

HOW
TO SEARCH THE SCRIPTURES
FOR ETERNAL LIFE.

PROPHECY;
OR,
CHARACTERISTICS OF A TRUE PROPHET,
AND PROPHETIC SYMBOLS.

THE KINGDOM OF GOD
UNDER THE MOSAIC AND ABRAHAMIC
COVENANTS OF CONSTITUTION.

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With Addenda and Notes,

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HOW TO SEARCH THE SCRIPTURES

FOR

ETERNAL LIFE.

THE PROPHETIC REVELATIONS.

- I. READ with attention the family history of Adam, Abraham, Isaac, and Jacob, taking especial note of the promises made to these fathers, such as :
- a That the SEED of the Woman should bruise the Serpent's head.
 - b That God would make of Abraham a *great nation*, and that in him and his SEED all the nations of the earth should be blessed.—Genesis iii. 14; xii. 2-3; xvii. 4-7; xviii. 18; xxii. 17-18; xxvi. 4; xxviii. 14.
 - c That all the land of Canaan should be given to Abraham and to his SEED for ever, and that his seed should be made as the dust of the earth for multitude, and the same promises assured to Isaac and Jacob.—Genesis xii. 7; xiii. 14-17; xvii. 8; xxvi. 3; xxviii. 13-15; xxxv. 12.
 - d The confirmation of the gift of inheritance by a Covenant for a hidden period, which ratified the promises to Abraham and his seed 430 years before his descendants arrived at Mount Horeb under Moses, and the declaration of the seed as a *Ruler and Deliverer* who should possess the gate of his *enemies*.—Genesis xv. 7-21; xxii. 16-18.

OBSERVE also that Isaac is the allegorical representative of the Shiloh of Israel in the substitutionary sacrifice, and figurative resurrection, detailed in Genesis xxii. Jacob refers to Shiloh's death by Levi—Genesis xlix. 6; and in verse 10th, he foretells his dominion over the world.

HENCE THE FAITH OF ABRAHAM CONSISTED IN THESE PARTICULARS:—

1. That his Seed, in the descent of Isaac, Jacob, and his twelve sons, would become a great and mighty nation.

2. That when this should be accomplished, in the full sense of the promise, they—Abraham, Isaac, and Jacob—would be living witnesses of it. (*The gift of eternal life.*)

3. That at the time indicated in No. 2 they and their nation would be in actual possession of the Land of Israel, from the Euphrates to the Nile.

4. That Abraham's Seed (the Christ) would be a great and powerful Ruler or King raised up of his descendants and styled Shiloh, or the Giver of Peace.

5. That he should be "Heir of all Things," of the nation, the land, and the dominion of the world.

6. That he would descend in the line of Judah.

7. That he would be slain, but on the third day—Genesis xxii. 4—from the sentence passed upon him, be raised from the dead in the Land of Moriah, as prefigured in the case of Isaac; and bring life and immortality to light through the Gospel to all believers in the promises whose faith should be counted for righteousness.

8. That he would be slain by the descendants of Levi; therefore, exclaimed Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united."—Genesis xlix. 6; and

9. That Faith, or a full persuasion that what God has thus promised he would perform, would be counted for Righteousness to all to whom Abraham became the father; and that to realize the hope of Righteousness, the Righteous must rise from the dead, because under the Adamic curse all are of the dust and all return to dust again.

Such was the Faith and Hope of the Gospel believed from Adam to Abraham, and to Moses, Gal. iii. 8—but which that generation of the Israelites did not believe,

whose carcasses fell in the wilderness of the Land of Egypt; and on account of their faithlessness, Jehovah swore in his wrath that they should not enter into his rest. These things appeared so improbable that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled the "REPROACH CONCERNING THE CHRIST," to which was and is attached the recompense of the reward on account of "The Christ;" Moses refused to be called the Son of Pharaoh's daughter, and cast in his lot with a nation of slaves; let us, therefore, also go forth unto him, bearing his reproach.

II. HAVING acquired an understanding of the promises made to the Father, become acquainted with the history of their descendants:

1. In their deliverance from Egypt—Exodus i. to xix.

2. In their organization as a body politic during the forty years in the wilderness.—Exodus xv.; Deut. xxiv.

3. In their conquest and settlement in Canaan—Joshua i. to xxiv.

4. Under judges for life—Judges, to 1st Samuel x.

5. As a united nation under kings—1st Samuel xi. to 1st Kings xii. 15.

6. As two separate nations and kingdoms—the one under the house of David, the other under Jeroboam, the son of Nebat—1st Kings xii. 16 to 2nd Chronicles xxxvi.

7. As to the overthrow of the kingdom of the TEN TRIBES by the Assyrians, 390 years after their revolt from the house of David and in the sixth year of Hezekiah—2nd Kings xvii. 5 to xviii. 12. Here it should be noted that the TEN TRIBES have been in dispersion ever since. Hence all prophecies relating to their restoration and future glory remain to be fulfilled.

8. As to the subversion of the kingdom of the Two TRIBES under the house of David.—2nd Kings xxiv. and 10 and xxv.; Jeremiah xxxix.

a In relation to the captivity of Jehoiachin, &c., in the eighth year of Nebuchadnezzar.

b In regard to the destruction of Jerusalem, &c., in the 19th year of his reign.

(The history of these two kingdoms should be well

understood, or great mistakes will be made in the interpretation of the Prophets. It should also be remarked that *David's kingdom and throne have never been restored since the overthrow by the Chaldeans, but numerous prophecies declare that they shall be in more than their former Glory when Solomon occupied them. Therefore this remarkable event remains to be fulfilled.*)

9. The History of Israel should also be studied as to the 70 years' captivity.

a From Jehoiachin's captivity to the destruction of the city.—Ezekiel i. to xxiv.

b From the same to the overthrow of Babylon.—Daniel.

10. As to the restoration from Babylon, especially concerning the decrees of the Persian Kings—Ezra, Nehemiah, and Esther.

The commonwealth of Israel continued in vassalage to Babylon, Persia, and Greece, till before Christ 165, being 430 years from the desolation of the city, *v. c.* 595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean or Herodian race of Kings. Under these the Shiloh was born. Afterwards Judea was converted into a procuratorship. The sceptre had departed from Judah and been transferred to the Romans. The Levitical authorities arraigned the Christ before Pilate, for confessing that he was the King of the Jews, and extorted the sentence of death against him. He was crucified through the voice of the Jewish rulers and people, and died according to the Scriptures, and in about 37 years afterwards the Romans took away the daily sacrifice, cast down the place of its sanctuary, destroyed the city, cast down the truth to the ground, destroyed the mighty and the holy people, and carried them away captive into all nations, where they still remain, waiting for the "restitution of all things" belonging to their nation.—Daniel viii. 11-22-24, and ix. 26; Luke xxi. 24.

In studying the records of Israel, the covenant made with David recorded in 2nd Samuel vii. 12-17, is *essential to the right understanding of the truth.* The promises contained in it are styled "The sure mercies of David," in Isaiah

lv. 3, and Acts xiii. 34. *These are the gracious promises made to David.* These are offered to *Shiloh and the Saints.* They are the nucleus of "the joy set before Him" and them, on account of which "He endured the Cross and despised the shame." They promise

a A Seed to David who should be the sovereign of a kingdom.

b That he should build a temple for Jehovah.—Zechariah vi. 12-13-15.

c That his throne should be everlasting.

d That he should be Son of God as well as Son of David.

e That he should suffer for the iniquity of men, but mercy should not forsake him.

f That David's house, throne, and kingdom should be established for ever before him—(that is)—David himself should be a living witness of its perpetuity (*the gift of eternal life.*)

g That therefore he should rise from his sleep with his fathers, and live forever. David styled this "The law of the ascending Adam," which related to his house for a great while to come.—2nd Samuel vii. 19. In his last words—2nd Samuel xxiii. 3—he informs us that God spake to him about this personage laying down this general principle in relation to the kingdom he had promised, namely, that "HE THAT RULETH OVER MEN SHALL BE A JUST ONE RULING IN THE RIGHTEOUS PRECEPTS OF ELOHIM."

The members of David's house were not so with God; yet God having made with him this covenant (of a hidden period) ordered in all things and sure, such a character must arise out of his family to "rule the world in righteousness." Therefore, said he, this *Covenant* "is all my salvation, all my desire," although appearances at present do not indicate its accomplishment. Read Psalms lxxxix. and cxxxii. 2-18; and Acts ii. 25-31.

"THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S; THROUGH THE EXECUTION OF THE WRITTEN JUDGMENTS AT THE CHRIST'S APPEARING AND KING-

DOM; AND HE SHALL REIGN UNTO THE AGES OF THE AGES."
—Rev. xi. 15.

And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one.—Zech. xiv. 9. Then will follow a reign of peace and righteousness, and wisdom and knowledge will be the stability of the times, and the nations of them that are being saved will rejoice in their King, and in his coheirs, the glorified saints who will possess with him the dominion of the world.—Dan. vii. 11-18-27. Rev. v. 9-10.

III. TO ADVANCE still further in the doctrine of the Christ, we must proceed to the unsymbolical prophecies, such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah, and Malachi. Their contents may be arranged as to generals under the following heads, namely,

1. The calamities predetermined upon the two nations of Israel.
2. The restoration of the house of Judah from the Chaldean captivity—Haggai.
3. The restoration from the present dispersion.
4. The bringing back of the Ten Tribes, and re-union of all Israelites into one kingdom and nation in the land of Israel.
5. *The glory, power, and blessedness of the Israelitish nation during One Thousand Years, during which all other nations will rejoice in Israel's covenant King.*
6. The birth, life, sufferings—moral, sacrificial, and pontifical character, &c., of the covenant King of Israel.
7. His resurrection from the dead, ascension to the Divine Nature, and assumption to Heaven, there to remain a limited time.
8. His return, and subsequent glorious and triumphant reign on the throne of his father David from the time of the restoration of God's kingdom again to Israel, until "there shall be no more death;" "He shall be a priest upon His throne," after the order of Melchizedec.—Zech. vi.; Psalm ex. 4; see also Ezekiel xxxvii. 19-28.

THE APOSTOLIC TESTIMONIES.

IV. THESE THINGS being understood, the personal testimony of the Apostles, evidential of the rightful claims of Jesus to the MESSIAHSHIP, or regal, imperial, and pontifical sovereignty over Israel and the world, may be next proceeded with. This testimony is contained in Matthew, Mark, Luke, and John's writings. They were written that men "might believe that Jesus is the Christ, the Son of God; and that believing, they might have life *through His Name.*"

They show

1. That Jesus is the hereditary descendant of David and Aaron, in whom is vested the sole right to His Kingdom and Crown, as well as to the High Priesthood of the Kingdom, and that he will, therefore, be a King and Priest on his throne after the order of Melchizedec.
2. That He is the acknowledged Son of God, by pater-nity of first birth, and by being born again of His Spirit after his resurrection from the dead.
3. That he possessed two natures: first, that of sinful or mortal flesh; secondly, that of his present one, which is holy or spiritual flesh, "the Lord, the Spirit."
4. That without the shedding of blood there can be no remission of sins.—Hebrews iv. 22.
5. That the blood of animals cannot take away sins.—Heb. x. 4.
6. That for a Sin Offering to be an *efficient atonement*, it must not only *be slain*, but made *alive again*, which constitutes it a *living sacrifice*.
7. That *Jesus was such a sacrifice*, holy, acceptable to God, and without blemish, that is, without sin—Hebrews iv. 15—through a voluntary obedience in thought and word and deed to the word of his Heavenly Father—and a living faith in the covenants of promise.
8. That the blood of Jesus is "the blood of the New Institution, shed for many, for the remission of sins."—Matthew xxvi. 26-28.
9. That He rose from the dead, and entered into the

Holy place with his own blood, and was accepted and perfected by a spirit-birth in the fullness of the Godhead, and was taken up to the right hand of the Majesty in the Heavens, and that He will return in like manner as He departed, and to the same place—Acts i. 11—without blood unto Salvation.—Heb. ix. 28.

10. The attributes of Jesus constitute His name.

11. That through this name, repentance, remission of sins, and eternal life are offered to all intelligent believers of childlike disposition.

12. That if men would receive the benefit of the name, they must believe in it, and put it on.

13. That this name is inseparably connected with the institution of Immersion; so that if a believer of the Gospel would put it on, he must be immersed into the name of the Father, Son, and Holy Spirit—the doctrinal name of the Christ of God.—Acts ii. 38; x. 44-48.

14. That the Gospel is the Glad Tidings of the Kingdom in the name of Jesus the Christ. If therefore a man would be saved, he must believe this Gospel and obey it.—Mark xvi. 15, 16.

15. That if an angel preach any other Gospel than this, he is accursed.—Galatians i. 8, 9.

16. That all who obey not this Gospel shall be punished.—2nd Thessalonians i. 7-10.

17. That it is the law (embodied in the Gospel faith and practice) by which man shall be judged.—Romans ii. 12-16.

18. That the unrighteous or the despisers under the law shall not inherit the kingdom of God—1st Corinthians vi. 9-11—which is the Kingdom of Israel at the epoch of its latter day restoration to its first dominion under its Covenant King and princes.

This outline of the Apostles' doctrine may be still further condensed into these four propositions:—

1. That when the Christ should make his first appearance in the world he should appear as an afflicted man.

2. That having drunk the Cup of Bitterness to the dregs, he should rise from the dead.

3. That Jesus of Nazareth was the Christ, the Son of God and of David, and

4. That there is no other name given among men whereby they can be saved.—Acts xvii. 3; iv. 12.

V. TO UNDERSTAND what genuine Christianity is, in its Associational and Individual Relations, we must make ourselves thoroughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus, the Christ, to teach all the nations the Word of the truth of the Gospel of the Kingdom of God in his Name.

VI. THE NEXT STEP, in the course, must be to study the Apostolic Epistles. From these and the Acts may be learned the origin of the Great Apostacy from primitive Christianity, which constituted the superstition of Europe and Asia; and styled by the Apostle "A Strong Delusion." Its elements are termed by Paul "the mystery of iniquity," which were secretly at work in his time, but openly from that of Constantine, until they brought Europe to what we now find it, in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning this mystery of iniquity was concocted out of

A. 1. A combination of Judaism with Christianity—Acts xv. 1-5—teaching that the Immersed Believers must also be Circumcised, thereby showing that "Immersion in the Room of Circumcision" was not thought of in the Apostolic age (the proper type being the washing or immersion of Aaron and his sons for the priesthood.)

B. 2. A further combination of Gentilism with this Judaized Christianity, from which resulted a compound of the three—a fourth something unlike either of its constituents, in the addition of the mysticisms of Pagan philosophies and the idolatrous fables of Pagan mythology, adapted by the cunning craftiness of men to corrupt the simplicity of "the truth as it is in Jesus."

VII. LASTLY, we may proceed to the investigation of the Symbolic Prophecies—such as those of Daniel, and the Apocalypse. To master these, we must acquaint ourselves with

1. The Scriptural and Symbolic Speech.

2. The things revealed in it.

3. The History of Assyria, Persia, Macedon, Rome,

and Modern Europe, from the extinction of the Western Empire.

4. The right interpretation of these prophecies also depends,

a Upon our freedom from all dogmatic theological bias.

b Upon our having our senses exercised by reason of use.—Hebrews iv. 15.

c Upon our skillfulness in the word of righteousness.

VIII. (THE APOSTLES' FELLOWSHIP.) To have fellowship with the Father, and his Son, Jesus the Christ, we must have fellowship with the Apostles, by believing and doing the truth promulgated by them.* This is styled "walking in the light of God"—in the light by which we have fellowship one with another.—1st John i. 3-6-7.

We might be in approved fellowship with all Christendom—*Papal and Protestant, Church and Dissenters*—and yet have no fellowship with God; "for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth;"—because *Papalism and Protestantism, while claiming fellowship with God, are mantled in the darkness of human tradition, and pervert and persecute the truth, teaching for doctrine the commandments of men. It is the duty, therefore, of all who would embrace the Christianity of the Bible to lay hold of the things we have already indicated by man's faith and obedience, and separating themselves from all Papal and Protestant sects, either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a community of witnesses, "who keep the commandments of God, and have the testimony of Jesus the Christ."*—Revelations xii. 11-17. Such an association would be entitled to the scriptural appellation of

"THE LAMB'S BRIDE,"

which is called upon to prepare herself for the approaching consummation—Rev. xvi. 16; xix. 7, 8. She must be

* Belief of the things concerning the Kingdom of God, and the Name of Jesus the Christ, and Immersion into the Name of the Father, Son, and Holy Spirit, the doctrinal name of Jesus the Christ—is the obedience of Faith.

"*sanctified and cleansed in the laver of the water by the word,*"—that she may be "*holy and without blemish.*" Such a body must "*edify itself in love*"—Ephesians iv. 16—and meet every first day of the week to commemorate His death and resurrection; to show forth the praises of God, and make their united requests known to Him through Jesus the Christ, the High Priest of their profession; and must also proclaim to the children of men the word of the truth of the Gospel of the kingdom of God in the name of His Christ, for grace of salvation; and in doing this the duty and privilege of such an association is—

1. To observe all things whatsoever Jesus hath commanded his Apostles to teach.—Matt. xxviii. 20.

2. To advance from the principle of the doctrine of the Christ, and go on unto perfection—Heb. vi. 1; pressing toward the mark for the prize of the high calling of God in the Christ Jesus—Phil. iii. 14; and so making itself ready for the festival of its union with the Lord.—Rev. xix. 7, 8.

3. To "earnestly contend for the faith once for all delivered to the saints"—Jude 3; and to "make known" unto every man in every place "the manifold wisdom of God."—Ephes. iii. 10.

SUCH AN ASSOCIATION "will be presented holy and unblamable and unreprouvable in His sight if they abide in the faith grounded and settled; and be not moved away from the more of the gospel which was preached (by the Apostles) to every creature under heaven"—Col. i. 22, 23; and "patiently continue in well doing," and so "seek for glory and honor and incorruptibility"—Rom. ii. 7.

FOR "FAITH" is the substance of things hoped for, and the evidence of things unseen. The just shall live by faith—Hab. ii. 4; Rom. i. 16, 17. Without faith it is impossible to please God—Heb. xi. 6.

Faith comes by hearing, and hearing by the Word of God—Rom. x. 17.

Faith works by love, and purifies the heart—Acts xv. 7; Gal. v. 6.

And "THE FAITH" is "the things concerning the kingdom of God, and the name of Jesus Christ"—Acts viii. 12.

ADDENDA.

THE PRINCIPLES OF DOCTRINE.

THE RESULT of searching the Scriptures as above in the light of the prophetic and apostolic rule for the right understanding of the truth as it is in Jesus, viz.—“the interpretation of spiritual things by spiritual words” will establish the following *definitions of the faith that has come*, as the FIRST PRINCIPLES of the doctrines of the Christ, in their fulness of final revelation for hope of life, in contradistinction to the dogmas and traditions of Papalism and Protestantism, which drown men in destruction and perdition;—and also that the exact knowledge of them, according to the Scriptures, with the heart and the understanding also, is a *prerequisite for the obedience of a saving faith*—“the washing of water by the word,” to obtain the ONE BAPTISM, without which no one can stand in God’s salvation, or become a partaker with all them who, through faith and patience, inherit the promises.

I. That MAN is organized dust, himself the living soul, and under the law of his nature, which is the law of sin and death, dies and perishes forever in the dissolution of his body.

II. That IMMORTALITY is the gracious gift of God through our Lord Jesus the Christ, and is conditional on faith and obedience, or Belief of the things concerning the kingdom of God and the name of Jesus the Christ, and Immersion into the doctrinal Name of the Christ—the name of the Father, the Son, and the Holy Spirit—for repentance and remission of sins.

III. That the THINGS OF THE KINGDOM are based upon the Adamic, and Abrahamic, and Davidic covenants of promise, as amplified and detailed in the Scriptures of the prophets, and they contain the promise of eternal life through a resurrection from among the dead, in the day when God shall set up in the land of Canaan his latter-day kingdom by the restoration to the land of the twelve tribes of His inheritance, and the building up of the throne and house of David by his Son Jesus the Christ, whose right it is, and shall manifest by him, as the Resurrection and the Life, the *Royalty of that house*, the resurrected Saints, in the perfection of the Divine Nature, to live and reign with him as kings and priests for God on the earth, and possess with him as joint heirs, the kingdom, and the power, and the glory for 1000 years, or the Millennium:—and that these things constitute the One Hope of the calling of God to His kingdom and glory, and the fruition of them in the blessedness of the Divine Nature in the paradise of God on the site of the original Eden, is the only HEAVEN or recompense of reward revealed in the Scriptures of truth, and must be all the salvation and all the desire of “the wise who understand.”

IV. That THE THINGS OF THE NAME have relation to the development of Jesus as the Christ of God’s kingdom, and therefore the Savior of his people, and are detailed in the Scriptures of the prophets and apostles, and involve the doctrine that GOD IS THE ONLY SELF-EXISTENT DEITY, and in the fulness of time, incepted His Son Jesus in the womb of a Virgin as a MORTAL MAN, made of a woman, under the law of works, that he might redeem them that were under the law, as well as under the law of faith; who perfected in suffering a character pure and holy, and without transgression, and being anointed with Holy Spirit *without measure* for the work of his mission at his Immersion in the Jordan, spake the words and did the works of his FATHER according to commandment, and became obedient to death, and was accepted of God as the purification sacrifice, or atonement for the sins of the world who should believe into him as

the covenanted Christ, and therefore the Savior and Lamb of God without blemish and without spot, to bring sinners unto God; who was raised up from the dead of the righteousness of God in the body of his death, because he knew no sin, and was perfected in his ascension to the Divine Nature by a spirit-birth in the fulness of the Godhead, that he might be manifested both Lord and Christ, the Fulfiller of the promises, the Seed of the Woman, and of Abraham, and of David, the Son of God, the King of Israel, and the Author of eternal salvation, to all who should be counted as the Seed through the faith which is in him.

That the RESURRECTION has effect only, in regard to those individuals of the human race who have been brought into such connection with revealed truth, that they incur the responsibility of its rejection or its unworthy profession, and that judgment upon them has been committed to the Son, as the Father's representative in the work of Adamic regeneration, and the residue of the dead remain in the dust to rise up no more.

VI. That the RESURRECTED spring to light, flesh and blood, or mortal men and women, to report their former selves to the Judge, the Lord Jesus the Christ, at his appearing and kingdom; and such of them as shall be counted the righteous Seed, will be raised to a spiritual nature by a spirit-birth in the fulness of the Christhead, that they may inherit the kingdom; and the others, unworthy of eternal life, will be thrust out of the kingdom to suffer their many or few stripes, and then to utterly perish in their own corruption.

VII. That the terms SATAN and DEVIL are simply applicable to "SIN IN THE FLESH" reigning in the members of the body, in individual, social, and political manifestations; the "CARNAL MIND," which is enmity against God; and that NO SUCH BEING AS AN IMMORTAL AGENT OF EVIL, wielding the powers of omnipotence and omniscience, exists in the whole creation of God, and is AN ABSOLUTE IMPOSSIBILITY, since, according to the Scriptures, whosoever

attains to eternal life does so through well-doing, and is vitalized by the spirit substance of the Divine Nature (which is essential life, and goodness, and truth); and such an one can therefore neither sin, nor suffer, nor die, because born of God, and consubstantial with the Father Spirit, and like the Lord Jesus the Christ himself in his perfected exaltation, a Son of God in power by spirit of holiness through a resurrection from the dead.

ON THESE FOUNDATIONS rest the seven pillars of Wisdom's temple, one Body, one Spirit, one Hope of the calling, one Lord, one Faith, one Baptism, and one God and Father of all who is above all, and in all, and through all; and unless these foundations of the Apostles and Prophets, Jesus the Christ himself, the Chief Corner Stone, be recognized, our faith will never rise to the life immortal, and our hope will be that of a deceived heart feeding upon ashes, which will never see light.

This is the wisdom of God in a mystery—the mystery of Godliness—the light of life. Let him that readeth understand what the spirit saith to the Ecclesiast, for "THE FEAR OF THE LORD IS THE INSTRUCTION OF WISDOM, AND BEFORE HONOR IS HUMILITY."—Proverbs.

WHAT IS PROPHECY?

PROPHECY is a revelation of God's will and designs in relation to man, and the government of the world.

Prophetic truths are presented in various forms, suited to the varied circumstances and conditions of those addressed.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man.

But specially and principally, Prophecy is the foretelling of future events. It is a delineation of the fate of cities, nations, kingdoms, and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of Him who "sees the end from the beginning;" with whom all things are present—nothing past, nothing future.

God accomplishes his purposes through various media. Sometimes he "makes the winds his messengers, and the lightnings his ministers;" the sea hears his voice, and executes his high behests; the earthquake heaves the solid earth, and cities fall; volcanoes belch forth their flames and fiery floods, and consternation and devastation are spread around.

But man is the medium through whom God has been pleased to reveal the purposes of his will; and those through whom he thus communicates are called *Prophets*.

CHARACTERISTICS OF A TRUE PROPHET.

A TRUE prophet is one who is under the directions of the Spirit of God. Without this Spirit he could as

easily invade heaven and scale the throne of the Eternal, as to lift the thick veil of futurity and unravel its dark Mysteries. Yet, aided by that Divine afflatus, he records with unerring precision the destinies of nations and kingdoms, even before they exist.

In his revealings he uses no mummeries—no incantations—no cabalistic signs—no mysterious knockings. He invokes not the aid of familiar spirits—neither does he pretend to read the destinies of men and nations by the configurations of the heavenly orbs. He makes no pretensions to superior sagacity or foresight, nor to greater holiness. Neither does he boast of the possession of intellectual powers and literary attainments higher than other men.

When God makes choice of men to fill the Prophetic and Apostolic offices, he passes by the reputed wise, learned and honorable among men, and chooses "the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty," &c., and this he does "that no flesh should glory in his presence."—1 Cor. i. 27-29.

A true Prophet faithfully reports or records what God has revealed to him while under the Divine influence. If the things come to pass which he has spoken in the name of the Lord, then we know assuredly that the Lord has spoken by him.

Sometimes, when under the afflatus, the Prophet heard, as it were, the voice of God speaking to him, directing him what to do and what to say—as, "Thus saith the Lord;" "The word of the Lord came unto me, saying."

Sometimes in dreams and visions of the night, things and events were portrayed before them with all the minuteness and vividness of reality—a daguerreotype likeness of things before they transpire; as, for instance, the prophecies of Isaiah are represented as "visions of things which he saw concerning Judah and Jerusalem;" also the vision which Peter, James and John saw on the mount of transfiguration, representative of the Glory which Jesus and the saints will have in the future age; and also, the vision of things beyond the power of utterance, which Paul saw and heard in Paradise, &c.

Again, symbols are sometimes employed to represent nations, kingdoms, empires, peoples, governments, powers—Heaven's heraldic signs of things to come, represented by the sun, moon, stars, heavens, earth, seas, &c.

PROPHETIC SYMBOLS.

- Sun, Moon, and Stars*—Symbolic of kings, princes, and nobles.
- The Heavens*—Symbolic of the Political Constitution of a nation or kingdom. As the constitution of a nation is the basis of law and government, so the heavens are said to rule.
- The Earth*—Symbolic of the People upon whom these heavenly constellations shed their glory.
- The Sea*—The People in a state of agitation.
- Earthquake*—A Revolution—a change of Government—a turning of things upside down.
- Hail*—Invasion.
- Wild Beasts*—A roving, warlike power of a character and disposition akin to the representative beast.
- Wings*—Speed. When attached to a beast, irresistible and rapid conquest. Sometimes they denote shelter and protection.
- Horns*—Power—Strength.
- Darkening of Sun and Moon, and falling of Stars*—The overthrow of thrones and princedom, and the extinction of nobility, by reducing them to the level of the people.
- The Rolling up the Heavens as a Scroll*—The rolling up and laying aside of a parchment, upon which the constitution of a nation is engrossed, when no longer in use.
- The passing away of the Heavens and the Earth with a great noise*—Great debate, clamor, and uproar among the people, consequent upon the extinction of their constitution and the loss of their nationality.
- New Heavens and New Earth*—A new constitution and arrangement of things, which will effect a complete change in the character of the people.—*Millennial Advocate*.

THE KINGDOM OF GOD

UNDER THE MOSAIC AND ABRAHAMIC COVENANTS OF CONSTITUTION.

—o—

AND DAVID SAID—"Blessed be thou, the Lord God of Israel our Father, for ever and ever. Thine, O Lord, shall be the greatness, and the power, and the glory, and the victory, and the majesty; for all in the heaven and in the earth shall be thine. Thine shall be the kingdom, O Lord, and thou shalt be exalted as Head above all."

And David* said to the congregation, "Now bless the Lord your God, and they did so and bowed down their heads and worshipped the LORD AND THE KING." "And they made Solomon,† the son of David, king the *second time*, and anointed him unto the Lord to be the chief governor, and Zadoc to be the priest. Then Solomon sat on the throne of the Lord as King, and all Israel obeyed him; and the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel"—1 Ch. xxix. 10-25. Hence, THE KINGDOM OF ISRAEL IS GOD'S KINGDOM.

TERRITORY OF THE KINGDOM.

The land from the river of Egypt (the Nile) unto the great river—the River Euphrates—Gen. xv. 18. The contents of the land between these two rivers promised to

* David—the type of the Christ at the Dedication of the Ezekiel temple.
† Solomon and Zadoc—his type, as King and Priest.

Abraham and the Christ—Gal. iii. 16; for the kingdoms are indicated by the names of the tribes inhabiting it at the time the promise was made. Its frontiers are given in Ezekiel and Deut.—Ezek. xlvii. 13-21; Deut. i. 7, 8; xi. 24. The land is mine, saith the Lord—Lev. xxv. 23.

THE NATION OR SUBJECTS OF THE KINGDOM.

And God called Jacob's name Israel, and said unto him, nations, even a company of nations, shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee (seed, singular) will I give the land—Gen. xxxv. 11, 12. This "company of nations" is the nation of the Twelve Tribes to whom God said at Horeb, "Ye shall be unto me a holy nation;" therefore he styles them in the Scriptures, "his nation," saying, "Hear, then, and give ear to me, O my nation."—Isa. li. 4.

"Remember me, O Lord," says the Psalmist, "that I may rejoice in the gladness of thy nation."—Ps. cvi. 5.

CONSTITUTION OF THE KINGDOM.

A nation requires religion, laws, and government for its well being. Israel being God's nation, he only could of right confer sovereignty upon it. He gave the tribes their religion, their civil institutions, and their governors, which he constituted by a covenant styled the Old Covenant, because he intended to supersede it by an amended covenant called the New. The New Covenant* grows out of promises made to Abraham concerning the everlasting possession of the land by the nation under the Christ. The things of this covenant are matters of faith and hope to Israel, and "the called" from Abraham, till the Christ shall reign over the Twelve Tribes in the land for the Olahm, when they will become *matters of fact*. The things of the Abrahamic covenant were peculiarly, and in a few years after him, exclusively the hope of the descendants

* Called the New Covenant, because, though made previous to the Mosaic, kept in abeyance in the letter of the Word, until the seed should come to whom the promises were made.

of Jacob, among whom, when in Egypt, transgressions began to prevail. They served the gods of Egypt, and did evil—Josh. xxiv. 14. Because of these transgressions the Mosaic law was added—Gal. iii. 19—to "the hope of the covenant" and sacrifice, which covenant was of no practical force in national affairs, because the mediatorial testator *had not come and had not died*—Heb. ix. 16-17. The Mosaic law or covenant was designed for the instruction of the nation in the things pertaining to its hope, as well as for the organization and regulation of its affairs as the kingdom of God. The law was their schoolmaster until the Christ, the promised Seed of the covenant came—Gal. iii. 24; and contained within it "the form or representation of the knowledge, and of the truth"—Rom. ii. 20. When the time comes to place the nation of Israel under the new covenant of the kingdom, the representative things will have been removed, and "the knowledge and the truth" will alone remain.

"COVENANT" DEFINED.

A Covenant is a system of government indicative of God's chosen, selected, and determined plan or purpose, fixed by his absolute and sovereign will, and imposed on the people without the slightest consultation between them as to its expediency, fitness, or propriety. JEHOVAH is the testator, and the people or tribes of Israel are the legatees. Hence his covenants, testaments, or wills to the nation, require the death of the TESTATOR because they are of no force while he lives. But Jehovah is a *deathless being*. He never died, nor can he die—1 Tim. vi. 15. His covenants, therefore, are ordained in the hands of *Mediators* subject* to death—Gal. iii. 19.

A MEDIATOR is Jehovah's substitute † who represents Him in all his dealings with his nation.

MOSES was the MEDIATOR of the Old Will, which was dedicated by sacrifice, consumed by fire from heaven, and only partially carried out for forty years in the wilderness,

* Hence the necessity of the mortal nature of the Christ of God.
† Orthodoxy says—*man's substitute*. Hence the divergence is as far as the east is from the west.

but came into full force after his death, when Joshua gave the nation a rest, representative of a future Sabbatism for it in the same land under the Christ for 1000 years.

JESUS is the MEDIATOR of the New Will, which was confirmed in the consuming of Abraham's sacrifices by fire—Gen. xv. 17; Gal. iii. 15-18. It cannot, therefore, be disannulled. For forty generations between Abraham and Jesus the Christ, this confirmed Will was of no force at all. But when Jesus, the Mediatorial testator of the Will died, it acquired force, and became partially effective to the impartation of the remission of sins, and a title to eternal life in the kingdom; *to all who believed in the things covenanted or bequeathed, and in Jesus as the Christ*, both JEWS and GENTILES. It has not yet come into full force. It is destined, however, to become fully developed in all its efficiency, when Jesus shall come again and save the Twelve Tribes from their enemies, and from the power of all that hate them, and to perform the mercy promised to their fathers, even the holy covenant, the OATH which God swore to their father Abraham, &c.—Luke i. 69-75.

THE KINGDOM UNDER THE MOSAIC COVENANT.

The Mosaic code was the Covenant of the kingdom of God for 1617 years, exclusive of the seventy years in Babylon. The Twelve Tribes received it under the Levitical priesthood—Heb. vii. 11; which was imperfect, and therefore destined to be changed at some future period. Hence this change would necessitate also a change of covenant.—Verse 12.

THE LEVITICAL PRIESTHOOD.

This was constituted after the law of a carnal commandment. Aaron was called of God to be the first high priest of the nation, and the office was perpetuated in his family so long as the Mosaic Covenant should continue the consummation of the kingdom. The office was held for life; but the service of the ordinary priests only for a term of years. The Levitical priesthood was changeable,

being left of one to another. Hence it is said to be, with father, with mother, and with pedigree, having both beginning of days and end of life.

THE SERVICE.

The High Priest* was at the head of all religious affairs, and even of the general justice and judgment of the nation. He only had the privilege of entering the most HOLY apartment of the Temple once a year, on the day of solemn expiation, to make atonement for the sins of the whole nation.

The priest of the house of Aaron served immediately at the altar—killed, skinned, and offered the sacrifices. They kept up a perpetual fire on the Altar of burnt sacrifices, and in the lamps of the Golden light stand in the holy apartment of the Temple. They kneaded the loaves of shew-bread, baked them, offered them on the golden table, and changed them every Sabbath day. Every day, night and morning, a priest appointed by casting of lots at the beginning of a week, brought into the holy place a smoking Censer of incense, and set it on the golden altar, called "The Altar of Incense."

A principal employment of the priests, next to attending to the sacrifices and the Temple service, was the instruction of the people and the deciding of controversies.—Matt. ii. 7.

In time of war, their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army.

The priests† who officiated at the altar and in the Holy, and Most Holy, were Aaron and his sons, or their descendants. The rest of the Levites were employed in the lower services in the Temple, by which they were distinguished from the priests. They obeyed the Aaronites in

* The type of the Christ in his millennial glory, as the High Priest of His kingdom—as well as of Him now in the glory of the Father, as High Priest over His own house, to make intercession for the saints according to the will of God.

† The type of the Christ and His brethren in resurrectional manifestation in the age to come, officiating in the holy place in their garments of glory and beauty, or bodies of incorruption.

the ministration of the Temple, and sung and played on the instruments in the daily service. They studied the law, and were the ordinary judges of the country, subordinate to the priests. It was contrary to the law, and punishable with death, for the priests to officiate without washing their hands and their feet in the laver of brass between the altar and the Temple. These washings were imposed "till the time of emendation."

SACRIFICES.

Sacrifices are properly victims whose blood has been poured out unto death. The Hebrews, strictly speaking, had but three kinds of sacrifices: 1. The burnt offering, or holocaust. 2. The sacrifice for sin, or sacrifice for expiation. 3. The pacific sacrifice, or sacrifice of thanksgiving. Besides these were several kinds of offerings of corn, of meal, of cakes, of wine, of fruits; and one manner of sacrificing which has no relation to any now mentioned, that is, the setting at liberty one of the two sparrows offered for the purification of leprous persons; also the scapegoat which was taken to a distant and steep place, whence it was thrown. These animals thus left to themselves were esteemed victims of expiation, loaded with the sins of those who offered them.

In the sacrifices that were offered annually there was a remembrance of the nation's sins every year. On this occasion the High Priest went into the Most Holy with blood, which he offered for himself, and for the errors of the people. This was transacted on the tenth day of the seventh month every year, which was the great day of national atonement. The burnt offerings and sacrifice were for the nation and individuals, to make reconciliation, or atonement for them, yet the reconciliation was as imperfect as the priesthood and the sacrifices; the former being changeable, and the latter inefficient to the taking away of sins.

THE ROYAL HOUSE OF THE KINGDOM.

Though the kingdom belonged to Jehovah, "the blessed and only Potentate, the King of kings, and Lord of lords,

who only hath deathlessness dwelling in the light which no man can approach unto, whom no man hath seen, or can see"—1 Tim. vi. 15; though He is Israel's "eternal, incorruptible, and invisible King"—1 Tim. i. 17; yet he had predetermined that his kingdom should be ruled by a visible representative of his majesty. He resolved, however, that the occasion of developing his purpose of choosing a Vicegerent, should be a manifestation of their disaffection to himself.—1 Sam. viii. 7. He provided for the exigency in the Mosaic law, saying to Israel, "When thou art come into possession of the land, and shalt say, I will set a king over me, like all the nations that are about me; thou shalt in any wise set him king over thee *whom the Lord thy God shall choose—one from among thy brethren** shall thou set king over thee: thou may'st not set a stranger over thee *who is not thy brother*—Deut. xvii. 14. Hence the law contemplated the establishment of the kingly office, which was at some future period to be inherited by the SEED OF ABRAHAM, who is to possess the gates of his enemies, and in whom all the nations of the earth are to be blessed—Gen. xxii. 17-18. But neither the Covenant confirmed to Abraham, nor the Covenant promulgated through Moses defined the tribe and family whence the person should be manifested as the progenitor or father of the Seed; though it was understood in Israel from the prophecy of Jacob that He should come of the tribe of Judah† and that there should be "unto him the obedience of peoples."

To determine, then, the things which were undefined in the Covenant with Abraham, and the superadded Covenant with Moses, Jehovah availed himself of the rejection of himself by the Nation, to choose for it a king from whom Shiloh should descend to rule the Tribes when established under the new Covenant of the kingdom. He gave them a king in his anger and took him away in his

* Type of Jesus. Hence, of necessity, a mortal man, and of the seed of Abraham, according to the flesh. Jesus was chosen of God, who raised Him up from the earth to sit on David's throne—the earth here being typical of the low condition in which He was born, though of the royal house; and this again is typical of the saints who are of the lowly and despised, though of the royal house also, by induction into the name.

† The Christ being of Judah, the saints by adoption are of the tribe of Judah and the house of David, because included in the name.

wrath: Saul—Hos. xiii. 11. He then chose a better man—David, the son of Jesse, of the tribe of Judah. He was born in the twenty-ninth year of Eli's Judgeship, and was eleven years and three months old at the capture of the Ark by the Philistines at the battle of Ebenezer. In the eighteen years and seven months which succeeded, he killed *the lion and the bear*,* *smote Goliath*, was anointed,† *Jehovah's king* elect to rule his people Israel, and passed through much tribulation, that he might inherit the kingdom if approved. Saul was killed in battle, and David succeeded him, first as King of Judah, and two years afterwards as *solo King of Israel*. He† had long wars with the surrounding nations, which at length ended in their conquest and an enduring peace. In his career as a king, raised up to execute Jehovah's vengeance upon the heathen, he acquitted himself as a man "after God's own heart," and with all his faults, as one of whom the world was not worthy, because he honored God by devout and earnest faith in his "Word," which He has magnified above all his Name—Heb. xi. 32-38; Psa. cxxxviii. 2; Acts xiii. 22.

David being approved as a suitable progenitor of the "SEED," Jehovah made an everlasting covenant with him, which he confirmed by an OATH. By this he established the sovereignty of his family over Israel forever.

Henceforth the House of David was *the Royal House of the Kingdom of God*, and to rebel against David, or a descendant of his lawfully occupying his throne, was to rebel against Jehovah himself, to whom the throne and kingdom as certainly belonged as if he had no visible representative in Jerusalem. Hear what the Strength of Israel proclaims:—

"I have made a covenant with my chosen; I have sworn unto David, my servant, saying, Thy Seed (sing.) will I establish forever (ad olam, or for a hidden period), and build up thy throne for all generations. I have laid

*David the type of the Christ at his appearing and kingdom.

†David the type also of the Christ in his humiliation, who was anointed as king, in the anointing of the Holy Spirit without measure, but not crowned.

‡David the type of the Christ manifested with his saints in the pouring out of the written judgments. Solomon, of the Christ in peace, after the execution of the written judgments.

help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant, with my holy oil have I anointed him; with whom my hand (power) shall be established, mine arm also shall strengthen him. In my Name* shall his horn be exalted. I will set his power (who bears Jehovah's name) also in the sea, and his right hand in the rivers. He shall cry unto Me thou art my Father, my God, and the Rock of my salvation. Also I will make him my FIRST-BORN,† higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand with him. His seed also (zaro, David's seed, sing.) will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure for ever, and his throne as the sun before me. It shall be established as the moon, and as a faithful witness in heaven."—Psa. lxxxix.

Hear again the word Jehovah sent to David by Nathan, concerning his Seed, who was to bear Jehoṽah's name:—

"It shall come to pass when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy SEED after thee who shall be of thy sons, and I will establish his kingdom. He shall build me a temple and I will establish his throne for ever. I WILL BE HIS FATHER AND HE SHALL BE MY SON. I will settle him in my house (temple), and in my kingdom for ever; and his throne shall be established for evermore."—1 Chron. xvii. 11-14.

From this covenant it is clear as a sunbeam that David was to have a Seed who should be both *son of David and Son of God*; that this Seed should be a king and heir to all David's prerogatives; that the throne and kingdom of Israel should be everlasting in David's family; that his Seed should be raised up from the dead to sit upon his throne; that he should then build a temple, and that he should be settled in that temple for ever, *i. e.*, be a priest there continually.

*The Lord and Christ.

†*My First born*, the Christ—the first fruits, by a Spirit-birth in the Godhead, and *the kings*—the kind of first fruits, the redeemed from amongst men by a Spirit-birth in the Christ-head.

PAUL makes it absolutely certain that "the Seed after David of his sons," is the Lord Jesus, and not Solomon, by applying the saying in the covenant, "I will be his Father and he shall be my Son"—Heb. i. 5—to THE CHRIST. And that David himself so understood it, is obvious from innumerable passages in his writings. David believed the Son here spoken of was to be raised from the dead to sit upon it; he was to be an immortal king, and an undying priest after the Order of Melchisedek. Peter declares this, for in reasoning upon what David wrote in the 16th Psalm, he said: "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh HE WOULD RAISE UP THE CHRIST to sit upon his throne; he foreseeing this spake of the resurrection of the Christ, that his dead body was not left in the tomb, neither did his flesh see corruption. This Jesus hath God raised up"—Acts ii. 30. Being raised from the dead, and therefore Son of God according to a holy spiritual nature, which he should possess in common with the angels, than whom was then no longer "lower," he saw him in possession of his dominion as Jehovah's king in Zion, with the nations for his inheritance, and the uttermost parts of the earth for his possession—Psa. ii. 6-8. He discerned also what would be his own character and that of his Government, for, says he concerning him, "Thy throne, O God, is for ever and ever; the Sceptre of thy kingdom is a righteous sceptre; thou lovest righteousness and hatest iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy spirit) above thy fellows"—Psa. xlv. 6. And when thus sitting upon his throne in Zion, he beheld him with the eye of faith, as one who had subdued his enemies, and become the Royal High Priest of his kingdom. Speaking of his Son and Lord, he says, "Jehovah shall send the rod of thy strength from Zion"—"Rule thou in the midst of thine enemies."* "Jehovah hath sworn and will not repent, thou art a priest for ever after

*Hence the foolishness of popular theology. If the Christ's kingdom be, as they affirm, in heaven, he is ruling there in the midst of his enemies—and yet the *place of the Blessed*. Who can understand or receive such evident contradictions?

the order of Melchisedek"—Psa. cx. Jehovah swore this when He swore to David, that he would settle him in his house and in his kingdom for ever.

Thus, by "THE WORD OF THE OATH" was David's family constituted the Royal House of the kingdom, under both constitutions or covenants, old and new; and the transfer of the priesthood declared from Aaron and his sons to David's Son for ever. Hence the carrying out of this purpose necessitated the future abolition of the Covenant of Sinai, and the introduction of a constitution better suited to the case.

ROYAL CITY OF THE KINGDOM.

Moses said to Israel—Deut. xii. 15-16—"When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye shall dwell in safety, then there shall be a PLACE which the Lord shall *choose to cause his Name* to dwell there; thither shall ye bring all that I command you"

The time for making choice of this city arrived, when the Lord had given the kingdom to David, and rest from all his wars. David sought out the place, and Jehovah approved it. He "found it in the fields of the wood." He found it in a manner he did not expect. The Ark of the Covenant had been removed from Obed-edom's house to the City of David on Mount Zion, while the Altar of burnt sacrifice continued at Gibeon. Now, David having been moved to number the people, who had sinned, 70,000 of them fell by pestilence in the country parts in three days. At length an angel* of the Lord arrived at Jerusalem to destroy it, and as he was destroying, JEHOVAH said unto him, It is enough; stay thy hands. At this crisis David discovered the angel standing near the threshing-floor of Ornan or Araunah, the Jebusite, between the earth and heaven, having a drawn sword in his hand, extended over Jerusalem. David having confessed his sin in numbering the people, and prayed that the plague

*Angel Ministry in this course of things, but not so in the world to come. Jesus and the saints shall rule and reign there.

might be stayed, the angel commanded Gad, David's seer, to tell David to go up and set up an altar to Jehovah in the threshing-floor of Araunah, the Jebusite. When David saw the angel he would have gone to Gibeon, where the Mosaic Tabernacle was, to inquire of God before the altar there, but he was afraid because of the angel's sword which crossed the way. David must have been greatly relieved therefore when Gad delivered the message to him in the name of Jehovah. Without delay he went into "the fields of the wood," or district of the forest, where the threshing-floor was situate, and purchased it for six hundred shekels of gold by weight, and built there an altar to Jehovah. When it was finished he offered burnt and peace offerings upon it, and called upon the Name of the Lord, who answered him by fire consuming the sacrifices, and in commanding the angel to sheath his sword.—1 Chron. xxi.

Ornan's threshing-floor was on Mount Moriah, where Abraham had offered up Isaac, and through the substitute provided, received him from the dead in a figure. This appears from the testimony.—2 Chron. iii. 1. *The Ark of the Covenant**—which is a New Testament name for Jesus, the Royal Son of David—was placed in the City of David, on Mount Zion, where it remained FORTY YEARS† preceding the building of the Temple by Solomon. This long residence distinguished Zion as the place of the throne of the kingdom, as the building of the altar on Moriah designated it as the place of the Temple. *Moriah* and *Zion* are not to be confounded as one city. They are two distinct mountains, and the sides of two cities, though in after times they came to be surrounded by one and the same wall, and to be vernacularly styled Jerusalem. The Temple was in Jerusalem, and the Throne in Zion, the city of David's house. They are the subjects of distinct prophecies, though oftentimes associated together, and these prophecies relate to Zion, "the hill of God" (horellohim, the hill of Gods),‡ the royal city of David's king-

*Type of the Christ.

†Type of the period comprised in the latter-day settlement of Israel preceding the millennial glory in its righteousness and peace. (See Numbers vii. 15.)

‡Abrahamic Elohim.

dom, "the hill which Elohim desireth to dwell in"—"yea, in which Jehovah will dwell forever."—Psa. lxxviii. 15-16. Of this city "glorious things are spoken," for "all God's springs are in her."—Psa. lxxxvii.

God has dwelt in Zion in ages past.—Psa. lxxiv. 2. He dwelt there when the Ark rested there, for He dwelt between the outstretched wings of the Cherubim,* representatively by the glory which they sustained.—Psa. lxxx. 1. And in speaking to Moses and the High Priests, caused His voice to be heard, as if proceeding from the lid of the Ark, called "the Mercy Seat," which was overshadowed by the glory.—Numb. vii. 89. The Ark, the Mercy Seat, and the Cherubim of Glory, were representative of the Christ; who is, therefore, termed "the Ark of God's strength," "the Ark of his Testament," "the Mercy Seat," and "the Bearer of the Glory," in the Scriptures, Old and New. When He comes in "the glory of the Father," He will "build the Temple of Jehovah, and bear the glory, and sit and rule upon his throne, and be a priest upon his throne."—Zech. vi. 13. When this comes to pass Jehovah will dwell in Zion again, and shine forth through Jesus there, as the Lion of the Cherubim of his glory, and in speaking to men will cause his voice to proceed from Him, as the blood-sprinkled, seat of his mercy, divinely overshadowed with the brightness of His majesty.

"When the Lord shall build up Zion He shall appear in his glory." He hath chosen it—He hath desired it for his habitation. This, saith he, is my rest forever; here will I dwell, for I have desired it. I will bless abundantly her provision; I will satisfy her poor with bread. † I will also clothe her priests with salvation, ‡ and her saints shall shout aloud for joy. THERE will I make the horn (power) of David to bud. I have ordained a light for mine anointed. His enemies will I clothe with shame, || but upon Himself shall his crown flourish."—Psa. cxxxii. "The Redeemer shall come to Zion and make thee glorious;" "the nation and kingdom that will not serve thee

*Type of the Christ in his exaltation, surrounded and manifested in His children or brethren.

†Bread—Bread of Life in the kingdom of the heavens.

‡Resurrection bodies of life.—Dan. xii.

||Resurrection bodies of death.—Dan. xii.

shall perish." "I will make thee, the PLACE of my feet, glorious. The sons of thine oppressors shall bow down at the soles of thy feet, and they shall call thee THE CITY OF JEHOVAH, ZION THE HOLY OF ISRAEL. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency—a joy of many generations."—Isa. lx.

This testimony is sufficient to prove that the Royal City of the Kingdom under the Old and New Covenants is Mount Zion, "the joy of the whole earth," when "Jehovah shall reign over Israel there from henceforth forever."—Mic. iv. 7.

ARISTOCRACY OF THE KINGDOM.

By the aristocracy is meant the PRINCES OF THE STATE. In the commencement of Jehovah's kingdom these were Moses, Aaron of the Tribe of Levi, and eleven others, one for each tribe. The sons of Aaron were also sacerdotal princes, to whom may be added the Levites of the houses of Kohath, Gershom, and Merari. Besides these Moses selected the chief of the tribes, wise men and known, and made them captains over thousands, etc., to hear and judge causes, etc. These were they who possessed the kingdom, *flesh and blood, mortal and corruptible men*; so that Jehovah's kingdom under its first constitution may be defined a divinely organized system of government in Israel, administered by *sinful men under sentence of death*.

INTERREGNUM.

This is a long period of time, extending from the destruction of the Royal City and Temple by the Romans, A. D. 74, to the return of Jesus to Mount Olivet, to fight against the nations under Gog, which shall then have assembled against Jerusalem to battle, and having defeated them with a terrible overthrow, to restore the kingdom again to Israel, and to become the king over the whole earth—Zech. xiv. 1-9; Ezek. xxxviii. xxxix.

It is an Interregnum, because it is an interval of time

between the kingdom in its past existence, under the Mosaic Covenant, and its future existence under the Christian Covenant, called the New. During this interval of time the kingdom does not exist. "It shall be no more until He come whose right it is, and I will give it him"—Ezek. xxi. 27. The Kingdom and Throne are in ruins, and the Royal City and Temple are trodden under foot of the Gentiles, even the worst of them. But saith the Lord, "I WILL RETURN and build again the dwelling of David, (that is Zion, the city where he dwelt), as in the DAYS OF OLD"—Amos ix. 11; Acts xv. 15. All things are now tending to this crisis. When the saints see the Russian power possessing itself of Jerusalem, "the City of the Great King," let them greatly rejoice, for the Interregnum will be about to close in the deliverance of the Holy City, which shall become thenceforward "the throne of the Lord"—Jer. iii. 17.

The Christian or Messiah's age, or economy, is the age to come. The Interregnum is a part of the TIMES OF THE GENTILES, "the Court which is without the Temple of God, cast out away and unmeasured"—who "tread under foot the Holy City," or them who worship in the Temple—Rev. xi. 1-2. The Interregnum belongs to Anti-Christ; it is the time of the ascendancy of that Satanic power which is to prevail against the saints until the ANCIENT OF DAYS shall come—Dan. vii. 21-22; Rev. xiii. 7.

During forty years* preceding this interval, the Gospel or glad tidings to Judah and Jerusalem were proclaimed, announcing that David's Throne and Kingdom should be re-established under a new and better constitution than the Mosaic, and inviting all Jews to become THE HEIRS WITH THE CHRIST OF THE GLORY, HONOR, INCORRUPTIBILITY, LIFE, PRIESTHOOD, POWER, AND MAJESTY OF THE KINGDOM, ON CONDITION of believing the things of the New Covenant,† recognizing Jesus as the "Seed" of the Covenants made with Abraham and David, acknowledging his blood as the blood of the New Covenant, and of becoming the subjects of repentance and remission of sins through his NAME, by being united to it by BAPTISM.

*Forty years' proclamation to Judah, the type of that to Israel in the latter days.

†The faith which had come to abolish the law of ordinances.

This proclamation was made to procure RULERS and PRIESTS for the kingdom, upon the principle of righteousness imputed on account of faith in the promises of God, contained in "THE COVENANTS OF PROMISE." Those who embraced the proclamation became kings elect and priests elect, although descended neither from Aaron nor David; and received a *title* to the blessings of the Covenant, to be enjoyed by them in a *higher* sense than they will be possessed by the TWELVE TRIBES, when it shall be delivered to them as the constitution of the kingdom restored again to Israel. THE HEIRS now elected have *now* the remission of their past sins, and *then* possession of the Kingdom, with everlasting life; whereas the tribes will *then* only attain to remission and great temporal blessings, and the hope of eternal life at the end of 1,000 years. The elect are now sanctified by the blood of the COVENANT; they only need eternal life, and to be like the king and priest of their communion now at God's right hand, and they will be perfect and efficient for every duty they may have to perform when promoted to the honor, glory, and offices to be bestowed upon them when the kingdom is restored.

But the "OFFICIAL NECESSITIES" of the kingdom are greater than can be supplied by the faithful in Judah and Jerusalem. JEHOVAH requires more kings and priests for his Kingdom than he succeeded in obtaining from Israel by the preaching of the Apostles. It became necessary to turn to the Gentiles, and to invite them to enter his house or Kingdom upon the same terms as the Jews. This invitation commenced at the house of Cornelius, and has been sounding out ever since; and it is now almost unheeded, probably because the number of the saints to be counted as the kind of first fruits is nearly completed. There is less faith in the gospel of the kingdom among the Gentiles now than there was among the Jews when they were "broken off because of unbelief." They have turned their back on Jehovah's goodness, and are about to fall.

JUDAH'S LOSS IS OUR GAIN. By their loss and temporary rejection the Gentile kosmos that believe are reconciled,

and become heirs of the kingdom, the gospel of which Judah despised, because it was preached in the NAME of Jesus. But they will not continue always in unbelief, for blindness has only in part happened to Israel until the fullness* of the Gentiles be come in. And then all the tribes of Israel will be saved. For God will graft them into their own Olive again, and that too on the principle of faith in Jesus, which will be life from the dead to the world. The Interregnum will then close. The 144,000, the representative number of the saved, will then be complete, and nothing will be wanting but the setting up of the kingdom under the Abrahamic Covenant.

THE KINGDOM UNDER THE ABRAHAMIC COVENANT.

To accomplish this, Jesus the Christ, the "Repairer" and "Restorer" must return to Jerusalem; the land of Israel must be wrested from the Gentiles; the Twelve Tribes must be settled in Jehovah's domain to be expelled no more; and the kings and priests elected for the kingdom must be raised from the dead that they may enter upon the administration of its affairs. THE KINGDOM cannot be re-established before the resurrection of the saints,† because from the nature of the priesthood and the ordinances connected with it, none can discharge the functions of it before God who are not constituted priests "*after the power of an endless life,*" as the Lord Jesus was before them. The kingdom under the Mosaic Covenant was inherited by flesh and blood; its kings and priests were all mortal men, men who died and saw corruption. It was "left to other people." Aaron and his sons, and David, and Solomon, and all who possessed the honor, glory, and power of the kingdom, died, and left them to successors. The flesh profited them nothing. For though descended from Israel according to the flesh, though cir-

*An expression of prophetic time, testifying the certainty of the restoration of the nation of Israel.

†Hence the resurrection and judgment are incidental to the setting up of God's kingdom—the means to an end—involving to the saints the rest that remaineth—the paradise of God, spoken of by Jesus to the thief on the cross.

cumcised the eighth day, though priests and kings by hereditary descent, these advantages gave them no right to the *eternal* Priesthood and Royalty of the kingdom under the New Covenant which has been dedicated by the precious blood of its immortal High Priest and King. The Kingdom under this Covenant partakes of the nature of its King, whose blood* has purified its constitution. *It is incorruption*—a kingdom which can “never be destroyed”—“an everlasting dominion which shall not pass away.” Hence the saying of the Apostle, “Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” It is a physical impossibility. *Can mortal man possess an everlasting kingdom, the priesthood and royalty of which are not to be left to successors?* Now, the offices of the kingdom under the New Covenant are inheritable for not less than 1,000 years, and some of them forever, and they who are promoted to them at the “Regeneration,” or Restoration, will possess them always, for the priesthood and royalty are unchangeable, are non-transferable—cannot be left to other people.

This being the nature of things, the *immortality of the heirs of the kingdom is necessitated*. The kingdom cannot exist, the administration of its internal and foreign affairs cannot be carried on, its ecclesiastical and civil ordinances will continue a theory, an unaccomplished prediction, so long as the Christ sits at the right hand of God, and his “fellows,” the “joint heirs” of His glory and power, and the co-partners of “His joy,” are sleeping in the sides of the pit, the unconscious and undreaming tenants of the tomb. So long as they continue thus they cannot possess the kingdom. “*Corruption cannot inherit incorruption*,” and none but those alienated from the life of God through the ignorance that is in them would declare it.

IMMORTALITY is life manifested through a corporeal incorruptibility, for all those and those only, who should by faith and practice be accounted worthy of an indestructible kingdom in the land of Israel that should not be left to successors:—this is the **DOCTRINE** of the **KINGDOM OF GOD**.

*The Christ's blood cleanses from all sin, and filthiness of flesh and spirit; hence it gives life.

THE NEW COVENANT OF THE KINGDOM.

“Behold the days* come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.” The “house” here signifies their country, or the territory of the kingdom. “And it shall come to pass that, like as I have watched over them to pluck up, etc., so will I watch over them to build and to plant, saith the Lord.” “If the ordinances of the sun, moon, and stars depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation† before me for ever,” etc.—Jer. xxxi.

Under the Mosaic Covenant the Twelve Tribes were divided into two nations under two distinct kings, from the 4th of Rehoboam to the 6th of Hezekiah, being 256 years. But when they shall cease to be cast off, and instead of being called “Loammi,” shall become a nation before Jehovah, “they shall be no more two nations, neither shall they be divided into two kingdoms any more at all”; “for thus saith the Lord God, I will take‡ the children of Israel from among the nations whither they be gone, and gather them in on every side, and bring them into their own land, and I will make them *one nation* in the land upon the mountains of Israel, and *ONE KING shall be king to them all*”—Ezek. xxxvii. 21-22.

When the two houses of Israel, or the twelve tribes, are brought into their own land again, the Law or New Covenant is delivered to them from Mount Zion by their Lord and King; “for out of Zion is to go forth the law” by which their organization as a kingdom is to be accomplished. Referring to this time, Jehovah saith, some 470 years after David's decease, “My servant David|| shall be their prince for ever, and I will make a covenant of peace with them, and it shall be an everlasting covenant with them, and I will place them and multiply them, and will

*“The latter days” of Moses and the Prophets.

†This affirms the doctrine that “the earth shall never be moved,” in opposition to the popular Christianity, which declares its dissolution in the judgment fires.

‡By means of the great proclamation and the execution of the written judgment upon the nations who hold them in captivity—the nations of the prophetic testimonies.

||David II., or “the beloved One.”

set my TEMPLE in the midst of them for evermore. My dwelling also shall be with them; yea, I will be their God and they shall be my people; and the NATIONS* shall know that I the Lord do sanctify ISRAEL when my temple shall be in the midst of them for evermore"—Ezek. xxxvii. 25-8. From this testimony it will be seen—

First.—That the Covenant is not yet made with Israel and Judah.

Second.—That they are in the Loammi state.

Thirdly.—That they are not yet sanctified, because the Temple of Jehovah is not yet in the midst of them, and cannot be there until they are restored, and the Lord returns to build it.

Israel and Judah cannot be sanctified until the temple be rebuilt, for in carrying out the mercy of the New Covenant, when "the Lord will forgive their iniquity, and will remember their sin no more;" a bullock for a sin offering is to be prepared for the Prince, and for all the people of the land at the celebration of the Passover, when it is fulfilled in the kingdom of God. This appears from the testimony of Ezek. xlv., where it says that the Prince shall give a meat offering and a burnt offering and peace offerings to make reconciliation for the House of Israel,† and these must be offered upon the altar, purged and purified for the purpose, when the temple should have been reconciled, or expiated. The everlasting Covenant of peace with the Twelve Tribes, which Jehovah promises to make, is termed a New Covenant in being an improvement upon the old—"Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah, not according to the Covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, which my covenant they break, etc., but this shall be the Covenant, etc.—Ezek. xxxvii. 21-22.

*Hence mortal men will be on the earth when the Christ reigns in Zion, for nations imply distinct communities. The immortals are all one in the Anointed Jesus, as partakers with him of the *Divine nature*.

†A national reconciliation. The individual Israelites of Abraham's seed have been previously reconciled, or manifested in glory as the One Body.

The New Covenant* is to be made with the two Houses of Israel sometime *subsequently* to the destruction of Jerusalem by the Chaldees, when the promise was made. It cannot have been made with them yet, for from the time it is made, their iniquity will be forgiven and forgotten, and they cannot be forgiven so long as they continue in unbelief. The grafting in of the Twelve Tribes is predicated on their not continuing in unbelief—Rom. xi. 23.

The Mosaic Covenant was engraven on stones, but the New Covenant is to be inscribed on their hearts by the Spirit, for saith Jehovah, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."—Ezek. xxxvi. 27. And, again, "I will hide my face no more from them, for I have poured out my spirit upon the House of Israel, saith the Lord"—Ezek. xxxix. 29. No sophistry can make this applicable to the past.

By the New and everlasting Covenant of Peace the Twelve Tribes will be brought into legal possession of the land of their inheritance. JERUSALEM will be safely inhabited; it will become the Lord's throne, and the nation will be constituted holy with an everlasting righteousness in the Lord their King, for "in the Lord shall all the seed of Israel be justified, and shall glory"—Isa. xlv. 25. They will be justified in the Lord by faith in him, and BECAUSE they believe in him they glory in him. But before they can be justified *in him*, they must be introduced into him; the nation must put him on as "the Lord its righteousness." During the interregnum, an individual believer in Jesus and the things of the Covenant is introduced into Jesus as the Christ that he may be justified in the Lord by *baptism into his Name*; so the believing nation will be baptised in the Red Sea into *Jesus* as it was before into *Moses*, when all its sins will be cast into the depths of the sea, and it will come to Zion

*The Mosaic Covenant was done away by the work and righteousness of the Christ when he became the end of the law for righteousness to every believer, and thus He prepared the way for the institution of the New Covenant yet to be nationally ratified as a law of life.

to receive the law, or Covenant of Peace. In proof of this second passage of Israel through the Red Sea, see Psa. lxxviii. 22; Isa. xi. 15, 16; Zech. x. 10-12; Mic. vii. 19. Thus is the nation introduced into the Name of the Lord, in which "its new heart and new spirit," and its faith in Jesus are granted to it for repentance and remission of sins, and they are accepted. Henceforth they shall walk up and down "IN HIS NAME." They shall be settled after their old estate. "Their land that was desolate shall become as the Garden of Eden, and the waste and desolate and ruined cities fenced and inhabited." As for JERUSALEM, it shall be called "a city of truth," and "its name from that day shall be JEHOVAH SHAMMAH—the Lord is there"—Ezek. xxxvi. 26; Acts v. 31; Ezek. xlvi. 35.

By faith in the promises, belief in Jesus, and baptism into him as its Lord, High Priest, and King, the nation is "saved from its enemies and from the hand of all that hate them."

Thus saved, it will have become great and powerful, "serving God without fear in holiness and righteousness before Him all the days of its life," or *mortal career*. Immortality is yet before it, for it is destined to exist and flourish for ever. Immortality and glory, honor and rank, in the Kingdom, are now accessible, and have been for ages past, to individuals of the nation; but they judge themselves unworthy of it. When, therefore, the Kingdom comes, they can rejoice only in common with the nation in its territorial, civil, spiritual, and social blessedness. If they would live forever, they must wait with patience till death shall be abolished from the earth, and "every curse shall cease" at the end of the millenium—Rev. xxi. 4; xxii. 3. Then all Israelites and Gentiles accounted worthy of exaltation to the higher or angelic nature will become immortal; and as *one nation* subject to Jesus and the Saints, will constitute an everlasting kingdom on the earth, when "all things shall be created new," and "the sea* shall be no more."

*Or aggregation of nations in separate organizations, for each redeemed one will be equal to the angels, *i. e.*, will be Deity in organic manifestation, an Israelite indeed, in whom there is no guile, and thus the Word shall

In the present interregnum, believers of the Gospel of the Kingdom, when justified in the Lord, and so made holy and saved from their past sins, are still required to offer sacrifices, or to do service to their Father who is in heaven; but if they were physically cleansed from the evil principle which brings them into death and corruption, such religious service would be unnecessary. After their resurrection, they will be free from this evil; nevertheless they will perform religious service; but it will be for nations and individuals subject to this evil, and not for themselves.

Now the same analogy obtains in regard to the Twelve Tribes of Israel. Although justified in the Lord, and constituted a holy nation, they are still a nation of generations subject to mortality, because of the evil in their flesh, which nothing but the creative energy of omnipotence can eradicate. So long, therefore, as the nation is perpetuated by a succession of generations, there must be a national religious service connected with the memorials of death, and performed for them by a priesthood, such as the blood of the Covenant of their sanctification demands. When death shall be destroyed, generations shall cease to be born and pass away, and the life of the nation will be sustained by a generation that shall consist of individuals who shall have all become immortal or "equal to the angels." The nation will then be free from the death principle. It will be intellectually, morally, and physically perfect. Its sin, as well as the sin of the world, will be thoroughly removed; there will, therefore, be no ground for a service in which gifts and sacrifices are offered for the erring or ignorant. The "law of sin and death" being extirpated from the nature of man, he will not err, or be the sport of ignorance. "God will be all in all;" as he now is in the Christ, so that His will will be as loyally and acceptably performed as though he were to execute it himself.* No service, therefore, will be needed

be fulfilled, which says, "Though I make a full end of all nations, yet will I not make a full end of thee [Israel]."

*As the Spirit moves they move: the electric chain of the Divine Nature vibrates from the Supreme Source of their being into the innermost recesses of the heart, and causes each one to say, "Speak, Lord, for thy servant heareth."

to remind men of the impurity and mortality of their nature, and that their acceptedness is predicated on the perfect obedience of another, even unto death, whom God hath set forth as a propitiatory through faith in His blood. But until this consummation be attained, a service will be necessary, "memorializing" these very things. And this necessity urges us on to the brief consideration of the

PRIESTHOOD OF THE KINGDOM.

This is an order of men in the State who shall have become priests "after the power of an endless life," having been during the interregnum washed* in baptism, sanctified by the anointing Spirit, and consecrated by the blood of the Covenant. These are "priests to God" who saith the Lord, "shall enter into my temple, and they shall come near to my table to minister unto me, and they shall keep my charge"—Ezek. xlv. 16.

They are then the priests of Zion clothed with righteousness and salvation—Psa. cxxxii. 9, 16.

"The meek whom the Lord hath beautified"—Psalm cxlix. 4.

They are representatively styled "the Sons of Zadoc," and are kings also, as well as priests, and therefore priests after the order of Melchisedec. The priesthood of the kingdom is consequently a Royal Priesthood, and as it is "for ever," its officials are immortal, and "equal to the angels." They are perfect as their Father who is in heaven, having no evil in their flesh, nor impurity of character.

The Royal priesthood is an order under one Chief, who is called High Priest. He is the ELDER BROTHER of the Order, all the rest being "his brethren." He was once like them in the days of his flesh of sin, "a little lower than the angels;" but being also made "after the power of an endless life," he enjoys the spiritual, angelic, or higher nature, and sits as High Priest for ever on his Father David's Throne, and bears the glory. The Sons of Zadoc, or Jesus and his brethren, are constituted

*According to the Aaronic types of consecration, for the service to God in the Holy and Most Holy place of the Temple.

priests for ever by the word of the oath, so that the Royal priesthood of the kingdom is without predecessor or successor. Its officials do not derive their inheritance from Aaron and his Sons, nor from the Old Covenant of the kingdom. They inherit under the New, which gives them all the privileges and honors they possess. The word of the Oath made their Chief, though a son of Judah and of David, High Priest* contrary to the Mosaic Law which created Aaron; it makes them priests also of the same Order by *constitution*, when in the interregnum they were made "the righteousness of God in him." Being in him, they are complete in him, and "joint heirs" with him of all his titles and honors, and real and personal estate.

Contemporary with this Order of priests, there will be in the kingdom a class of priests not royal, nor having the power of an endless life. This inferior class is *Levitical*,† mortal, and corruptible, degraded from their former rank under the Old constitution to an inferior station in the New, to minister before the people instead of before the Lord as in the days of old. The reason of this degradation is the misconduct of their Order under the Mosaic Covenant. When the people turned to the worship of Idols, the Aaronic Levites became their ministers, instead of vindicating the honor and institutions of JEHOVAH: therefore, says he, "they shall bear their iniquity," they shall not come near to me to do the Office of a priest unto me, nor come near to any of my holy things in my most holy place"—Ezek. xlv. 10-13.

These Levitical priests under the old Covenant officiated at the Altar, entered the Holy Place, and burned incense, and ate the shew-bread at the Lord's Table, and their Chief also passed into the Most Holy with the blood of the Atonement. This was coming near to Jehovah, and ministering unto Him. But their Order had caused

*In the Christ are, nevertheless, concentrated the lines of Aaronic as well as Davidic descent, to prevent the possibility of any Jew attempting to claim by such descent his title to this priesthood or the royalty under the Mosaic Covenant, still held in reverence by the Nation.

†The vision of the Prophet Ezekiel must, therefore, refer to a Temple yet to be erected and a service yet to be instituted, for the Levites have never yet suffered this degradation.

the people to serve idols, and had officiated as idol priests. They had done this while the kingdom existed under the Mosaic code, and the punishment of the offence is decreed to fall upon the Order under the New or amended constitution. They may not approach the altar to offer the fat and the blood of the sacrifices, nor enter into the Holy and Most Holy to stand before the Lord. There is a vacancy here. The High priesthood is vacated, and the Altar and Holy places are devoid of ministers. There are the Nations, and the Twelve Tribes, and the ministering Levites, who minister to the worshippers, but cannot approach to the Lord. There is a space to be occupied by an Order that may appear before the Lord, burn the fat, and sprinkle the blood upon the Altar, and enter the Holies, and minister for the world as priests to God, and not to the people. The chain is complete when the order of the Sons of Zadok is introduced between the people's priests and Jehovah. Counting the links from the remotest, there is—1st, the nations; 2nd, Israel; 3rd, the Leviticals; 4th, the Sons of Zadok; 5th, the High priest or Prince of Israel; and 6th, Jehovah. This is the chain that connects the ends of the earth to the throne of the eternal, when the KINGDOM shall exist in the AGE TO COME.

It is evident that the SONS OF ZADOK* are resurrected men. Ezekiel is testifying to things which had not existed previous to his day, could not exist contemporarily with him, and have not existed since. They are at variance with the Mosaic Law, and could not exist so long as it continued in force. But they are things foretold while the Temple was in smoking ruins, and affirmed of God as certain to come to pass. The reason given why the Sons of Zadoc shall burn the fat and sprinkle the blood on the altar, and appear before Jehovah in the Holy place is, because "they keep the charge of his sanctuary, when the children of Israel went astray from him."

But these faithful men have been dead for ages. They must therefore RISE FROM THE DEAD AND RECEIVE ETERNAL LIFE to perform the service to which they are appointed.

*Etymological meaning of Zadoc—the Just One.

THE TEMPLE.

In the Covenant made with David, Jehovah declared that he would raise up one of his sons, who should be also Son of God, and that he should build a temple for his name. When the foundations only of a temple existed in Jerusalem, Jehovah sent Zechariah to Joshua, the son of Josedeck, the High Priest, to say to him, that "the man whose name is the BRANCH," which he had said should grow up unto David, "should build the Temple of the Lord." "Even he shall build the Temple of the Lord," and that the sons of strangers from afar should come and assist in its erection; when the glory of Lebanon, the fir tree and the pine tree and the box together should be brought to beautify the place of the temple—Zech. vi. 12-15; Isa. lx. 10-13. When the flocks of Kedar and the rams of Nebaioth, should also come up with acceptance on its altar, and the temple itself should be glorified with His glory; when this should come to pass, Zechariah likewise testified that "THE BRANCH" should bear the glory and should sit and rule upon his throne, and be a priest upon his throne." Zerubbabel, the governor of Judah under the Persians, was at that time rebuilding the Temple, and finished it in the 6th year of Darius. But Zerubbabel, though a type of Messiah, who was then, so to speak, in his loins, was not named "The Branch," nor did he ever sit and rule upon a throne as king or priest; THEREFORE, the temple he finished was not the temple referred to. The temple built by Zerubbabel was finally destroyed by the Romans, since when no temple has existed in Jerusalem. The Lord Jesus is admitted on all hands to be "the man whose name is the Branch," but as yet he has built no temple to the Lord. It is true the Christ's mystical body, the Church, is styled a holy temple in the Lord, for a habitation of God through the Spirit. He also called his natural body "the temple" which he would rebuild in three days, and in the Revelations it is said that "the Lord God Almighty and the Lamb are the temple of the New Jerusalem." But this is not the temple described in the 40th, 41st, and 42nd chapters of Ezekiel.

The building is architectural there, for its courts and internal compartments, with its furniture and ordinances, are different from the tabernacle and temple built by Solomon and Zerubbabel. It is a structure,* then, hereafter to be erected in Jerusalem *restored*, not in Jerusalem the *New*,† and the builder of it is the Lord, for He saith, "I will set my temple in the midst of Israel for evermore." He will set it there by "the Branch" whom He hath appointed to build it.

SOLOMON, ZERUBBABEL, and "THE BRANCH," are the great temple builders of the kingdom. The "third" temple which Jesus shall erect on Moriah will be more magnificent than any building that has yet adorned "the City of the Great King." It will be renowned throughout all the earth, and will be frequented as "the *House of prayer*‡ for all nations," who shall "flow into it." And many people shall go and say, "Come ye, and let us go up to the mountain of Jehovah, to the Temple 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."—Isa. ii. 3. "Because of his temple in Jerusalem, shall kings bring presents unto God."—Psa. lxxviii. 29. Six|| things are abolished from the future temple which were indispensable to those under the Law. These are the Laver, the Branching Light Bearer, the Ark of the Covenant, the Cherubim, the Veil, and the golden Altar of Incense. These are all unnecessary to a service performed by Jesus and his brethren, *the sons of Zadok*. Having been washed in Baptism before their resurrection, they have no use for the Laver like the sons of Aaron under the law. The Light Bearer of seven¶ branches is superseded by their own anointing. They shine like the sun by the spirit glory with which they are invested. They are the many light-

*This is a most important distinction.

†The New Jerusalem is the Body of the Christ in its perfection. [See Hebrews xii.]

‡Can these predictions have had an accomplishment, or be spiritualized away into heaven as existing invisible realities, as the theology of the Churches of Christendom assumes.

§Types and shadows of the law fulfilled in the antitype—the Christ and His brethren.

¶Seven: the symbol of perfection.

bearing branches of the HOLY PLACES, which need no artificial illumination in their presence. The MELCHISEDEK High Priest is himself the Ark of the New Covenant, and with his brethren, the Cherubim of glory. He is the Mercy Seat, sprinkled with the blood of the New Covenant, which is his own. The law, the manna, and the almond rod is he; the way, the truth, the bread of heaven, the resurrection, and the life. What need has the most Holy Place of a temple of the Mosaic Ark and its contents, with winged Cherubim, in the presence of a personage so august as He, the very substance of those shadowy things.

The Veil was rent* when his body was broken on the tree. The future temple is neither historical nor typical. It foreshadows no details; but by the building and the "separate place," both *west* of the Most Holy place, indicates that there is a state beyond the 1,000 years into which they shall be received who may be accounted worthy of eternal life, when sin, and death, and every curse shall be abolished from the earth. Being no monument of the past, the *rent Veil repaired* is seen only in the scarred substance of the Prince of Israel, which it prefigured. He being the antitype of the Veil, the type is excluded from the future temple, which will be illustrated by the presence of His glorious body, which can be rent no more. "In every place, from the rising to the setting sun, incense shall be offered to the name of the Lord, even a pure offering."—Mal. i. 11.

The burning of incense, therefore, will not be restricted to the temple as in the days of old. Prayer is the voice of supplication seeking assistance in times of need. It ascends as incense before the Lord, burned by the necessitous; prayer will be made for Israel's kings continually, and will ascend as incense in every place.

But the Christ and his saints will not be necessitous; they will have no wants unsupplied, for they will possess all things. Praise, not prayer, will ascend from the Holy

*Symbolic of the introduction of another priesthood made after the power of an endless life, the Mosaic system of means had then fulfilled its result, to bring to the Christ the elect of God.

place, therefore there will be no golden altar there on which to burn incense before the LORD.

THE SERVICE,

to be performed within its courts and walls are by the "priests,* to God" and to the people, the immortal men, sons of Zadok, and the mortal men, sons of Aaron. So long as sin and death are in the world, the Melchisedec service of the Messiah-erected temple will continue; and the sons of Zadok, the prince, or JUST ONE, members of his immortal flesh and bones, will also with him be sacerdotally regarded as identified with the sins and trespasses of the people. Therefore it is that the priesthood under the New Covenant of the kingdom is not purely immortal but of a mixed character. A priesthood composed entirely of resurrection men of angelic or spiritual nature, in whose flesh there was no sin or evil principle, would not be in harmony with the institution, and therefore unfit to perform a service for the purification of the erring and ignorant; for priesthood must be sympathetically related to the ignorant who worship through it, having infirmity in itself, that it may offer for itself, as well as for the people. The infirmity of the New Covenant priesthood of the Kingdom resides not in Zadok and his sons, but in the priests, the Levites, who minister to the people and perform the humbler duties of the Order. Nevertheless, the JUST ONE and his sons are represented in the service as offering their burnt offerings and peace offerings; not for themselves, but only in their priestly capacity, as part of a priesthood of mixed character, which partakes of the Christ's mortal flesh as well as his immortal nature, in reckoning the mortal descendants of Levi and Aaron among its constituents.

The Kingdom and priesthood under the Mosaic Law was of an unmixed character, the members of its civil and its ecclesiastical orders being all of them subject to death. Not so, however, with the kingdom and its orders in the AGE TO COME. Its subjects and inheritors are an inter-

*The necessity of a priesthood shows the continuance of the sin nature in man and the existence of death during the millennial reign.

mingling of flesh and spirit, until the Kingdom shall be surrendered to the father at the end, when the people and all their superiors worthy of exaltation shall be all spirits or incorruptible men; and priesthood and priestly service, but not the ROYALTY, will be done away.

Israel and the nations subjected to them, will bring of the flocks and herds of Kedar, and of the rams of Nebai-oth, and present them for sin offerings and burnt offerings, and thank offerings, at the north gate of the inner court of the temple, and present them to the Levites of Aaron's seed. These, who are not permitted to approach the altar, nor to minister before the Lord in the Temple, will have the charge at the gates of the house "for all the service thereof and for all that shall be done therein." They will, therefore, take charge of the people's gifts, and "they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them, etc.—See Zech. xiv. 21.

While the Levites are slaying the sacrifices and passing to and fro in the Inner Court, they are to wear linen garments,* that perspiration may not be produced; but they are not to go forth into the outer court with these, but to put them off and lay them in the holy chambers, putting on other garments; and the reason given is "that they shall not sanctify the people in their garments."

It will be their duty, after washing the sacrifices,† to transfer the fat and blood to the Sons of Zadok, who, on the eighth day, which is our first day of the week, and the Sabbath of the age to come, instead of the seventh, as under Moses' law, shall burn the fat upon the altar, and sprinkle the blood upon it. This is the duty of Zadok's seed. They are privileged to approach the altar, and to enter into the temple, and stand before the Lord; but not the Levites, the people's priests. They are ministers of death to the sacrifices *before the people*; but the sons of

*Verses 15, 16 of Ezekiel xlv. apply to the resurrected Saints alone, and are independently paragraphed. The 17th verse must be read to follow the 14th verse, as applicable to the Levitical priesthood.

†The Mosaic ritual, in its amended constitution, will be the national and imperial worship of the age to come, to manifest the righteousness of God in ages past to the escaped of the nations, that his gifts and calling are without repentance.

Zadok, ever-living ministers, salvation-clothed, *before the Lord*. The former slay the unblemished yearling Lamb for the daily morning offering by fire, the voluntary offerings of the Prince, and the things devoted of the people, while the latter cause their rich odor to ascend in clouds from Hah ariail hahariail, the altar or lion of the mountain of God. The service of the temple will be daily, weekly, annual—see Ezekiel. Before the temple is opened for public service, the altar* has to be “purged and purified” the house reconciled, and the GLORY of the God of Israel to make His august entry by the EASTERN gate. The cleansing of the altar and reconciling the house, which are synchronous, commences on the 1st day of Abib (sometimes called Nisan, the first month of the Jewish ecclesiastical year, and answering to part of March and April) and continues for seven days. This is a grand and important national event, for it is nothing less than reconciling the House of Israel itself, as appears from these words: “And the priest shall take the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the Inner Court. And so thou shalt do the seventh day of the month for every one that erreth; and for him that is simple, so shall ye reconcile the house.” This event will complete the reconciliation of the House of Israel in form as well as in principle. The reconciling of the temple, altar, and inner court will be the formal MEMORIAL CELEBRATION of the reconciling of the tribes of Israel, when, having believed in Jesus, and been baptized unto him, Jehovah shall have cast all their sins into the depths of the sea—Psalm lxxviii. 22; Micah vii. 19; Zech. x. 10.

Then will JESUS, who is the GLORY OF GOD, attended by the 144,000† redeemed from among men, as the FIRST FRUITS to God and himself, with a voice like the noise of many waters, and as the sound of a great thunder, ascend

*After the type of the Mosaic Tabernacle and Temple. At their dedication the glory of the Lord filled their precincts, and shined out from between the cherubims.

†A certain for an uncertain number, but indicative of the perfection and fullness of the Name.

into the hill of the Lord, escorted thus into the holy place. They will sing the *new song* before the throne—even the song of Moses and the Lamb. By the eye of faith we see them approaching “the temple by the way of the gate, whose prospect is towards the East,” Mount Olivet long since in sunder cleft, and all the region round shining with the glory; we hear them exclaim, with loud hosannas, “Blessed be He that comes in the name of the Lord”—“Blessed be the kingdom of our Father David that cometh in the name of JEHOVAH! Hosanna in the highest!” We behold the glorious multitude demand admission for “THE MIGHTY GOD”—the Conqueror of the world—within the walls of the City wherein he intends to dwell, “in the midst of the children of Israel forever.” “Lift up your heads, O ye gates,” say they; “and be ye lift up, ye everlasting doors; and the king of Glory shall come in!” Ah! now how still the crowd! How hushed is every voice! “Who is this King of Glory?” is the only sound echoing from Salem’s walls that vibrates on the ear. The answer to this bursts forth as the roar of many waters, proclaiming him to be “The Lord, strong and mighty—the Lord, mighty in battle!” and followed by a renewal of the demand for admission, saying, “Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in.” Who is this King of Glory, do ye ask? JESUS, the Lord of Armies. He is THE KING OF GLORY.

The dedication of the house, the reconciliation of Israel and the return of the glory of God to the Temple for the first time since its departure in the reign of Zedekiah being accomplished, the next thing is the celebration of the fulfillment of the Passover, nationally, in the kingdom of God. The reader will remember what the High Priest in the days of his flesh said to his brethren upon this subject: “I will not any more eat of this Passover,” said he, “until it be fulfilled in the kingdom of God.”

By the time the TEMPLE is opened as the House of prayer for all nations, it will have been fulfilled in their worse than Egyptian overthrow,* and in the deliverance

*By the execution of the written judgments by the Lord Jesus and the Saints, after their resurrection and glorification.

and restoration of the tribes of Israel. The kingdom being restored to them, the Passover is revived, and the Lord Jesus "eats and drinks at his table in his kingdom"—Luke xxii. 29-30—with Abraham, Isaac, Jacob, all the prophets and the apostles, etc., according to the ordinance contained in Ezek. xlv. 21-24. "In the first month, etc., ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself and all the people of the land, a bullock, for a sin-offering."*

The *feast of Pentecost*, fifty days after the passover, is NOT celebrated in the temple service of the kingdom. It was primarily fulfilled in the events of the fiftieth day after the Crucifixion, and will be secondarily or nationally in the latter rain of the Spirit on Israel when restored previously to the building of the Temple by "the man whose name is The Branch." The two wave loaves of that feast, made of fine flour, represented "the First Fruits unto the Lord." The Sons of Zadok being the substance of that representation, as Jesus himself was of the wave sheaf, waved before the Lord by the Aaronic priest on his resurrection day, the shadow will not be reproduced hereafter in the service; Christ and his brethren the first fruits being there in person, the representation would cease to be in place.

Neither will there be "a memorial of blowing of trumpets" on the 1st day of the 7th month, as under the Mosaic law. The thing represented by the "memorial" will have been altogether accomplished before the dedication of the Temple to be built by Jesus. It began to be fulfilled by the proclamation of the Gospel of the kingdom by Apostles; and will be wholly completed when the "everlasting gospel" shall be preached by the "angels flying through the midst of heaven."—Rev. xiv. 6, 7. There can be no type when the thing typified has come to pass in full. It has then answered its purpose and is abolished.

*A memorial of Himself as the sin-bearer of the world.

†The former rain was the pentecostal and individual.

‡The Spirit messengers to the people of the earth, in their mission as kings and priests for God.

The *Day of Atonement* on the 10th of the 7th month forms no part of the amended service for the same reason. It was a type, and will be secondarily or nationally, and, therefore, entirely fulfilled in the reconciliation of the House of Israel. The Mosaic atonement primarily prefigured the reconciliation of those who, believing the "word of reconciliation" ministered by the Apostles, should have their sins and iniquities borne away by Jesus when resurrected, as represented by the bearing away of the sins of Israel by the scapegoat. The iniquity of all believers was laid upon him when crucified—Rom. viii. 3. He was then "the goat for the Lord," but when raised from the dead, he became "the scapegoat presented alive before the Lord to make an atonement." Being raised, his relations were changed. He then became the High Priest, destined to enter alone into the "Most Holy" to make an atonement "for his own household" with his own blood. He is there now; and will remain there, until all who shall constitute "his house" shall have come in and been reconciled. Till then, no man can be where he is—John xiii. 33. When he shall have finished making atonement for his household, "He will come out," and "make an atonement for all the congregation of Israel." "His house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end"—Heb. iii. 8. The household of the Lord Jesus appears in the Temple of the Kingdom, "holy, and unblamable, and unreprouvable," as the Sons of Zadok performing service before the Lord as his priests.

But when the household of the Lord Jesus shall all be reconciled, their judgment or acceptance still remains to be pronounced, and the secondary reconciliation for the nation of Israel effected. These particulars* of the Mosaic typical atonement are yet unaccomplished. Some of us who believe the Gospel of the Kingdom are looking for him. We are anxiously waiting for him to come out of the Most Holy Place that we may be clothed with salvation, and enter the kingdom with him. "After death, the

*The hidden wisdom of the types and shadows of the Sinaitic law must be searched out to find their antitypical relation to the Christ and His brethren—the Just One (Zadok) and his sons.

judgment." Judgment on the Members* of the King's household and judgment on the Nations. Will the dead in the Christ—will we the living in Him—be accepted, or shall we not? That remains to be seen. Who but God's High Priest can tell, for he only knows whose Names are written in the Book of Life.

Until He come out of the Most Holy, the consummation of the reconciliation of the faithful dead, the living believers, and the Twelve Tribes will be in abeyance. But when he appears in His Kingdom, the first will rise, the next be changed, and reconciliation made for the whole House of Israel, as above described in the purging and purifying the Altar, and the reconciling of the house, in the first seven days of the 1st month. When this is accomplished, the Mosaic representative atonement will be lost in the substance. **THERE WILL BE NO MORE REMEMBRANCE OF SINS ONCE A YEAR**—Heb. ix. 28. Therefore the atonement of the 10th day of the 7th month forms no part of the annual service of the Temple in the age to come.

The Mosaic feast of tabernacles was "the greatest of the Feasts." It was celebrated during seven days, beginning on the 15th of the 7th month of the ecclesiastical year, which is the first of the civil year, which in its Antitype is "the acceptable year of the Lord." This year of civil or national acceptance, under the New Covenant, begins with the 1st day of the month, when the temple, altar, inner court, and nation, are reconciled by Messiah, the Prince.

This year of civil or national acceptance being under the New Covenant, the Feast of Tabernacles represents, like the "Mosaic Feasts," the *knowledge and the truth* first in relation to Christ's household, and secondly, in relation to his nation, the Twelve Tribes. The members of his household are "strangers before the Lord and sojourners; their days on earth are as a shadow, and there is none

*Gal. vi. 8. He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the Spirit shall of the Spirit reap life everlasting. Therefore, we must rise in our flesh and blood bodies out of the grave for judgment first, and then for recompense, according to works in the truth. So Peter ii., in allusion to this Day of Judgment, says of the cursed children, "They shall utterly perish in their own corruption." And Jude mentions Enoch to the like effect.

abiding." Like Israel, as it were, during the interregnum, they "sojourn in Meshech and dwell in the tents of Kedar," passing the time of their sojourning there, rejoicing in fear and trembling. But when their Elder Brother, the High Priest of the Covenant, shall come out from the Royal presence to bless them, they will be pilgrims no longer, but permanent dwellers in their Father's house, partakers of the joy—Jno. xiv. 3. They will have passed through the signification of the Feast, and have attained perfection.

The feast of Tabernacles was the celebration of the Ingathering of the harvest. As a type, this had a twofold signification, viz: the Ingathering of the Royal Household of the Kingdom when *the Christ* "shall gather his wheat into his garner" at their resurrection, and the ingathering of the Twelve Tribes, when at that crisis they shall be gathered from the utmost part of heaven, and replanted in their own land. They now sojourn literally in Meshech, and dwell in the tents of Kedar, but when the Kingdom is restored to them under the New Covenant, they will dwell in their own habitations, and the nations will come up to Jerusalem to worship their King, and occupy the booths. But the Antitype of the feast, which is "a feast of fat things for all nations," is not fully completed until the wheat harvest of the Age to come shall be entirely ingathered at its expiration, when "death shall be swallowed up in victory," and the earth shall be under the curse no longer—Cor. xv. 23-28. The feast of Tabernacles, therefore, continues to be celebrated in the Temple Service, for this temple is "the holy of the Tabernacles of the Most High;" wherefore its posts and walls will be adorned with palm-trees, the branches of which with those of other goodly trees, the Israelites carried on the first day of the feast, as the emblem of the joy that awaits the nation, when it shall have obtained the victory over all its enemies on the establishment of the kingdom of God. Therefore "in the 7th month, on the 15th day of the month, shall the Prince do the like in the feast of the seven days, according to the sin-offering, etc."—Ezek. xlv. 25; Lev. xxiii.; Zech. xiv.

THE ROYAL FAMILY OF THE KINGDOM.

The members of the Royal Family are in the aggregate, styled "The Christ's House," in the New Testament. They are "the Sons of Zadok," the children of the promise, who, in the Christ, are counted as the seed of Abraham and David. It will be a numerous family; though, as compared with the totality of the Sons of Adam, from among whom they will have been redeemed, they will be but a "little flock;" the few who find eternal life amongst the many who seek to enter in. They are the "144,000 redeemed from the earth," not that there are only so many thousands. This is a representative number, a definite for an indefinite. They are "the meek" who "shall inherit the earth;" "the poor in spirit" to whom pertains "THE KINGDOM OF GOD."

None will be of this number who DO NOT BELIEVE IN THIS KINGDOM, for it is he that believes "the Gospel" and is baptized, shall be saved; "he that believes not shall be DAMNED—Mark xvi. 15-16; and the subject matter of the Gospel consists of the things of the Kingdom, and name of Jesus, the Christ. "According to your faith be it unto you." Hence, he whose "faith" embraces what God has not promised, gets nothing but confusion of face; while he who BELIEVES THE PROMISES will realize them if he faint not. The poor in this world, "rich in faith," are the heirs of the gospel kingdom. They become "inheritors" when they rise from the dead and receive the blessing—life for evermore—Luke xx. 35. Then "they possess the kingdom under the whole heaven" and "rule on earth," as kings and priests to God, with the Christ for a thousand years. This is the testimony of Daniel and John; and he that does not believe it has no right to be regarded as a believer of the Gospel; he is faithless of "the testimony of God." These, the Saints, are the aristocracy of the kingdom under the New Covenant. Being immortal, they possess it for ever, for it is "not to be left to other people," that is, to successors. There are inferior civil orders in the kingdom, as well as ecclesiastical, which stand between them and the people's. These inferior offi-

cial are styled "the PRINCE'S SERVANTS," while the Immortals are styled "his SONS." When the Prince of Israel bestows a gift upon the former, they can only possess it till "the year of liberty;" but if he present a gift to any of the latter, it continues his for ever. Though his "brethren" they become his "sons," as the children whom God shall have given him, when he shall raise them up from amongst dead ones, for being the *substitutionary testator* of the Will—thus standing in the Father's place, who has appointed him to raise the First Fruits from the dead—he can then say to them, "Ye are my Sons, this day have I begotten you" from the dead. "God," says Paul, "will raise* us up by Jesus, so shall we be the Prince's Sons, of whom Ezekiel speaks.

THE EMPIRE OF THE KINGDOM.

A kingdom and empire, though often connected, are not the same. The dominion of a king over a particular nation and country is a kingdom. But when, in addition to this, his sovereignty extends over several nations, kingdoms, and countries, this secondary and extended dominion constitutes the empire. The kingdom is the first dominion; the empire the second and subordinate.

The same distinction obtains in the sovereignty of Jesus the Christ. "The FIRST DOMINION shall come to Zion, and the KINGDOM to the daughter of Jerusalem"—Isa. lxii. 6; lxx. 9, 17, 18; Jerem. iii. 17, 18; Micah, iv. 7, 8. These are the same. The first dominion is limited to the land promised to Abraham, lying between the Euphrates and Mediterranean; while the second dominion or empire extends over all people, nations, and languages, to the ends of the earth—(See the Abrahamic promises, Genesis.)

"He shall have the heathen for his inheritance, and the uttermost part of the earth for his possession"—Psa. 11. "All kings shall fall down before Him;" "all nations shall serve Him"—Psa. lxxii. How many rival and independent governments will there be over the nations then?

*Quicken us into eternal life after the judgment.

"Not one," for "the kingdoms of this world," *not kingdoms beyond the skies*, shall become the kingdoms of Jehovah and of his Christ, so that then "there shall be one king over all the earth," and HE "the Son of God, the King of Israel." THIS IS THE TESTIMONY OF GOD, SUCH IS THE KINGDOM, THE SUBJECT MATTER OF THE GOSPEL, AND THE GREAT FACT OF THE AGE TO COME.

