would inspiration be in such a case?

Concerning this sure word of prophecy the apostle continues :—

"Knowing this first, that no prophecy of the scriptures is of any private interpretation." Why? Because "prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." The meaning of the apostle becomes clear by a better translation of verse 20, which is reproduced with the context thus :—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of *one's own disclosure*.<sup>1</sup> For the prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 19-21).

<sup>1</sup> "The word rendered 'interpretation' occurs here only. The verb is used in the LXX. (Gen. xli. 12) as the translation of the Hebrew *pathan*, to cover, unfold, disclose. And the word here rendered "private" occurs 113 times in the New

The above passage does not support the contention that the Church only can correctly interpret the Bible. Nor is this all: the apostle Paul did not at any time make such a claim for the churches founded by him. Note his concluding address delivered to the Ephesian elders when he visited them for the last time. Did he not foretell that false teachers would arise from the midst of those who believed the Gospel; saying, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them"?

As an antidote to the threatened apostasy the apostle did not refer the disciples to qualified elders; he prescribed another remedy, thus :—

"I commend you to God, and to the word of his grace [or favour], which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32).

Testament, but nowhere else is it so translated. It is rendered 'his own' 77 times. And the word 'is' is not the verb *to be* but *to come into existence, to come to be*. What the passage declares, therefore, is that no prophecy ever originated with the prophet's own unfolding, or sending forth. It speaks, not of the interpretation of the prophecies, but of their *origin and source*, and thus disposes of the theories and critics." (See Dr Bullinger's *Figure of Speech used in the Bible*, p. 130.)

The Word of God's favour was the Word referred to by the apostle Peter when defining the way in which the members of Christ were generated :—

"Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever" (1 Peter i. 23-25).

The contrast which the apostle Peter makes between "all flesh" and "the word of the Lord" is significant. The elders who reasoned "after the flesh," no matter how highly esteemed in the Church, were as perishing entities by comparison with "the word which endureth for ever."

It was in order to uphold the purity of the faith that the apostle Peter promised to adopt measures which would enable the disciples to keep his words in memory; thus :—

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance" (2 Peter i-15).

That endeavour took the form of a second epistle, in which he alludes to the subject again :—

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (ch. iii. 1-2).

So far from the apostle Peter referring the disciples to the Church for guidance in doctrine, he asks them "to be mindful of the words which were spoken before by the Holy Prophets, and of the commandments of us the apostles of the Lord and Saviour" (2 Ep. iii. 2).

Judging from his exhortation to the elders (1st Epistle, ch. v. 1-2), the apostle Peter appears to have mistrusted the elders as a class, even as his brother apostle, Paul, who told the Ephesian elders that they would prove peccable. Hence the continued exhortations to abide by "the word" and "the commandments of the apostles," which, together with the words of the Holy Prophets, are still extant, and will ensure purity of doctrine if faithfully observed.

The dictum of pope, minister, priest, or cleric ought not to be permitted to overrule the obvious meaning of Scripture. In order to obtain a correct interpretation of the Bible the

reader is invited to compare "scripture with scripture," at the same time keeping in view one cardinal canon of interpretation, viz., that all doubtful passages must be understood in harmony with those which are obviously clear.

#### WHY PRE-JUDGE?

According to popular sentiment there is only one answer to the question under consideration, which is voiced in every graveyard and cemetery. Inscriptions abound extolling the virtues of the dead, or affirming the beatification of the deceased. The departed are said to be immediately transported to realms of bliss, and all this notwithstanding the testimony that Jesus is to be "the judge of the quick and the dead, and that the Father hath committed all judgment to the son" (Acts x. 42; John v. 22).

Why are men so ready to pronounce a favourable judgment upon the career of their fellows? Is it not rather presumptuous, to say the least? In business circles a testimonial on behalf of a relative or friend is said to be open to bias; how much more so in questions which so deeply involve human affections?

#### OUT OF JOINT.

If Jesus is the judge, when does He exercise judgment? According to tombstone theology the moment of death is the time of judgment, and judgment is supposed to be exercised continuously. This theory is out of harmony with Scripture, which speaks of an appointed season and an appointed time for judgment. The apostle Paul said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. iv. 5).

#### THE TIME OF JUDGMENT.

Two witnesses, Jesus and Paul, fix the time of judgment without question:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. iv. 1).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 31-32).

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27).

From the above, it appears that the time of judgment and the coming of the Son of Man in the glory of His Father synchronise. According to Peter, this great development of God's purpose will not take place until a set time, called the times of restitution. See the following testimonies :—

"David . . . saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts ii. 34, 35).

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21).

If judgment is not manifested at death but at the Second Advent, inferentially one may conclude that neither the righteous nor the wicked go to heaven or hell at death. To conclude otherwise would involve the inconsistency of reward or punishment before judgment. Even men would not willingly perpetrate such an injustice.

#### DID HOLY MEN OF OLD GO TO HEAVEN?

Those who think that heaven is the present abode of the righteous will do well to carefully consider the following passages of Scripture :—

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth" (1 Kings ii. 1-2).

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day" (Acts ii. 29).

"David is not ascended into the heavens" (Acts ii. 34).

The importance of the testimony that David is not ascended into the heavens, is seen by comparing it with the statement that in death all men are as David. If the man after God's own heart did not go to heaven, how can it be held that others go there? Again, Jesus said :—

"No man hath ascended up to heaven" (John iii. 13).

#### IS THE CASE NOW AS THEN?

It may be suggested that these testimonies apply only to past ages before the appearance of Jesus Christ, and that afterwards the faithful were taken to heaven. The suggestion is out of harmony with other testimonies. We read concerning the faithful of past ages that they were still waiting for their reward, and that they would not receive it until the redeemed also entered into rest. Thus :—

"There remaineth therefore a rest to the people of God."

"These all [Abraham, Samuel, David, etc.] having obtained a good report through faith, received not the promise [*i.e.* inheritance]: God having provided some better thing for us, that they without us should not be made perfect" (Heb. iv. 9; xi. 39-40).

The perfection referred to by the apostle in the above testimony is a perfection of nature without which neither the prophets nor the disciples can enter into the rest that remaineth for the people of God. Thus we read:—

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 50-52).

Above, the apostle speaks of the era of the resurrection as the time when perfection takes place by a change from a corruptible nature to an incorruptible nature. That little word "us" in the sentence "they without us" comprehends all the believers who have found favour with the Father since the proclamation of the Gospel in the name of Jesus. And that little word "we" in the sentence "we shall all be changed"

comprises the whole of the redeemed up to the time of the Second Advent. Is that consistent with the idea of entering heaven at death?

#### WHY RESURRECTION?

Again, if our friends go to heaven at death, why is there so much in the Scriptures of the resurrection from the dead?

The incongruity existing between popular belief and the testimony concerning resurrection is often glossed over by an artificial view of "the resurrection," which is sometimes said to be a mental or moral elevation due to a knowledge of the Gospel. Such a theory cannot be sustained in view of Bible testimonies. Listen to the words of the apostle Paul concerning the resurrection:—

"There is a natural body, and there is a spiritual body." "As we have borne the image of the earthy, we shall also bear the image of the heavenly [or spiritual body]" (1 Cor. xv. 44, 49).

Here the apostle tells how the resurrection will result in a physical change; he is not speaking of a mental or moral change due to preaching, or a moral change of any kind, but of that transcendent deliverance from corruption when



"Mortality is swallowed up of life." (See 2 Cor. v. 4.)

The physical character of resurrection has already been demonstrated in a well-known and oft-quoted example, namely, that of Lazarus.

A careful study of the eleventh chapter of the gospel by John will repay the inquirer. Here a brief rehearsal of the record concerning Lazarus will be appropriate.

Jesus, coming to the cave where Lazarus was buried, commanded that the stone at the entrance of the cave should be removed (v. 38, 39). "Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he hath been dead four days."<sup>1</sup> "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (v. 40). "Then they took away the stone from the place where the dead was laid" (v. 41). Jesus prayed and "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (v. 44).

<sup>1</sup> Corruption follows death much more quickly in Palestine than in Britain.

Picture the scene and consider the simplicity and directness of the narrative. How definite the statement that Lazarus was dead, and that he was ensconced in the tomb. Note also the words with which Jesus comforted Martha, "Thy brother shall rise again" (v. 23). How very unlike the language which is often used respecting the dead. Then that significant question, "Where have ye laid HIM?" (v. 34). No suggestion here that Lazarus was in any other place than the grave. Again, in response to the command "Lazarus, come forth," it is written, "He that was dead came forth."

If Lazarus went to heaven between death and the resurrection, how is it that not a word to that effect is contained in the record? Absolute silence obtains concerning the experiences of Lazarus in the death state. The inference is obvious.

In harmony with the consolation offered by Jesus to Martha we have the testimony of the apostle Paul concerning all those who suffer the loss of friends, as follows:—

"We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also



that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that remain unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. iv. 13-16, A.V.-R.V.).

The apostle does not here say that the dead believers have gone to heaven but that Jesus will return from heaven, at which time the resurrection and a joyful reunion will take place.

Sufficient has been said to show that the righteous do not go to heaven when the breath leaves the body.

#### TRADITION AND MISINTERPRETATION.

Notwithstanding the strength of the testimony, the influence of tradition is so strong that under its bias some passages of Scripture are thought to favour the idea of immediate transition to the realms of bliss. It may be well to look at one or two of these passages. A fair consideration of them will show that they are explainable in harmony with the positive testimony above given.

#### *Luke xxiii. 42, 43.*

It is said that Jesus promised the crucified thief immediate entrance into paradise upon the very day of crucifixion. It is also assumed that the word paradise is another name for heaven. A careful examination of the testimony will show that the malefactor could not have gone to heaven on the day of crucifixion and that Jesus did not promise to take him there. The question put to Jesus by the malefactor, "Lord, remember me when thou comest into thy kingdom," implies that the questioner understood the mission of Jesus Christ, namely, that Christ would, in the future, reign as King over the Jews. This specific request received an equally pointed answer, "Verily, I say unto thee to-day, thou shalt be with me in Paradise." The reader will notice the punctuation above differs from that of the passage as it appears in the Bible. Correct punctuation depends upon taste and grammatical construction governed by the meaning imported to a sentence by its context. Traditional bias may be the cause of incorrect punctuation, and the meaning of the original become perverted.<sup>1</sup> The removal of the

<sup>1</sup> The following passage of Scripture will serve to show how much depends upon correct punctuation. "But this

comma in this case is justified because the change is supported by the learned, and because the answer is thus brought into harmony with the request of the penitent one. The thief or malefactor asked to be remembered "when Jesus entered into His kingdom." Jesus did not wait until the time of the Second Advent before He made known His intentions, but immediately replied, "Verily I say unto thee to-day, shalt thou be with me in Paradise": just as a friend who, when requested to return a book within a week, may answer, "I will return it to-day."

What did Jesus mean? Did He mean that the thief would be buried with Him on the day of crucifixion? That would be poor consolation. If, on the other hand, He promised an inheritance in the kingdom to the thief, it would be equal to the gift of eternal life "in the Paradise of God"; but that promise could not be fulfilled

---

man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Remove the comma from "ever" to "sins," the passage would then read—"After he had offered one sacrifice for sins, for ever sat down on the right hand of God." A statement which would be manifestly untrue, because Jesus sits at the right hand of the Father not for ever, but only "*until* his enemies are made his footstool" (Acts ii. 34-35).

on the day of crucifixion. As a matter of fact Jesus did not enter into His kingdom on the day in question, for He was taken from the tree and put in the grave, where He remained until the day of resurrection.

If it be contended that to be in Paradise is to be in heaven, then it should be observed that Jesus did not go to heaven until many days after the crucifixion. John testifies that immediately after the resurrection Jesus said to Mary, "I am not yet ascended to my Father"; nor did Jesus leave the earth until forty days afterwards (Acts ii. 3, 9).

As to the thief, it is questionable if he died on the day of crucifixion. If he did die on that day, did he join the Lord Jesus in Paradise? If so, Paradise cannot be a lovely place, for it is testified that "Jesus was in the heart of the earth" between death and resurrection (Matt. xii. 40). If the thief died on the day of crucifixion,<sup>1</sup> it is possible that he may have

---

<sup>1</sup> The testimony of John is opposed to such a conclusion. See the following:—

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, [for that sabbath day was an high day,] besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and

been buried on that day; in such an event he would be in "the heart of the earth." One might well believe this without assenting to the suggestion that Paradise is "the place of departed spirits." The apostle Peter explains that David foretold the resurrection of the Christ, saying, "that his soul was not left in hell, neither did his flesh see corruption" (Acts ii. 31).

The Greek word here translated "hell" is *hades*, sometimes used in mythology to describe a place of departed spirits. Its mythical meaning, however, is not in harmony with the Bible use of the term. Literally, the word means "*the unseen*." In this sense it is a suitable word for translating the Hebrew word *sheol*, which again may be appropriately translated

---

brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John xix. 31-33).

After this Joseph besought Pilate that he might take away the body of Jesus (see v. 38). From Mark we learn that Pilate marvelled if he were already dead (xv. 44). It seems, therefore, that the breaking of the legs of the crucified did not necessarily result in death, but was an effectual means of preventing their escape. Undoubtedly Jesus died on the day of crucifixion, but the same cannot be said of the penitent thief.

by the word "hell" when its original signification is understood. Not one of the three words, hell, hades, and sheol, signify a place of departed spirits in their scriptural sense and usage; they signify the grave. Sheol is so translated a hundred times in the Bible, hades fifty times. In this particular case, the word *hades* occurring in the second chapter of the Acts is a quotation from the sixteenth Psalm, and therefore carries with it the meaning appertaining to the Hebrew word *sheol*. The fact that in Greek mythology the word hades has another signification does not affect the meaning of the word hades in this passage. The Grecians, no doubt, borrowed their mythology from Egypt and Babylon. These find no place in the Bible.

The Egyptians were so full of speculation concerning the unseen, that the flight of the soul through hades is fully described in the book of the dead from the time it is supposed to leave the body until it returns thither. A winged entity is even shown leaving the dead carcase in their memorials of the dead. All this is mere supposition for which there is not a shadow of evidence. Their doctrine of immortality and the unseen is a curious invention,

contrived ages before the Christ appeared among men. Jesus, it is testified, brought life and immortality to light through the resurrection from the dead. Lying heathen mythologies have largely supplanted the truth among men. The truth is that a future life depends upon resurrection by and through the agency of Jesus The Christ, who was dead but is now alive for evermore.

The impossibility of the Lord "remembering the thief during the time that he was in the grave is shown by reference to the inspired testimony, which declares that in the grave there is no remembrance" (Ps. vi. 5).

So far from the word Paradise representing a place of departed spirits, there are reasons for concluding that the word prefigures all that can be affirmed of that heaven-born constitution which is to be established at the appearing of Christ. It is the eternal inheritance reserved for the saints (1 Peter i. 4, 13. Rev. ii. 7).

Looking at the request of the thief, if the promise of Paradise were not a pledge that the thief will be in The Kingdom when Jesus sits on the throne of His glory, the answer of Jesus was a mockery! On the other hand, a promise of inheritance in the Kingdom was just the

promise Jesus was likely to give under the circumstances. This thief or malefactor (probably a political offender) could not be ignorant of the baptism of John and the mission of Jesus. The thief by his request there and then recognised Jesus as his Lord, and expressed belief in the coming Kingdom which Jesus preached, repenting of his evil deeds. By his request the thief unconsciously administered a sweet consolation to Jesus in the midst of His agony. How touching, how like a draught of water to the thirsty, that request! In effect the thief said, "You are dying unjustly, and for the salvation of men. I believe you will escape from the grave and yet reign as King; remember me then." If the word Paradise represents Eden restored, the answer of Jesus conveyed a like consolation to the crucified malefactor. "Thou shalt be with me in Paradise!" A brief sentence containing that thrilling word, reviving the memory of all that has been foretold, of that ideal state of joy which is to come when the redeemed shall return and come to Zion with singing, and shall partake of the tree of life in the midst of the paradise of God (Isa. li. 11. Rev. ii. 7).

*Phil. i. 23.*

Another text sometimes quoted to support the idea of immediate entrance into heaven is the statement of the apostle that he desired "to depart and be with Christ." Just as though the apostle thought that a man who expires would be immediately transmitted to the presence of the Lord Jesus! Such cannot have been the meaning of the apostle. In the same epistle he speaks of the resurrection of the dead. That event does not occur until the Second Advent, as already shown. This is the time to which the apostle looked forward for his reward. Writing to Timothy, he said:—

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 1, 6, 8).

A long interval separates the death of the apostle and his resurrection. At the same time it should be noted that whatever the length of the interval between death and the resurrection, that interval would seem but a moment to

the apostle, just as those who sleep soundly are oblivious of the flight of time.

*Luke xvi. 14-31.* ✓

The parable<sup>1</sup> of the rich man and Lazarus is sometimes quoted in support of the idea that reward and punishment is administered immediately after death, just as though the parable contained a literal description of heaven and hell.

If Jesus in this parable gave a literal description of reward and punishment, one must believe that the wicked in hell and the righteous in heaven see and converse with each other, and that a sufferer in hell may ask for water to be placed upon the *tongue* by the *finger* of one in heaven in order to cool the flame thereof. Such absurdities as these are involved in a literal interpretation of the parable. The point of the parable, as of all parables, is lost by this method of interpretation. The object for which a parable is given should be considered: its meaning then becomes clear. In this case the last verse explains the object of this parable. The Pharisee did not accept the testimony of Moses

<sup>1</sup> Spoken to the Pharisees and, therefore, a parable. "Without a parable spake he not unto them" (Matt. xiii. 34).

and the prophets concerning the resurrection. Jesus gives this parable to remind them of the testimony of Moses concerning Himself, putting the concluding words in the mouth of Abraham : "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

In framing the parable, Jesus does not take knowledge of the interval between death and the resurrection, just as the apostle did not do so when speaking of his desire to be with Christ.

#### THE CASE OF THE WICKED.

If it be granted that Scripture does not support belief in the translation of the righteous to heaven at death, and that an interval obtains between death and the resurrection, it will be readily admitted that the wicked do not reap punishment immediately the breath leaves the body.

The inference is established by the following passages :—

"The wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath" (Job xxi. 30).

"To every thing there is a season, and a time to every purpose under the heaven: A time to be

born, and a time to die; a time to plant, and a time to pluck up that which is planted" (Ecc. iii. 1-2).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2).

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

"For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works" (Matt. xvi. 27).

To which may be added the testimony already quoted: "Jesus Christ shall judge the quick and the dead at his appearing and his kingdom."

#### BETWEEN DEATH AND RESURRECTION.

If the dead do not go to heaven at death, where are they? Jesus in effect answered the question when He said that the Father had committed all judgment to Him, thus:—

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).



This passage, coupled with that of Daniel quoted in the preceding section, should be a sufficient answer to the question—Where are our dead friends?

### *Intermediate State.*

A conscious intermediate state has been invented to account for the existence of the departed between death and the resurrection. This intermediate state is looked upon by the Catholic section of the religious world as purgatory, in which the soul is supposed to be fitted for a higher existence, the idea being in both cases that when the breath leaves the body the conscious *ego* leaves the body and is somewhere intelligently existent. This invention arises from an indisposition to believe in the resurrection, and is contrary to the Scriptures, which describe the intermediate state as an unconscious sleep. For instance, the Psalmist wrote:—

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Ps. cxlvi. 3, 4).

The testimony of the writer of the Ecclesiastes is more emphatic still:—

“For the living know that they shall die: but the dead know not anything. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ecc. ix. 5, 10).

Good King Hezekiah when sick unto death thoroughly understood this fact, in consequence of which he prayed unto the God of heaven for forgiveness and was accorded an extension of life. Speaking of what would have occurred apart from this deliverance, he said:—

“In the cutting off of my days, I shall go to the gates of the grave. . . . Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver<sup>1</sup> my life: he will cut me off with pining sickness” (Isa. xxxviii. 10, 12).

Then referring to the release which came in consequence of his prayers, he speaks thus:—

“But thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee. . . . the living, the living, he shall praise thee, as I do this day” (Isa. xxxviii. 17-19).

Hezekiah was not under any misapprehension as to the death state. He evidently understood that he would pass into oblivion.

<sup>1</sup> Just as a weaver severs his thread.



It will be seen from the above that the Scriptures do not countenance the doctrine of a conscious intermediate state. Purgatorial penalties are not inflicted by God upon the wicked. The end of the wicked is to be cut off from the earth and to be rooted out of it (see Ps. xxxvii. 22, 34, 38; Prov. ii. 22).

## HELL.

Much misconception arises from the arbitrary way in which the word hell is used in the English Bible. The Hebrew word *sheol* is frequently translated by the word "hell"; it is also rendered "grave."

If this were generally known, pause would be given to thought and less misunderstanding would exist concerning the destiny of man.

The word *sheol* signifies the unseen, or that which is covered; hell is an Anglo-Saxon archaism which is derived from *hele*, meaning "to cover" or "to pour out."<sup>1</sup> One placed

<sup>1</sup> Halliwell's *Dictionary of Archaic and Provincial Words* gives the following:—"HELE. To hide; to cover (Anglo-Saxon). Hence, in Devon, to roof or slate to earth up potatoes, to cover anything up. To pour out (Wiltshire). The word HELL is used in the same sense as *hele*, and as a

in the grave is unseen and covered. The word hell understood in this sense is an appropriate translation of the word *sheol*. The secondary meaning of the word *hele*, to pour out, corresponds with the result which comes as a consequence of burial, namely, dissolution or corruption. The word *sheol* is used in this sense in the following testimonies. Speaking of the wicked, we read:—

"Like sheep they are laid in the grave; [*sheol*] death shall feed on them" (Ps. xlix. 14).

"Drought and heat consume the snow waters; so doth the *grave* [*sheol*] those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree" (Job xxiv. 19-20).

If the Hebrew word "sheol" in the above passages were translated "hell" instead of "grave," the word hell would assume its native meaning, and one would understand that hell is not a place of torment; for who would suppose that sheep go to such a place when buried in the ground?

cant term for the darkest and worst part of the hole, an obscure dungeon in a prison." From the uses of the word in the above senses the transition to its modern incorrect usage under a perverted theology was easy.

Jonah, entombed in the fish, was said to be in hell :—

“Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell” (Jonah ii. 1, 2).

In the belly of the fish Jonah was *covered* and *unseen*. Had he remained there long enough he would have been “poured out” in corruption.

### *The Gates of Hell.*

In view of the above premises a scriptural answer to the question, Where are our dead friends? would lead us to the further question, What did Jesus mean when he said, “The gates of hell shall not prevail against my church”? Are our friends in hell? Certainly they are not in the hell of heathen mythology; but if the proper meaning of the word hell is understood, ought not the answer to be Yes? If so, the promise Jesus made to Peter concerning the keys of the kingdom of heaven acquires a new meaning (Matt. xvi. 19); that is to say, the grave will not prevent the members of the Church of Christ from entering into the kingdom of God, and for the simple reason that He has

power to unlock the grave and bring therefrom the members of His Church at the resurrection.

Contemplating this event the prophet Isaiah said :—

“Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isa. xxvi. 19).<sup>1</sup>

Here the prophet represents members of the *body* of Him who gave Himself for the Church asleep in the grave. The Church of Christ and the body of Christ are one (Ep. v. 23). All the members of that body will not be sleeping in the dust of the earth at the appearing of Christ, but all the members thereof will be presented by Him to Himself at the resurrection (v. 27).

The process of presentation is: first the return of the Head of the body from heaven, next The Resurrection of those members who are sleeping in the dust of the earth, next those who are alive will be united with them (1 Thess. iv. 13, 17). Jesus is therefore represented in the Book of Revelation as possessing the keys of hell,

<sup>1</sup> The italicised words in this quotation are omitted; they are not found in the original. They pervert the meaning of the verse, and destroy the beauty and harmony of the prophecy.

that is, of the grave (Rev. i. 18). He is able to unlock the bonds of death, as He did in the case of Lazarus, and bring forth the dead from their resting-place (1 Thess. iv. 14; 1 Cor. xv. 51).

The power to do this is vested solely in the crucified one. It is written :—

“Thou hast given him power over all flesh” (John xvii. 2).

“He is the judge of the quick and the dead” (Acts x. 42).

Without the consent of Jesus no one can escape from the grave. In view of this fact, how are we to understand the promise bestowed upon Peter concerning the keys of the kingdom of heaven?

### *The Operation of the Keys.*

When Jesus said to Peter, “I will give unto thee the keys of the kingdom of heaven,” did He delegate to Peter the powers which belong to Himself alone, or did He commit to the apostle a special function the performance of which was a necessary preliminary before men would be able to reap the results of the sacrifice on Calvary?

It must be remembered that prior to the appearance of Jesus of Nazareth, certain obstacles stood in the way of entering the kingdom: unbelief and transgression had closed the door. Jesus said :—

“Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in” (Matt. xxiii. 13).

“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered” (Luke xi. 52).

How was the barred entrance to be unbolted and the right of entry secured? Only by accepting Jesus as the Messiah. Opposition to this Divine messenger resulted in the declaration that the kingdom would be taken from them and given to others:—

“Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. xxi. 43).

The scribes and Pharisees heeded not this warning, but caused Jesus to be put to death. They “killed the prince of life,” as Peter told the people on the day of Pentecost (Acts iii. 15), and thus effectually closed the door which

leads into the kingdom ; for without the gift of eternal life there cannot be any inheritance in the kingdom of God (1 Cor. xv. 50). The question then arose, How can the mischief created by the rejection and slaughter of the Messiah be remedied?

That way was made known through the mouth of Peter when he told the Jews to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here the "key of knowledge," leading to the initial step towards the kingdom, was first used by Peter.

Without the use of this key no Jew could escape from the consequence of the rejection of Christ ; but their ultimate deliverance can only take place at the appearing of Jesus Christ, as Peter pointed out :—

"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" (Acts iii. 19-20).

Repentance and obedience in baptism became necessary for forgiveness. Actual deliverance from the consequence of sin only comes at the return of the Christ, when the doors of the grave

are literally opened by Him who has power to perform that great wonder.

It should here be noted that at this time the mission of Jesus was to the Jews only.

When commanding the disciples to preach the Gospel, Jesus said :—

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).

On one occasion a Syrophenician woman besought Jesus to heal her daughter. He said unto her, "I am not sent but unto the lost sheep of the house of Israel. . . . It is not meet to take the children's bread, and to cast it to dogs." The woman, recognising her position as a Gentile, replied, "Truth, Lord ; yet the dogs eat of the crumbs which fall from their masters' table." Upon which Jesus granted her request, and said unto her, "For this saying go thy way ; the devil is gone out of thy daughter." Only upon a recognition of her position as a Gentile, outside the pale of God's favour, would Jesus consent to heal (Matt. xv. 21-27 ; Mark vii. 27-29).

The position of the Gentiles in relation to the Gospel, and the scope of the mission of the Lord Jesus, remained just the same at the time

when Peter supplied the key of knowledge which would enable the Jews to receive the gift of eternal life and thus be fitted for entering the kingdom of God—the door was still closed to the Gentiles.

### *The Second Key.*

The tenth chapter of the Acts of the Apostles describes the way in which the door of salvation was opened to the Gentiles.

Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (v. 1, 2), was one whose character was such as to justify the presentation of a Divine gift if character alone furnished a passport. Notwithstanding all this in view of the restriction placed by Jesus upon the proclamation of the Gospel, the apostle Peter would not have felt free to offer Cornelius baptism without previous instruction. That instruction came by a remarkable vision. Afterwards Cornelius was baptised. The apostle Peter's action in this particular was called in question by his brethren. When, however, all that occurred in connection with the immersion of Cornelius was related, the disciples said:—

"Then hath God also to the Gentiles granted repentance unto life" (Acts. xi. 18).

Thus the second key of the knowledge was that information upon which the apostle Peter immersed the first Gentile into the name of Christ. Peter was the agent through whom the gate-way of heaven flew open to both Jew and Gentile. By belief in the name of the risen Christ and obedience to the commandments of God, the contemporaries of Peter found a way which will ultimately bestow an inheritance in the kingdom. The work done by the apostle in this respect was merely preliminary to the greater work which the Lord Jesus Christ will perform, and which He only can perform, namely, the bestowal upon the believer that nature without which the inheritance cannot be secured. He alone is able to open the grave and rescue His Church from the power of death, and to change the living members of the Church from mortality to immortality. While the work of the apostle was an important and essential preliminary, its efficacy depends upon a greater than he.

After the day of Pentecost the use of the key of knowledge was not confined to Peter, nor was its use restricted to the apostles. In

consequence of the persecution by the hand of Saul, the disciples who "were scattered abroad went everywhere preaching the word" (Acts viii. 4). That preaching produced the same result as upon the day of Pentecost. The Samaritans are a typical instance. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (v. 12). Afterwards Saul became the great apostle to the Gentiles, through whose agency so many have believed.

The importance of this preliminary work in the use of the key of knowledge is forcibly stated by the apostle Paul, in his epistle to the Ephesians, thus:—

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph ii. 11-12).

Without Christ and without hope is the condition of those who do not come within the scope of that key of knowledge first confided to the apostle Peter, and then committed to a vast company of preachers.

It is the seed sown by preaching the Word which brings forth fruit unto eternal life. Without the seed there is no growth, no harvest, no fruit.

The destiny of my friends and your friends, of your relations and my relations, depends upon the simple question—Have they received the key of knowledge, and have they obeyed the invitation which has come down through the ages from the apostle Peter?

#### THE TESTIMONY OF SCIENCE.

Resurrection from the dead is so contrary to human experience that many refuse to believe either that such an event has occurred or will occur in the future, and this notwithstanding the testimony of the apostle Paul that the preaching of the Gospel is all in vain "if Christ be not risen from the dead" (1 Cor. xv. 14).

As to the Bible testimony, paraphrasing that testimony, Jesus said: "*Hear Moses and the prophets, and if ye hear not Moses and the prophets neither will ye be persuaded though one rose from the dead.*" Thus the fulfilment of prophecy ought to bring conviction that resurrection has occurred (see Appendix), and



the facts are sufficient reason against any further argument on the subject.

In view, however, of the incentive which other considerations furnish for looking at the claims of prophecy, a word here may be in place upon the physical phenomena which not only indicate the possibility of resurrection, but also show that resurrection from the dead is just as probable as many other occurrences with which we are familiar.

The attitude of the average scientific man towards this question is scarcely creditable. If science is unable to explain the origin of those things which we see, its votaries should be humble in the presence of profundity.

Without fear of contradiction, it may be stated that investigation of natural phenomena does not give an explanation of the origin of life or the causes which control the universe. The minute *moners* which during unmeasured time have performed their functions, and the vast orbs which revolve in unending cycles, are all alike shrouded by an imperishable veil and refuse to give up the secret of their origin.

The theory of spontaneous development "from dead matter" which found favour with the scientist fifty years ago is now supplanted

by the theory of "evolution from living substance." The latter theory is nearer the truth than the former, yet neither is true.

The universe comprehended within human ken has not been evolved, but created by a supreme intelligence from without. Each form of life upon the earth is governed and surrounded by laws and conditions which are not of its own making, and from which it cannot escape. Variability there is, but within limitations fixed and unalterable. Each element in that creation is marvellous, and comparable to resurrection from the dead.

The reproduction of wheat from seed is a wonderful instance of resurrection, and so with all seeds. It would be difficult to believe in these marvels if we were not familiar with the growth of plants, each bearing its own fruit in its season.

Is there any greater wonder than the life-history of a tree-bud—how buds shoot out from the parent stem, while the falling leaf forsakes them in the bitter winter blast; how in the unseen the leaf is formed in miniature, perfect and complete, while still within the womb of night; how it bursts its prison-house as the genial rays of the sun call each forth from



its hiding-place? See, as one writer puts it, "the marvellous puzzle of Nature in her packing of the leaf-bud, which we look for year after year. There is no crushing within the buds, and when the leaves spring forth in their thousands there is no crowding: there is a place for each in which with implicit obedience it grows—a puzzle beyond the solution of man." In the same way this writer remarks that "no man can arrange in the nest space the eggs of the sitting partridge as she packed them"—at God's bidding.

Consider the life-history of the wasp. These wonderful creatures perpetuate the race by the preparation of a nest furnished with paralysed spiders, and upon the body of one of which an egg is deposited: the egg in due time develops a larva, which again forms a chrysalis from whence comes the fully-developed wasp quivering with life, pulsating with intelligence,<sup>1</sup> and

---

<sup>1</sup> Messrs Peckham in their book on *Wasps: Social and Solitary* (1905), speak of a certain species of wasps which make their nests by burrowing in the ground, carefully closing the opening with earth, and after dusting off any superfluous particle, will pound the earth with a pebble held in its mandibles. Another specie first makes its nest then seeks its prey, and upon returning with it, if the entrance to the nest is not large enough to admit the particular spider

flashing with beautiful colours in the sunshine. The different phases through which the living organism is developed from an egg are such that environment could not have produced them. Their development is dependent upon the same formative archetype which produced them in the beginning, either by the creation of a living wasp, or an egg upon which that potentiality which results in the fully-developed specimen was impressed.

The wasp in its way is just as wonderful a creature as man, even if more limited in capacity. In some aspects its life-story presents a striking parallel to the final development of a higher race by resurrection from the dead.

It may be objected that the wasp produced from the egg is not the same wasp which deposited the egg, just as the child of a man is not the same man. The illustration, however, is not given to show an exact parallel, but to show

---

selected, that little intelligent wasp compares the size of the spider with the hole through which it has to pass; if it is too small and an enlargement is necessary, the enlargement is made as the result of eye measurement. Unlike a human being who when fitting a plug in a hole tests its size before fixing, this creature does not require to try if there is sufficient space to pass, but is able to discover that fact by the aid of the eye only.

an example of development from a lower scale of being to a higher, incredible and unbelievable unless attested by reliable evidence. Neither is it intended to imply that all men after death will appear again in a more perfect state of being. The Scriptures teach that "Many of them that sleep in the dust of the earth shall awake," not all (Dan. xii. 2). Resurrection unto eternal life depends upon the prerogative of God. Those who are "begotten through the word of God" (1 Peter 23, R.V.) and who have been "born of water" (John iii. 3, 5) are said to be "a new creature or creation" (2 Cor. v. 17, R.V.). Their final destiny depends upon conditions. At present such may be said to be in the larva state; they pass, as it were, into the chrysalis state at death, and at the resurrection are changed from a lower (mortal) to a higher (immortal or deathless) nature.

Even though myriads of human worms<sup>1</sup>

---

<sup>1</sup> Man may be represented in this present state by a worm (see Ps. xxii. 6; Isa. xli. 14). The comparison is not complimentary, but is thoroughly in harmony with the small value which God places upon men who disregard His precepts. Thus we read:—

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not

perish in the process, just as myriads of wasp larvæ perish and develop not, the seed of the Word is equal to bestow life eternal upon "a great multitude." Surely resurrection from the dead is not more wonderful than the marvellous development from a lower to a higher sphere as illustrated in the various forms of larvæ or caterpillars which develop into elegant forms in the later stage of their existence?

Again, is there any greater wonder in resurrection from the dead than the development of *all mammalia* from an egg furnished by the female. Concerning this the preacher wrote:—

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Ecc. xi. 5).

One may even go further and say we are absolutely ignorant of the cause of the marvellous process which exists in all living organisms unless that cause be a living God. There is power of reproduction in those organisms within certain limits; for instance, men eat food of all

---

sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. xl. 15-17).

kinds which in the process of digestion replace waste tissues. Scientific men tell us that human substance is changed every seven years, yet the power of reproduction is limited. If a portion of the finger nail is severed from the rest, it will be reproduced; injure its root or remove it altogether and the organism is powerless to replace it, notwithstanding the fact that in the human egg as yet undeveloped that nail existed potentially. There was that nail unseen and undiscerned to be developed in due course under certain conditions but for once only, unless those conditions are maintained. The organism has power to reproduce, but not unlimited power, for the germ from which the nail developed cannot reproduce the nail if lost after full development, *ergo* the power which brought that nail into existence is not inherent in the germ or in man. Even man with all his intelligence does not possess the power of reproduction which lower forms of creation possess. For instance, the crab or lobster will put out a fresh claw in place of a lost limb, while trees will bud and bear fruit when a portion of a branch is removed; and yet man is the higher in the scale of being. From this it follows that the organism cannot re-

produce itself except and unless the power which originally produced it works for its reproduction, and that every seed retains only those potentialities which were primordially impressed by a higher power. Give man a new environment suitable to the necessity of the case, and he can be reproduced. The wonder of man's existence is marvellous and great, yet no greater than the wonder of reproduction if reproduction is to be. So long as man lives, the organism automatically possesses the power of reproduction from earth elements—food. The process is a slow one. Is there any good reason why He who formed man in the beginning should not rebuild him after death from the same earth elements with all the attributes of a former state?

The process of grafting may serve to illustrate the operation of the Gospel in man. A bud gathered from its parent tree and grafted into another reproduces the fruit of the parent stock, while the original has gone for ever. May not this be the case with that Word of the truth of the Gospel which abideth for ever? (1 Peter i. 25). It is testified that "The Word" in its working is able ultimately to bestow the power of endless life upon an organism hitherto subject to decay and death by resurrection from the dead:—

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 11).

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. iv. 14).

If men saw such a change of nature appear, say six months after baptism, everyone would believe in the wonder. In such a case there would be no room for the exercise of faith in the word of God such as He requires men to exercise as a condition of bestowing the greatest gift which it is possible for men to receive.

In order to receive the gift of an endless life man must believe the Gospel. That Word, however, does not act automatically. Future results depend upon the gardener who plants the trees. The incident of resurrection from the grave is but an incident in the process which is completed only when after the resurrection and judgment that change spoken of by the apostle occurs—"Behold, I shew you a mystery; We shall not all sleep [die], but we shall all be changed"; and "clothed upon with our house which is from heaven," whereby he means the change from a mortal nature to an immortal nature (1 Cor. xv. 50; 2 Cor. v. 2).

#### REPRODUCTION, OR RESURRECTION.

As to reproduction, there are many marvels of this kind; for instance, the human voice can be reproduced by a microphone. More marvellous still is the reproduction of colour from coal-tar. From coal we receive the coal-tar in the manufacture of gas. Coal is the product of vast forests which once clothed the earth with verdure. The sun, pouring its rays upon its myriad leaves, conveyed thither invisible elements of colour casting down to darkness those brilliant hues which are revealed to sight by a prism or a rainbow. Those hues were buried in the substance of each tree and plant cast down to the abode of death, lost in the blackness of night, invisible in *sheol*, but potentially there. What a marvellous change when the wand of the magician is waved over the buried coal-heap! Not the magician—the gas engineer—nor yet the magician—the chemist—who extracts colour from coal-tar—but the greater—The One who decreed the imprisonment of these colours in coal and their liberation in the preparation of gas! What a marvellous instance of resurrection are those beautiful colours absorbed by

decaying flora and reserved in the bowels of the earth for millions of years, and rebuilt or resurrected!

The question is sometimes asked, What is thought and what is mind? Whatever theory be propounded, it cannot be denied that both thought and mind are dependent for their manifestations upon the brain. Any interference with that part of the human body interferes with thought. Pressure upon the brain will produce unconsciousness which will continue until that pressure is removed; this fact is so well known that demonstration is not necessary. Mental functions of all kinds, even character, are absolutely dependent upon the brain. The human brain may be compared to a phonographic record: "all our senses register on the brain." A baby is characterless at birth; a man's character is a sum of the impressions received from without upon an organism capable of receiving and retaining those impressions. Memory is but a revival of impressions previously received: we do not remember anything which happens during sleep, when the functions of the brain are entirely suspended. Memory is a variable quantity with all. Repetition will impress more firmly upon the brain. In any

case, men are dependent upon revival of past impressions which are called into existence by trifles—a scent, a word, and a thousand subtle suggestions too numerous to mention. Memory is but a reproduction of impressions received.

The fact that a material organism is so organised that waste is repaired without alteration of form, is sometimes quoted as a reason for believing that man is a spirit indwelling a carcase. If this be the true theory, why then is there death? Why cannot the spirit repair a lost limb? Again, if the theory proved the existence of a spiritual entity in man, equally will it prove the existence of a spirit in the beasts, cats, dogs, mice, fleas, serpents, birds, crabs, and all fish. If a spirit be the cause of material forms in the animal world, one must also believe a spirit is the basis of tree and plant life, and in some sense things are not what they seem. Such a theory is akin to the doctrine of the transmigration of souls. Many are prepared to adopt such a theory rather than believe in the resurrection from the dead.

If memory, colour, and sound can be reproduced from the bygone, is it any more marvellous to believe that an intelligent being ceasing

to exist, and buried, can yet be brought again from the grave and live? Respecting this, Blair wrote :—

“Ask not how this can be?—Sure the same power  
That rear'd the piece at first, and took it down,  
Can re-assemble the loose scatter'd parts,  
And put them as they were,—Almighty God  
Has done much more ; nor is His arm impaired  
Through length of day : and what He can He will,  
His faithfulness stands bound to see it done.  
When the dread trumpet, the slumbering dust,  
Not unattentive to the call, shall wake,  
And every joint possess its proper place :  
With a new elegance of form unknown  
To its first state.”

## APPENDIX.

### FULFILMENT OF PROPHECY.

As to the fulfilment of prophecy, the reader is referred to *A Measure of Time*, pp. 42, 53 ; *Pentaletheia*, No. II., Appendix II. of the same section ; the *quasi* fulfilment of Jeremiah xxiii. 7, 8 ; *Pentaletheia*, No. IV., 58, 59, of the previous issues of this series, and of pp. 11, 12, *antæ*, to which may be added the following instances showing that God has made known His future purpose at various times.

The apostles predicted that a declension from the faith would commence during their own lifetime, and that an apostate condition would be the result. They portrayed the character of that declension in exact language ; for instance, the apostle Paul said :—

“For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. iv. 3-4).

Religious teachers have arisen who seek a following by entertaining discourses and by

propounding fables in the place of truth. Such have substituted the doctrine of immortality of the soul for the doctrine of the resurrection; the doctrine of eternal torture in hell for punishment in *gehenna* at the appearing of Jesus Christ; the doctrine of a half-way house to heaven in purgatory for "asleep in Jesus"; the doctrine of universal salvation in place of the testimony that "God is not mocked, but that which a man soweth that shall he also reap" (Gal. vi. 7, 8). Their perversions of the Scriptures are legion and extravagant in the extreme; they revamp exploded heathen philosophies, the transmigration of souls and the denial of a living personal God. In all this prophecy is fulfilled, and to which the reader will do well to take heed "as to a light shining in a dark place" (2 Peter 1, 19).

The evidence furnished by the fulfilment of prophecy is such that few who are fully acquainted with that class of evidence will care to deny the resurrection of Jesus from the dead. In fact, the writer has never met such an individual. Now if Jesus did rise from the dead, it is equally certain that eternal life is offered to others in His name.

LONDON: S. W. PARTRIDGE AND CO., 8 AND 9 PATERNOSTER ROW.

# List of Publications

REFERRED TO IN THIS WORK.

## "ARE ENGLISHMEN ISRAELITES?"

A Debate between EDWARD HINE and ROBERT ROBERTS.

Royal 4to. 1s. 7d. post free.

## "ELPIS ISRAEL."

By JOHN THOMAS, M.D.

Demy 8vo. Price 7s. 5d. post free.

## "EUREKA."

An Exposition of the Apocalypse.

By the Author of "Elpis Israel."

Three Volumes. Price 30s. post free.

All the above to be obtained from

**C. C. WALKER,**

21 HENDON ROAD, SPARK HILL, BIRMINGHAM.

## THE *TIMES* EDITION OF THE "ENCYCLOPÆDIA BRITANNICA."

## "PROPHECY AND THE EASTERN QUESTION."

By ROBERT ROBERTS.

Demy 8vo. 54 pages. Price 6d.

LONDON: F. PITMAN, 20 Paternoster Row.



# **Publications in Defence of the Authenticity of the Bible.**

## **THE TRIAL. Did Christ Rise from the Dead ?**

**Price 3s. 6d.**

This work is an effective answer to many arguments against the Divine character of the Bible. It is written in the form of a Trial before the Court of Common Reason.

HOULSTON & SON, LONDON.

## **WORKS PUBLISHED by C. C. WALKER, 21 Hendon Road, Sparkhill, Birmingham**

### **THE BIBLE DEFENDED FROM RELIGIOUS UNBELIEF.**

**Price 6d.**

This is a pamphlet of 53 pages in which four lectures by Church of England clergymen are reviewed by H. SULLEY and J. J. ANDREW.

### **THE TRUTH ABOUT THE BIBLE.**

**Price 3d.**

This is a 28-page pamphlet, being the substance of two lectures delivered in reply to a Unitarian attack upon the Bible. By H. SULLEY.

### **WAS JESUS THE MESSIAH ?**

**Price 1s.**

A three-nights discussion between ROBERT ROBERTS (late Editor of the *Christadelphian*) and LEWIS STERN (an Orthodox Jew).

### **A DECLARATION OF THE TRUTH REVEALED IN THE BIBLE.**

**Price 2d.**

In this work is set forth, in a series of propositions, the faith promulgated by the Apostles in the first century, in contrast with many departures from the faith as foretold by the Apostles.

### **SPIRITISM. Price 3d.**

This pamphlet contains the substance of letters which appeared in the *Nottingham Guardian*, and in which is offered an explanation of Natural Phenomena upon which the false claims of Spiritists are founded. By H. SULLEY.

R. BANKS & SON, RACQUET COURT, FLEET STREET, LONDON,  
AND H. B. SAXTON, KING STREET, NOTTINGHAM.