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THE SIGNS OF THE COMING OF THE LORD

Meeting of the Seven Churches. 29th April, 1851

INTRODUCTORY

There is now a general feeling among men that we are living in very remarkable times, and that the world is passing through, or is on the eve of, some great crisis which is to terminate in the regeneration of society. This may be so, but it does not appear very evident what is meant by this regeneration.

We should be aware, however, that it is very easy to be deceived in this matter; for it is no uncommon error of individual men to think there is something more remarkable in this history of their own life than they are able to see in the life of any other man. So this error may be entertained by a community or generation of men, leading them to believe there is something more remarkable in the history of their own times than can be seen in the history of any which have preceded; and not a few generations now passed away have fallen into this error.

Each period of human life has its distinguishing features: childhood, youth, manhood, and age succeed each other, and each has its wonderful stories or

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MEETING OF THE SEVEN CHURCHES
1851

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events to record in the memory as well as its illusions. And if we review the history of the world in the light of this analogy, we shall find that in each successive period there have been as wonderful discoveries, and as important and stirring events as any which have been witnessed in our own times; although they were of a different kind from the wonders of the steam engine, or the electric telegraph, or the gathering of the representatives of all nations for the exhibition of the results of their skill and labour in a Crystal Palace.

No one will question the fact that the world has been in progress from the beginning; and men who do not take the Scriptures for their guide must feel that mankind will go on improving and improving until perfection is attained by means of the discoveries that have been, or are yet to be, made in science and art: so that man through his knowledge of the secrets of nature and power over the elements, will come to possess the attributes which he has been accustomed to ascribe to his gods of the olden time, or rather in the youthful or mythological age of the world.

Some men dream of being able to turn the world into a Paradise by their efforts, and of discovering an elixir of life, by means of which their youth may be renewed for ever in this pleasant abode. There were,

no doubt, men of this class in the days of Noah, who would dream of possessing themselves again of the Garden of God, from whence they had been driven, and of being able to break through the guard of the cherubim to eat of the Tree of Life that they might live for ever. And such persons would go on eating and drinking, marrying, and giving their sons and their daughters in marriage, and doubtless make Noah and his Ark their song and jest in the feast - until the Flood came and carried them all away.

Nor did this catastrophe arouse men from their dream of security, or heal the world of its wickedness, for before that generation saved in the Ark had passed away in the person of Shem, the cities of Sodom and Gomorrah, Admah and Zeboim, were as suddenly overwhelmed, God raining fire and brimstone from heaven upon them for their wickedness, of which they would not repent. And many similar and as sudden judgments have overtaken men in different periods of the world's history, by earthquake, fire, tempest, and flood, although they may not have been so universal as the Deluge, or so indelibly marked on the earth's surface as the destruction of the Cities of the Plain.

And there is to be another generation which will be as suddenly overtaken as that which perished by

the Deluge, or which lies buried in sulphur at the bottom of the Dead Sea. A generation who will be crying out, "Peace and safety, when sudden destruction cometh upon them, and they will not escape"; and their song and feast will be turned into wailing and lamentation. Whether we are living in that generation or not, it behoves us to know, and whether we believe what we may know, concerns us greatly: for it will certainly be known and believed in by those who shall escape the judgment and be the antitypes of Noah and Lot who were told of God and believed in His word, and so escaped the judgments of their time.

We shall not, however, Brethren, arrive at any knowledge or convictions on this subject from any history of the past, or by any doctrine of probability of what may happen from what has happened before. We shall only arrive at conclusions in our own hearts upon this subject by the careful study and knowledge of what God has revealed in His word concerning this time, and by a careful, intelligent and impartial comparing of what He has revealed concerning the events of this world's history with the signs of the times in which we live. And if we find that the predictions in God's word concerning the signs which accompany [01] this event agree with the signs around us on every hand, then we have reasonable ground, as far as our own judgment can help us, for believing that

the advent of the Lord is near and will take place in our generation; although no man may know the day or the hour of His coming, yet that day shall not overtake *you* as a thief which shall come as a snare upon all them that dwell upon the earth.

We have professed to believe that the coming of the Lord is near. Is this faith grounded upon the word of God, or upon Prophecy? Is it because a spirit has so declared it? or is it from the revelation of the Spirit enabling us to understand the word of God, and to read the signs of the times around us? In St. Paul's time the Church was misinterpreting the words of the Spirit spoken among them, and even his own epistles on this subject, for he writes to the Thessalonians, "Now I beseech you, brethren, that ye be not shaken in mind or troubled, neither by spirit, nor by word, nor by letter as from us", etc. How did the Apostle know they were misinterpreting his letters as well as the words of the Spirit? He knew it from the word of God and from the signs of the times in which he lived; he knew there must be an Apostacy *first*; and he saw in the signs around him more the signs of that Apostacy than the signs of the coming of the Lord. The mystery of iniquity had already begun to work. They were troubled either at our Lord's delay or that He would come too soon, and before they were prepared to meet Him - and this through misinterpreting

both word and sign. It is therefore of importance that we should not be in a like case, or be indifferent to both word and sign, which is a far worse state of mind to be in.

Let us therefore, brethren, study carefully the word of God as written aforetime for our learning, and compare without prejudice the signs of our own times with what has been predicted concerning the end. And let us listen attentively, and with reverence, to what the Spirit has to say in the midst of the Churches, whether in prophecy or ministry, that we may not fall under the condemnation which the men of our Lord's time received from Him of being hypocrites in not being able to read the signs of their time, or incur the censure which two of His disciples incurred on their way to Emmaus for not believing what had been written concerning Him; or the upbraiding which He gave to the Eleven for not believing the testimony of those to whom the Lord appeared after His Resurrection, and before they had seen Him themselves.

THE REVELATION OF ANTICHRIST 27TH MAY, 1851

If you desire to know the period of the world's history at which you are living, or to have a reasonable ground for your faith that the coming of the Lord draweth nigh, you must obtain this knowledge by learning to read the signs of the times in the light of what is revealed in the Scriptures concerning the signs which we are told will precede and accompany this event. That is to say, if we desire to know whether we ought to be expecting the coming of the Lord as the next event in the world's history, or whether we should be looking for something else to precede it, and which shall be to us a sign that this coming is near, we must obtain this knowledge by these means.

When I say that you must arrive at your convictions in this way (not, however, by any mental process apart from the illumination of the Spirit of God, for the human mind of itself cannot do this), you will not infer that I wish to set you free from another part of your duty, which is to be looking up to, and expecting that the Lord will give you both light and guidance in this, as in every other matter, from the ministries of the Church. As I have told you already, it is necessary at all times to have an open and reverent ear to

hear all that the Spirit has to say to you, either in ministry or prophecy, or you will not arrive at any legitimate or certain knowledge in these things; nor will you be guided aright if you neglect either of these means.

If you study the Scriptures alone, and despise or neglect the ministry of the word in the Church, you will become opinionated, and sectarian in spirit, and lose your way. On the other hand, if you depend alone upon what you hear, and do not make the Scriptures your study, in connection with the Ministry you will not understand what is taught by those who do, and your mind will seek refuge either in superstition or unbelief; as it has come to pass with the Romanists. Nor will the Lord permit His priests' lips to keep knowledge among an unfaithful people, for, like people, like priest, the blind will lead the blind till they both fall into the same ditch or pit which Antichrist has prepared. God expects we should have our eyes open to see where we are going, although He does not expect us to guide ourselves.

It is a very beautiful prayer that we are taught to use in our Liturgy: "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and

comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ."

As this everlasting life is to be manifested at the appearing and kingdom of Jesus Christ, and we are warned in the Scriptures of the signs which will take place when His appearing draweth near, it becomes us greatly to know what these signs are, and whether any or all have yet appeared; and what we ought further to expect before He can appear. That is, we ought to have an intelligent apprehension of these things that we may be able to give a reason for the hope that is in us.

One of the signs, and the most important one, is the revelation of the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, shewing himself that he is God. Whose coming is after the working of Satan with all power and signs and lying wonders and all deceivableness of unrighteousness in them that perish; and whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming (II These. II, 3-12). One of the things, then, that we have to determine is whether this man of sin, this wicked one, has appeared; that is, is he revealed

or have we yet to expect him ? For upon our certainty or uncertainty in this matter must depend in a great measure our expectation of the Lord's immediate coming; for we are told by the Apostle Paul that his revelation must precede the appearing of the Lord, for one of the objects for which He appears is to destroy him.

It is said by some that the Apostle is here speaking of a spirit of lawlessness which is to arise in the Church, setting its ordinances at defiance, and which the Lord is to destroy or put down at His coming: or, in other words, He comes to destroy the wicked, or those who will not submit themselves to Him - a mere truism of Scripture. And if this be its meaning, how shall we know that the Lord comes in person to destroy them, for consistently with this interpretation we ought rather to believe that this spirit of lawlessness will be put down by some spirit and Power of Christ in His Church. But such interpretations are Swedenborgian and delusive.[01]

The Apostle speaks of this (Gr.) "anomos" as a person, and calls him the (Gr.) "anthropos"; and all the pronouns referring to him are personal and masculine. He is opposed to, and is destroyed by a Person, and all his acts are described as the acts of a Person: he sits in the Temple of God; he exalts him-

self; and it is difficult, if not impossible, to read this description, either in the original or in our translation of it, without coming to the conclusion that this Antichrist is a Person, who has usurped the place of the Lord, and who opposes Him when He comes.

In the Revelation, chapter XVII, he is described as the 8th head of the Beast, and as coming up out of the bottomless pit and going into perdition - a mark which identifies him (together with his opposition to the Lord) with this son of perdition, as spoken of by St. Paul, and also in chapter XIX where he is described as making war with the Lamb, with the kings of the earth in his train, and as cast into the lake of fire with the false prophet.

From these descriptions of him we gather that he is not only a person, but is a head over others; also an Imperial Head: for he has kings in his armies; a civil and political ruler over the nations, as well as one claiming divine honours, like the Roman Emperors of old, and to whom divine honours are paid; for all the world wonders after this Beast, and worships him as God. Not as one hidden in a corner, more insane than wicked, but one acknowledged by all the world as in the full plenitude of intellectual endowment, and having all the power of the God of this age at command, if indeed he be not one who has already

passed the bounds of mortality, and been raised from the dead; for when he is overcome, he is cast into the lake of fire, or second death.

The same things in substance are said in other parts of Scripture of this last Antichrist, especially in Dan. XI, where a detailed account is given of his acts and usurpations. But not to go further into his history at present, can we say, brethren, that such a person as this has already appeared, and now stands revealed? For the question is not who or what has already appeared in time past, but - can we recognise such a person as this now upon the earth? For if the coming of the Lord be the next event in the world's history, this Antichrist must be somewhere revealed, or the Apostle's words cannot be true. Are any of the gods of the heathen like him? Are any of the successors of the Arabian Impostor like him? Is this man of sin occupying the pretended chair of St. Peter at Rome? Or is he to be found among the kings of Christendom? Or has he yet to appear? Brethren, it is of importance that our minds should be made up upon this point, or we cannot legitimately say that we are expecting the Lord to appear; for according to our uncertainty of the one will be our uncertainty of the other event. My own opinion, brethren, is that this Wicked One has yet to appear. Whether he be living upon the earth now would be a more difficult matter

to say: nevertheless I believe his way is being prepared, and that that which letteth or hindereth his revelation must first be taken out of the way before he can appear.

THE APOSTACY 24TH JUNE, 1851.

The coming of the Lord must be a subject of the deepest interest to everyone who believes that this event is near at hand, whether he be prepared to meet the Lord or not. To those who are prepared to meet Him, it will be a source of satisfaction and joy, but by those who are not it must be anticipated with apprehension and fear.

Our Lord has said, "Of that day and of that hour knoweth no man, no, not the angels of God, neither the Son, but the Father". Yet He did not say, of that time or of that generation knoweth no man; on the contrary, He gave to His disciples certain signs whereby they might know when His coming was near; and He bade them, when they saw all these things come to pass, to lift up their heads because their redemption was near. And He added, "this generation shall not pass away until all be fulfilled", meaning evidently the generation which should witness these signs, and not the generation to which He was speaking, which did not witness them and to which He did not appear the second time after His Ascension

Our Lord's object in foretelling the signs of His appearing was two-fold: 1st. That His disciples might be always looking for these indications of His appear-

ing, and be prepared to meet Him, and not have this work to do, when the signs appeared, lest it were then too late, and 2ndly: That they might not be deceived by the appearing of false Christs; so that if it was said, "Lo, here is Christ or lo, there", they might know certainly both by the signs and the manner of their appearing whether they were true or false, and so not go after them. St. Paul also taught the Church concerning the signs which should precede the coming of the Lord, for when the Thessalonians were shaken in mind and troubled upon the subject, one object that he had in writing his second epistle to them was to quiet their fears by reminding them of what he had taught them concerning it - how there must come a falling away first, and revelation of the Man of Sin whom the Lord was to destroy at His appearing.

The Apostle here speaks generally, as if this Apostacy would assume but one form, and be headed up by this Wicked One, whom the Lord is to destroy. For which reason many interpreters of the Prophecy apply it exclusively to the Papacy, and think that the Bishop of Rome is the man of sin here spoken of. But this, brethren, we think, is a mistake, for two reasons: 1st, This interpretation is not Catholic, there being nothing in the text to limit it to any particular section of the Christian Church; and 2ndly, The Bishop of Rome, however antichristian his doctrine

and practice may be, does not in all respects answer to the description given of this Wicked One, either in this place or in other parts of Scripture.

Years after the Apostle wrote this Epistle to the Thessalonians, he wrote his two Epistles to Timothy; and in them, as he had obtained further light, he divides this Apostacy into two parts: the Apostacy of the “latter times” and the Apostacy of the “last days”. The expressions are quite different from each other, as well in the original as in the translation, and cannot mean the same thing.

In his 1st Epistle, chapter IV, he says, “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry, and commanding to abstain from meats which God has commanded to be received with thanksgiving of them which believe and know the truth”. This mystery of iniquity began to work even in the Apostle’s days, and has been patent on the face of Christendom to those who have had spiritual discernment to see it for 1,800 years. It may have been more developed at one period of the Church’s History than at another, and one part of Christendom may have manifested more of its evil working than

another; but every division and sect in the Christian Church, whether Greek, Roman Catholic, or Protestant, has been alike a partaker in this sin of corrupting the doctrine and changing the ordinances of Christ.

But in the 2nd Epistle the Apostle describes an Apostacy far worse than the preceding one, and which contains in it a denial of all true doctrine and ordinances. He writes, “This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof”. Such a condition of the Church is from a deep to a lower depth: for while it assumes a form of godliness, it denies its power, and casts off all restraint, human or divine. Those who are caught in this snare will not trouble themselves [02] about the coming of the Lord: if they have any idea of a coming one, it is the Man of Sin whom they will hail and follow and worship as God. It is therefore of great importance that we should know whether the signs of this last Apostacy are around us or not, for if we be in the *last days* here

spoken of, these signs must be present and will be recognised.

It is now a quarter of a century since the former Angel of the Central Church lectured upon the signs of this Apostacy and endeavoured to shew that they were the characteristics of the present condition of the Church. Since then the progress of infidelity and the spirit of revolution, unloosing the bonds of every social and religious obligation under the plea of civil and religious liberty, (and this too, not in one place or kingdom, but throughout the whole of Christendom) appear fully to justify his application of these signs and to fix them indelibly upon us as being the generation. But we are not left to this proof alone that we are living in the last days of this Dispensation, for we have an accumulation of evidence from other parts of Scripture, prophetic and symbolic, which have been opened to us by the light of prophecy, and which, when revealed to faith, can be apprehended by the understanding so as to convince us that He who has the times and seasons in His own power, is about to fulfil every vision; and that many of us may yet live to the day when the Angel shall lift up his hand to heaven and swear by Him that liveth for ever and ever that the time shall be no longer delayed.

Many of you, brethren, have known these revelations of the Spirit, but, like everything else, this light of the Lord is likely to be forgotten and pass out of mind unless it be sometimes renewed; and it may be profitable, as we have opportunity to renew in your memory this prophetic light, that your faith and hope may be quickened in the speedy advent of the Lord.

THE CREATION, WITH CHRONOLOGY OF SCRIPTURE 22ND JULY, 1851.

I reminded you that beside the reason for believing that our lot is cast in the last days of the Dispensation, as indicated by the signs of the times around us, we have an accumulation of evidence through the light of prophecy upon various parts of the Prophetic Scriptures that the period of the end is near. And I propose to revive in your memory this prophetic light, as I may have opportunity, to the end that we may be able to give a reason for the hope that is in us that the coming of the Lord draweth nigh.

We will begin with the 1st Chapter of Genesis. And in this account of the creation of all things, we have a mystical setting forth of the manner, and also of the period, which God has purposed to take in the bringing forth of the New Creation; that is to say, the seven periods of His spiritual working are represented in the seven days, and the work wrought on each of the days represents symbolically the work of God in each of these periods. Nor is this interpretation of the work of God in creation any new idea, or now first given to the Church. It was believed in by the Jews of old, and is to be found in the writings of those who are called the Fathers of the Church. And if this analogy be true, we should not be surprised that the

Church has borne witness to it; on the contrary, it is rather a sign that the light we have received is of God, although given irrespective of such a witness.

Former generations of the Church may not have been able to trace every feature of the analogy, but the spirit of Revelation in the mysteries of God now revived in the Church will enable her to understand and to trace them out, and to rejoice in the light of the Lord. A long while ago I ministered to you on this subject, for the purpose of shewing that we are living in the evening of the sixth antitypical day of God's working in bringing in the New Creation; and that the Church was very near her Sabbatism, or Day of Rest, when God should cease from His work. Since that time an old writer has come in my way, who, in gathering up the light of past generations in the Church, remarkably confirms what I then taught on this subject. His own words are as follows:-

“This account of the first creation, as delivered by the Spirit of God in this first chapter of Genesis, contains all that is necessary for man to know upon this subject. It is written, however, to inform the Christian about what more nearly interests him, viz., the restitution of all things by the Second Adam, the Lord from Heaven. The entrance of the curse by sin has marred all the works of God, and it is the glorious

undertaking of the Blessed One, who rejoiced at the First Creation in the habitable parts of the earth, to restore with renewed and increased glory that which is now marred and defaced. He who sits on the throne says, 'Behold I make all things new' ”.

“It was a very general opinion among the Jews, and it has been adopted by many since in the Christian Church, that when the Psalmist says, 'One day is with the Lord as a thousand years' (Ps. 90) there is an express reference to the days of creation, which are as a thousand years of the new creation. This appears to be much supported by the manner in which the text is quoted - 2 Pet. III, 8 - where it is added as a proof that the Lord is not slack concerning His promise of coming again to restore a new heaven and a new earth, wherein dwelleth righteousness”.

“A very great similarity may be traced in the works of the corresponding days of the first and second creation, thus: the first day produced Light to this lower world, and this we see previous to the Sun being placed in the heavens. In like manner, the Promised Seed of the woman beamed light into the hearts of Adam and his guilty family; and the spreading of the light by Abel's sacrifice, Enoch's translation, etc., seems to have been the principal work of

God in His new creation, during the first thousand years”.

“On the second day we find the separation of the waters by the Firmament, and in the second thousand years we not only find the separation of the Flood, but a most awful separation between the Sons of God and the children of men”.

“On the third day we find earth and seas distinguished. In like manner, in the third Millennium, we have the separation of the Church of God from the world, which began in the call of Abraham, and is carried on in the history of his posterity. In a word, the history of the third thousand years, or third Millennium, viz., is pretty amply related, and is an obvious narration of God, separating the spiritual from the seas, or collected peoples. In this day the trees in the Church, or Garden of God, were planted”.

“On the fourth day the two great lights were planted in the heavens, viz., [01]the Kingdom and Church of Christ, established before God as a light before Him in Jerusalem. This was the Lamp ordained for God's anointed: the Sun which was afterwards to be turned into darkness, and the Moon into blood”.

“On the fifth day the waters produced the great Whales and the fish of every kind; and in the fifth Millennium life appeared, bringing forth abundantly among the Nations; and at the same time the great Leviathan, the Antichristian Kingdom, was the peculiar work of this Millennium”.

“On the sixth day, Beasts and Cattle were created, and finally Man in the Image of God, to have dominion over all His works. In the 13th chapter of Revelation we have the two appearances of the Antichristian Kingdom, represented first as the great Beast from the Sea, which we have already seen on the preceding day, and a second Beast from the Earth. Perhaps also the renewed light of Christianity over what is called in Scripture figure, the earth, may be included in the work of this day. But lastly, the finishing work of the creation of God shall be displayed in the Resurrection of His Elect who, as they have borne the image of the earthly, are now to appear in the perfect image of the heavenly. We know not what we shall be, but we know that when He who is our Life shall appear, we shall be like Him. Man, who forfeited the proper dominion of this lower world, shall now be restored to it in its utmost perfection. Let the attentive reader pursue this subject closely: he may perhaps find more in it than he may be at first aware of”.

Such is what has been written long ago, before we had received any light of the Spirit of God on this important subject, and which comes now to confirm, rather than lead us, into the truth. And although what I have quoted from this writer is upon the whole correct and in unison with the light we have received, yet it fails in giving us all the points of analogy between the Type and the Antitype which might be given, but which he does not profess to give.

A great difficulty may, however, arise in the minds of some as to how we shall determine the true Chronology of the World, admitting this analogy to be intended of God, and that each of these days does represent a period of a thousand years in the world's history. For, according to the Septuagint, or Greek version of the Scriptures, these 7,000 years have long since passed away; and which chronology is followed by many learned men and Fathers of the Church, such as Walton, Stillingfleet, Kleincot, Jackson, Hales, Isaac Vossius, and others, who all concur in receiving the Greek Chronology. Also, all the Eastern Churches continue to the present day to adhere to this reckoning, and place the creation of the world as far back as 7,360. And we must confess that if the Greek reckoning, and not the Hebrew, be the true Chronology, this analogy would be of little worth.

But we are not left in ignorance or doubt on this important point on which the Eastern and Western Churches are divided. And we are indebted to the discovery of Mr. Cullimore who has reconciled the difficulty of the two Chronologies of the Greek and Hebrew text as also that of the Samaritan copy of the Pentateuch, which gives about a hundred years less than the Greek version. The Papers of Mr. Cullimore were first read before the Royal Society of Literature; and in them he has shewn, both by astronomical calculations and historical facts, the authenticity of the Hebrew Chronology, and how the Greek translators raised the Hebrew numbers by a purely astronomical calculation which was in use in their time. A short extract from his writings will shew the nature and reason of his proof.

He writes, "In the excess of the traditional dates of the creation of Man and of the Deluge, as given in the Septuagint version of the Scriptures, and followed by most of the ancient Fathers and Chronologists; over the dates of the same events according to the Hebrew text are placed astronomical characters which can scarcely be accidental, and which, if not accidental, furnish a criterion for ascertaining which version has preserved the original Scriptural computation, and whether the seventy interpreters altered the Hebrew numbers".

"This excess is exactly in the proportion of the difference between the rate at which the precession of the Equinoxes was computed by the Egyptian, Chaldean, and Greek astronomers, viz., one degree in 71.5 years; so that the Greek mode of reckoning, reduced to the standard of the true precession, gives exactly the result of the Hebrew dates in our version".

Any one who can do a sum in simple division may satisfy themselves on this point. The year in which the seventy began their translation according to their reckoning was 5,224, which, divided by 100, the rate at which by their system a degree in the precession moved, gives $52^{\circ}. 14'. 22''$. The Hebrew date of the same year is 3,726, which, divided by the true rate of 71.5 years to a degree, gives $52^{\circ}. 6'. 43''$ - a difference only of a few minutes, and so small, that when compared with the periods themselves, both results may be pronounced the same. The Greek dates are therefore precisely the results that would have happened if the seventy interpreters had set about correcting the Hebrew numbers according [3] to their astronomical standard of truth, and that such causes produced such results, seems no more probable than that this singular coincidence should be altogether accidental, not only as to the whole period, but also in the intermediate date of the Deluge. In fact, the present Hebrew numbers, when compared with those of

the seventy, bear the same relation to truth as the true to the false mode of computation, as used by the Greeks.

On the same principle, Mr. Cullimore accounts for other corruptions of the true Chronology; and reading his Papers will amply repay the time and trouble of such as have the opportunity, and are able to appreciate the nature of his proof.

I have said thus much, brethren, to shew that the present Chronology of the Hebrew Scriptures may be relied on, as given in our version: and is the true one, at least within a few years. And as we are, according to this computation, near the end of the Sixth Millennium, when, according to the analogy of this chapter, the perfect man shall be seen, all radiant in the Image of God, who together with His Bride shall enter upon the Day of Rest - the 7th Millennium - we may add this reason to our other knowledge for believing that the coming of the Lord draweth nigh.

* * * * *

Moses and Aaron represent Christ and the ordinances He gave at the beginning for the perfecting of His Church, and leading it into its spiritual inheritance. Moses is the type of the Ruler, and Aaron of

the Priest - not as two, but as one, as they both meet in Christ. Moses and Aaron were brothers, and Aaron the elder of the two, although his office came out last, and the Ruler anointed the Priest.

ENOCH AND NOAH 19TH AUG., 1851.

The next type in the Old Testament which directs our attention to the end of this Dispensation is the translation of Enoch. This, together with the destruction of the Old World, from which Noah and his family were saved, form the basis of almost all subsequent prophecy in Scripture concerning the judgment of the quick, and the saving of a remnant from this judgment.

Enoch and Noah represent two classes who shall be delivered from these judgments. Enoch is a type of those who shall not only escape the judgments but also the tribulation which shall come upon all the world to try them which dwell upon the earth, even as Enoch was translated before the day of trial came.

Noah represents those who shall pass through the trial and, being found faithful, shall be delivered from the judgment of the wicked and pass into the Kingdom in unchanged bodies, as Noah passed from the old into the new world without translation.

These two classes are also represented in the Revelation of St. John by a sealed company who shall stand with the Lamb on Mount Zion and are a kind of Firstfruits unto God and the Lamb; and being a great

multitude whom no man can number, out of every kindred and nation and people and tongue, who are said to come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb.

We know that in the Millennial reign of our Lord the greater part of the inhabitants of the world will be in unchanged bodies. Death will not be destroyed, and at the end there will be a general apostacy again, although some are accounted worthy to reign with Christ a thousand years and, in order to reign with Him, are changed into the likeness of His glorious body.

In the application of these types to the time of the end we have principally to do with the first, viz. the translation of Enoch. Of him it is written that he walked with God, and was not, for God took him. St. Paul also writes - (see Heb. XI, 5) - Another particular concerning him is the prophecy of the coming of the Lord to judge the wicked, which prophecy has been preserved to us in the Epistle of St. Jude who, in his writing concerning the judgment of a certain class, says (Jude 14 & 15).

In this account of Enoch we may notice the following: (1) he was called the 7th from Adam. (2) he

was in special favour and communion with God: he walked with Him. (3) he prophesied of coming judgments. (4) he was translated by faith. (5) before his translation he had the testimony that he pleased God.

In all these particulars there is an evident analogy between the present work of the Lord and the hope of those who are gathered to it.

Concerning the first: in Genesis X there is an account of ten generations from Adam to Noah, both inclusive, of which Enoch is the 7th. In this account we have the names and ages of the patriarchs and the number of years which each of them lived before the next generation was born, and nothing more except in the cases of Adam, Enoch and Noah.

We know that in the Scriptures names and numbers are typical and symbolic. The first Adam is spoken of in Scripture as the type of the second Adam, the Lord from heaven. And the days of Noah are compared to the days when the Son of Man will come to judgment, thus "As it was in the days of Noe so shall it be in the days of the Son of Man". We have therefore the first and last of these generations referred to as types of the beginning and end of this dispensation. It is in analogy then to infer that the intermediate generations are in some way or other types of this

antitypical history, viz. 10 parts or periods of time into which it will naturally fall. And if we desire to find a word or name which would designate the character of these successive periods we shall find that the names of these patriarchs would describe them, and that their respective ages are symbolic of the witness which the Church has borne and has yet to bear during these periods.

As, for example, in the case of Lamech, the 9th generation from Adam. In his order he represents or is typical of the suffering Church under Antichrist, when her ordinances are removed, her daily sacrifice taken away, and the abomination which maketh desolate set up, and the witnesses for the truth are oppressed and persecuted by him who shall exalt himself above every god.

The name of this patriarch means poor, humbled, smitten - representing the condition of the Church at this time; and the number of his age is 777, a number symbolic of a witness for the rule and dominion of the Lord in the Spirit, as opposed to the witness of those who follow and worship the Beast whose number is 666 and is symbolic of a rule and dominion in the flesh, which is then usurped for a season until he be destroyed by the brightness of the coming of the Lord [02].

Lamech therefore being the 9th generation shows that it will be a time when the Bride has made herself ready; is ornamented with and manifesting all her endowments and gifts of the Spirit (which are nine-fold) and adorned with all the graces of the Holy Ghost which are nine-fold also (1 Cor. XII, 8-10; Gal.V, 22-23).

So also in the case of Enoch, the 7th from Adam, which number represents completeness or spiritual perfection in man. As his name signifies "taught, dedicated" he is typical of a people whom the Lord is leading into and teaching His more perfect way, and preparing for His heavenly kingdom; who are seeking to walk in all His commandments and ordinances, blameless, and to follow the Lamb whithersoever He leadeth. In whose lips is the prophecy of judgments speedily to overtake the wicked and whose hope is to escape them by translation; whose testimony is one of faith, not of sight, and who shall have the witness in themselves that they please God as Enoch did before *he* was translated.

Such is the mystery of Enoch as a type, in this order of genealogies, and the number of years he lived upon the *earth* before his translation = 365. As symbolic of the witness he bore to the antitype, it represents that it is the year of the redeemed, 365 being

the number of days in a year - or, in other words, it indicates the time when the Lord is gathering His elect and sealed ones, who shall stand with the Lamb on Mount Zion, and who sing a song which no others can, and who shall be counted worthy to stand before Him, and to be assessors with Him in the judgment.

In this type of Enoch we are taught the important lesson that it is by faith alone that we can please God, for it is in speaking of him that St. Paul says, "and without faith it is impossible to please God". If therefore we have any doubts, let us seek to be rid of them, remembering the words of another Apostle who says, "Let not him that doubteth think that he shall receive anything of the Lord". But let us be strong in faith that we may not be found among the unbelieving, for when the translation shall take place, we are told by our Lord, two shall be walking in the field: the one shall be taken and the other left, and those who are translated will be the eagles who are gathered to that body who shall be raised from the dead to meet the Lord at His coming.

SODOM AND GOMORRAH 16TH SEPT., 1851.

The next event of Scripture History which directs our attention to the time of the end is the destruction of Sodom and Gomorrah by fire from heaven; and which our Lord has taught us is a type of the destruction of the wicked at the end of this Dispensation, saying, "As it was in the days of Lot, so shall it be also in the days of the Son of Man" (Luke XVII, 28-30).

This took place in the days of Abraham, after he had been separated from the rest of mankind to be the father of a seed in whom all mankind should be blessed. This seed was Christ, and God gave to Abraham's faith his son Isaac as a pledge of this future seed. He gave by promise also the land of Canaan as an earnest of the inheritance which he should possess over all nations. The days of Abraham are therefore prophetic of the days of Christ, and the events of his life are typical of events which are to precede and accompany the coming of the Son of Man, as Abraham's seed, to claim the inheritance. These are (1) the recovery of Lot who had been taken captive with the people of Sodom by the four kings who had made war upon the kings of Sodom, Gomorrah, Admah, Zeboim and Bela - four kings with five (Gen. XIV). This city of Sodom is the type of the fleshly Church, and Lot of

the righteous seed. (2) The meeting of Abraham with Melchizedek (immediately after the deliverance) who brought the bread and the wine, and every blessing which bread and wine represent, to strengthen and make glad the heart of God and man, and, as the priest of the Most High God, blessed him who had the promises; and to whom Abraham gave tithes of all, representing the time when the true Melchizedek will appear with bread and wine, and when He shall be acknowledged as King and Priest for ever: King of Righteousness and King of Peace. (3) The intercession of Abraham for the doomed city and the appearing of two angels in Sodom for the deliverance of Lot represents the intercession of the faithful for the Apostate Church and the sending of messengers through Christendom to forewarn them of coming judgments and to deliver the righteous - as angels went forth from the presence of Abraham to deliver Lot.

The antitype of these events have not yet been fulfilled, but there is an order in their fulfilment to which we do well to take heed, as it will give us light on the position we occupy in reference to these events, and help us to ascertain whether we are, or are not, living in the period of the world's history in which we may expect them to take place.

The first event to be expected is the deliverance of the people of Mystic Sodom for the sake of the righteous among them. Secondly, the appearing of Christ as the Melchizedek King and Priest immediately after this deliverance. Thirdly, the intercession of the faithful for the Apostate Church and the gathering of the righteous out of it before its destruction.

In this order the principal thing we have to discover is the right understanding of the *first*, or what is meant by the deliverance of the Mystic Sodom, from captivity, and we shall then obtain light upon this subject.

The four kings who are mentioned as warring with and overcoming five are (1) Amraphel, King of Shinar, which Shinar was afterwards the seat of the Babylonian Empire, as we learn from Dan. II. This was the first monarchy which overcame the literal seed and held them in captivity after they had been established in their own land. (2) Cheodorlaomer, King of Elam. The Persian for Elam is Persia, and is the name given to it in Isaiah XXI, 2. This district was also the seat of its government, as we learn from Dan. VII, 2. This empire also held the literal seed in captivity. (3) Arioch, King of Ellasar. The Grecian for Hellas is Greece, and the name given to it in the New Testament (Acts XX, 2). In the Illiad of Homer, B.II, line

683, Hellas is spoken of as a city, and afterwards in B.IX, line 474, as the name of the surrounding or adjacent country. This empire was the next that held captive the literal Israel. (4) Tidal, King of Nations, which answers to the Roman power; for in Gen. X, 2-5, it is said that by the posterity of Japheth were the isles of the Gentiles divided in their lands. The Hebrew word for Gentiles is the same in both places. The title of King of Nations (Gentiles) is the same, and admitting that the posterity of Japheth inhabited and peopled Europe, this part of the earth afterwards became the seat of Roman power.

It is evident therefore from the light of Scripture that these four Gentile monarchies which were afterwards to oppress and hold in captivity the literal Israel are represented by their four kings, and this captivity is said by the Jewish prophets to be on account of the sin of their people being as the sin of Sodom (Deut.32: 32; Isa.1:10) .

We cannot doubt, therefore, that the captivity of the people of Sodom with righteous Lot among them has this application. But we find that the type has a more special application to the captivity of the Church in this dispensation which has run the same course of sin and apostacy as the Jewish nation of old [02] , so that it is called in the Book of Revelation,

“spiritually Sodom where the Lord was crucified”. For which sin apostate Christendom has been oppressed by the powers of the world and held in captivity to the kings of the earth, under every form the government has assumed, so that these four monarchs have had their antitypes in this dispensation. For this reason this oppressive power is represented in this same book under the form of a beast like a leopard, with the mouth of a lion, with the feet of a bear, and with ten horns on its head, i.e. clothed in all the emblems and attributes of the four beasts which Daniel saw rise out of the sea, and which are the emblems of these four monarchs which were to oppress his people, and, as truly as the four kings, the representatives of these four monarchies were slain when righteous Lot and the people of Sodom were delivered, and as surely as these four Gentile monarchies have been destroyed which have oppressed the literal seed, so surely will the powers of Christendom be destroyed who have oppressed and held captive the Church which has come into the condition of being called “spiritually Sodom”. The universal cry now raised throughout Christendom for this deliverance, and the almost deadly struggle that is going on to break this yoke of bondage, together with the fact that the Lord has called out and separated a people to Himself as the antitype of Abraham for the blessing of all, and deliverance of those who will be delivered, is the sure

sign to us that this deliverance is at hand, when He who is the true Melchizedek shall appear, whose right it is to reign both King and Priest for ever.

Lot was the son of Haran, the brother of Abraham. Haran died before Abraham came out of Ur of the Chaldees, or before his call of God, and it is worthy of remark that as Lot was the nephew of Abraham, so the present Episcopate of Christendom bears a relationship spiritually to the present Apostleship being the offspring of the first.

Also, Lot’s deliverance from the captivity of the kings was by *human* instrumentality, but his deliverance from Sodom was superhuman (by the angels of God), representing that those who are delivered after the translation, and out of the fire that is to destroy the wicked city, will be delivered by supernatural means.

JACOB'S PROPHECY OVER HIS TWELVE SONS 14TH OCTOBER, 1851

The next part of Holy Scripture to which I desire to direct your attention, as giving light upon the events of this Dispensation, and enabling us to determine in some degree the *Period* of its history in which we live, is the prophecy of Jacob over his Twelve Sons, which you will find written in Gen.49.

This Prophecy applies not only to the literal seed of Jacob, but is prophetic also of the character and history of the Christian Church, or spiritual seed of Christ. But before entering upon the particulars of this wonderful Prophecy, I will point out the general analogy which exists between the type and that which we regard as its antitype; and this is not difficult to perceive, because you know already that the former Dispensation is a type of the present one, and that what relates to the one is applicable also to the other in a more spiritual form.

The name Jacob is frequently used in the Prophets as typical of Christ; and his Twelve Sons as types of the Twelve Apostles whom Jesus chose in the days of His flesh. These twelve Patriarchs were the heads of the tribes of Israel; and in like manner the Twelve

Apostles are the heads of the spiritual tribes into which the Christian Church is divided. It is not then a far-fetched idea to suppose that what applies to the one is applicable also to the other; and this we find is the case, not only synchronically, but as we have been shewn in the light of prophecy, consecutively also, or in the order of prophecy; and in a similar manner to that in which the Seven Epistles to the Seven Churches of Asia are fulfilled.

It is in the consecutive order of fulfilment that we are able to perceive the relative position which we now occupy in reference to the whole, and to mark off the period of history in which we live - in this order :-

1. Reuben represents the Church at the beginning of the Dispensation, when, as it is said of him, it was the excellency of dignity, and the excellency of power; but it became unstable as water, and did not excel or go on unto perfection, for it forsook its first love, and rejected the ministries which had been given for its perfecting, and committed the same sin in the spirit for which Reuben in the type lost his birthright.

- 2, 3. The next form of evil which came in is represented by the sin of *Simeon and Levi*, of whom it is said, "They are brethren, instruments of cruelty are in their habitation: oh! my soul come not thou into their

secret; unto their assembly, mine honour, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall". The Simeonites were the Teachers of the Law in Israel, and Levi had the Priesthood: together they represent the legal and judaizing spirit and priestly domination which came into the Church, and of which the Apostle Paul complains in his Epistle to the Galatians, and in his 2nd Epistle to the Corinthians, chapter XI; and the Apostle John in his 3rd Epistle, in the case of Diotrophes who loved to have the pre-eminence, and excommunicated those who received the Apostles. Instruments of cruelty were in their habitation, for they exacted a formal service and a rigorous discipline which quenched the life of Christ in His members, represented by their "slaying of the man", and subverted His spiritual ordinances, represented by their "digging down a wall".

4. This spiritual cruelty was the fruitful source of heresy and schism in the Christian Church, which at length stirred up the spirit of the Ruler, and *Judah* appeared in the Council of Nicea, called together by Constantine, where the Bishops took the office of Apostles in legislating for the Universal Church, and declared its faith in a Creed which has been praised and acknowledged by their brethren in all generations since their time, both in the East and in the West. So

it is written of Judah, "Thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee". And again, "Judah is a lion's whelp: from the prey, my son, thou art gone up: be stooped down, he couched as a lion, and as an old lion; who shall rouse him up ?". That is, Bishops now began to take upon them the office and rule of Apostles, and to lie down in their place as if they were the old lions: but it is not so; the emblem of Judah is a lion's whelp, *ever a whelp*, and not the old lion; an offspring but not a successor, because never of age in this Dispensation.

Yet they have done service for God; they have "bound their foal to the vine, and their ass's colt to the choice vine. They have washed their garments in wine and their clothes in the blood of grapes; their eyes have been red with wine and their teeth white with milk". That is, they have sustained, and been sustained, by the True Vine of the Church. They have been ministers of, and [02] have had discernment of spiritual things, and their lips have given forth the sincere milk of the word to the children, and for these things "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be".

5. But this rule did not prevent the further corruption of the Church; and no sooner had the Empire adopted Christianity than the spirit of *Zebulon* came in, of whom it is said, "He shall dwell at the haven of the sea; and he shall be for an haven of ships: and his border shall be unto Zidon". That is, the Church now dwelling at peace among the nations began to regard the earth as her dwelling-place, and to make merchandise of her holy things - represented by the emblem of a ship; and her border being unto Zidon - a city renowned from the remotest antiquity for its commerce and wealth, and founded by Zidon, a son of Canaan the Merchantman. The prosperity of the Church was accounted its glory, and gain began to be esteemed as godliness.

6. This naturally brought in the next evil as represented by *Issachar*, or the Hireling, of whom it is said, "He is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute". This spirit appeared in worldly men who sought the Priesthood for the honour and rewards which it conferred upon them. When the Church was poor and persecuted they were not of her, but now that she was in honour among the nations and dwelling in peace, they saw that they could be of her and partake of her honours

without peril; they became the strong ass bowing down between two burdens, and thought to serve God and Mammon. But their burdens proved too heavy, and they could only lie down under them.

7. This abuse of the Holy Ministry was followed by judgment, and the spirit of *Dan* appeared, of whom it is written, "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord". And salvation came in the way of judgment. A race of men sprang up in the Church who claimed the right of private judgment as against their spiritual oppressors, and were bold to censure and condemn the immoral lives and covetous practices of their princely rulers, who wore at the same time the coronet and the mitre, and with the same hand held the sword and the crosier. The common sense of man became outraged by their corruption and abuse of power, and judgment lay like a serpent in the way, and an adder in the path, to overthrow them as they rode on in confidence and pride over every right both human and divine.

8. At length, words were followed by acts, and unheeded remonstrance by open defiance, and *Gad* appeared in a troop of Reformers who hazarded their

lives in the common cause of the oppressed Church. They protested and fought against its corruptions, and sought to reform its Priesthood; but they were strong only to pull down and destroy, and not to build up, and they effected no deliverance for the whole body - its reformation was put back, for they were overcome by numbers. Rome, the daughter of troops, and her Jesuit bands, prevailed to retain in her power the greater part of her oppressed children. Nevertheless, Gad will prevail at the last; and it is by a troop of men with such bold and fearless spirits, who love not their lives unto the death, that shall be with the Lord when He comes to break the nations, and to drive corruption and the Corrupter out of the earth.

9. After these contentions, the Church had a season of rest, under the protection of kings who had been appealed to in the strife, and who obtained more power over the Church in their respective dominions than heretofore, so that the condition of *Asher* appeared, of whom it is said, "His bread shall be fat, and he shall yield royal dainties". That is, purer doctrine shall abound, the conscience shall have greater liberty, and the Church shall be content and happy in the royal favour and protection from priestly dominion.

10. And in this state the spirit of *Naphtali* appeared, of whom it is written, "He is a hind let loose: he giveth goodly words"; representing the freedom of spirit and of *word*, amounting to lawlessness, which Protestantism has introduced. The Hind is the emblem of a spiritual person, or Church, without any bond or restraint upon the spirit manifested by them. Such were the persons in whom the spirit of prophecy first appeared in Scotland; and without which loosing and freedom of spirit, it is questionable whether the Lord could have wrought any work such as He has done in our days. Whether so or not, it is manifest that He *did* begin to work in the first instance among the most lawless of His children in spiritual things.

11. Thus far the prophecy of Jacob had been fulfilled in its consecutive order up to 1835, when the Lord began to revive His ancient ordinances which He gave at the beginning for the perfecting of the saints, and which is strikingly involved in the prophecy upon *Joseph*, the first-born of Rachel, and who is the 11th in order; leaving only Benjamin to complete the history.[03].

And this, brethren, is the point to which I wish to bring you. Joseph inherited the Birthright which Reuben lost (see I Chron, V, 1-2). The Birthright is the Apostleship, and the Lord has revived this ordinance

when, by this order of fulfilment, it *ought* to appear, if this application of the prophecy be true. And in the *fact* that it *has* appeared, we are not only confirmed in this application of the Prophecy (the light of which has been given in the Spirit), but what is of greater importance, we are assured that the coming of the Lord draweth near. For Joseph is the last but one of the Twelve Sons; and the mother (who represents the visible body which bears the children - Joseph and Benjamin) dies in giving birth to her last son, whom *she* named Ben-oni, the son of my sorrow, but his father called him Benjamin, or the son of the right hand, representing those who shall come with the Lord when He shall come as the Son of the Right Hand "to ravin as a wolf" upon His enemies.

THE DELIVERANCE OF ISRAEL BY THE HAND OF MOSES 11TH NOVEMBER, 1851

The next part of Scripture History to which I will direct your attention, and upon which we have received light of Prophecy, in its application to events of this Dispensation, is the deliverance of the children of Israel from the bondage of Egypt by the hand of Moses and Aaron, whom God sent to deliver them from its cruel oppression. And, as in the case of Jacob's Prophecy, so I would have you observe in this also, the general analogy which exists between the type and its antitypical history.

Egypt was the cradle, if not the birthplace, of science and art; and is, as we have been frequently taught, the type of the learning and wisdom of this world, which in its wisdom knoweth not God, nor can by searching find Him out. Its royal and colossal institutions of learning are like its Pyramids; and its learned men of past generations are like its Mummies, embalmed in the memory of the living, or else preserved on the shelves of their libraries. We should remember also that it is in Christendom we must look for the antitype of Egypt; for in the Book of the Revelation the City, or apostate Church, is called, "spiritually Sodom and Egypt, where our Lord was crucified" (xi, 8), because it is the flesh - whether in its sensual

form, of which Sodom is the type, or its intellectual, as Egypt - which ever has, and ever will, crucify the Lord. The Old Testament Scriptures also recognise Egypt as the type of the flesh; for in Isaiah 31: 3, where the Prophet is comparing the Power of the Lord with the power of Egypt, he says, "Now the Egyptians are men and not God, and their horses flesh and not spirit". And we have this emblem of the Egyptian horse interpreted for us in the Song of Miriam, in which it is said, "The horse and his rider hast Thou cast into the sea", meaning Pharaoh and his host. So again in Exod. XVI, 3, "the flesh pots of Egypt" are spoken of in connection with this mystery. As a typical history, therefore, the deliverance from Egypt represents the deliverance of the Church from the bondage of the flesh. Pharaoh is the type of the kings and rulers of Christendom, who oppress and hold it in captivity for their own pleasure and advantage. The Magicians - ministers of state who assist them in their rule. Moses and Aaron - the ordinances of the Lord which have remained in the Church, notwithstanding her fleshly condition. The children of Israel - the remnant according to the election of grace, who seek to worship God in the Spirit, and have no confidence in the flesh; and who groan under the heavy burdens of their task-masters. And the judgments upon Egypt - the forms of evil which come upon the baptized nations for cleaving to the flesh and refusing

to walk in the Spirit. The Egyptians practised circumcision - which is the type of Baptism.

It would take up too much of your time, were I to go over this type and its antitypical history very minutely; and I must assume that you need but few words to enable you to see its application. My object in these Ministries is only to say so much upon the general subject as shall enable you to see and mark off, in the type, that part which especially belongs to our own time and period of the world's history in which we live; and this is in order to shew that we must be near the time of the end and the coming of the Lord. I will therefore, in few words, give you the substance of what we have received in the light of prophecy, dwelling more particularly on that part which applies to our own times.

The first sign wrought in Egypt before Pharaoh was the turning of the rod into a serpent. The rod of Moses is an emblem of the power and authority committed by the Lord to apostles at the first. The Serpent is an emblem of the craft and subtilty which Satan, the old serpent, has brought into the human understanding, in place of the wisdom of God. And the change of the rod into a serpent, which is said to have been wrought by Aaron, and is called *his* rod, intimates that when the power committed to apostles

came to be exercised by bishops, as the antitype of Aaron, that it was exercised in the wisdom of the flesh, and after the policy of this world, and not after Christ. The Magicians being able to do the same shews that this kind of power was within the compass and understanding of the natural man, and what the rulers of the darkness of this world could imitate. Aaron's rod swallowing up their rods represents that the power of the Church would come at length to supersede the power of the State, and that the rulers of the Church would appropriate to themselves the offices and power of kingly government, which Bishops have done, and especially the Bishop of Rome.

The next sign was the turning of water into blood. Water is the emblem of the regenerate life given in Baptism; also of the word of teaching, or the washing of water by the word. Blood is the emblem of the natural life: "the [02] life is in the Blood" (Gen. IX, 4). And as soon as the rule of the Church assumed the serpent form, and vain philosophy took the place of spiritual teaching, the baptismal life also degenerated into the natural, and the life of the baptised man became assimilated to that of the world and could not be distinguished from it. The Magicians doing the same represents that the form of the natural, which had been assumed by the Church, was within the power of the world to imitate, and was kindred to it.

The Plague of Frogs next succeeded. The Frog is an emblem of an unclean spirit. And this judgment represents that Satan, having succeeded in bringing the Church into the fleshly condition, found a ready entrance into some in whom he simulated the gifts of the Holy Ghost. The Montanists and others were of this class. The Magicians doing the same with their enchantments shews that this kind of imitation of the gifts was of the same kind as that which Satan had produced, and was producing, in heathen oracles, such as Delphos, Ephesus and others; and in his false prophets whom he had ever had in the world.

The next judgment was that of Lice - which the Magicians could not imitate. This represents a fallen and degenerate Priesthood, which now began to abound, and live upon the Church, as this parasitical insect lives upon the body of an unclean person. This visitation includes the rise of the Monastic Orders, and, being of a purely ecclesiastical character, the Magicians of the State could not imitate it; on the contrary, they began to tremble at the power of the Church, and to point to it as the finger of God; as the Magicians of Pharaoh did concerning the lice.

The next plague is said to be "swarms of flies", but in this the original is inaccurately translated. The Hebrew word signifies *mixture*, and is better rendered,

as in the margin, “a mixture of noisome beasts”. It is also more agreeable to the light of Prophecy which referred this plague to the secular clergy, as also to the mingling of the ecclesiastical with the secular calling. Ministers of religion becoming ministers of State; Bishops temporal Princes, with the Bishop of Rome at their head. Egypt afterwards was famous for this kind of representation in her hieroglyphics, in which we meet with parts of different creatures mingled together to form a symbol.

The Plague of Murrain, which followed, represents the discontented and infidel spirit which next manifested itself in Christendom, in consequence of these corruptions. The same word is rendered in Lev. XIII and XIV, “the fretting leprosy” and is the same disease as is here represented. It was manifested in the Church by the struggle which took place between the Protestant and Papal parties, which ended at length in open rupture and schism.

The Plague of “Boils and Blains”, which succeeded, represents the mutual recriminations and persecution which followed this schism. The bringing of past sin to remembrance, represented by “the casting of the ashes of the furnace toward heaven” (Exod. IX, 10), or the accusing of one another before God. This terminated in the French Revolution of

1792, when Princes and Rulers were removed from their places - represented by the Magicians of Egypt not being able to stand before Moses in the presence of Pharaoh.

The Plague of Thunder and Hail is typical of the heavy judgments of God which next succeeded in the Continental war which deluged Christendom in blood. Thunder is an emblem of God’s voice among the nations, either in word or act, and Hail of the suspending of the grace of the Holy Spirit in the ordinances of the Church. We know this was eminently the case during this period. Public worship was suspended for a time, and the ministers of religion forbidden to exercise their functions. The judgment was manifested in the sight of all men as the “fire which ran upon the ground” in this fearful plague. In this destruction we are told that the Barley and the Flax were smitten, which are emblems of the Evangelical and Pastoral ministries; while the Wheat and the Rye escaped because they were not grown up: these are emblems of the Apostolic and Prophetic ministries. And it was so, as is here represented in type, Apostles and Prophets had not at that time appeared, or grown up, in the Church; and this is one of those notes of intimation which, when rightly interpreted, enable us to mark off the period of history to which they apply, and shews that at the Peace of Paris this judgment must have

passed over Christendom, leaving only two more to be seen, before the first-born of spiritual Egypt, or the Priesthood of Christendom, will be cut off, and the Elect of God be delivered from under their power.

The next plague, and the one previous to the coming of the Lord, is the Plague of Locusts. This represents the worst form of infidelity into which Christendom will come before His appearing. Solomon tells us that the Locusts have no king, yet they all go forth by bands; and this Locust plague marks a period when the ordinances of God are repudiated, and men are everywhere banding against them, and saying, "Let us break their bands asunder, and cast away their [03] cords from us" (Ps. II, 3); let us have *no* king, but an equality and fraternity of our own, in which all may be free, and each one do his own pleasure.

This is the desolation which is now devouring every green thing upon the earth, or destroying every relation of life in which the Life of God can be manifested; and they who have not eyes to see, or hearts to feel it, will not be enlightened by these revelations of Holy Scripture, nor yet believe that the dark night of Antichristian usurpation is about to overshadow the lands of Christendom; and in which dark night no one will be able to "rise up" to do any work for God, or

have any light of the Holy Spirit shining around him, unless he be found in the dwellings of the righteous.

The word of Prophecy has shewn us that these "three days" of darkness are prophetic of years, and will follow the Translation of the Saints who shall be accounted worthy to escape the oppression of Antichrist. How soon this may take place we know not, but indications increase around us continually that it is near at hand. And the word of Christ to us all is, "Be ye also ready, for in an hour ye think not, the Son of man cometh" (Matt. XXIV, 44).

THE WANDERING OF THE CHILDREN OF ISRAEL FOR 40 YEARS 9TH DECEMBER. 1851

The next part of Scripture History which gives light upon the events of this Dispensation, and enables us to mark off the period of its history in which we are living, is the wandering of the children of Israel for forty years in the wilderness, after they came out of Egypt, and before they entered the Promised Land.

It may appear inconsistent, after having regarded the Deliverance of the Children of Israel from the bondage of Egypt as a Type of the deliverance of the Church at the end of this Dispensation, that we should now regard it as the commencement of a new series of types, and apply it to the action of the Church at the beginning of the Dispensation. But we should remember that in all the Old Testament types, they each present a different phase or aspect of the Church's condition: so that a type which may be the end of one series may very consistently be taken as the commencement of another series which presents a different aspect.

The wandering of the Children of Israel in the Wilderness has always been considered by the Church as typical of her present condition before she

enters the Kingdom, or promised inheritance; and among the first interpreters of its types the Apostle Paul is pre-eminent, who, in his Epistles continually refers to them as representing things which should be made manifest in the Christian Church; and uses them both for instruction and warning. He interpreted them in the light of the Spirit of God, and by the light of the same Spirit we have received not only the confirmation of what He has given to the Church, but a further light upon their details, which it is probable St. Paul had revealed to him, although he has not written it: for, in the mention of some things, he says, "of which we cannot now speak particularly"; as though the Church was not prepared for the revelation. Among some of the things we have had revealed to us are the following :-

Moses and Aaron represent Christ, and the ordinances He gave at the beginning for the perfecting of His Church, and for leading it into its spiritual inheritance. Moses is the type of the Ruler, and Aaron of the Priest: not as two, but as one, as they both meet in Christ. Moses and Aaron were brothers, and Aaron the elder of the two, although his office came out last, and the Ruler anointed the Priest.

The passage of the Red Sea, in which the power of Egypt was destroyed, is the type of Baptism, in

which Sacrament the flesh is cut off and put to death, so that to faith it has no more power.

The feeding with the Manna represents the sustaining power of the Word of God, by which the angels live; and man liveth not by bread alone, but by every word that proceedeth out of the mouth of God (Deut. VIII, 3; Matt. IV, 4). “The Word became flesh, and dwelt among us” (John I, 14), and He now gives us of His flesh to eat: which is the true bread which cometh down from heaven (John VI, 31-33).

The construction of the Tabernacle represents the true organisation of the Church in all its ordinances: the giving of the Law - the giving of the New Law and Commandments by Christ and His Apostles, and fulfilled by us in the law of charity, which is the bond of perfectness, out of a pure heart and of faith unfeigned: a Law which has been and is as much violated among Christian men as the Law given by Moses was disobeyed by the Children of Israel, and of whom it is said they never kept a Jubilee.

The evil report which was brought upon the land, and the refusal of the people to follow Moses into it represents the failing of faith, and the turning away of heart from the first apostles who were given of Christ to lead the Church into her spiritual inheritance; and

by reason of which, apostles ceased and prophets died out of the Church, and the antitypical period of the forty years' wandering began. And although the Lord did not forsake His people, but has been with them in all their wanderings and has guided them by His Providence, as represented by the Pillar of Cloud in which He was present, although not seen, and by Moses continuing with them, though no longer representing apostles in person, but those upon whom their authority devolved: *it was in this new character that Moses disobeys God*, for which he was not permitted to enter into the land. This represents the sin of those who have succeeded apostles and ruled the Church with violence, calling those over whom they ruled “rebellious”, when they themselves were disobedient and rejecting His word. And for which cause they will be rejected and cut off, to give place to true successors (apostles) who shall lead the Spiritual Israel into their heavenly inheritance [02]; and these are represented in the type by Joshua, who succeeded Moses after his death.

Also, the two Ascents of Moses up to the Mount represent the two manifestations of Apostolic Ministry to the Church during this Dispensation: the one at the beginning and the other at its close. The Worship of the Calf, intervening, is typical of the lifting up of the Pastorship of the Church over all other ministry,

in the person of the Bishop of Rome, as the Vicar of Christ.

The two enumerations, also, of the various parts of the Tabernacle - one at the first ascent, when the patterns of the heavenly things were shewn to Moses; and the other after the second ascent, when the patterns of the things were made and the Tabernacle set up - represent to us that although the first apostleship would have the purpose of God in the Church revealed to them, it would be reserved for a second manifestation of this ministry in the Church before this purpose would be brought out, and this Tabernacle set up in living men. And this is the true answer to be given to those who ask, "Why did not the first apostles bring these things out, if they be of God?" We reply: God foresaw they could not, through the turning away of the heart of the Church after idols; and He gave this intimation of it in type by the second ascent of Moses into the Mount, when He restored the Tables of the Law which had been broken, and caused the Tabernacle to be built afterwards.

We have the antitype of the first ascent of Moses who continued 40 days in the Mount in the 40 days our Lord continued upon the earth after His Resurrection; teaching His disciples concerning His Kingdom, and opening their understanding that they

might understand the Scriptures. And it is worthy of remark that our Lord was 40 days in retirement in the Wilderness, previous to His Temptation and public ministry. And the continuance of apostles in the Church after Pentecost appears to have been about 40 years (if we except the apostle John), as the last Epistle of Peter is dated 66 and we may suppose they did not continue long after this was written.

Moses was also 40 days in the Mount on his second ascent, and, reasoning by analogy, we may be led to expect that something like these periods may be repeated over again in the history of a second apostleship. But we purposely abstain from drawing any conclusions; especially as the Lord has said that He will cut short His work in righteousness, because a short work will He do upon the earth.

The point I wish to shew you is this: It is evident from the light of Scripture that the purpose of God was to restore an apostleship at the end of this Dispensation, as typified by the second ascent of Moses into the Mount; and by Joshua taking the place of Moses at the time of their entering the land. We believe the Lord has restored apostles to the Church; and in this we have the assurance that it is not only His will that His Tabernacle should be builded (or the true organisation of His Church brought out), but

also that the Wilderness period of the Church has come to an end; and that, as the Lord appeared to Joshua as the Captain of the Hosts of Israel (Josh. V, 13-15) upon his entering the Land, so we may expect the Lord soon to appear, to lead His people into their inheritance; and that our present condition is analogous to that of the children of Israel when they encamped by Jordan, or the River of Judgment, before they entered upon it.

THE HISTORY OF JOB 3RD FEBRUARY, 1852

For some time past I have been directing your attention to different Types of the Old Testament Scriptures which in their antitypical application refer to events in this Dispensation, and enable us to mark off the period of its history with reference to the coming of the Lord. Before I leave this subject I will refer you to one more, making a seventh - a perfect number - on this interesting subject; and which, if rightly understood, will enable you to give a reason from Holy Scripture of the Hope that is in us of the speedy Advent of the Lord.

You may have observed that I have taken the first six types from the writings of Moses, commonly called the Pentateuch; and the Book of Job, to which I am now going to refer you, is also said to have been written by him when he was keeping the sheep of his father-in-law in Midian. And if this be so, then it is remarkable that the Seven Types are recorded by one man, and he pre-eminent above all other men as a Type of the Lord and His Apostles; and also that they were given before the typical Israel possessed their inheritance; and which was a type of the inheritance for which we wait.

The history of Job contains a mystical history of the Christian Church. Job himself is a type of the righteous seed which has been in it in every generation, and who have been the true successors of the Apostolic spirit and times. His Seven Sons represent its catholicity and spiritual standing - as seen in the Seven Churches in Asia - the last to whom an Apostle wrote. The Three Daughters represent its spiritual character, inwrought by the operations of the Father, the ministries of the Son, and the gifts of the Holy Ghost. And their feasting in each other's houses represents the communion and fellowship, and absence of schism which subsisted at first among the Churches, before their spiritual declension began. Satan appearing among the Sons of God represents his first entrance into the Church as an angel of light, and as the Accuser of the Brethren. And the Four Calamities which he prevailed to bring upon Job represent not only the fourfoldness of its special ministry, but also the manner in which these ministries became subverted.

The first calamity which befell the Church was the corruption of the Pastoral and Evangelical Ministries by the intrusion of talented but licentious men into these places. This is typified by the Sabeans taking away the oxen and asses. The Sabeans are spoken of in Scripture as men of stature, and as those who

committed whoredom with Aholah and Aholibah; that is, who seduced Israel from the worship of the true God. The Apostle Paul describes this class of men in the Church in his Second Epistle to the Corinthians, chapter XI. Diotrephes also, spoken of by St. John, is another example of these popular but unprincipled men.

The second calamity which befell the Church was Satan introducing into it false prophecy, and so destroying its faith in the *true* word of Prophecy. This is represented by the Fire falling from heaven, and burning up the sheep. The same emblem is used in Revelation, when the False Prophet is working miracles before the Beast, and causes fire to come down from heaven in the sight of men, as indicative of his calling.

The third calamity which came upon the Church was through influential and worldly men seizing upon the higher offices of the Church, and subjecting them to the influence and power of the State. This is represented by the Chaldeans falling upon the camels and carrying them away. The Camel is the emblem of a Bishop in a fleshly standing; that is, not under Apostles or ordained by them; and the Chaldean is one who gives that control over the Church to the State, which control belongs only to Apostles appointed and

commissioned of the Lord. The Three Bands represent, in type, that in every division of Christendom this Captivity has been effected; and that the office seized upon has been divided into three classes Patriarchs, Archbishops and Bishops.

The three preceding disasters prepared the way for the fourth, which was the admission into the Church of the full spirit and power of the world, breaking down its Apostolic character, "The Elder Brothers House", and destroying its catholicity and spiritual character: the overwhelming of the sons and daughters by the wind from the Wilderness. Satan being permitted to afflict Job with sore boils represents the moral and spiritual evil which has manifested itself, even among the righteous, in consequence of the absence of those means which the Lord gave for the perfecting of the Saints; so that from the crown of the head to the sole of the foot the Body has been full of wounds and bruises and putrifying sores.

After these calamities had come upon Job, three of his friends appear [02], professedly to comfort him under his affliction. These represent the threefold division into which Christendom has been divided; and which, in their zeal for God, and attempt to justify His ways, have not spoken of Him the thing that is right. This will be the witness against them at the end, even

as it was concerning these friends of Job. After these have spoken, a fourth person appears under the name of Elihu, who not only reproves these three friends for their want of wisdom and knowledge of God, but Job himself for his self-righteousness and justification of himself before God. This person represents the present work of God which is raised up not only to reprove Christendom for its schismatical divisions, but the righteous seed also, who are to be delivered out of their affliction at the last, and builded together for an habitation of God through the Spirit: as Job was delivered out of his affliction and raised to wealth and honour again.

After Elihu has made his appeal and borne his witness, the Lord appears to plead His own cause, and to justify His dealings with men. And in His glorious appeal, His secrets of wisdom and treasures of knowledge, together with the constitution and spiritual working of the Church (which His Church should have known) are revealed in the symbolism of nature which God created at the first to manifest His eternal power and Godhead. And the appeal ends in the revelation of the Mystery of Iniquity, as it has wrought in the Church and in the State, under the emblems of Behemoth and Leviathan. After which, the second prosperity of Job is described, and Seven Sons and Three Daughters are born to him again.

This is but a brief outline of this wonderful Book, which would furnish matter for ministry during a whole century. But the point to which I wish to draw your attention is, that we are living in the time when Elihu is raised up to plead the cause of God. How far he has proceeded in his speech, or his words been antotypically fulfilled, we cannot stay to enquire. We have only time to intimate that the next Speaker is the Lord Himself, who will appear in person, to justify the righteous and to condemn the wicked. How soon this may be, we know not.

Job said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee"; and so will it be with the righteous. Many have descended into the grave, and worms have destroyed their bodies; yet in their flesh they shall see God whom they shall behold for themselves, and not another, although their reins have been consumed in them. (Job XLII, 5; XIX, 26-27).

And as Job says he saw God without dying, so there shall be a company of righteous at the end who shall be translated into His Presence without seeing death, and be partakers of the glory and honour typified in the last prosperity of Job.