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A I D S

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EVIDENCE FROM SCRIPTURE RESPECTING THE FUTURITY OF THE FINAL JUDGMENTS ON BABYLON.

THERE are few names from which we more instinctively shrink than that of Babel or Babylon. The very occasion of the name was an act of God's judgment upon evil. And it is so connected with the history of human iniquity ; the locality which it designates has been so fearfully marked as a place of *manifestation*—manifestation of evil on the part of man and of judgment on the part of God, that it stands peculiarly as a memorial of proud ungodliness met by the visitations of righteous vengeance from above. Whensoever Babylon is mentioned in the Scripture, its name is a symbol of concentrated iniquity. Evil may and does exist in scattered elements everywhere. But God may permit its concentration. He may allow it to be concentrated either in individual men or in places. Babylon is one of the places which exhibits such concentration : and as God marks its history in his Word, and reveals the method of his dealings with the evil, we learn the more easily the lesson he intends to teach. The pattern is, as it were, before our eyes, and we discern more simply the ways of Satan and the ways of God.

The first mention of Babel in the Scripture is in connexion with the name of him who first after the flood attained to greatness in the earth—a greatness

evidently apart from God. Nimrod was the grandson of Ham, whose sin had called forth his father's curse. "The sons of Ham," it is said, "were Cush . . . and Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord; and the beginning of his kingdom was Babel in the land of Shinar." (Gen. x. 7—10.) Thus "mighty in the earth" and commencement of kingly rule are first mentioned in connexion with one, the seat of whose power was Babylon and the land of Shinar. Nimrod—Nebuchadnezzar—Antichrist are, as we shall see, the three great names connected with that region and with that city.

Immediately after this, the land of Shinar is again mentioned as the place where men first united in confederate action against God. God had commanded diffusion. He willed that they should spread over the earth. But they preferred to settle and to centralize. They wished to make themselves a name, and disliked "being scattered abroad," as they said, "upon the face of the whole earth." "And it came to pass," as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But the Lord interfered; He came down, confounded their speech, and scattered them: "The Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them

abroad upon the face of all the earth." (Gen. xi.) So early was the land of Shinar the scene of confederate evil, and of judgment from the hand of God.

After this ages roll away, and we hear nothing of Babylon or of Shinar. It is casually mentioned as supplying the goodly garment which tempted Achan amongst the spoils of Jericho: but until Jerusalem had been sufficiently tried, to see whether she would prove herself worthy of being God's city, Babylon was kept in abeyance. The founder of Babylon's greatness was that great king who was raised up to scourge Jerusalem, and who commenced the "Times of the Gentiles," by receiving from God that endowment of power which was taken from Israel and remains vested in the Gentiles, till Jerusalem shall be forgiven and cease to be trodden down. It was Nebuchadnezzar who "walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon which I have built for the house of the kingdom by the might of my power and for the honour of my majesty?" (Dan. iv.) The greatness of Babylon therefore dates only from Nebuchadnezzar.

Nevertheless long before Nebuchadnezzar—whilst as yet the glory of Babylon was not—its greatness is mentioned in the Scripture, but *prophetically*. It belongs to the Prophet of God to describe things not yet come to pass, to speak of the things that are not as though they were. Isaiah lived more than a hundred years before Nebuchadnezzar. At that time Babylon was comparatively insignificant and unknown: yet Isaiah speaks of it as "the glory of kingdoms, the beauty of the Chaldees excellency,"—"the golden city." He speaks of a glory not seen as yet, and then describes its final doom. "It shall be as when God overthrew Sodom and Gomorrah;"—it shall be "swept with the besom of destruction, saith the Lord of hosts." He speaks also of the hand which was about to raise up Babylon as the scourge of Israel, being finally

stretched out to deliver Israel ; that it should finally turn in vengeance upon Babylon, and Babylon's last great king. The chapter before us describes the glory of Babylon—the fall of Babylon—the release of Israel. It will be for us to consider whether these predictions have been finally accomplished, or whether the great burthen of this prophecy remains yet to be fulfilled.

The thirteenth chapter of Isaiah, and the fourteenth as far as the end of the twenty-seventh verse, should be read as one prophecy. The subject is continuous throughout, and is concluded by these words : “ The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand, that I will break the Assyrian in my land, and upon my mountains tread him under foot ; THEN shall his yoke depart from off them and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it, and his hand is stretched out, and who shall turn it back ? ”

These are remarkable and solemn words, and certainly we cannot say that they have been fulfilled. It cannot be true that the purpose that is purposed upon the whole earth has been accomplished, nor that the hand stretched out upon all the nations has fulfilled its ultimate designs. Much less could we say that an event so definite as breaking, and that finally, the power of Assyria in the land and upon the mountains of Israel has been performed, at a time too when the burthen and yoke is finally removed from the shoulder of Israel. Israel is still under the sentence of captivity, and must be so until the Times of the Gentiles are fulfilled.

And even if the words just quoted did not refer so clearly as they do, to that which is termed in Scripture “ the consummation,” (see Isa. x. 22, 23. Dan.

ix. 27.) or “the time of the end,” (Dan. viii. 17.) can any one read the fourteenth of Isaiah as a whole and say that it is fulfilled? Has he yet appeared among the nations who is here styled Lucifer, *i.e.* the bringer of light, the Day-star? Has there been as yet any one who, arrogating to himself the character of Christ, professing to be to the nations as the bright and morning star, has sat upon the Mount of the Congregation (*i.e.* Mount Zion) on the sides of the north, saying, “I will ascend above the heights of the clouds, I will be like the Most High;” and then is smitten and brought down to Hades, to the sides of the pit? We have never yet seen such blasphemous assumption as this, neither have we seen judgment exercised thereon. He has not yet appeared, who on descending into Hades, shall be there saluted in solemn irony by the kings of the nations as one greater than they all—the greatest of all monarchs, but at last cast out, dis-honoured like a dishonourable branch, as a carcase trodden under foot. No such king of Babylon has as yet existed—none such been destroyed. The events here spoken of are not accomplished; neither can be, till the hour comes for the Times of the Gentiles to end, and for the yoke to be broken from off the neck of Israel. Twice is this marked in this chapter. One passage has been already quoted—the other is as follows: “It shall come to pass in the day that the Lord shall give thee (*i.e.* Israel) rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased,” &c. The period then of the destruction of this king of Babylon is marked in Scripture as being the time when Israel shall be for-given—made to rest, and caused to rule over their op-pressors. No one can deny that that hour is future. A king of Babylon exists and is visited with destruction *then.*

Few, I believe, attempt to question the futurity of the fourteenth of Isaiah.* If then it be admitted that this king is yet to be—if he be in this chapter expressly styled king of Babylon and also the Assyrian, is it possible that he should be so great, so wonderfully glorious, and that Babylon and Assyria, whose king he is, should be unconnected with that greatness? Nor is there any ambiguity in the name Babylon. It is expressly said in this passage to be “the beauty of the Chaldees excellency” (Isa. xiii. 19.)—and the mention of Assyria marks it beyond a doubt as being the Euphratean city. The futurity, therefore, of the king as glorious involves the futurity of his city as glorious. Indeed the period of their fall is distinctly spoken of as being cotemporaneous. Let the twenty-first and succeeding verses of the fourteenth chapter be well considered. They are as follow : “ Prepare slaughter for HIS (*i. e.* the wicked king’s) children for the iniquity of their fathers, that they do not use nor possess the land, nor fill the face of the world with cities ; FOR I will rise up against THEM, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord ; I will also make it a

* See, for example, both Lowth and Horsley. Lowth, commenting on the words “shall yet choose Israel,” which occur in the first verse of the fourteenth chapter, observes—“Circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that the whole prophecy extends its view beyond that event.” (Lowth in loco.)

Bp. Horsley also, commenting on the thirteenth verse of chap. xiv. says: “The schemes of impious ambition ascribed in this verse to the Babylonian despot suit exactly with the character of the Man of Sin as delineated by Daniel and St. Paul, and seem to indicate that the prophecy extends to much later times than those of the Babylonian empire. The Babylonian monarchs were in some measure types of Antichrist, as they seem to have affected divine honours. Vitringa conceives that there is a manifest allusion to Antichrist in this passage.”

possession for the bittern and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts." Here then is a destruction of this wicked king's children, plainly spoken of.* But at what time? At a time when the Lord rises up against Babylon—when he cuts off from Babylon name and remnant, son and nephew—when he sweeps Babylon with the besom of destruction. Seeing then that the destruction of this wicked king is yet future, it follows that this final desolation of Babylon is future likewise.[†]

But it will be said, perhaps, how can this be? Has not Babylon already been smitten? Has it not already been swept with the besom of destruction? Our answer is—not at the time and with the concomitant

* The children here spoken of I should judge to be his subjects—the inhabitants of his cities. Hence the mention of their *fathers*—not their father, which would have been the expression used if they were regarded as born of him.

† Lowth (referring to Herodotus i. 199. and to Strabo, lib. xvi. for confirmation) very properly observes on this passage, (Isa. xiv. 25.) that "the Assyrians and the Babylonians are the same people. Babylon is reckoned the principal city in Assyria." The truth is, that we are in the Scripture concerned with two periods of Assyrian history—the first extending from Pul to Nabopalassar, the father of Nebuchadnezzar—during this period Nineveh, not Babylon, was the head of Assyria. But Nabopalassar, who was governor of Babylon under the king of Nineveh, revolted, and uniting with the king of the Medes, attacked and overthrew his sovereign the king of Nineveh; and after this Babylon was always the head of Assyria. Thus there are some passages in Scripture, that is to say, those which refer to the period before Nineveh was overthrown, which speak of the king of Assyria as a different person from the ruler of Babylon, (see for example Jeremiah L. 18;) but this is never the case when the period after Nabopalassar and Nebuchadnezzar is referred to. "The Ancient Universal History" may be consulted as giving an excellent abstract of early Assyrian history—excellent and *clear*, because it takes Scripture as the *primary* guide of its statements, and does not, like some other writers on this subject, make the statements of Scripture *secondary* to those of profane historians.

circumstances specified in the passage just quoted. It is true indeed that the Euphratean countries have been smitten, sorely smitten under the hand of God. God is wont in his goodness to give premonitory blows —He is accustomed to warn before he finally destroys. Egypt, Jerusalem, and many other places, have all experienced premonitory desolations, and so has Babylon. Its present ruin (which came on it slowly, and, if I may so speak, gently) is a memorial of what God's righteous vengeance can do, and a warning of what it will more terribly do, if human pride, in contempt of all his admonitions, shall again attempt to rear its goodly palaces where He has written desolation. But if it be the habit of God thus graciously to warn, it is equally the habit of man to say, "The bricks are fallen down, but we will build with hewn stone ; the sycamores are cut down, but we will change them into cedars." We would therefore on no account undervalue the lesson given by the past primary visitations of God's judgments. We would not hide, but rather seek to proclaim the reality and extent of the ruin his holy hand has wrought. But we must beware also of concealing the fact that the hand of man is about to work in opposition to God, and to re-construct the fabric of his last evil greatness on the very plains which teem with the memorials of a ruin entailed by his former and yet unrepented of transgressions. Egypt, Damascus, Tyre, in a measure, Jerusalem, are already being revived. And if these and neighbouring countries, which have been visited by inflictions similar to those which have fallen on Babylon, are yet to revive and flourish with an evil prosperity at the time of the end, why should Babylon be made an exception? Why should Egypt, and Edom, and Moab, and Ammon, and Jerusalem again revive, and Babylon remain a solitary exception to the general rule of Eastern renovation?

Will it be said that a doom peculiarly severe is pro-

nounced against Babylon? It is indeed severe—and so, when finally accomplished, it will be found to be. But it is not more severe than that pronounced against Edom; scarcely more severe than the doom of Ammon and of Moab, and yet we *know* that these countries are to revive for a little period, before they are visited with their final blow. A premonitory stroke has, it is true, fallen on those countries and on their cities. Indeed nothing except the last great hour of accomplishment, when the day of the Lord shall really come, and when “the streams of Edom shall be turned into pitch and the dust thereof into brimstone, and the land thereof shall become burning pitch”—(Isa. xxxiv. 9.) nothing except the results of that great day of final visitation could exceed the ruin that has already fallen upon Edom. Where then is the proof of its temporary revival? It is found in a prediction given at the close of the eleventh of Daniel. That passage describes the victorious progress of the last great king of the Gentile dynasty—the last oppressor of Israel, who after planting the tabernacles of his palace in the glorious holy mountain (*i. e.* Zion) shall come to his end, at the time when Michael shall stand up and Israel be delivered, and the saints who sleep, arise. The futurity of these events, and consequently of the whole passage, is unquestionable. Nothing is more certain than that the power and conquests of this last great king of the Gentiles is future. What then at that time will be the condition of Moab, and Ammon, and Edom? Will they remain in their present desolation? No! they will not only be re-peopled, but they will be strong enough to escape out of the hands of that great monarch. “He will stretch out his hand, it is said, upon the countries, and the land of Egypt shall not escape—the Lybians also, and the Ethiopians shall be at his steps; *but these shall escape out of his hands even Edom, and Moab, and the chief of the children of Ammon.*” If Edom, therefore, be restored at that hour, it would seem very unlikely that Babylon should not be restored, especially

when we remember that this great monarch is the King of Babylon.

On Jerusalem also, days of peculiar vengeance are resting ; yet Jerusalem is to be revived and to flourish for a little with a false prosperity, whereby Satan will endeavour to counterfeit the millennium of God. In former papers we have seen abundant evidence of the return of Israel to Jerusalem in unbelief, and of their developing the energies of evil which Antichrist will concentrate around himself—and, constructing out of them the fabric of his own greatness, glorify himself on Zion.* Can we then conceive it to be possible that the wealth, and intelligence, and mercantile energy of the Jews should be planted in Palestine, and that Babylon and the Euphratean district should remain unaffected thereby ? When a nation of traffickers like the Jews shall re-occupy Palestine, the Euphrates would be to them almost as necessary as the Seine to Paris, or the Thames to London. The Euphrates would be Israel's great channel of communication with the Indian seas—not to speak of the commerce which would flow towards the Tigris and the Euphrates from the central and northern districts of Asia. The land of Israel, by the very circumstance of its position, will be to the world, what Corinth was to Greece—the Isthmus over which the commerce of the nations will pass. Even already the Euphrates has been coveted by our own mercantile country. It would be strange therefore, if there should arise on its banks no city of which it might be said that “her merchants were the great men of the earth.” A miracle might indeed be wrought to prevent the revival of Babylon, but surely it would be nothing short of miraculous for Israel to be restored and to flourish in Palestine, and for Babylon to remain a desolation.

That the blow therefore which has fallen upon Babylon should in like manner be regarded as premo-

* See “Aids to Prophetic Enquiry,” Series I.

nitory only, so far from being inconsistent with the method of the divine acting in other similar cases, is on the contrary in strict harmony therewith ; and so strongly do present facts, as well as circumstances known from Scripture as about to occur in the land of Israel and in the East, indicate the likelihood of Babylon's restoration, that, even if Scripture were silent respecting its final history, we should nevertheless conclude that its revival was not only antecedently probable but almost certain.

On questions however, like these, we rest nothing on mere probabilities. Antecedent probabilities may be collaterally referred to—but they cannot be depended on for proof. They may show the unreasonableness of certain prejudices by which we create for ourselves difficulties, and impede our own progress in learning from the Scripture ; but on probabilities, we can ground no conclusion. Our conclusion, if any be arrived at, must be distinctly founded on the word of God. Let us return therefore to the direct evidence of Scripture.

I say *return*, because it must be remembered that many arguments immediately derived from the Scriptures have been already given. It has been proved that the last great Gentile persecutor of Israel is yet to come—that he is called in Scripture, “the King of Babylon,” and “the Assyrian,”—that his fall is expressly connected with the period when Babylon itself shall be swept with the besom of destruction ; all this has been already proved from Scripture. It has been shown also that the fall of Babylon and its king is to be coincident with the period when Israel is to be forgiven and restored to their own land in blessing. “Her time (*i. e.* Babylon’s time) is near to come, and her days shall not be prolonged ; for the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob : and the peoples shall take them and

bring them to their place ; and the house of Israel shall possess them in the land of the Lord for servants and handmaids, and they shall take them captives whose captives they were, and they shall rule over their oppressors." (Is. xiv.) This passage, with its connected verses and the twenty-fifth verse of the same chapter, so distinctly fix the period of Babylon's final destruction to be when Israel is forgiven, and not only forgiven but made "to rule over its oppressors," that the whole conclusion might be safely allowed to rest upon the testimony of the fourteenth chapter alone. It constrains us to admit that Babylon and Babylon's king, and Assyria, are mighty and prosperous when the time comes for Israel to be forgiven. Babylon may be addressed as "the golden city," then : but its hour will have come—it will be smitten never to rise again.

Let us however see how this conclusion is confirmed by other parts of Scripture. The commencement of the fiftieth of Jeremiah speaks of a desolation that is to fall not only on Babylon, but on THE LAND of Babylon. "Out of the north there cometh up a nation against her, which shall make her LAND desolate, and *none shall dwell therein* : *they shall remove, they shall depart, both man and beast*. In those days and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together going and weeping : they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 4, 5.) These words can scarcely need any comment. Great as the desolation is that has already visited Babylon, yet neither the land nor the city has been so desolate as for *no one* to dwell therein, and for *man and beast to be removed*. Moreover, if a desolation adequately great had rested upon Babylon, yet it cannot be that here spoken of. It must recur again—for the time is here marked

as being when Israel and Judah *together* (and since Rehoboam's time they have never been united) shall not only seek the Lord, but join themselves to Him in a perpetual covenant that shall not be forgotten. The eighteenth verse of the same chapter is to the like effect : "Therefore thus saith the Lord of hosts, the God of Israel : Behold I will punish the King of Babylon and his land as I have punished the King of Assyria ; and I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. IN THOSE DAYS AND IN THAT TIME, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found ; for I will pardon them whom I reserve."

We require not many arguments nor many texts to establish a fact once plainly stated in the word of God. "In those days and in that time," are words sufficiently definite, and therefore even if all appearances should seem to contradict—if difficulty were accumulated on difficulty, we should still be bound to submit our judgments, and to believe that the final blow is to fall on Babylon at a time when the iniquity of Jacob shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found—that manifestly is a time yet to come.

And can we candidly read the thirteenth of Isaiah and say that it would lead to any other conclusion ? The subject of that chapter is the coming of "The day of the Lord" upon Babylon, the beauty of the Chaldee's excellency. "The day of the Lord" is an expression too often used in the Prophets, and too definitely marked by its own solemn characteristics, to be a term of ambiguous meaning. The second chapter of this same Prophet reveals the character of that great day. "Enter into the rock and hide thee in the dust for fear of the Lord, and for the glory

of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Such are the events revealed as characterising THE DAY OF THE LORD. It would be fearful temerity to seek to weaken the force of this most solemn testimony—or to take from the language one jot or tittle of its proper power. And if in the second chapter of Isaiah, the day of the Lord be future, is it not future also in the thirteenth chapter? The characteristics are the same: "Howl ye for the day of the Lord is at hand, it shall come as a destruction from the Almighty Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the LAND desolate, and he shall destroy the sinners

thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine; and I will punish the WORLD for their evil, and the wicked for their iniquity, and I will cause the arrogancy of the proud to cease and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts and in the day of his fierce anger."

The testimony of this passage is not less distinct, not less solemn than that of the second chapter. The two chapters are in strict accordance—indeed there is almost a verbal similarity of expression. Both speak of that day as being THE Day of the Lord—both speak of the loftiness of man being bowed down, and the haughtiness of men laid low—both describe the visitation as affecting all human life—both say that the earth shall be shaken, and the thirteenth chapter adds “the heavens also.” “I will shake the heavens, and the earth shall remove out of her place. The stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” Those who expect the second appearing of the great God our Saviour, Jesus Christ; who believe that his feet shall indeed stand (according to the words of Zechariah,) upon the Mount of Olives; that “He shall come and all his saints with Him,” will easily recognise what period is designated, whenever the heavens and earth are mentioned as being shaken, or when the sun, and moon, and stars, are described as ceasing to shine. But if such words do *not* mean what they seem to mean—if, when it is said in Matthew, “Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not

give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;”—if all that is meant by this is, that Jerusalem should be taken by the Romans; and if the similar predictions before us mean the taking of Babylon by Cyrus; if on that night of revelry, when an almost bloodless victory caused the sceptre of Babylon quietly to pass from one monarch to another—when the heavens continued to shine on in their tranquillity—when the earth remained unshaken—when no wasting destruction fell even upon Babylon—none upon its land, none upon the world—when human pride, instead of being abased, flourished even more abundantly than before:—if we are to be told that such events as these—events peaceful rather than destructive, at any rate as regards the world—fulfil the predictions of Isaiah respecting the Day of the Lord, then we may as well renounce as hopeless the interpretation of Scripture; we must say that there are no rules to guide us in understanding its language, and we may at once resign the field of Scripture exposition to the speculations and scepticism of neologian infidelity.

But I trust that it shall not be so. I trust that we will steadily refuse to believe that the Day of the Lord has come. We neither believe that the world has as yet been punished for its iniquity, nor that such desolation has visited either the land of Babylon or any other land, as for a man to be made more rare than fine gold—nor that the heavens and earth have been shaken—nor that the sun, and moon, and stars, have been darkened—nor that the haughtiness of man has been laid low. Strange that we should be asked to believe this just at a moment when the proud voice of man's self-complacency is sounding more loudly than ever in our ears. But we believe it not. We wait for the accomplishment of these things, when the Lord Jesus shall be revealed in his glory. We remember the words of the apostle: “Now hath he promised, saying,

Yet once more I shake not the earth only, but also heaven." Thus then, even if we were confined to the testimony of the thirteenth of Isaiah alone, we should sufficiently know that there is an hour of yet future visitation awaiting Babylon.

And how on any other supposition could we explain such words as these, which occur in other parts of the prophetic writings? "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations?" Was it so when Babylon was formerly captured, and the kingdom quietly passed on to Darius the Mede? And have the following words been fulfilled? "Therefore, behold the days come that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon . . . As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth!" (Jer. li. 47—49.) Have the slain of all the earth thus fallen at Babylon? Have the heavens and the earth, and all that is therein rejoiced over her? When Babylon passed into the hand of the Medes there was little occasion for such joy. It made little difference to the earth whether Babylon was reigned over by Chaldeans, or by Persians, or Greeks, or Romans. There was little cause for thanksgiving in such transfer of authority from one proud hand to another. But if there be a fall of Babylon that is to be immediately succeeded by the kingdom of Him, of whom it is said, "All nations shall call Him blessed;" if the joy of deliverance from Babylon is to be accompanied by the joy of God's manifested salvation, when "the floods shall clap their hands and the hills shall be joyful together before the Lord, for He cometh—He cometh to judge the earth—with righteousness shall He judge the world, and the peoples with equity;" if such, I say, be the sequence to Babylon's destruction,

then there is, indeed, sufficient reason why heaven and earth, and all that is therein should sing for Babylon. Then we can understand why in the Revelation also it should be said, “Rejoice over her, thou heaven, and ye holy apostles, and prophets, for God hath avenged you on her.”

Jeremiah and the Revelation alike speak of the *suddenness* of the blow which is to destroy Babylon. “Babylon is suddenly fallen ; howl for her.” (Jer. li. 8.) “Alas, alas, that great city, Babylon, that mighty city; for in *one hour* is thy judgment come. Alas, alas, that great city, Babylon, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ; for in *one hour* so great riches is come to nought.” (Rev. xviii.) Has there been any thing in the past history of Babylon to verify these words?

Its capture by the Persians is recorded in the Scripture thus : “In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom.” (Dan. v.) It was the quiet transfer of power from one dynasty to another : and under this first Median prince, Babylon rested just as securely as it did under the Chaldeans before. Alexander the Great, after conquering Persia, selected it as the intended capital of his vast dominions, and died there in the midst of a greatness that was making Babylon for a season a kind of centre to the earth. This was very unlike *sudden* desolation. In the following chapter I give a sketch of its gradual declension. It will be seen that its fall has been any thing rather than *sudden*. Its judgments have never come yet in *one hour*. Slow and almost undiscernible decay has been the characteristic of its decline.

The argument which has principally been relied on to disprove the revival and future fall of Babylon is its present condition of desolation. Now, supposing that the desolation of Babylon and its land were ten times

greater than it is ; suppose that “there were removed out of her both man and beast,” and that “no son of man dwelt therein”—how would this show that it was either impossible or unlikely for God to permit revival out of this ruin ? Is any extent of desolation too great to be reached by *His* hand ? Even then, if the ruin had already attained to a point which adequately answered to the predictions of the scripture respecting it ; yet, seeing that the prophecy would not be fulfilled, unless that point of ruin were reached exactly *in the mode and at the time* predicted, it would be necessary for revival to be permitted, in order for scripture to be accomplished.

But it is not true that that *fulness* of desolation predicted against Babylon and its land has ever yet fallen upon either. The land of Babylon, so far from being emptied “both of man and beast,” is able to return a princely revenue to its Turkish masters ; and even on the very site of Babylon itself, there stands in the midst of its ruins, a city, several villages, and numberless gardens and date groves, whose fertility is proverbial. The Arabian also still pitches his tent there. Indeed, it is any thing rather than as when “God overthrew Sodom and Gomorrah.” The evidence of this I reserve for a following chapter.

Nor must we forget the effect produced on minds around us, by our seeking to prove the truth and accuracy of Scripture prediction by appealing to facts which are not capable of being substantiated. When our appeal fails—when ascertained facts contradict our assertions, the sceptical mind triumphs—the sincere enquirer is troubled. Truth does not prevail, save when defended by its own weapons. Accordingly, of late, writers on prophecy have been challenged to prove the accordance between their statements and facts. How can it be true, it is asked, that “Damascus is taken away from being a city, and become a ruinous heap,” when it is well known to have escaped the deso-

lations which have fallen on so many other of the eastern cities, and still remains a city, and is even increasing in prosperity. A similar question is asked respecting Tyre. It might be asked equally respecting Egypt or Edom. And how could we reply to this challenge? Shall we boldly deny facts, and argue against realities; or shall we speak the truth, and say that these places have not yet received their final blow—that their prosperity will revive for a short moment—that their judgment is reserved for the Coming of the Day of the Lord?*

* “.... I employed the whole of the 7th instant in examining the town (Tyre) about the miraculous decadence of which so much has been said, and continues to be repeated by travellers. Yet, to an unbiassed observer, it appeared to share only in the general fate of all the cities of the coast, and could indeed claim a more prosperous fortune than Gaza, Ascalon, or Cesarea, all famous cities in their time.

“Tyre, therefore, described as so ruinous by some travellers, was now a flourishing town, to which additions were daily making in houses and inhabitants. The walls of Tyre, in the state in which I saw them, were a very recent and insignificant work; but in parts might be discerned the remains of a wall of older date. The houses were of stone, and some of them had very handsome upper apartments, commanding an extensive prospect. At this time houses and warehouses were building on the strand to the north, facing the basin. Pococke, who saw the flourishing state of Tyre even in 1737, not knowing how to reconcile it with the words of Ezekiel xxvi. 14, and xxviii. 19, says that the prophecy must be understood of the ancient city on the continent. He adds, “It is a place where they export great quantities of corn, and Malta itself is supplied from this place.” Vol. ii. p. 82. fol. Surely a port which supplies Malta must be a populous and thriving one! I know that evidence contrary to this may be brought from the relations of other travellers, and I believe that the particular bias of a person’s mind has much to do with the colouring he gives to objects. It would be well if commentators on prophecy would consider that Antioch, Ascalon, Berytus, Cesarea, Decapolis, Emessa, Famagusta, Gebayl, Heliopolis or Balbec, Laodicea, Palmyra or Tadmûr, and other cities, the rivals in commerce and luxury of Tyre, will be found fallen from their flourishing greatness, many of them lower than it; and yet

Nor, because we say that Babylon can only be finally destroyed at *the time*, and under *the circumstances* specified in the Scripture, and that its desolation must not be one tittle less than that predicted, do we, therefore, undervalue the lesson taught by the premonitory blow. Nor do we, because we maintain Babylon means Babylon, thereby object to other countries or cities being regarded as Babylon, if the moral features and habits of Babylon be found attaching to them. Jerusalem might, *spiritually*, be called Sodom and Egypt, when the sins of Sodom and of Egypt were found in her. But this did not cause Sodom to be other than Sodom, nor Egypt to cease to be Egypt. Because we say that human evil will yet find a point of concentration in the land of Shinar and in Babylon, we do not on that account refuse to see the responsibilities and doom of Babylon, wherever Babylon's lineaments

against the greater part of them there is no denunciation at all in the prophetic writings. On the other hand, we read (Isaiah xvii. 1,) "Behold, Damascus is taken away from being a city, and it shall be a ruinous heap;"—yet, in spite of its doom, so emphatically predicted, Damascus has flourished from that time until now. The editor of "The Monthly Review," for November, 1822, looking at the account of Tyre given by Mr. Buckingham, whose travels he is reviewing, and who states that he saw 800 substantial houses, containing full 5000 inhabitants, is staggered at the assertion, and confronts with it the testimony of Maundrell, Bruce, Jolliffe, and some others. But, perhaps, a means for settling his doubts may be found, when he is told that the houses of Tyre were equally good with those at Jaffa and Acre, two neighbouring towns, which have not fallen under the prophet's interdict, and that therefore no manifestation of the divine wrath can be said to have descended more on it than on the two others. Tyre has two ports. The inner seemed to have been formed by two moles, enclosing a basin perhaps 250 yards across. The outer port or road is considered as one of the best along the coast of Syria. It is formed by a broken ledge of rocks running north from the peninsula. Were the intervals between the rocks filled up, so as to make a continued breakwater, a capacious and nearly a safe port might be formed."—(Extract from Travels of Lady Hester Stanhope, &c. narrated by her Physician, vol. iii. p. 196.)

are found. *Application* of Scripture is most legitimate, when its primary sense has first been determined by careful and accurate *interpretation*. If interpretation, however, has not first definitely fixed the primary meaning, our applications must be not only vague and indefinite ; but, seeing that they are not guided by the great substantive facts of revelation, they must necessarily be fanciful and erroneous. Ascertained facts may lead us to principles, but principles can never determine facts.

BRIEF HISTORY OF THE GRADUAL DECLINATION OF BABYLON.

BEFORE we proceed to consider further the evidence of Scripture, it may be desirable to give a brief abstract of the history of Babylon's fall. It will show how gradual that fall was: and that there is evidence of its having been inhabited by a few, even during the period of its lowest degradation.

About the year 541 B. C. it was taken by Cyrus, and Belshazzar was slain. The Scripture records Belshazzar's death only. Herodotus speaks of the capture, but makes no mention of any massacre. It is certain that under Cyrus, whose uncle Cyaxares (called in Scripture Darius the Mede) was made governor, Babylon continued to flourish.

The first great blow it received was when it revolted from the Persians some years after. It was recaptured about the year B. C. 516, after a siege of twenty months, by Darius Hystaspes, who punished the inhabitants severely, destroyed about 3000 of the principal citizens, and the *outer* walls.

Some years after, Xerxes went to Babylon and plundered the celebrated Temple of Belus, which former conquerors had respected. The Babylonians were irritated—attempted a revolt—failed—and were punished by the utter destruction of their great temple, which Xerxes caused to be levelled.

Nevertheless, in the time of Alexander the Great, Babylon continued strong enough to have attempted resistance against him, if it had seen fit to do so. But,

on the contrary, it opened its gates willingly to him and to his army. "When Alexander left Arbela,"* says Arrian, "he hastened straight to Babylon, and when he came nigh to the city he drew up his whole army in order of battle; but the Babylonians, having notice of his approach, threw open their gates, and in vast multitudes, with their priests and chief men, went out to meet him, offering him great gifts, besides delivering the city, the tower, and the royal treasure into his hands. Alexander, entering the city, commanded the Babylonians to rebuild the temples which Xerxes had destroyed, and especially the temple of Belus, whom the Babylonians worshipped as their chief god. He consulted the Chaldeans in this city about the restoration of the temples, and whatever they advised he performed; and in particular by their advice he offered sacrifice to Belus."

This extract most clearly shows that Babylon was a place of considerable importance during the whole period of the Persian dynasty. It was not, therefore, *suddenly* destroyed either by Cyrus or any of his successors. On the contrary, it passed as one of the chief cities of the earth into the hands of Alexander.

Alexander's intention of restoring the temple of Belus, and making Babylon the capital of his dominions, was frustrated by his death; and after this, Babylon commenced more speedily to decline. It suffered much in the wars which ensued amongst his generals, previous to the final partition of his dominions into four kingdoms. Babylon fell to the share of Seleucus, who by the building of Seleucia in its neighbourhood did more to effect its downfall than any of its previous conquerors. "None of Alexander's successors," says Strabo, "ever cared any more for Babylon; and the remains of that city were entirely neglected. The

* The battle of Arbela was B.C. 331.

Persians destroyed one part of it, *and time and the indifference* of the Macedonian princes completed its ruin, especially after Seleucus Nicator had built Seleucia in its neighbourhood. This prince and his successors manifested a decided preference to the latter place, and fixed there the capital of their empire. At the present time (Strabo lived in the time of Tiberius) Seleucia is actually a much more considerable city than Babylon, which is to a great degree deserted."

From this extract it appears, that so late as the time of Strabo, Babylon was only "to a great degree deserted."

In the reign of Caligula, a persecution was kindled against the Jews. Many of them fled for refuge to Babylon, where they were attacked and massacred—Babylon also suffered. Those who escaped the sword being unable to support the cruel exactions to which they were exposed in Babylon, migrated to Seleucia. Six years after, the plague visited Babylon. These were fresh causes operating to the further reduction of that city.

In the reigns of the immediately succeeding emperors, Babylon is but slightly mentioned. About this time, however, probably in the year 64 of the Christian era, when Babylon was under its Parthian masters, St. Peter wrote his Epistle there. Babylon at that time, says Bengel, abounded in Jews, (scatebat Ju-dais.)

Lucian of Samosata, (a town not far from the Euphrates,) who lived in the reign of Marcus Aurelius, speaks of Babylon as a city that would soon disappear as Nineveh had done. This mention however shows that *it had not yet* disappeared.

Some of the early christian writers speak of Babylon. Jerome, for example, states that animals were kept there for hunting by the kings of Persia. Theodore, who died A.D. 460, says that the city was no longer inhabited either by Assyrians or Chaldaeans,

but only by some Jews whose houses were few and scattered abroad. Just after this period, however, it gave its name to the celebrated Babylonian Talmud, which in the year 500 of our era was promulgated by the Academies of Babylonia, and received by the Jews throughout the world.*

Ibn Hankal in A.D. 917, speaks of Babel as a small village. Even in the tenth century, therefore, it had not wholly disappeared.

After this period, we have still evidence of the site of Babylon being occupied. In Rich's second memoir on the ruins of Babylon, we find the following passage, p. 162. "Before the foundation, or rather augmentation of Hillah by Seif ud Dowlah, A. H. 495. (i. e. in the year of the Hijira, 495, about 1100 of the Christian Era,) there was a place there named Al Jamāin or the two Mosques. The name Hillah, which was given it after its having been enlarged and fortified, is derived from an Arabic root signifying to rest, or take up one's abode."

Thus we have evidence that in A.D. 917, there was a village named Babel on the site of Babylon—that in A.D. 1100, there was a town there enlarged and fortified, and named Hillah—and that between these two dates, there was a village on the same site as Hillah, named Al Jamāin or the Two Mosques.

Hillah still exists, and has a considerable population, which of late years has increased. In A.D. 1811, it was visited by Rich, whose description is as follows: "It is meanly built, and its population does not exceed between six and seven thousand, consisting of Arabs and Jews, (who have one synagogue) there being no Christians, and only such Turks as are employed in the government. It is divided into small *mahallas* or parishes; but there is only one mosque in the town, all the other places of worship being mere ibādatgāhs or

* See note at the end of the chapter.

oratories. The walls are of mud, and present a truly contemptible appearance, but the present Pasha of Bagdad has ordered a new wall to be constructed of the finest Babylonian bricks. The gates are three in number The gardens on both sides of the river are very extensive, so that the town itself from a little distance appears embosomed in a wood of date trees. The air is salubrious and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates.*

The district of Hillah, which extends to a considerable distance north and south, and includes the ruins of Babylon, is governed by a Bey. Rich received an official statement of his revenue, derived from the produce and merchandise of the district. It was 342,500 Turkish piastres. Since that time the population of Hillah has increased. It is stated by Major Skinner, who visited it in 1835, to have been twelve thousand in 1833. He thus describes his approach to Hillah :— “ I crossed by a bridge of boats to the west side, which was broad and firm, over which I measured one hundred and seventy paces, giving to the breadth of the Euphrates more than four hundred feet. The bridge was naturally a great thoroughfare, and I passed it in company with many on horseback and on foot. The reach of the river below the bridge reflected the rays of the setting sun, which had just turned every thing to gold, and the long groves of date-trees really glittered in the bosom of the stream.” (p. 184.)

Another traveller thus describes his approach to Hillah :—“ On gaining the summit of this large mass, (the Mujelibè,) we had the first sight of the Euphrates, flowing majestically along through verdant banks, and its serpentine course apparently losing itself in the

* Memoir on the Ruins of Babylon, pp. 50—53.

palm-groves of Hillah, whose mosques and minarets we could just perceive, about five miles to the southward of us." (Buckingham, p. 417.)

Now it is evident that a land—(observe, I say *land*, not *city*)—that a land, inhabited by an increasing population, able to return so large a revenue to its governors, and having gardens and trees of such marked fruitfulness and beauty, cannot be said to be a "land desolate," (Is. xiii. 9,) nor that "a man is made more rare than fine gold," (xiii. 12,) nor that "her land is made desolate, so that no man shall dwell therein." (Jer. L. 3.)

Moreover, how can it be said that the following words are fulfilled: "They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever?" (Jer. li. 26.) How is this true, when it is certain that Hillah and various other cities in the neighbourhood are built of materials taken from the ruins of Babylon, and that the ruins are still continually resorted to for this purpose, as is proved by the testimony of every traveller in the district.* Even then, if the whole area once included within the walls of Babylon were utterly desolate, the condition of the *land* of Babylon is such as to preclude the possibility of the prophecies respecting its desolation being finally fulfilled; but that the site of ancient Babylon is not uninhabited, is proved by the fact that Hillah stands in the midst of the ruins of the ancient city. Not only do the Arabians still pitch their tents among the ruins, but an Arab town named "Rest," for such is the meaning of Hillah, yet stands, and increases on the site of the ancient city. The evidence of this will be found in the subsequent chapter.

* See, for example, Mignan's Travels in Chaldea, p. 177.—"Some of the ravines are full sixty feet deep, which may principally be attributed to the Arabs, who were constantly at work to obtain the valuable *bricks*, which, from the vicinity of the river, are with little trouble and expense conveyed to Hillah, or any towns north or south."

The following Table of Dates may be found useful in tracing the History of Babylon.

- B.C. 759. Isaiah prophesies.
- 626. Nabopolassar takes Nineveh, and makes himself king of Babylon.
- 607. Nebuchadnezzar associated with his father.
- 541. Cyrus takes Babylon.
- 516. Recaptured after a siege of 20 months by Darius Hystaspes.
- 478. Ravaged by Xerxes.
- 330. Visited by Alexander.
- 293. Seleucia founded.

- A.D. 64 St. Peter wrote his epistle from Babylon.*
- 460. Babylon mentioned by Theodoret as still inhabited by some Jews.
- 500. Babylonian Talmud promulgated.
- 917. Babel, mentioned by Ibn Hankal as a small village on the site of Babylon.
- 1100. The village of Al Jamāin, afterwards named Hillah, on the same site, enlarged and fortified by Seif ud Dowlah.
- 1811. Described by Rich as containing six or seven thousand inhabitants.
- 1833. Mentioned by Major Skinner, with an increased population of twelve thousand inhabitants.

* See Peter v. 1. "The Church that is in Babylon." &c. That Babylon on the Euphrates is the city spoken of in this passage is now very generally conceded. See, for example, Bengel in loco.

"It is needless to understand Babylon to be a mystical designation of Rome or a Babylon in Egypt." (Kirchhofer Quellensammlung, 268.)

"Hence we see why Peter the Apostle of the Circumcision went to *Babylon*—the Parthian Babylon. It was the head quarters of those whom he had addressed with such wonderful suc-

cess at Jerusalem on the Day of Pentecost, and who are named first in order by the inspired historian of the Acts."

"Hence we see why, being at Babylon, St. Peter addressed an epistle to the strangers *scattered* throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. *They were derived from Babylon—they were co-elect with the church there.*" (Wordsworth's Lectures on the Canon of Scripture, pp. 281, 282.)

"Babylon, from which the first of these epistles was written (1 Pet. v. 13.) is supposed to be Babylon on the Euphrates, which, though in ruins, contained many thousand inhabitants, among whom were very many Jews. There is no reason to believe that this Babylon is not intended." (Biblical Cyclopædia, by Dr. John Eadie, Professor of Biblical Literature to the United Presbyterian Church)—See also Hug's Introduction, p. 635, American translation.

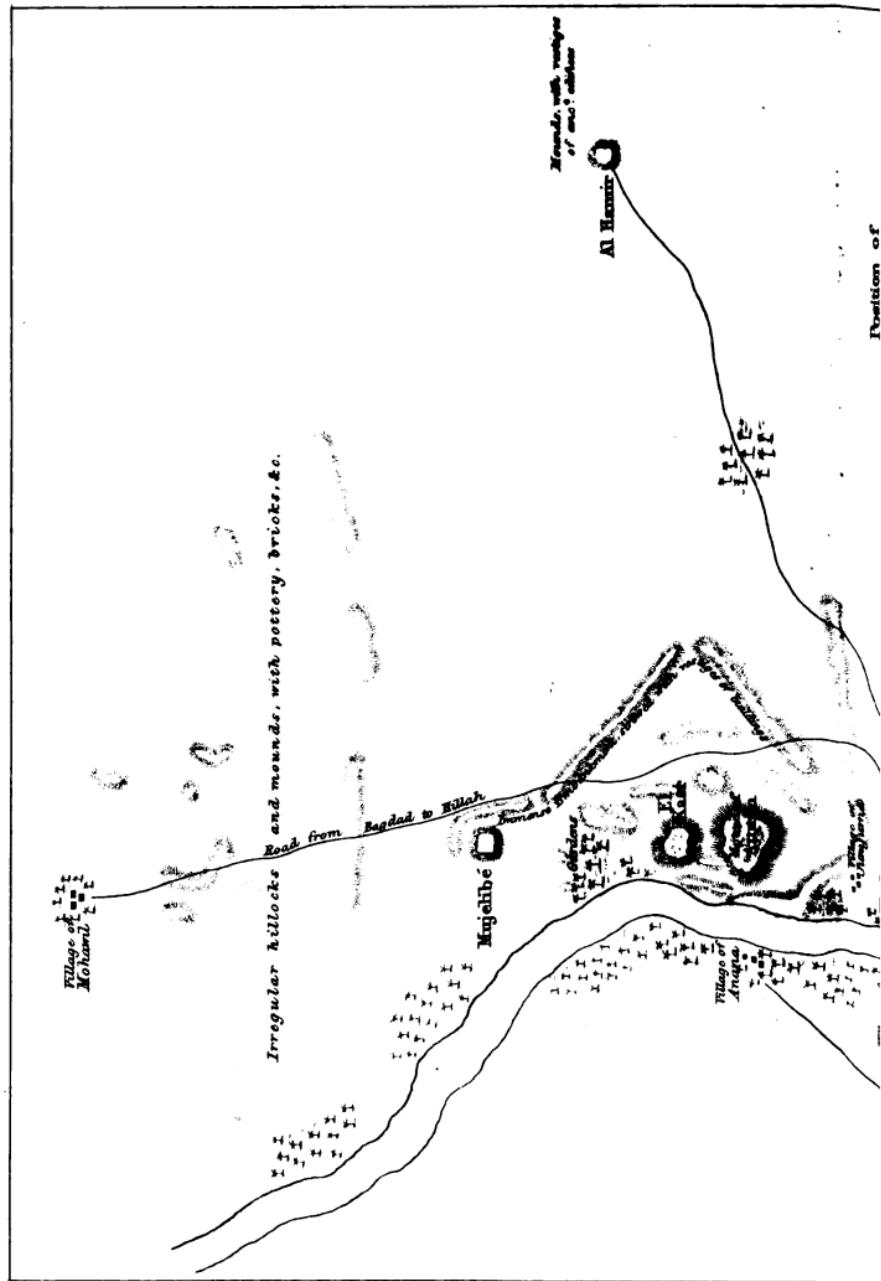
It seems remarkable that the Apostle of the Circumcision should have sent forth his epistle from Babylon, and that one of the greatest instruments by which Satan has deepened the blindness of Israel, should have emanated from the same region and bear the name of Babylon.

The date of the promulgation of the Babylonian Talmud is expressly stated by Bartolocci, Bibliotheca Rabinnica, vol. iv. p. 45, to have been A.D. 500. He states that it was completed in the year A.D. 468, but not promulgated "through the synagogues of the whole world nor received by them, until the year A.D. 500."

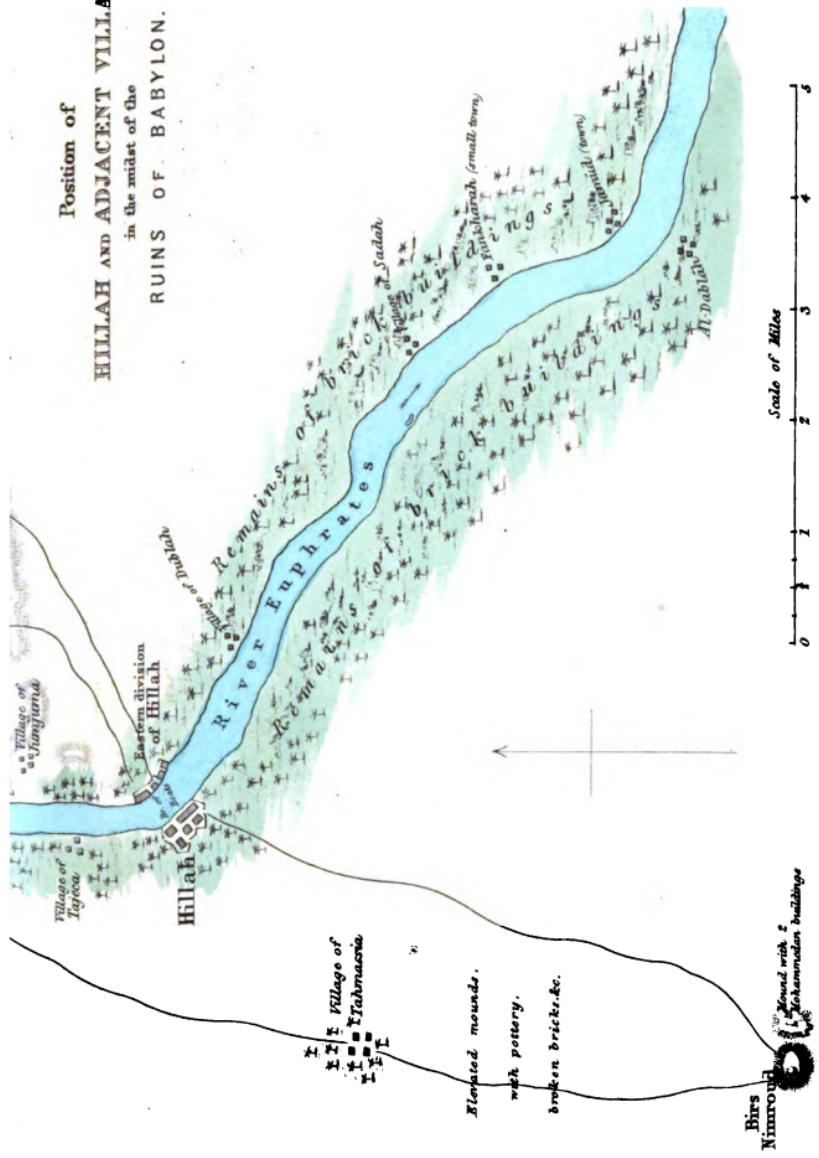
The passage is as follows :

"Post cujus [Rav Nachman Bar Huna] mortem Princeps Academiæ Soranæ renunciatus est hic noster *Mar Bar Rav Ascè*, qui in solio patris sui 13. annis sedet, usque ad annum 4228. Chr. 468. quo anno mortuus est.

"Tempore istorum Rabbinorum Præsidentium Academiæ Soranæ completum et absolutum fuit Talmud Babylonicum, et ab Academiis Babylonicis approbatum, sed nondum obsignatum, et divulgatum per omnes orbis terrarum synagogas, neque ab eis receptum nisi anno 73 a morte Rav *"vñ Ascè*, hoc est anno mundi 4260. Chr. 500."



Position of
HILLAH AND ADJACENT VILLAGES
in the midst of the
RUINS OF BABYLON.



Drawn & Engraved by W. Bright, Stone Chambers, Pall Mall, London.

London: J. Nield & Co., Berners Street, 1840.

EVIDENCE AS TO THE PRESENT CONDITION
OF THE RUINS OF BABYLON.—POSITION OF
HILLAH IN THEIR MIDST.

HAVING given in the preceding chapter a sketch of the gradual decay of Babylon—having seen that there is no reason to suppose that its site was at any period entirely depopulated, we have now to consider what the present actual condition of the plain of Babylon is. Is it true that Hillah, with its numerous population, with its gardens and date-groves, is encompassed both on the north-east and on the south-west, and on the east, with the ruins of ancient Babylon? Are there, besides the town of Hillah, villages also and date-groves found scattered amongst these ruins? Could we draw any plan of the walls of ancient Babylon, without Hillah and these villages being included within their compass? Such is the character of the questions we have to consider.

Several European travellers have, within the last sixty or seventy years, examined the plain of Babylon. Their researches have made us minutely acquainted with its condition. It will be my endeavour to make an abstract of these statements, sufficiently precise to show the position which Hillah occupies in relation to the ruins. I shall not attempt greater accuracy or minuteness than is necessary for this purpose.

The place which European travellers generally select as their point of departure, when intending to explore the ruins of Babylon, is Bagdad. Bagdad stands on

the river Tigris, about forty-eight miles distant from Hillah.*

In journeying from Bagdad, we enter the district of Babylon on the north, north east. On arriving within about nine miles of Hillah, we pass a caravansary or inn, named Mohawil ; and it is just after this point that the northern ruins of Babylon may be said to begin. Immediately after passing Mohawil, we come to a large canal with a bridge over it. " Beyond this," says Rich, " every thing announces an approach to the remains of a large city." The ruins of Babylon may in fact be said almost to commence from this spot—the whole country between it and Hillah exhibiting at intervals traces of building, in which are discoverable burnt and unburnt bricks and bitumen. Three mounds in particular attract attention from their magnitude. [Rich's Memoir of the Plain of Babylon, p. 48.] " From the last caravansary (Mohawil) says another traveller, the road was covered on every side with irregular hillocks and mounds formed over masses of ruins, presenting at every step memorials of the past." [Mignan, p. 116.] Such is the general character of the northern approach to Hillah.

When we have advanced about three and a half miles from the caravansary above mentioned, we see, about a quarter of a mile on the left of our road, an immense mound of ruins. It is called the Mujelibé, *i.e.* the overturned. " We turned out of our path," says Mr. Buckingham, " to examine this, as the first object of interest presenting itself on coming from the north. On approaching it, we passed first over a deep outer ditch which we should have taken for a canal, but that it was evidently of a circular form, and encompassed the whole pile ; and next, some yards further on, we passed down into the bed of an inner ditch, which was

* This is stated by Rich, p. 49. " Hillah," he says, " is nine miles from Mohawil, and nearly forty-eight from Bagdad."

broader, lower, and more distinctly marked than the outer one. The mound then rises in a steep ascent, over which the passenger can only go up by the winding paths worn by frequent visits to the ruined edifice.

" The general form of this ruin is between an oblong and a square—all its sides being rendered irregular by decay. The four cardinal views given of it by Mr. Rich, in his memoir of Babylon, appear to be admirably correct, and his measurements were all confirmed by us on the spot. These give to the whole circuit at the foot of the mound 2110 feet; and to the elevation of the highest angles at the N. E. a height of 140 feet.

"After examining this mound in all its details, we were confirmed in the opinion, that it had been enclosed with walls and ditches encompassing it all around It was also evident that it was a pile composed of many different edifices of various forms, appropriated to various uses, and constructed of different materials—not in any respect, therefore, corresponding with the ancient descriptions of the Tower of Belus, for the remains of which it has generally been taken.*

"The distance between the ruin (the Mujelibé,) and the next great mound to the southward of it, sometimes called by the same name, at others exclusively Babel, and still more generally El Kasr, or the Palace, certainly exceeds a mile. The low intermediate space is covered with grass and verdure, and has a small enclosed garden, with date trees near its centre." (Buckingham, p. 427.)

* It is the opinion of Rich, Buckingham, and many others, that the Birs Nimroud, which will presently be described, on the S.W. of Hillah, is the Tower of Belus. The ruin we have now been considering appears more like the remains of a castellated royal palace.

“ The Kasr, or Palace, says Rich, is a very remarkable ruin, which, being uncovered, and in part detached from the rubbish, is visible for a considerable distance; but so surprisingly fresh in its appearance, that it was only after a minute inspection, I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers, (which face the cardinal points,) eight feet in thickness, in some places ornamented with niches, and in others strengthened with pilasters and buttresses, built of fine burnt brick, still perfectly clean and sharp, laid in lime and cement of such tenacity, that those whose business it is to find bricks have given up working, on account of the extreme difficulty of extracting them whole. The tops of these walls are broken, and may have been much higher. . . . Near this ruin is a heap of rubbish, the sides of which are curiously streaked by the alternation of its materials, the chief part of which, it is probable, was unburnt brick. There are two paths near this ruin, made by the workmen who carry down the bricks to the river side, whence they are transported by boats to Hillah, and a little to the N.N.E. of it is the famous tree which the natives call Athelè, and maintain to have been flourishing in ancient Babylon. It stands on a kind of ridge, and nothing more than one side of its trunk remains, by which it appears to have been of considerable girth, yet the branches of the top are still perfectly verdant, and gently waving in the wind, produce a melancholy rustling sound. It is an evergreen, something resembling the *lignum vitæ*. ” (Rich, p. 65.)

“ From the south-western face of the Palace or Kasr, a long mound—ninety yards in breadth, by half that height—runs toward the south. The whole is deeply furrowed in the same manner as the generality of the mounds. The ground is exceedingly soft and tiresome to walk over, and appears completely exhausted of all its building materials; nothing now is left, save one

towering hill, the earth of which is mixed with fragments of broken brick," &c. (Mignan, p. 200.)

" This is the place where Beauchamp made his observations, and it is certainly the most interesting part of the ruins of Babylon, (*i. e.* on the east); every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces on the eastern quarter. The bricks are of the finest description, and notwithstanding that this is the grand storehouse of them, and that the greatest supplies have been, and are now constantly drawn from it, they appear still to be abundant."—(Rich. p. 62.)

A little south of this, and near Hillah, there is a ridge of mounds extending from a date grove on the verge of the Euphrates, to the S. W. of a village named Jumjuma, which is about a mile north of Hillah.

I have needlessly perhaps multiplied quotations; but as this chapter professes to give evidence as to facts, I run the risk of wearying the reader, in order that the evidence of Hillah's being encompassed by the real ruins of Babylon may be presented in the very words of those who have personally examined the locality. Their testimony proves that a district of more than seven miles north of Hillah is covered by the ruins of Babylon, and that Hillah cannot be entered without passing them. In the midst of these ruins too, we find date trees, gardens, and an inhabited village. How then can the final desolation which Scripture predicts, have fallen upon Babylon? It is not yet "as when God overthrew Sodom and Gomorrah." Not only do the Arabians still pitch tent there, but villages, and groves, and a city exist amidst its ruins.

On arriving at Hillah, we find one part of it—the lesser part—built on the Eastern bank of the Euphrates. The larger division stands on the western bank, a bridge of boats forming the connection. The descrip-

tion of Hillah having been given in the preceding chapter, I do not recur to it here.

Passing then through Hillah and quitting it by its western gate, we enter the plain on the western bank of the Euphrates. That plain is not covered with mounds and heaps in the same manner as that which we have just been describing on the eastern bank. "The plain," says Rich, "is flat, and intersected by canals. There are a few small villages on the river inclosed by mud walls, and surrounded by cultivation; but there is not the slightest vestige of ruins, *excepting* opposite the mass of Amram, where are two small mounds of earth overgrown with grass, forming a right angle with each other, and a little further on, two similar ones." (Rich, p. 73.)

In addition to these four mounds observed by Rich, Capt. Mignan states—that "four miles to the westward of Hillah, and situated within a grove of date trees, there are several elevated mounds, composed of the kiln-burnt fabric, with the arrow-headed writing upon them, extending nearly to the eastern ridge of low hillocks which surround the Birs, and strewed over with pottery, broken bricks, and coloured tile, but having no actual remains of ancient edifices. In following these heaps of ruin, I could not at every step help feeling convinced, that ancient Babylon occupied a very great portion of the western, as well as the eastern bank of the Euphrates." (Mignan, p. 218.) Here then, we again find that where the desolation has been greatest, and where even the ruins have well nigh disappeared—yet even here, there are villages inhabited, and surrounded by cultivation.

But although this western plain has been visited by a destruction which has for the most part swept away even the memorials of its fall, it nevertheless possesses the greatest and most wonderful of all the ruins of Babylon. "By far the most stupendous and surprising mass of all the remains of Babylon," says Rich, "is

situated in this desert, about six miles to the south-west of Hillah. It is called by the Arabs, Birs Nimroud."

It would be unnecessary here to give a detailed account of this ruin. It is sufficient to say that it is a mound of an oblong figure—its total circumference being 762 yards. At the eastern side, it is cloven by a deep furrow, and is not more than 50 or 60 feet high—but at the western, it rises in a conical figure to the elevation of one hundred and ninety-eight feet; and on its summit is a solid pile of brick, thirty-seven feet high by twenty-eight feet in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. There is a quadrangular enclosure around the whole, as at the Mujelibè, but much more perfect, and of greater dimensions. At a trifling distance from the Birs, and parallel with its eastern face, is a mound not inferior to that of the Kasr in elevation.

It is not necessary to prolong this chapter by describing another vast ruin, second only to the Mujelibè situated to the east, north-east, or as is stated by Col. Chesney, nearly due north-east of Hillah. It was visited by Sir R. H. Porter, and by Buckingham, and is minutely described by both—the former calls it a “gigantic object.” I may also state on the authority of Col. Chesney, that on “the banks of the Euphrates on both sides below Hillah, at least as far as opposite the Birs Nimroud—say for six miles at least, there are the remains of brick buildings.”*

* Niebuhr says of the ruins of Babylon: “ Il n'y a aucun doute que Babylone n'ait été située dans la contrée de Helle. Car non seulement les habitans appellent encore aujourd'hui cette contrée Ard Babel, mais on trouve encore ici des restes d'une ancienne ville, qui ne peut pas en avoir été une autre que Babylone. A en juger même pas ces ruines, il semble que Helle se trouve dans l'enceinte de la muraille de la ville de Babylone.”

“ There is no manner of doubt but that Babylon was situated in the district of Hillah. For not only do the inhabitants still to

Thus then on the north, north-east—on the north-east—on the south-west, and on the south below Hillah, Hillah is surrounded by the ruins of Babylon. The most numerous are on the north-east—the most stupendous, on the directly opposite side, that is to say, the south-west—Hillah standing in the midst. Consequently no plan of the ruins of Babylon could be drawn, without including within their scope, not only Hillah, but Junjuma, Anana, and Tajeca, and—according to Rich and Mignan—Tahmasia. Tahmasia is a village on the western plain, six miles on the west of Hillah. At this village, some mounds are found of no large size. “This village,” says Mr. Rich, “must occupy part of the site of Babylon.”* (p. 79.) Anana also is the name of a village, marked by Mignan on the west bank

this present day call this district Ard Babel, (*i. e.* the Land of Babel,) but there are found there still remains of an ancient city, which cannot have been any other than Babylon. To judge even by these ruins it appears that Hillah is within the compass of the wall of the city of Babylon.” (Niebuhr.)

* Colonel Chesney speaks very highly of Mr. Rich and his researches, and says his statements may be safely confided in. He thinks, however, that with the exception of Anana and Junjuma, and some suburban villages below Hillah, not mentioned by Rich, that those places which have been marked as villages may rather be regarded as tent-settlements than villages of houses. Of Anana and Junjuma he says, “These are near the beginning of the great ruins and consist of tents, with a few houses also.”

Colonel Chesney adds, “My officers and myself considered both portions of Hillah (on each bank) and the villages below—properly suburban—as being the *limited* site of Babylon.”

If, as some consider, the whole space from the Birs to the Al Kheimar be included, Col. Chesney states that several stone villages below Hillah would be comprised therein. It seems, therefore, that there are villages in addition to those noted by Rich, immediately south of Hillah, and distinctly within the site of Babylon.

I take this opportunity of expressing my thankfulness to Col. Chesney for the kindness with which, through a friend, he has furnished the information of which I have availed myself in these pages.

of the Euphrates, and Tajeca is marked by Rich almost close to Hillah on the western bank also. Thus a town of considerable population, villages, date-groves, and gardens are found still on the very site of ancient Babylon. Is this the utter desolation of which the Prophets speak? can it be said that "her LAND has been made desolate, and none shall dwell therein; they shall remove, they shall depart both man and beast,"—can this be said to be fulfilled, when not only the land, but even the site of the city itself is still occupied?

The denunciations against the LAND of Babylon, it must be remembered, are almost as severe as those against the city.

"The word that the Lord spake against Babylon and against the LAND of the Chaldeans." (Jer. i. 1.)

"I will punish the LAND of the Chaldeans, and make it perpetual desolations." (Jer. xxv. 12.)

"Her cities are a desolation, a dry land, and a wilderness, a LAND where *no man dwelleth, neither doth son of man pass thereby.*" (Jer. li. 43.)

"I will send unto Babylon, fanners that shall fan her and *empty her LAND.*" (Jer. li. 2.)

"The LAND shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the LAND of Babylon a desolation without an inhabitant." (Jer. li. 29.)

Now let us compare with these predictions, the accounts of those who have of late years examined the Land of Babylon with the greatest care.

"The gardens," says Mr. Rich, "on both sides the river are very extensive, so that the town itself from a little distance, appears embosomed in a wood of date-trees." (p. 50.)

"The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds." (p. 53.)

Colonel Chesney states, that Hillah occupies very

nearly the centre of the acknowledged ruins of Babylon,—that the space covered by the ruins exceed thirty miles in circumference; but that immediately beyond and around the ruins there is “luxuriant cultivation.”

Colonel Chesney adds, “There is a fine farm just beyond the great ruins. This is tilled by people from Hillah, and a part of it is, I think, within the most extended limits of the ancient city, north-east of Hillah. There is also cultivation about the same distance on the western side of the river.” It will be remembered also how large the annual revenue is, returned from the district of Hillah. The subjoined particulars show that the land of the Chaldees is any thing rather than a land not inhabited.*

* “For the information of those, says Mr. Rich, who may be curious regarding such subjects, I subjoin a statement of the revenue of Hillah, communicated to me by the Serraf Bashi of the place:

Annual Receipts of the Governor of Hillah.

From the farms and villages	100,000
Duties on rice, corn, &c. grown in the vicinity, and passing through the town from the Khezail territory	100,000
Farm of sesame	5,000
Dyeing	15,000
The butchery	6,000
Silk	4,000
Tannery	1,000
Lime-kilns	15,000
Collections of <i>voluntary</i> contributions levied on the townspeople under various pretexts about three times a year generally	8,000
Miri on the dates	20,000
Paid by the Commandant of the Janissaries for his ap- pointment	2,000
Private revenue of the Zabit, his own farms and gar- dens	20,000
 Total in piastres, Hillah currency	292,500
Add the difference of exchange	50,000
 Total in standard Turkish piastres	342,500

Colonel Chesney also says : “ The plain of Dura extended northward, as I conceive, to the river Khabûr, the Araxes of Xenophon, and at intervals cultivation extends from thence to the sea, *i. e.* about 900 miles—part being pasture, and a good deal neglected and desert. There are many towns and thousands of villages along this portion of the Euphrates. Date groves commence at the Khabûr, and belong to every village ; but below Hillah the date groves are nearly continuous for the next 200 miles or more to the sea.”*

It has not unfrequently been stated that the Arabians never pitch their tents among the ruins of Babylon. Colonel Chesney, speaking of the Birs, says : “ This portion of the country is occupied by an Arab tribe, who were actually encamped at the foot, (*i. e.* of the Birs Nimroud), on the N. W. or Hillah side of the ruins, when I was there.” How, in the face of this distinctly evidenced fact, can any one venture to say that the thirteenth of Isaiah has been fulfilled ? Is the district between the Birs Nimroud and Hillah to be excluded from the scope of the ruins of Babylon ? Birs Nimroud is the greatest of all the ruins.†

Public Payments made by him to the Bagdad Government.

To the Pasha	260,000
Kiahya Bey	30,000
Total in Turkish piastres.....	290,000

He also supplies Government with 5,500 tagars of corn and barley, in value about 165,000 piastres on the average ; but this he levies on the farmers at the rate of two tagars for every five, over and above the rents and imposts of their farms and produce.”—(Rich, p. 52.)

* “ The district included under the Scripture expression, “ Land of the Chaldeans,” would doubtless be far less extensive than that described by Col. Chesney under the name “ Plain of Dura,”—but the land of the Chaldeans must come within the district thus mentioned as abounding in date-groves and villages.”

† See Letter at the end of this paper.

I have purposely avoided in this paper the disputed question respecting the exact extent of the walls of ancient Babylon, and have sought to confine myself to points on which authorities are agreed. I may, however, just say, that when we consider the express declaration of the Scripture as to the extent of Nineveh, "an exceeding great city of three days' journey," that if Babylon had been much less extensive than the city it had superseded, its glory would not have been regarded as so wonderful—that it was the practice in eastern cities to enclose pasture, and even arable land within the walls—that the statement of Herodotus is express as to the circumference being sixty miles—that the present extent of the ruins seems to demand an extended scope: when all this is considered, it appears strange that a less compass than that mentioned by Herodotus should be contended for. But whether the more extended circuit be taken, as in the map given in the Encyclopædia of the Society for promoting Useful Knowledge,* or the most limited, as in Major Rennel's map—in either case, Hillah, with its groves and gardens, will be seen included within the walls. The ruins including the Birs Nimroud, and the Mujelibé, even if not included within the walls, must be regarded as *suburban*, and therefore as a part of Babylon. Even then, as respects the city, the exact extent of the walls is of no real importance; but any question respecting Babylonia or the *land* of Babylon is of course entirely unaffected thereby. It is plain that neither Babylonia nor Babylon are uninhabited and emptied of man and beast; but that, on the contrary, they have of late years revived out of their extreme depression, rather than sunk lower into decay. The state of those regions does, indeed, bear witness for God; they teach us of his power to smite and to bring low. But their present

* See Article Babylon.

condition warns us also to beware of being deluded into the belief that the final day of visitation has arrived—that the Day of the Lord has come.

The following is an extract from a paper kindly sent to me by a gentleman in India. It was written twelve or thirteen years ago after a visit to the ruins of Babylon. He was, I believe, not at all aware at that time that any were expecting the restoration and future destruction of Babylon. His conviction respecting the non-fulfilment of the prophecies of Isaiah and Jeremiah were entirely, I believe, the result of his own personal observation of facts. A few verbal alterations, not affecting the sense, have been made, and I have been obliged to leave a blank in one or two places where the manuscript is illegible.

A fair view of the prophecies against Babylon, as given in Isaiah and Jeremiah, will show that they have not yet been fully and finally accomplished. Much has been done in demonstration of judgment against her; but her last and complete ruin is yet to come. A stone was bound to a book, and cast into the Euphrates, and it was said, "Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her." (Jer. li. 63, 64.) This speaks clearly of one final and irrecoverable ruin; but Babylon rose again repeatedly from the ruin that at first assailed her. Keith's book on prophecy shows that she was several hundred years being brought to desolation, and that her end was not sudden, but most gradual. Cyrus took her more than 500 years before Christ: Alexander took and attempted to rebuild her 200 years after Cyrus. In that interval her walls were reduced, and she was much shorn of her power and wealth. She was finally brought to desolation by the building of Seleucia and

Ctesiphon in her neighbourhood, by the successors of Alexander, who thereby succeeded in drawing away the inhabitants from Babylon. She did not fall once and for all—suddenly—never to rise, like a stone cast into the waters.

It is said that they shall not take of thee “a stone for a corner, nor a stone for foundation.” (Jer. li.) But the ruin of the buildings at Babylon has been mainly accelerated by the removal of the materials with which she was built, for the construction of other towns in the neighbourhood.

It is said that this land of Babylon shall be a desolation, without an inhabitant, (Jer. li.); but there is now the modern Arab town of Hillah, and two villages besides, together with several gardens and date plantations within the limits of the ruins.

It is said that she shall be “a land where no man dwelleth, neither doth any son of man pass thereby.” Now, besides myriads of Asiatics, many Europeans have passed thereby, and thoroughly examined the place.

It is said that “the Arabian shall not pitch his tent there.” (Isaiah xiii. 20.) In 1835, when I was there, I saw marks of an Arab encampment which must have halted there for several weeks. When the Arabs make a long stay in any place, they erect mud pillars breast-high, and hollowed out at the top, for their horses to feed from as from a manger. The remains of these pillars I saw; they could not have formed part of the old ruins, for a heavy shower of rain would have washed them down. My attendant explained to me what they were.

I believe, then, that Babylon will be rebuilt, and rise to the splendour described in the Book of Revelation: and that she will then suddenly and finally be brought to ruin. There are facilities in that country for bringing about such prosperity in a wonderfully short time. The soil is all mould and clay,

without a single stone, and productive if watered. Formerly there were canals in all directions, fed by the Tigris and Euphrates. It is only necessary to repair the banks of these, to make Babylonia the most fertile land in the globe. Wealth is so easily attained, that in a few years the Pasha of Bagdad, fifty miles from Babylon, by withholding tribute from the Sultan, was enabled to have a court rivalling that of Erzeroum.

I saw an instance of the celerity with which a town may be erected in that country. The Turkish troops were about to encamp continuously by a large Arab town called south of Babylon. The inhabitants fearing the rapacity of the troops, removed all their property, even to the door-frames and roofs of their houses, to a place about twenty miles off, on the other bank of the Euphrates. I halted at their new settlement, about a fortnight afterwards, and found it assuming quite the appearance of a town. The whole soil is adapted for making bricks, which can be burnt thoroughly in the sun, in a very short time. The slime for cement as well as bitumen for the same purpose, is most abundant. Labour is of course very cheap. These facilities will account for the enormous size of Babylon and Nineveh, each 60 miles in circuit, *i.e.* covering three times the space occupied by London, and walled around with enormous walls said to have been 200 or 300 feet high. Capabilities of this kind, in the hands of Europeans, would soon lead to great results. Babylon is also admirably situated for commerce, being in a central position as respects Europe, Egypt, Syria," &c. &c.

REMARKS ON ZECHARIAH V.

THE ESTABLISHMENT OF THE EPHAH IN THE LAND OF SHINAR.

It has now, I trust, been sufficiently proved that not only the testimony of Scripture, but likewise the evidence of present facts, leads to the same conclusion. Both alike constrain us to say, that the predictions against Babylon have not yet received their *final* accomplishment. The Scripture marks the period of Babylon's fall as cotemporaneous with three great concurrent events—the destruction of Antichrist—the forgiveness of Israel—and the coming of the Day of the Lord:—events which are all still future. The Scripture also declares that its fall shall be most *sudden*; that the land of Babylon, as well as Babylon itself, shall be as desolate as those lost cities which lie beneath the waters of the Dead Sea, buried from the eye of man. That no such desolation rests at present even upon Babylon, much less upon its land, has been proved by the evidence of well authenticated facts.

There is, however, another link to be added to this chain of evidence. If human energy is to be permitted again to make the Euphratean regions the scene of its operation; if prosperity is to be allowed for a brief moment to revisit the land of Babylon, it might be expected that the Scriptures would somewhere allude, and that definitely, to such an event. And we find it to be so. The Scripture does speak of an event yet unaccomplished, of which the scene is to

be the land of Babylon. The passage to which I refer is at the close of the fifth chapter of the prophet Zechariah. It is as follows :

“ Then the angel that talked with me went forth, and said, Lift up now thine eyes and see what is this that goeth forth. And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is their appearance (עִינָם) through all the earth. And behold, there was lifted up a talent (weighty piece) of lead: and this is a woman that sitteth in the midst of the Ephah. And he said, This is wickedness. And he cast it into the midst of the Ephah, and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings, for they had wings like the wings of a stork: and they lifted up the Ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the Ephah? And he said unto me, To build it a house in the land of Shinar, and it shall be established and set there upon her own base.”

That the event predicted in this remarkable passage remains still unaccomplished, is sufficiently evident from the fact of Zechariah’s having prophesied *after* Babylon had received that blow under which it has gradually waned. Zechariah lived after Babylon had passed into the hands of the Persians, and since that time, it is admitted by all, that declension, not “*establishment*,” has marked its history. From that hour to the present moment there has been no “preparation of a house,” no establishment of any thing—much less of an Ephah, in the land of Shinar. But an Ephah is to be established *there*, and a house to be built for it *there*, and *there* it is to be set firmly upon its base.

An Ephah is the emblem of commerce. It is the symbol of the merchant. In the passage before us the Ephah is described as going forth; that is, its sovereign

influence is to pervade the nations, and to imprint on them a character derived from itself, as the formative power of their institutions. In other words, commerce is to determine the arrangements, and to fix the manners of the prophetic earth. The appearance of every nation that falls under its control is to be mercantile. "He said, moreover, this is their appearance throughout all the earth."

It can scarcely be a strange thought to us that commerce, and the wealth and energies connected therewith, should supply the great formative principles of the latter day. Is there no country in which commerce rules? Have we heard nothing respecting the wondrous results expected from commerce in making nations happy—in bringing them together in ties of amity and brotherhood—in developing the resources of the earth—in making nations conscious of their mutual dependence on each other, and so effecting, by the suggestions of self-interest, a result which the Gospel (it is said) has failed to accomplish. These and such like sayings are continually being sounded in our ears. Nor can we say that they are altogether untrue, or that there is no wisdom in them. But it is not a wisdom that cometh from above. It is of the world. The world may flourish under it for a season—but it will flourish only to be destroyed.

Commercial greatness has long been an idol in this western part of the prophetic earth. And now, in the present remarkable crisis of the world's history, when we see the influence that has in former ages attached either to the Crown, or to the feudal aristocracy, or to the church, quailing before other principles—and when former centres, around which human society has revolved, are destroyed or wrenched from their position—it is no wonder that men should anxiously enquire whether there yet remain any hope of establishing some centre that may be regarded as firm and abiding, and that they should look to commercial greatness as

that which has best withstood, and is likely best to withstand—perhaps to avert, the shock of social and political convulsion.

The country in which we dwell is an instance of this. Ecclesiastical power was in this country long ago deprived of its dominant influence, and has continued to exist only as a servant of the Crown. For many ages it has willingly united with the aristocracy to support the Throne. But the influence both of the aristocracy and the church has been gradually weakened under the perpetual effort of democracy to reign. Yet in spite of all its strugglings and its successes, democracy has not yet been able satisfactorily to accomplish its ends. It has indeed weakened its old enemies, but it has had to encounter new ones. Another power, and not pure democracy, is arising on the ruins of the feudal system, and that power is found in the aristocracy of wealth. The sovereigns of this country, after rejecting the authority of the Pope, began early to foster associations for mercantile objects. Under their auspices great and influential companies were formed. An association of merchants commands the riches of the Indian seas, and rules over, and enriches itself by the wealth of countries more extensive even than England itself. The circulation of gold throughout the nation, I might say throughout the nations, is controlled by a company. Association for mercantile purposes has given a character to the land; and knit into confederation millions, who feel an interest in the preservation of order, because it is the preservation of that which is dearest to themselves. Their wealth, their rank, their honour, their influence, depend upon these associations—associations which cannot stand unless order be preserved. Nor is the principle of these associations the co-equality of individuals. They are themselves privileged bodies, and the principle of their own internal organization is not equality. Wealth is the great formative and influential power. Such associations, therefore,

must ever be adverse to the principles of pure democracy, and form wherever they exist, a strong bulwark around the supreme governmental power.

It is true indeed that with the exception of England, the nations of the Roman Earth have as yet been but imperfectly reached by this dominant power of the Ephah. The history of France during the last year would probably have been far different, if systematised commerce had been there sufficiently strong to interpose a barrier between the people and the crown. But England has not been as France. England might long ago have chosen an Ephah for her device, and cancelling the coronet, the mitre and the sword, have emblazoned it on her banners as the emblem most expressive of her condition; and although the Ephah has not as yet similarly prevailed amongst neighbouring nations, yet there is to be an hour when it shall "*go forth*";—and perhaps that hour may be very nigh. It is not possible that the nations of Europe which have lately been convulsed to their very centre, should effectually re-unite the scattered elements of society, unless there be some centralizing point—some dominant influence that may succeed, to the authority of the systems which have been crippled, or which have passed away. It is admitted that some new centre is needed. What then is so likely to succeed, as a system which makes her merchants princes, and her traffickers the honourable of the earth? And seeing that it is expressly revealed, that such are to be the features of the system which is to stamp a character on the world, and on the world's history at the close of the present age—and since the present crash of kingdoms demands the introduction of some new consolidating principles, is it unlikely that we shall soon see the Ephah going forth with its sovereign pervading influence?

But it may be asked, why should this be regretted? Is an Ephah the symbol of transgression? in other

words, is commerce necessarily sin? We reply, No! Commerce is not *necessarily* sinful. Commerce may be the mere exchange on just and righteous principles of the productions of various regions, or of various labourers. The effecting such exchange may involve no course of conduct that militates against the principles of God, or sacrifices His truth. But it may be otherwise. If commerce arise into such supremacy as to make "her merchants the great men of the earth," the influences that governmentally order the nations would in that case fall into her hand. The world, educationally, politically, religiously, socially, would be under her control. And if the arrangements which are to characterize the nations as the latter day draws nigh, are as evil as the Scripture declares them to be—then they who, by means of their commercial greatness, control or sustain those arrangements, must be the very pillars of the last great system of evil—and the commercial period of the world's history becomes the period of its systematized transgression.

This country and its dependent governments, such as India, display more clearly than any of the other nations, what systematic commercial legislation is. For a long time past the legislation of this country has been marked by very fixed and determined principles, which each year are developed in more consistency and shape. These principles have not, in all instances, originated in commerce; but the use that is being made of them, their modifications, and the manner of their application, are being more and more determined by the will of those who represent the interests of commerce. Observe, for instance, how the commercial interest apparently uses, but in using controls, the democratic principle of these latter days. The principle in all its evil it adopts—although for its own prudential ends, it so modifies its operation as to disappoint the expectations of democracy in result. A time was when the true principle of government was in profession at

least recognised. It was acknowledged that governments were constituted by, and derived their authority *from God*—that there are certain natural and revealed principles touching the relations of God to man as his creature, which all governments who have the Bible, are responsible for recognizing ;—that government stands between God and the governed, not to receive impressions *from* the governed, but to communicate impressions *to* them according to God : in other words, that its vocation is to rule, not to be ruled. Such were the principles that were once professed—such are the principles which will by and by be acted on, when the sovereignty of the world shall at last become His, who shall effectuate in this and in all things the purposes of God. But what governor now is there who is not obliged to say that the people are the source of power—that *by them* kings rule, and princes decree judgment. The theory of government is, that it should express the mind of the governed. Its duty is to give effect to the popular will. The principle of God respecting the source of power has been abandoned—the reverse principle has been adopted, and it ends in making government the expression of the manifold varieties of evil, which characterize society in the latter day.

It is true indeed that this unnatural and most evil theory *cannot* be carried out to its legitimate results. If it could, society would soon be resolved into its elements, and savage life would stand in favourable contrast with the confusion and demoralization of civilized nations. But the appointment of God is such, that governments never will, or can express the mind of the units of society—nor even of the majority of those units. Influential *classes* have been, and always will be the regulating power of national life ; although that power has been at different periods variously vested. At present, it is being vested in the hands of those who control mercantile energies and mercantile wealth

—and they object not to the doctrine that all power emanates from the people. They are willing that the government should professedly represent the mind of the people, provided that they, the possessors of the wealth of society, be sufficiently powerful to make the expression of *their* will to be regarded as the expression of the will of the people. They hesitate not at the adoption of a principle, however contrary to the mind of God, provided only they can control that principle, so as to effectuate their own purposes thereby. There is a godlessness in this which gives its character to the legislation of the day. It makes the basis of government professedly democratic, although the ends of democracy are not answered in result.

Few, I suppose, will question that in this country at least, commercial wealth is becoming the great controlling centre of society. The producing power of manufacture—the distributing skill of the merchant—the controlling power of those who trade in money, and command the circulating medium of commerce: these and similar interests, when combined, are able to speak with a voice which no government can refuse to hear. Their will is potent. Legislation and government accommodate themselves to their demands.

And of whom is this great commercial compact composed? Of those who recognise the value of truth—God's revealed truth? No, it is a body in which the energies of the careless nominal Protestant—the Romanist—the Jew—the Mahomedan—the Hindoo—the Infidel, combine in the pursuit of one great end—wealth, or commercial greatness. And what becomes of truth in their calculations? They say what is truth? No one knows, though every one may fancy that he knows what it is. It is an ideality, and to regard it in legislation would be to legislate for a phantom. The true practical rule is to legislate on the assumption that we know not what it is. Let all quietly enjoy their own opinions, let all claim and receive a share,

not merely in the protection of government, but in its fostering care,—for the duty of government is to please and to rule for the governed, not to concern themselves with the revelation of God. Let England, Ireland, and above all, India and the colonies, say whether such are not the principles already adopted by the greatest mercantile government which the world has yet seen. And thus the moral poisons of Mahomedanism, Hindooism, Romanism, are diffused—their respective systems honoured—fostered—paid. It is expedient, says the government, indeed necessary. Such things may or may not destroy souls—about that we express no opinion. But we know that to encourage and to support these systems is the easiest and most available method of governmental control, and therefore, supported they *must* be.

That such latitudinarianism is virtual infidelity, I suppose no real Christian will doubt. The Bible must be valueless, if no truth be discoverable therefrom; and for any who have the Bible, to use their power in fostering and encouraging those things which that Bible declares to be destructive of souls, must be a sin which no sophistry can effectually defend. To suppose that a ruler, with the Bible in his hand, cannot determine whether or not idolatry is a sin, or whether the superstitions of Romanism, Mahomedanism, and the like, do or do not subvert the truths which the Lord Jesus and his Apostles have revealed, is to suppose what is impossible. It is not asked of the ruler that he should individually profess himself to be that which he is not. To know that “one only name is appointed among men whereby we must be saved”—to know that God has placed salvation in the blood of the Lord Jesus only—to *know* this, and individually to cast oneself on God, through that blood, are different things. It is not asked of the ruler that he should assume this last relation, if, individually, it pertain not to him. To assume it in such a case would be hypocrisy. But,

because we refuse to pretend to an untrue position, we need not, therefore, violate the claims of a relation in which we *naturally and by creation* stand. For a ruler to honour and encourage systems of Satan, which he knows to be immediately subversive of the great cardinal facts of God's word, is a breach of a subsisting relation—a natural relation in which, as a creature, he stands before God. Conscience tells him that Mahomet is not Christ ; and that to take away the Scripture from the hands of men, is to step in between God and his creatures, and to deny the right of the Most High to speak to those whom He has made. To substitute for that word the falsehoods of deceiving priests, is the breach of a natural relation to God. It is rebellion against Him. It is the deliberate destruction of immortal souls. Nor is it asked of the ruler that he should smite with the sword ; but it is asked of him, for his own sake, and for the sake of others, that he should not use the power which he has received from God, for the concealment or nullification of the words which God has spoken.

To act otherwise is, as I have said, an act of rebellion against God, which no expediency can justify, no necessity excuse. To honour Mahomedan festivals or Jewish rites—to pay Hindoo or Romanist priests—to endow their seminaries, and to encourage their idolatries, is fellowship with their iniquities. And if this be now done, and not done only, but vindicated—if principles of latitudinarian infidelity are now becoming systematized, and modern legislation adopts them—then, I say, human society is moving on into one degree of greater distance from God, and the principles of the fifteenth century had in them elements of the fear of God, greater than those which characterise the present age.

I am justified, therefore, in saying, that as the great commercial system of which I have spoken is establishing itself, there is growing up concurrently with it, a new governmental system of vast moral importance in

the sight of God. It is not the system either of the early or the middle ages, but a new system adapting itself to the circumstances of the era on which we are now entering : a system not aggressive, (as every system would be that owned and valued truth,) but placid, because reckless of truth, and seeking to gain influence in every region which it desires to conciliate, by speaking smoothly of its evil institutions, and by conforming itself to the multitudinous varieties of all, so as to please all.

In the prophecy we are considering, an Ephah was seen by the prophet—but not only an Ephah. The lid of the Ephah was lifted up, and he was directed to look within ; and he beheld a woman sitting in the midst of the Ephah. Something also that symbolised “wickedness” was cast by the angel into the Ephah, and was shut up with the woman in it. Is it difficult to understand this? An Ephah, as has been already said, is the symbol of commerce. A woman is used in the Scripture as the symbol of a moral system; and to the moral system here symbolised, “wickedness” was added. It is not difficult for any to discern that commerce is engaging the energies of human life. To see *that*, is to see the Ephah. But to discern the moral system connected with this spread of commercial greatness—to see not only that there is such a system, but that “wickedness,” essential wickedness, is to be connected with it, is to see something more than is discerned by those who look only at the outward form. The lid of the Ephah was for a moment removed, in order that the prophet might see the woman who sat therein. But as soon as she had been seen, and the symbol of wickedness had been cast in, the leaden lid was again put on, and the Ephah was closed ; but the eye of the servant of God had seen—the intended lesson had been received, and is recorded for our instruction who are living just when the hour of accomplishment is drawing nigh.

That we are entering on the era of this reign of the

Ephah, few, I suppose, will question. The scattered nation of Israel would find no rule so congenial to their habits; and the same may be said of the leading nations of the Roman earth. Few statesmen, probably, have not meditated on this, and would welcome the introduction of any principles that would harmonize Egypt, Syria, and Turkey with Italy and these western countries, and establish a unity that should rise paramount to diversity of circumstances and of creeds. The late spread of democratic monarchic principles facilitates this. The blow to Popery facilitates it. It opens yet more widely the door to latitudinarianism, and necessitates the search after some new platform of combination. That the system indicated by the woman in the Ephah is already fully formed, or that the hour has come for that fearful addition to be made—the addition of that which God has called “wickedness”—I will not say. Perhaps the system has not been fully formed. Judaism, no doubt, as it becomes more influential, will contribute many principles; and so may Mahomedanism, and false eastern Christianity—and Popery, as it assimilates more and more with the infidelity of the day. Ungodly Protestantism has done much already. Indeed, hitherto, it has almost been the moving spring—and that it is not likely to be less effective in evil, as it advances into greater depths of worldliness and infidelity, the condition of the Protestant countries, especially Germany and Switzerland, at this moment, too plainly shows.*

I would not undertake to say when the system may be recognised as fully formed, nor whether it will be matured in Jerusalem when the Jews return there, unhumbled and unbelieving—or whether its birth-place

* Of course I mean only to include those forms of Protestantism that have gone into infidelity or worldliness—not the faithful witnesses of truth, whether individuals or bodies, that have from time to time appeared among Protestants, testifying against Popery and other corruptions. *Ungodly* Protestantism has caused many faithful Protestants to suffer.”

may be this extreme western division of the Roman earth. The land of Shinar is its final resting-place ; it is there that the house of its glory is to be built ; but the place of its origin is in some other region. It is to be taken from the country of its birth, and transported to the land of Shinar as its final home : " Then, lifted I up mine eyes and looked, and behold there came out two women, and the wind was in their wings, for they had wings like the wings of a stork, and they lifted up the Ephah between the earth and the heaven. Then said I unto the angel that talked with me, whither do these bear the Ephah ? And he said unto me, to build it in an house in the land of Shinar, and it shall be established, and set there upon her own base." (Zech. v. 9—11.) We know not as yet what these women may represent—whether the concurrent systems of Judaism and Gentilism, or whether the secular combining with the false ecclesiastical systems of the Roman earth. There will be some such concurrent agency, and so the Ephah, and the woman, and the wickedness, shall be together borne into the land of Shinar—that land where human evil first commenced its course upon the restored earth, in impious defiance of God—to that same land will it be borne—and every influence will favour, (for the wind was in their wings;) and there it shall be established, and a house builded for it. Then it will be no longer a concealed system—no longer a woman hidden in an Ephah. Her position will be altered then. She will be known as the great harlot, that sitteth upon many waters, arrayed in purple, and scarlet, and decked with gold, and precious stones, and pearls, and bearing upon her forehead her name, " Babylon the Great, the mother of harlots and the abominations of the earth." Such is the description which the Revelation gives of that sovereign system which is to reign for a season over the prophetic earth. Is this testimony at variance with that which we have seen in the Prophets of the Old Testament ? Is it at variance even with our own judgment upon present facts ?

REVELATION XVII. CONSIDERED IN CONNECTION WITH ZECHARIAH V.—MANIFESTATION OF THE HARLOT.

That an ungodly mercantile system is to be established in the land of Shinar, and that an individual named in Israel “ King of Babylon”—“ Lucifer”—“ the Assyrian,” will be ruling and acting in the prophetic earth when the Day of the Lord comes, will not, I think, be questioned by any who candidly consider the evidence that has been adduced from the Old Testament Scripture. At present, no such system is established either in the land of Shinar or elsewhere, nor does any such individual rule. The kingdoms of the Roman earth are many of them convulsed and disorganised. As a whole, they are under the control of no sovereign system, nor of any sovereign lord. Society has been shaken, and men have seemed in danger of becoming “ as the fishes of the sea, as the creeping things that have no ruler over them.” But society will not finally be disorganised. The Scripture reveals that there will be a sovereign system—a sovereign city—and a sovereign monarch at the close. The system is symbolised by the woman in the Ephah, established in the land of Shinar; the city is Babylon, “ the beauty of the Chaldees excellency;” the monarch is the Assyrian, the king of Babylon. Such is the conclusion to be drawn from the testimony of the Old Testament Prophets alone.

Nor can the evidence of the New Testament be

discordant therewith. If the Old and New Testaments treat of the circumstances which are immediately to precede the Advent of the Lord, the great substantive facts of that period must be alike referred to in both. If the Old Testament declares that Babylon and the land of Shinar is to be the focus of influential wickedness at the time of the end, it is impossible that the Revelation, when professedly treating of the same period, should be silent respecting such wickedness, or respecting the place of its concentration. If the Old Testament speaks of an individual of surpassing power who will connect himself with this wickedness, and be the king of Babylon, and glorify himself as God: it is not to be supposed that the Revelation should treat of the same period, and be silent respecting such an event. If, therefore, in the Old Testament, the sphere be fixed—the locality named—the individual defined—it is impossible that the Revelation, when detailing the events of the same period, should alter the localities or change the individual. There cannot be two sovereign individuals, nor two sovereign cities in the same sphere at the same time. If the mention of the land of Shinar, and of Assyria, and of the king of Babylon, be intended, in the Old Testament, to render our thoughts fixed and definite—why should similar terms, applied in the Revelation to a period avowedly the same, be less definite?

Can any one, who had once seen the prophecy of Zechariah, read the eighteenth chapter of the Revelation, without the thought of the establishment of the Ephah in the land of Shinar occurring spontaneously to his mind? If in that land a great mercantile city were established, (and this Zechariah's prophecy indicates,) would it not exactly answer to the description given in the Revelation of the world's last sovereign city? Merchandise would be there: "the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple,

and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

Such is the picture of that city which is to close the history of the world's evil greatness. And if at this moment western civilization were permitted to revivify the east, and to rear there a city suited to its desires—would it vary from the picture the Revelation gives of Babylon? The whole world would be ransacked that it might supply its treasures—the city would be filled with the earth's goodliness—nor would either the bodies or the souls of men be spared in the eagerness of acquisition. Such a city will ultimately appear, but none such exists at present. Rome is not this, nor ever has been. It has never answered to this picture.* Of Rome it never could have been said that "her merchants were the great men of the earth"—nor that "all that had

* I quote the following from Dr. Chalmers, to show the doubts that have already been raised in godly minds as to Rome being the Babylon of the Revelation.

"*Revelation xviii.* What can be the city here spoken of? It is much like London than Rome—a commercial than a mere ecclesiastical capital The lamentation of the kings for Babylon points more to the ecclesiastical capital of their monarchies, whereas the description of her wealth and merchandise points greatly more to our own London. The lamentation of the sailors points more to a place of great shipping interest than to Rome, or any place in Italy, and strengthens the argument for its being the capital of our own land. We cannot perceive that shipowners are much enriched by the traffic of Rome; and the lamentation seems far more applicable to London, lapsed, it may be, when the period of this fulfilment comes round, into Antichristianism. The merchants of our land are far more the great men of the earth than those of any other nation" ("Sabbath Scripture Readings," by the late Thomas Chalmers, D.D. vol. iv. p. 423.

ships in the sea were made rich by her"—nor that "every shipmaster, and all the company in ships, and as many as trade by sea," found in her the centre of their interests. These things have not been true of Rome, neither are they true to the full of any other city. The metropolis of our own country resembles far more nearly than Rome this last great merchant city. Ships—shipmasters—merchants—merchandise, and costliness, mark on London and its dependencies the outward characteristics of Babylon, far more distinctly than on any city of the earth beside. Nor is this other than we might expect. The east is likely to receive its character from the civilization of the west; and we know that the Ephah is not first seen in the land of Shinar. It is *transplanted* there, when the time comes to prepare for it "a house." The character of that "house," it is the object of the eighteenth of Revelation to detail.

But the question respecting the woman in the Ephah, is far more important than any respecting either the Ephah itself, or the house in which its glory is to be displayed. The facts of Babylon's outward condition are indeed important—momentously important; but, as servants of God, we are far more concerned with the system which, for a season at least, is to animate that city, and give to it, its moral characteristics in the estimate of God. No enquiring mind, even among men, when searching into the condition of a city or an empire, would be content with beholding its outward greatness merely. It would not be satisfied by the sight of its fleets, or armies, or storehouses, or palaces; it would ask what the principles were, the social—political—religious—educational—moral principles, on which the greatness which he had beheld was constructed. He would desire to see the city *morally*, as well as the city *outwardly*. And this distinction is carefully observed in the Scripture. A woman is the symbol of the first—a city, the symbol of the latter.

The seventeenth chapter of the Revelation pourtrays Babylon morally. A woman, no longer hidden in an Ephah, but displayed in full attractiveness, is the symbol of the moral system. Her name is given, and she is characterized as "the mother of harlots and abominations of the earth." But she was not seen alone. A ten-horned Beast, full of names of blasphemy—the same who finally makes war against the King of kings and Lord of lords, sustains her. A fearful picture this. Well might it be said that wickedness was hidden in the Ephah. This it is that we have to expect. This is that which will finally arise from the present convulsions of the European world.

The system will be an attractive, although a mercantile system. Meretricious allurement marks the harlot, and gathers around her the homage both of the nations and their kings. We should scarcely have supposed that an Ephah would have given birth to attractiveness like this. Traffic seems almost necessarily to suggest the thought of covetousness, and covetousness is not in itself attractive, even to the natural heart of man. When the possession of wealth is made the final end,—when it is treasured in the coffer, and not expended in purposes of luxury or display, or when means that are undignified or degrading have been adopted in its attainment—the pursuit of riches is, under such circumstances, regarded with disdain—its acquisition being connected with habits that are repulsive to the pride, and taste, and inclinations of man. But acquisition may be connected with circumstances that tend rather to dignify than to degrade. A system that adopts for its end, not the welfare of individuals merely, but undertakes to make *nations* happy and *nations* prosperous—that proposes the development of the resources of the whole earth, and to that end visits every land, and traverses every sea—that encourages intellectual effort, and all kinds of energy, availing itself of every thing that science

can suggest or invention supply—that shrinks not from any sacrifice that would ensure the improvement of its instrumental agency—that avows for its end, not the mere *possession* of wealth, but the power, and influence, and glory that result from its employment:—such a system, however much covetousness may lurk within, will not *seem* covetous. A bright halo is thrown around it. Its undertakings will be applauded, for they are great and wonderful, requiring enterprise, and courage, and skill. Its instruments will be admired; for it enlists in its service the intellect, and wisdom, and science of the world; its objects will be approved, for they suit the inclinations, and gratify the tastes of men. Poetry, painting, sculpture, architecture—in a word, all the adornments of human life, are among its objects; and thus it gratifies the tastes of men. The possession of power is one of its objects; that gratifies the ambition of men. Luxurious enjoyment is an object;—that satisfies the sensuality of men. Display is an object;—that gratifies the pride of men. Human nature is met in the varieties of its tendencies, and the result is a fascinating and attractive whole, before which society bows. False religions, that is to say, every religious compact, whether nominally Christian or not, in which the world rules, will consent to be the handmaid of a system more potent than themselves, whose aid they will require, because without it they cannot stand. The hope of exclusive predominance will be gone, and therefore the great stimulus to rivalry one with another will be taken away. Truth will be willingly sacrificed to infidel liberality, which will dignify itself under the name of love. Protestantism and Popery, Mahomedanism and Judaism, will be the handmaids of one sovereign mistress, and will live in a kind of harmony together. The compact will be applauded—men will call it heavenly. They will think it to be the lion feeding with the lamb—the leopard lying down with the kid: the peace of Babylon

will be in their sight, as the peace of the Zion of God.

There are already abundant indications of the principles of this system being conceived in the hearts of men. The words and writings of many have for some time afforded evidence of this; although hitherto perhaps, utilitarianism has pursued its ends in some degree apart from the modifications which taste and refinement would supply—and expediency or necessity, rather than fixed principle, has guided men's practical determinations. This will probably continue to be the case whilst the Ephah only is seen, and the system remains undeveloped and unestablished. But when established in the land of Shinar, it will cause the city which has been prepared for "its house" to be "sovereign over the kings of the earth;" and the character that it will imprint upon the nations may be judged of from that city in which it will itself find its temple.

Sovereignty over the kings of the earth will be one of the distinctive marks of this system when it is established, and will constitute an era in the world's history. For kings to rule is a different thing from kings being ruled; and therefore, a period in which a potent central system avowedly controls all the sovereigns of the prophetic earth, is a new period. It constitutes a new era in the history of regal power. It is true indeed that such sovereignty over kings has in past years been coveted by certain systems, but it has not been attained. Popery industriously sought it, but even in its own limited western sphere, it never succeeded in fulfilling its desires. Protestantism, and, of late years, Infidelity, have divided its empire even in the west—and as to the eastern division of the Roman earth, Mahomedanism and the Eastern Churches have almost excluded it from their sphere. Popery therefore has never reigned over the kings of the prophetic earth; but this coming system will. It will have sovereignty *over* the kings of the earth. To resist

it, will be to forfeit their thrones—to obey it, will be prosperity and peace. Willingly or unwillingly, they must bow to its supremacy and be content to serve.

But there is also another circumstance to mark the era of its establishment in power. That great individual around whom Satan will gather the glory of the deceived nations, will be the sustainer of this system, and the executive agent of its authority. In itself, it will be a system more wisely formed and more attractive than any the earth has yet beheld. But in order to give full effect to any system, a living hand is needed, sufficiently wise and sufficiently strong to develop its principles, and to enforce and control their operation. Such an instrument will be provided in him, who, although himself subservient to the harlot, (for she was seen seated on the beast,) yet wields, even whilst serving her, all the regal authority of the Roman earth ; for the ten horns were seen on the beast, upon whom the woman sat. Here then we find the first manifestation in power of this last great monarch of the earth. He appears not merely as the servant, but the minister of that great system which is to be queen over the kings of the earth. As her minister, he represents of course her power, and exercises authority over those whom she governs.

It has not been unusual for those who have succeeded in raising themselves to greatness, to become the ministers first of some ruling system, which, until they have found themselves sufficiently powerful to destroy, they have consented to flatter and to serve. The last great despot of France—he who, perhaps more than any other in modern days, has foreshadowed the character and the ways of Antichrist, was first the minister, and afterward the destroyer of the ruling system of the day. The result of the revolution was a system. Much anxious care had been bestowed on its construction. The rising soldier flattered and served it. But it was but for a moment.

He desired to be a monarch, not a servant. As soon therefore as he was strong, he turned upon the system which he had served—destroyed it, and became himself the monarch—the sole centre of authority and power. “France” said he, “is myself.”

Nor will it be otherwise in the coming hour. The political throes of Europe will give birth to a system which the kingdoms of the Roman world will recognize as supreme. Antichrist will appear, and Antichrist will sustain it. But he will sustain it for a moment only. He and the kings that are under him will grow weary of the dominance of a system—burthensome to them all, but especially ill suited to the character of one, who “shall do according to his will,” and exalt himself above every thing, even above every “god,” and “think to change times and laws”—who, in a word, shall seek to remodel human life, in order that he may glorify himself. “The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put into their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.” The system therefore falls—and Babylon, by the fall of its system, ceases to reign. Babylon *morally* is destroyed—though Babylon physically will remain, and under its mighty Head and Master will be the golden City—living deliciously, till the hour arrives for him and it to perish together when the day of the Lord comes.

Such is the testimony of the last book of Scripture. Is it or is it not in accordance with that which the Old Testament Prophets have spoken? And if former systems which have hitherto given a character to human life are being removed, in order that the last great system of evil may be brought in; if the Ephah and the woman are being prepared for the land of Shinar—how earnest will be the desire of our great ad-

versary to hide from us the agency of his hand—how great his anxiety, if he cannot altogether withdraw us from the word of God, to absorb us in meditations on the past, that we might not consider that which is to come ; content that we should regard the ray that prophecy has shed upon the past, if we see not its light penetrating the darkness into which we are about to enter.

That there have been and are cities in which many of the moral features of Babylon may be traced, will be admitted by all who are accustomed to apply the principles of Scripture. Many an individual and many a system may have foreshadowed Antichrist and Anti-christianism. “ Even now,” said the Apostle, “ are there many Antichrists ;” but he also said, “ Ye know that THE ANTICHRIST (*ὁ Αντιχριστός*) shall come.” The streams of iniquity have long flowed—the channels have been many and diverse ; but why, because we have seen the streams, should we forget the confluence of the many waters at the close ?

The effect of our thus being solely occupied with the past is to make us act and speak as if the days of wickedness were virtually passed away, and as if the black shades of the night of evil were gradually becoming blended with light, and were thus slowly disappearing in the advancing brightness of day. Indeed darkness is mistaken for light—the deeds of Satan for the works of Christ.

When European civilization shall have imprinted its character upon Syria and the East, and the nations of the Roman earth are bound together in an organized system of development, how differently will the scene be contemplated by different minds. Some will regard it as the master-piece of Satan ; others will imagine it to be of God. Human philanthropy will seem to many, Christian love ;—indifference to Christ’s truth, charity ;—success in developing the resources of the earth—the earth’s promised Sabbatism. The word of pro-

phecy is given that we might be protected from this delusion. It makes manifest the character of the evil and testifies of the coming wrath. It guides also to that precious blood which alone maketh meet for the inheritance of the saints in light.

The period of the weakness of truth is, as might be expected, the hour of Satan's triumph. It was when David was feeble and the vigour of his government relaxed, that Absalom pretended to be the father of peace, and stole away the hearts of Israel, by promising greater things than David's throne had given. Nor is it otherwise now. Christianity has waxed feeble—iniquity has abounded—love waxed cold. The opportunity is afforded for other systems adverse to Christ and to his truth, to steal away the hearts of men, and to promise blessings which Christianity (they say) has failed to give. But Absalom prospered only for a season. The covenant with the throne of David was ordered in all things and sure. It was able to endure the storm. So shall it be finally with Christ's people and with his truth. It is as enduring as Himself, whose kingdom is an everlasting kingdom, and His name endureth throughout all generations. How honourable then and how blessed the place of association with Christ's truth whilst yet suffering in the earth.*

* I am not aware that any recent writer on prophecy has regarded the prediction respecting the Ephah as fulfilled. Dr. Keith considers it to be future; but by a strange forgetfulness, not unfrequent when the mind is absorbed by one exclusive thought, he speaks of its establishment in the land of Shinar as an act of the Lord's hand in blessing; not remembering that it is said, "This is wickedness," and that the Lord will not, when the days of blessing come, establish wickedness either in the land of Shinar or elsewhere.

That this is an inadvertency on the part of Dr. Keith which he will at once acknowledge and correct as soon as it is pointed out, I feel assured. But it will be otherwise with those who, having no right sensibilities to guide them, will, by and by, *see*

the establishment of this Ephah, and exult in it as the work of God.

The passage to which I refer in Dr. Keith's work is as follows :

" Sin has wrought desolation in Chaldea, as finally, if unrepented of, it must in any, and in every land. But justice shall yet dwell in the wilderness, and righteousness *remain* in the fruitful field. And—not in Judea alone, on the restoration and conversion of all the house of Israel, but throughout all nations, when enlightened by the word of God, and renewed by his Spirit, moved by whom the prophets spake,—the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever, (Isa. xxxii. 15—17.) And it is pleasing to pause for a moment, and to turn from the direful retrospect of sin, judgment, and desolation which the past history of Chaldea holds up to view, to a word of Scripture, (one word, if rightly interpreted, is enough,) which, like a bright star in the east, shines as the harbinger of a brighter day, after the long night of darkness which has rested on that land which was full of wickedness, and therefore has been *emptied* in judgment. And seemingly commencing convulsions, in the war and the trial of principles, throughout the wide world, that must come,—the rising " hurricane" which, controlled by the Lord, shall yet sweep every moral " pestilence" from the earth—seem in their beginning, to betoken that the time may not be distant, when the effect of the vision shall be seen. *Then said I to the angel that talked with me*, (Zechariah v. 10, 11.) *whither do these bear the Ephah?* *And he said unto me*, *To build it an house in the land of Shinar; and it shall be established, and set there on its own base*,—in the land of Shinar, but it is not said, in the city of Babylon. Building, establishing, and setting, all appear to be significative of blessing—of re-construction, on a new base, and not reducible to *heaps*—and though the previous vision be of judgment, He whose name is THE BRANCH, is immediately after spoken of; and, in "building the temple of the Lord," his office is redemption. But, without a metaphor, it is said, and, without a doubt, it shall prove true—All the ends of the earth shall see the salvation of the Lord. The whole earth shall rejoice—the *wilderness* and the *solitary places* shall be glad for them ; and the *desert* shall rejoice, and blossom as the *rose*.—" (Keith's Evidence, note, p. 274.)

**UNFULFILLED PREDICTIONS FROM
JEREMIAH, &c.**

ALTHOUGH many of the texts that follow have already been referred to, it may be desirable to present them together in a tabular form.

They show that however much the past desolation of Babylon may be regarded as premonitory, and in many respects like that which is yet to be, yet that the *specific* characteristics of the final ruin are not at present found.

JER. L. 3.

Her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.

REMARKS.

Even the city has not yet been visited by such entire desolation—much less the *land*.

V. 4. In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God: they shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

A *general* return of Israel is predicted in this verse. In the restoration under Cyrus and his successors only a few returned. Israel and Judah have never been united since the days of Rehoboam—nor have they joined themselves to the Lord in an everlasting covenant. On the contrary, they are peculiarly cast off for their iniquities.

JEREMIAH L.

V. 28. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God.

V. 40. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord ; so shall no man abide there, neither shall any son of man dwell therein.

V. 41. Many kings shall be raised up from the coasts of the earth ; they shall hold the bow and the lance ; they are cruel, and will not show mercy.*

V. 46. At the noise of the taking of Babylon, the earth is moved, and the cry is heard among the nations.

LI. 6. Flee out of the midst of Babylon, and deliver every man his soul ; be not cut off in her iniquity, for this is the time of the Lord's vengeance.

REMARKS.

Those of Israel who returned to Jerusalem under the auspices of Cyrus did not either "flee" or "escape"—but returned quietly by permission of the sovereign of Babylon, and that, some time after it had been taken.

Babylon has never yet been desolated as Sodom and Gomorrah. More than 12,000 persons dwell in Hilla.

Clemency rather than cruelty marked the victory of the Medes and Persians. It does not appear that there were *many* kings, nor that they came from very distant regions.

When Cyrus captured Babylon the earth and the nations were almost unaffected thereby.

These words are virtually quoted in the Revelation. They are not applicable to the past capture ; for then, there was no universal destruction to render that sudden flight necessary.

* The exceeding cruelty of the victors at the final siege is also emphatically dwelt on in the 13th of Isaiah : "They shall have no pity on the fruit of the womb ; their eye shall not spare children." For evidence as to the use of the bow in modern warfare, see note on pages 97, 98

JER. L. 16.

Cut off the sower from Babylon, and him that handeth the sickle in the time of harvest.

REMARKS.

At present, abundant harvests are gathered in by those who go forth from Hillah.

LI. 26.

They shall not take of thee a stone for a corner.

Hillah is built of materials taken from the ruins of Babylon.

ISA. XIII. 20.

Neither shall the Arabian pitch tent there.

An Arabian tribe was encamped between the Birs Nimroud and Hillah when Col. Chesney was there.

JER. LI.

27. Set ye up a standard in the land ; blow the trumpet among the nations ; prepare the nations against her ; call together against her the kingdoms of Ararat, Minni, and Aschenaz ; appoint a captain against her ; cause her horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes (*i. e.* Madai) the captains thereof, and all the rulers thereof, and all the land of his (*i. e.* Madai's) dominion.

The *plurality* of kings and nations is very marked in this passage. Thus we have the expression, kings of Madai, indicating the kings of the family of Madai, wherever dwelling.

In the Revelation we find a similar allusion to plurality of kings, when the drying up of the Euphrates is mentioned. "The water thereof was dried up, that the way of the kings who are from the east (*των από ανατολῶν*) might be prepared."

In the description of the former capture we do not read of a multitudinous and simultaneous gathering of many nations and many kings, amongst whom, let it be observed, no supreme ruler is named (all that is said being this, "appoint a captain against her ;") but our attention is almost exclusively turned to Cyrus individually—and the conquest is regarded as solely that

of the Medes and Persians—more particularly the latter, because Cyrus had raised Persia above Media. The undivided pre-eminence of Cyrus is very distinctly marked in Isaiah xlv. “ Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before HIM—to open before him the two-leaved gates.....I will go before THEE.....I will give THEE the treasures of darkness,” &c.* Cyrus is not mentioned in the chapters we have been considering in Jeremiah—nor in Isaiah, when he speaks of the Day of the Lord. On the contrary, it is implied that there is no one sovereign head over the many nations assembled—“ but a captain is to be appointed.”

* Cyrus is evidently regarded in this passage as a type of Christ, the great final destroyer of Babylon. But no such typical personage is mentioned in connection with the last gathering of nations against Babylon : partly, I suppose, because the Lord Himself completes the desolation which those nations commence, partly because the victors themselves are smitten when the Day of the Lord comes upon conquerors and conquered alike. Those, therefore, who conquer, to be themselves destroyed, would not be fit types of Him, whose kingdom shall be an everlasting kingdom, and his throne endureth throughout all generations.

It is worthy of remark, that the verses that immediately precede the declaration of Jeremiah against Babylon, record the doom of Elam, i. e. Persia : “ Thus saith the Lord of hosts, Behold, I will break the bow of Elam.....upon Elam will I bring the four winds.....I will scatter them towards all those winds.....there shall be no nation whither the outcasts of Elam shall not come—I will cause Elam to be dismayed.....I will set my throne in Elam, and will destroy from thence, the king and the princes, saith the Lord.” Such is the doom pronounced upon the nation that originally conquered Babylon. “ But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.” (Jer. xl ix.)

CORRESPONDENT TESTIMONY OF THE OLD TESTAMENT AND THE REVELATION RES- PECTING BABYLON.

IT is important to notice the similarity, even in minute expressions, between the Old Testament Prophets and the Revelation, when they respectively treat of Babylon. It is true that such similarity may not be in itself sufficient to prove the identity of the subject matter. The expressions *may* refer only to such characteristics as are capable of being found at the same time in two different cities. For example, two different cities may at the same time be alike characterized by mercantile wealth or by certain features of moral evil. But two *different* cities cannot at the same time be sovereign in the same sphere, nor be at the same time Antichrist's chief city, and bear in the Old and New Testament the same name, and perish at the same time, and under the same judgments. When the Old and New Testament Prophecies concur in assigning *such* characteristics to a given city, the subject of their testimony must be the same. Indeed, as has been already said, it would be impossible for Babylon to be what the Old Testament declares it shall be at the close of this dispensation, without its being mentioned in a book, such as the Revelation, which professedly describes the condition of the nations at that hour.

JER. LI. 13.

O thou that dwellest upon many waters, thine end is come, and the measure of thy covetousness.

JER. LI. 7.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken.

JER. LI. 7.

The nations have drunken of her wine; therefore the nations are mad.

These passages, it should be observed, ascribe a universality of influence to Babylon which certainly exceeds any that she possessed previous to her capture by the Persians.

DAN. VII. 7.

A fourth beast, dreadful and terrible . . . and it had ten horns . . . and behold there came up among them another little horn . . . and he shall speak great words against the Most High. (ver. 25.)

ISAIAH XLVII. 5.

O daughter of the Chaldeans . . . the lady of kingdoms.

XIII. 19. Babylon, the glory of kingdoms.

XLVII. 7. Thou saidst,

REV. XVII. 1.

Come hither, I will show thee the judgment of the great whore, that sitteth upon many waters.

REV. XVII. 4.

Having a golden cup in her hand, full of abominations.

REV. XVII. 2.

The inhabitants of the earth have been made drunk with the wine of her fornication.

REV. XVII. 3.

I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

REV. XVII. 18, & XVIII. 7,8.

The woman which thou sawest is that great city which reigneth over the kings of the earth.

How much she hath glorified herself, and lived deli-

I shall be a lady for ever Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee *in a moment—in one day*, the loss of children, and widowhood.

JER. XLI. 25.

I will make thee a burnt mountain.

JER. XLI. 45.

My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

L. 8. Remove out of the midst of Babylon.

LI. 6. Flee out of the midst of Babylon.

JER. LI. 9.

For her judgment reacheth unto heaven.

JER. L. 15.

Take vengeance upon her; as she hath done, do unto her.

L. 29. . . . recompense her according to her work; according to all that she hath done, do unto her.

ciously, so much torment and sorrow give her; for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine.

REV. XVIII. 8.

She shall be utterly burned with fire.

REV. XVIII. 4.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

REV. XVIII. 5.

For her sins have reached unto heaven.

REV. XVIII. 6.

Reward her even as she rewarded you, and double unto her double, according

to her works in the cup which she hath filled, fill to her double.

ISA. XXI. 9. JER. XLI. 8.

Babylon is fallen, is fallen.
Babylon is suddenly fallen fallen, is fallen,
and destroyed.

REV. XVIII. 2.

Babylon the great is

ISAIAH XIII. 21.

Wild beasts of the desert
shall be there, and their
houses shall be full of dole-
ful creatures; and owls shall
dwell there, and satyrs (*da-
monia* LXX.) shall dance
there.

And is become the habi-
tation of devils, and the hold
of every foul spirit, and a
cage of every unclean and
hateful bird.

JER. LI. 63, 64.

And it shall be, when thou
hast made an end of reading
this book, that thou shalt
bind a stone to it, and cast
it into the midst of Eu-
phrates. And thou shalt say,
Thus shall Babylon sink,
and shall not rise from the
evil that I will bring upon
her.

REV. XVIII. 21.

And a mighty angel took
up a stone like to a great
millstone, and cast it into
the sea, saying, Thus with
violence shall that great city
Babylon be thrown down,
and shall be found no more
at all.

THE SEVENTEENTH CHAPTER OF REVELATION NOT FULFILLED IN THE HISTORIES OF IMPERIAL OR PAPAL ROME.

WE cannot read the seventeenth of the Revelation without feeling that there is a peculiar solemnity in its testimony. It speaks of the existence of a system so attractive that, to say the least, all the kingdoms of the Roman world bow before its seductiveness. Joy, not terror, is to be its instrument—its efficient instrument in reaching the hearts of men—a joy designated by those fearful words “wine of wrath.” It is to be sustained by one so glorious, that all the world wonders after him—so wicked, that he is represented by a beast full of names of blasphemy—daring at last to defy openly the King of kings and Lord of lords, even when He is revealed in his glory, and the armies of heaven follow Him. In reading such a prophecy, we almost instinctively ask, “Is it fulfilled?” Who would not be glad to think, if it were God’s will, that this hour of great deceiveableness had passed. But so far from having passed, it is not even come.

A proof of this is found in the simple fact, that the nations of the Roman earth have, during the past year, been well nigh thoroughly disorganised; and at the present moment they are not under the control of any sovereign system, nor any sovereign individual. When he who is denominated the Beast appears—he appears as the undisputed master of the whole Roman earth, for all ten horns are to be on his head, and *he never again quits the scene until destroyed by the King of kings at His appearing.*

On this argument, which has been frequently used in the preceding pages, I chiefly rest. Many others might be added; but it is seldom desirable to multiply reasons when one is conclusive—grounded as this argument is on a present fact, and capable of being easily apprehended by all.

I do not, therefore, consider it *necessary* to add one word in disproof of the various theories which have assigned to past ages the history of the Harlot and the Beast. Nevertheless, lest any should be dissatisfied if no attempt were made to examine those theories, it may be desirable briefly to state some of the reasons which prove that the Harlot and the Beast do not represent that which they have been supposed to represent in past ages.

Some have imagined that the Beast mentioned in the seventeenth and thirteenth chapters of the Apocalypse, is intended to symbolize Imperial Rome as it existed in the days of the Apostle.

But this is impossible, inasmuch as the chapter itself describes the Beast as the *eighth* of that line of kings, under the *sixth* of which line the Apostle was living. “One is—the other is not yet come the Beast is the eighth.” The chapter itself therefore marks the chronology of the vision as future in respect of the time when it was given.

Moreover, the empire of Rome never could be said to receive its power *from* ten kings, (xvii. 13,) nor to have its image made and worshipped, (xiii. 14;) nor to be itself worshipped, (xiii. 8;) nor to continue forty and two months, (xiii. 5;) nor to have an appointed mark, without which no man should buy or sell; nor to be taken with the false prophet when in open confederation against the Lord, and cast alive into a lake of fire burning with brimstone. (xix. 20.) Imperial Rome neither had nor can have its history marked by any circumstances such as these.

Nor can the Beast represent the Pope of Rome;

because neither the ten kings of the Roman earth, nor any other ten kings, have received power at the same moment as the Pope, and then concurred to give that power to the Pope (xvii. 13;) nor have they, in order to raise the Pope into plenitude of power, destroyed any thing that could answer to the symbol of the harlot; nor have such ten kings ever yet existed throughout the whole compass of the Roman earth, nor would it be possible for any one elevated by them to be dispossessed of the power so given, till the Lord shall come; nor has the Pope ever worn the ten diadems of the Roman earth (xiii. 1;) nor had an ecclesiastical minister who ministered in his presence (*ενωπίον αὐτοῦ*, xiii. 12;) nor has an image been made of him and worshipped; nor have all worshipped him whose names are not in the book of life, (xiii. 8.)

Nor can the woman of the seventeenth chapter represent either Rome Pagan, or the *system* of Rome Pagan. For in that case, what could it mean that she is sustained by the Beast, and afterwards destroyed by the ten kings that concur in giving their power to him. We have already seen that the Beast cannot represent the Roman empire. But suppose it did—in what sense could the Roman empire be said to sustain Rome? In what sense could the Roman empire be said not to receive power until it destroyed Rome Pagan? In that case, the Roman empire ought not to exist in the completeness of its power, until it had received it from its ten finally component parts—at which same moment Rome Pagan should have been destroyed, and the Roman empire for the first time have arisen into plenitude of power, never to be taken away from it, till the Lord shall come.

We have seen also that the Beast cannot represent the Pope. But suppose it did—how could the Pope be said to have sustained Rome Pagan during the height of her attractiveness and glory; for such is the relation of the Beast to the woman whom he bears:—or when did the Pope gain such power over all the ten

kingdoms of the Roman world as for them, after suddenly destroying her, to give their kingdom and power unto him, until the words of God shall be fulfilled? So far from all this being true, the Pope was not heard of until ages after the fall of Pagan Rome.

Nor can the woman represent Rome Papal; for what Empire, or System, or Individual, has first sustained Rome Papal, and then, after receiving power from her destroyers, (these destroyers being all the ten kingdoms of the Roman earth) been elevated into supreme authority over them all—never to be relinquished till the Lord shall come?

We have seen also that the Beast cannot represent the Roman empire. But suppose it could—in what sense could the Roman empire be represented either as sustaining or destroying Papal Rome? In its Pagan state it could not sustain Popery—for, in the first place, it would not be so minded; and, secondly, Popery did not exist, and therefore could not be sustained. And very soon after the empire ceased to be Pagan, it became divided, and so never concurred in the support of Popery at all. Nor have its ten kingdoms (which indeed do not yet exist) united to destroy Popery—or have such ten kingdoms, after destroying Popery, united in giving their power (if such a thing were conceivable) to the Roman empire until the end.

We have seen also that it is impossible for the Beast to represent the Pope. But if it were possible, how could the Pope be considered as the subordinate sustainer of Rome Papal; or when has he, by means of the ten kingdoms of the Roman earth, destroyed the Papacy, and *thereby* risen into a supremacy to be retained by him until the end?

If then the Beast, and the woman sustained and afterwards destroyed by him, represent nothing that has been, they must represent something that is to be. May we remember, in all solemnity of spirit, that such a scene is about to open before us—and that “the time is at hand.”

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τὴν ὄψιν ὁμοιοτάτην τοῖς ὄρεσι.

"an appearance very like mountains."

Josephus. Antiq. Ioseph.



The Mujabib (western face)



El Kast (western face)



Birs Nimroud (western face)

ON THE WORD MOUNTAIN, AS CONNECTED WITH BABYLON.

In considering this question it is needful to remember that there is not one word in the Revelation that implies that Babylon physically was builded on mountains. The eighteenth chapter is that which describes the city *physically*—and there, no symbolic city builded on mountains is *seen*, nor is the *word* “mountain” used in the chapter. This omission in the eighteenth chapter would be in itself sufficient to prove that physical position on mountains is not to be distinctive of the city spoken of. If it were to be *distinctive*, it would have been mentioned there.

It is in the *seventeenth* chapter where Babylon, morally, *i. e.* as to its governmental system, is described, that the expression “seven mountains” occurs. In that chapter the woman is said to be seated,

- I. On many waters, which are explained to mean peoples and multitudes.
- II. On a Beast.
- III. On seven mountains.

Now, inasmuch as no one has ever thought of inferring from the first two of these statements that Babylon physically was builded either on waters or on a Beast, so it should never have been inferred that Babylon *physically* was builded on seven mountains. We can easily understand how a city, regarded morally or governmentally, can be said to be supreme over

such a person as is represented by the Beast—or over multitudes of peoples—or over certain concentrations of governmental influence represented by mountains—but to suppose a city physically to be builded on such things would be impossible.

The expression “seven mountains” is used in this chapter in explanation of a previous symbol. There had been seen a seven-headed monster. The angel, in explaining what the heads symbolize, uses the expression “*mountains*”—an expression to be understood in the same sense in which it is elsewhere used in Scripture—*i. e.* as denoting concentrations or seats of governmental influence.

Instances in which “mountain” occurs in Scripture in connection with the thought of authority or governmental influence will readily be remembered. Sinai was the *mountain* on which God descended when He legislated for Israel. When the Lord Jesus legislated for his disciples He went up into a *mountain*. Zion is mentioned throughout the Psalms and the Prophets as the seat of authority and rule in the millennial day. “It shall come to pass in the last days, that the *mountain* of the Lord’s house shall be established for out of Zion shall go forth the law,” (Isa. ii.) “Yet have I set my king upon my holy *hill* of Zion.” (Ps. ii.) In Psalm lxxii. it is said, “The mountains shall bring peace to the peoples, and the little hills, by means of righteousness,” *i. e.* in the reign of the Lord Jesus, the greater and the lesser seats of authority shall minister peace to the governed, because righteousness shall be there. “Lift not your horn on high: speak not with a stiff neck, for mountains (*מַנְזָלִים*, in our version “promotion,”) cometh neither from the east, nor from the west, nor from the south: but God is the judge, he putteth down one and setteth up another.”

If then I were to say that the system by which Babylon is to rule will possess *totality* of governmental influence—that it is to be mistress of every system

which governmentally controls human life, it would be the same thing as saying, in the language of the Revelation, that the woman sits on seven mountains. *Seven* is used in the Scripture as the number of completeness, and indicates, in the passage before us, that *all* the concentrations of governmental influence are to be her's.

Whilst therefore it is certain that there is nothing in this chapter, nor in any other part of the Revelation, which implies that the city spoken of is physically to be builded on seven mountains, it is equally certain that the use of the symbolic word "mountains" in connection with the governmental system of Babylon, does not *necessarily* imply that there are to be actual mountains connected with these systems. We might just as well say, that the system of Babylon must be connected with actual "waters," or with an actual Beast, because the woman is represented as sitting on both.

But though there be no *necessity* that any mountains should be connected with the development of Babylon's *system*—is it *impossible* that there should be mountains, or structures that might be termed mountains, connected with that place and with its *system*? And if the fabrics of the various systems which Babylon is to control, military, commercial, legislative, and the like, were builded on such mountains, would it not give more vividness to the symbol—and was not the name "mountain" connected with Babylon and its structures of old?

In replying to this, we must remember that for a city to be builded on mountains, and for a city to have structures that might be denominated mountains connected with it or its systems, are two different thoughts. Babylon had of old structures connected with it to which the name of "mountain" was given; and no doubt it is *possible* that it may be so again. But to say that any thing is *possible* is a very different thing from saying that it is *necessary*.

There is a remarkable passage in Josephus, quoted by him from Berossus, in which it is said that Nebuchadnezzar constructed his palace and hanging gardens so as to give them as much as possible the appearance of a "mountain," and that this was done for the sake of his wife, who had been educated in the mountainous districts of Media. The passage is as follows :

" After having, in a manner well worthy of mention, fortified the city, and magnificently adorned the gateways, he prepared, in addition to his father's palace, another palace contiguous thereunto of exceeding great elevation and immense costliness. It would perhaps be tedious to attempt a minute description ; we may, however say, that although so exceedingly great, and of such surpassing splendour, it was completed in fifteen days. But in this palace having built high stone terraces, and given an appearance very like that of mountains, he brought his work to completion, after having planted it with all kinds of trees, and constructed that which is called the hanging garden, in consequence of his wife's desiring an arrangement mountain-like in appearance, she having been brought up in the districts of Media."*

The same account of the mountainous appearance of the hanging gardens is given by Quintus Curtius.

* Καὶ τειχίσας ἀξιολόγως τὴν πόλιν καὶ τὸν πυλῶνας κοσμήσας ἱεροπρεπῶς προσκατεσκένακεν τοῖς πατρικοῖς βασιλείοις ἔτερα βασίλεια ἔχθμενα εκεινῶν υπεράριοντα αναστημα καὶ τὴν πολλὴν πολυτελειαν· μακρὰ δὲ ἵσως εσται ἐαν τις ἔξηγηται πλὴν ὅντα γε ἐις ὑπερβολὴν ὡς μεγάλα καὶ ὑπερήφανα συνυετελέσθη ἡμέραις δεκα πεντε—ἐν δὲ τοῖς βασιλείοις τούτοις ἀναλήμματα λίθινα ὑψηλὰ ἀνψκοδομήσας καὶ τὴν ὄψιν ἀποδέξας ὁμοιοτάτην τοῖς ὅρεσι, καταφυτέυσας δενδρεσι παντοδαποῖς ἔξειργάσατο, καὶ κατασκευάσας τὸν καλούμενον κρεμαστὸν παράδειθον διὰ τὸ τὴν γυναικα ἀντὸν ἐπιθυμεῖν τῆς ὥρειας διαθέσεως τεθραμμένην ἐν τοῖς κατά την Μηδιαν τόποις.

Josephus contra Apionem—quotation from Berossus.

His words are as follow: “ This pile of buildings, which is pressed on by the roots of so many trees, and is laden with the weight of so great a grove, remains undestroyed—for twenty wide walls sustain it, distant eleven feet from each other, so that when we take a distant view, the woods appear to be hanging over their own mountains. It is said that the king of Syria, who reigned at Babylon, constructed this work out of affection to his wife, who, because of her longing desire for groves and woods in these level districts, constrained her husband to imitate the loveliness of nature by a work of this kind.”*

There were also other structures, such, for example, as the Mujelibè, Al Hheimar, and above all, the Birs Nimroud, which had not less the appearance of mountains, as may be seen by the aspect which their ruins still present. It is not wonderful, therefore, that in the Prophets the name and idea of “ mountain” should be connected with Babylon, and that although situate in a plain she should be addressed as a city that had elevated herself on high. “ Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come upon her, saith the Lord.” (Jer. li. 53.) “ Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain.” (Jer. li. 25.) In these passages, of which no one doubts the application to the Chaldean city, Babylon is not only addressed as a

* *Hæc moles quæ tot arborum radicibus premitur, tantique nemoris pondere onerata est, inviolata durat; quippe viginti lati parietes sustinent, undecim pedum intervallo distantes ut procul visentibus sylvæ montibus suis imminere videantur. Syriæ regem Babylonæ regnarem hoc opus esse molitum, memoriae proditum est, amore con uigiis victimæ: quæ desiderio nemorum sylvarumque in campestribus locis virum compulit amænitatem naturæ genere hujus operis imitari.*” (Q. C. Lib. v. c. 1.)

mountain, but there are rocks, or elevated strong holds also, supposed to be connected with her position.*

It is not improbable, therefore, that Babylon, when revived from her present desolation, should again have high and mountain-like structures connected with her. The systems—commercial—ecclesiastical—military and the like, which will control the Roman earth, will find in the *city* of Babylon their centre; and in the *system* of Babylon, their sovereign mistress. It is not unlikely that these systems should have magnificent structures connected with them, indicative of their greatness, and that they should be elevated, as of old, so as again to deserve, and perhaps receive, the name of “mountains.” It is a fitting name to indicate the relation in which governmentally they will stand to the earth.

All this may be probable, but it is not *necessary*, to meet the expression used in the Revelation. It makes no difference whatever as to the interpretation in result, whether that which is spoken of be presented by symbolic language to the mind, or be presented to the eye by a symbol *seen*. If an Indian were to say, “I will make a grave for my arrows beneath the olive tree,” his symbolic *language* would convey to my mind all that would be presented to my eye, if I saw him dig the grave and bury the arrows. In either case, I should

* The following quotation from Jerome shows how strongly he connected the thought of mountains with Babylon :

“ But that Babylon and all the Chaldean region are called dark or shady *mountains*, we read in the beginning of the vision of Isaiah against Babylon, where it is written, “ Upon the dark mountain elevate the standard.” Quod autem Babylon et omnis regio Chaldaeorum montes caliginosi sive tenebrosi appellantur in principio visionis Isaiae contra Babylonem legimus ubi scriptum est; super montem caliginosum elevate signum. (Jerome, vol. iv. 933. , Veronæ.)

I do not quote this passage as assenting to Jerome’s exposition of Isaiah xiii. 2, but merely to show that the thought of mountains, in connection with Babylon, was familiar to minds then.

understand him to signify his desire for peace. His performing the action, after he had spoken the words, would add nothing to the meaning, although it might give a vividness to the impression. So also in the case we are considering. God has been pleased to teach us that the system established in Babylon shall, for a season, be the mistress of all the influential systems of the earth. The medium of this instruction is a symbolic vision, in which his angel had given explanations, where explanation was needed. But the lesson which has thus been taught in vision may, if it please God so to appoint, be by and by further illustrated by *fact*. He has already taught us in vision to conceive of a sovereign system occupying every high place of influence. If by and by, not in vision, but in fact, we should *see* such a system raising its structures on high—the structures of its ruling systems—we should learn nothing more than we had been already taught in the vision. Such a sight might give vividness to the impression, but it would not add either to the certainty or the clearness of the instruction.*

* The elevation of the highest hill in Rome—viz. the Pincian, is 206 feet *above the sea*; the average height of the hills being only 152 feet above the sea: whereas the *ruin* of the Mujelibè is still 141 feet *above the plain*, and that of the Birs Nimroud, taking in the erection on its summit, is 235 feet. The height of the hanging gardens (probably the Kaṣr,) is estimated by Quintus Curtius at 160 feet. I have taken this measurement of the Roman hills from Whiteside's Italy in the nineteenth century. *Clarius*, as quoted in the *Critici Sacri*, on *Jeremiah LI. 25.* says—*Jeremiah* calls Babylon a mountain on account of the vast size of the structures—“I will roll thee down,” &c.—this is said concerning its strong holds of high elevated towers—(de præsidiis turrium eminentium.)

Munsterus—commenting on the same passage, uses very nearly the same words. *Grotius* says—“Babylon is called a mountain, on account of the high elevation of the royal palace (ob regiani sublimem) and which was, as *Berosus* says, very like to mountains.

ON THE WOUNDED HEAD OF THE BEAST.

THE predictions of prophecy are sometimes wide and general, embracing only the great outline of the events foretold—in other cases, they are minute and specific in detail. The *great* events thus presented in outline are necessarily the most important, and involve the principles which are intended practically to determine our steps. Of them, therefore, the Scripture enables us to speak with certainty and precision. But the same certainty must not be expected in every point of detail. There are some questions on which we can affirm nothing certainly, although we may venture an opinion. But we must beware of discrediting that which we *do* know, because there may be minute connected circumstances which we cannot with equal certainty explain. We need not doubt whether the Ephah is *ever* to be established in the land of Shinar, because we cannot positively determine what agencies are represented by the women who bear it to its place—nor question the whole history of the Antichrist who is to come, because we do not certainly know what the wounding of one of his symbolic heads may indicate. We must remember that no uncertainty on points of detail invalidates our knowledge of great substantive facts.

On such points, however, although unable to affirm certainly, we may be permitted to express an opinion, or to enquire. The wounding of the symbolic

head of the Beast is a subject which we may thus consider.

The governmental system which is now arising in the Roman earth is evidently not one that despises influence gained from *religious systems*.* In this respect the now prevailing tone of feeling differs greatly from the atheistic madness of the rulers of Paris in 1792. It is the effort, of that which we may be allowed to denominate the rising Babylonish system, *to govern by* but not to destroy influential systems. Hence the habit of sacrificing known truth to the supposed necessity of fostering and fawning on every religious system that has governmental influence. We may well suppose, therefore, that the false ecclesiastical and religious systems will become, during the whole period that the woman rules, one of the main instruments of her power. They will constitute, to use the symbolic language of the Revelation, one of the mountains on which she sitteth—one of the heads, therefore, of the Beast who is the minister of her power. The head which represents his ecclesiastical influence is not the least important symbol of his authority.

But what becomes of such influence if the spirit of Voltaire suddenly pervade society—if atheism should obliterate every memorial of truth—if the kings should say, both of Jehovah and of Christ, let us burst their bonds asunder, and cast away their cords from us? Even Mahomedanism itself is not sufficiently bad to subserve the purpose of that great Adversary, who desires to blot out every remembrance of the one great name which he hates with an eternal hatred. Religious systems, therefore, and consequently all governmental influence derived therefrom, fall as soon as the woman is destroyed and Antichrist is raised by Satan

* A remarkable proof of this is furnished at this present moment in France. The Assembly has resolved to celebrate the first Anniversary of the Revolution by a *religious* festival.

(see Rev. xiii.) into supremacy of atheistic power : his exaltation, therefore, is accompanied by the loss of one of the most important instruments of his previous rule. A fatal blow is given to one of the main pillars of his power. Accordingly in the Revelation, when represented as rising into supremacy, he rises with one of his heads as it had been wounded (*ως εσφαγμένην*) to death. It is not wounded after he arises. He appears with it already wounded.

But a remedy had been provided. Another instrument of Satan had been prepared in the person of the false Prophet. He is empowered to work miracles and to gather the worship of all whose names are not written in the Lamb's book of life, around the person or image of Antichrist (xiii. 12, 13.) and thus religious influence returns to him in even greater fulness than before. The name of God is indeed effectually blotted out and infidelity established ; but it is not such infidelity as the world has hitherto seen giving licence to the will of man and setting free from every shackle. It will be infidelity so mastered and controlled as to be made not only to serve but to worship a man. Well, therefore, may it be said, that his deadly wound was healed, and all the world wondered after the Beast.

Such, then, is to be the last form of monarchic power exercised in the prophetic earth, until the Lord shall come.

There are two periods before us ; one in which a system will rule, sustained by an individual—another, in which that individual will rule alone. The latter period is described in the thirteenth—the former, in the seventeenth of the Revelation. For further remarks on these chapters I may be allowed to refer to what I have elsewhere written.*

* See "Thoughts on the Apocalypse." Nisbet and Co. and Hamilton and Adams, London. The remarks on these two chapters may be obtained separately.

ON ISAIAH XIII.

WE have already seen, when considering the concluding chapters of Zechariah, that the day of final visitation on Jerusalem is to be regarded in two aspects. It commences by the assemblage of earthly armies against Jerusalem, through an instrumentality that will appear to the eye of man simply human. Armageddon is the place to which they will be summoned ; the last great oppressor of Israel and the last great king of Babylon, being their leader. But Armageddon, although their gathering place, is not the place of their destruction. From Armageddon they will advance upon Jerusalem. They will pour into the valley of Jehoshaphat, and reach the walls of Jerusalem, (Joel iii.) but they will proceed no further. The Lord will at last interfere on behalf of his people, and snatch them as from the jaws of the devouring lion. (Joel ii.) Multitudes will be gathered to the "valley of decision," but there the power and the judgment of the Lord will meet them. They are summoned to that valley, but they are summoned to meet *Him*. "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men ; let all the men of war draw near ; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears ; let the weak say I am strong. Assemble yourselves, and come, all ye Gentiles, and gather yourselves together round about :

thither cause thy mighty ones to come down, O Lord. Let the Gentiles be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the Gentiles round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain," &c. (Joel iii. 9.)

Such is to be the end of the glory of the ten kingdoms of the Roman earth. Their mighty ones are to be gathered to Armageddon, and thence led to the valley of Jehoshaphat, there to meet the mighty ones of the Lord. "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones; for through the voice of the Lord shall the Assyrian be beaten down." (Isaiah xxx. 30.) "These," i. e. the ten kings who give their strength and power unto the Beast, "these shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings, and they that are with Him are called, and chosen, and faithful." (Rev. xvii. 14.) In considering, therefore, the day of visitation on Jerusalem, we have to remember first, the gathering of the nations against her; secondly, their destruction by the manifested interference of the Lord.

The same distinction is necessary in considering the visitation on Babylon. Mighty hosts are to assemble also against Babylon. They are to be allowed to cap-

ture Babylon ; and on them, after they have completed their triumph the Day of the Lord will come.

The nations, however, which gather against Babylon are not like those assembled at Armageddon. Armageddon is to be the gathering point of the armies of the *Roman* world—armies, therefore, which are the pride and excellency of the most polished nations of the earth. But there are in Asia, savage and almost untrodden wilds—untrodden, I mean, by the steps of civilization ; and these wilds teem with fierce and warlike tribes, which have always threatened, and have not unfrequently smitten and overrun the civilized regions of the west. These are the nations finally to be confronted with, and to triumph over, the great city of modern civilization. Minni, Aschenaz, Ararat, and the kings of Madai, are specified, and these names sufficiently guide us to the regions whence the mighty gathering is to be. The bow and the lance, and not the instruments of modern warfare, are mentioned as their *characteristic* weapons.* They are cruel, and

* The bow and the arrow were employed in the late continental wars. They were used against the French, in the retreat of the Russians, after the battle of Friedland, in 1807, and were also seen when the allied armies were at Paris, in 1815.

Sir Robert Wilson, speaking of the passage of the Allè, says : “ In the first alarm the Cossacks crowded down to the right bank of the Allè, and swimming the river, advanced on the opposite side, and discharged a *volley of arrows* with considerable effect at the enemy.” (Wilson, 163, 165, quoted by Allison, Hist. of French Revolution, note of page 276. 8vo.)

Sir W. Scott also, writing from Paris, in 1815, says : “ The appearance of the proper Cossack is prepossessing. He has high features, keeps his long blue coat strictly clean, and displays some taste for splendour in his arms and accoutrements, which are often richly decorated with silver. But the Tartar tribes, which the French unite under the same appellation, have frequently a most uncouth and savage appearance. Cloaks of sheep skin, bows, arrows, shields made of dried hides, and other appointments, savouring of the earliest state of society, were seen among them. . . . I saw one man who had come with his tribe from near the Great Wall of China, to fight against the French

will not show mercy. Their triumph over Babylon will be complete, and although it will be quickly followed by the coming of the Day of the Lord, yet we learn in the Revelation and elsewhere, that a sufficient interval will elapse between these two events for Babylon fully to feel the severity of the blow, and for the merchants of the earth and the mingled people to wail over her. That wail, however, will soon merge into the more bitter cry of those who shall call upon the rocks and mountains to fall on them, and to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb.

Accordingly, the thirteenth of Isaiah speaks first of the assembly and triumph of the nations, and afterward of the intervention of the Lord. As regards the first, past events in the history of Babylon supply us in some sort with a parallel, but with the last are connected instrumentalities and results so peculiar, that they can belong to one hour only—even to the coming of the Day of God.

The chapter commences by a call to the nations, commissioned to overthrow Babylon, to assemble: such, at least, appears to be the meaning of the second verse. "Lift ye up a banner on the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles." The following words of Jeremiah may, I think, be read as strictly parallel: "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof,

under the walls of Paris. The wilder light troops were judiciously kept at a distance from Paris, where the splendour and wealth of the shops formed rather too strong temptations." (Paul's Letters to his Kinsfolk, 367, 368.)

and all the land of his dominion." (Jer. LI. 27, 28.) Such are the earthly agencies by which the day of visitation on Babylon is to be commenced. But it is to be completed by the intervention of heavenly hosts ; and therefore, in the succeeding verse, we find Him who is the Lord of heaven as well as earth referring to these, " I have commanded my sanctified ones, I have ALSO called my mighty ones for mine anger, even them that rejoice in my highness." How analogous this to the passage already quoted from Joel. " Thither cause thy mighty ones to come down, O Lord." Those who are gathered against Jerusalem, and those who are gathered against and capture Babylon—the one being the civilized, the other the uncivilized armies of the earth, will alike be met by the mighty ones of the heavens.

The third verse concludes the first division of the chapter. The next *recurs* to the gathering of the nations. " The noise of a multitude in the mountains, like as of a great people ; a tumultuous noise of the kingdoms of nations gathered together ; the Lord of Hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation to destroy the whole land."

The assemblage of such nations, commissioned by the Lord to destroy, is in itself sufficiently terrible : it might well call forth the cry of terror and of anguish. But there is a deeper reason for that cry, or, as it is called in Scripture, " howl." " Howl ye, for the Day of the Lord is at hand." The gathering of the nations is but the immediate precursor of a day in which the earth and the heavens are to be shaken—the sun, and moon, and stars darkened, the whole world punished. " Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger."

Such is the verse with which the next division of

the chapter ends. It has traced the effect of the blow which first falls on Babylon on to its result as affecting the whole earth. It begins with Babylon, but it extends to mankind. The whole earth is to be shaken.

But the earth, however shaken, is to be spared. So also is Israel, and likewise other nations. Indeed, however severely smitten, they will speedily revive under the hand of the Lord turned on them in mercy. But it will not be so with Babylon. A peculiar doom awaits her—a desolation that is to abide as a memorial of exterminating judgment, even when all the earth beside rests in millennial peace, and bursts forth into singing.

Accordingly, as if to contrast the temporary shaking of the earth with the everlasting desolation of Babylon, the fourteenth verse again returns to that city. Its fall, under the armies that are gathered against her, is more minutely detailed. The strangers who had frequented her are described as abandoning her. She is regarded as a worthless or stricken sheep whom no man taketh up—her own people fall beneath the cruelty of those, too savage to have pity on the fruit of the womb, whose eye shall not spare children. And then God shall consummate the desolation that the hand of man has commenced. Irreversible ruin is to be its portion. It shall be as when God overthrew Sodom and Gomorrah. In the midst of ordinary desolations, Arabians may pitch their tents, or shepherds fold their flocks. As yet the Arabian has not deserted the ruins of Babylon. But at this final hour, no Arabian, no shepherd shall any more approach. It will be a prison-house for evil spirits and unclean beasts—a ruined and “burned” mountain, full of memorials of living, but yet judged and imprisoned uncleanness, even at the very moment when Zion, the mountain of God’s holiness, shall abound with the living emblems of harmony and peace—when Babylon shall be the habitation of devils, and the hold of every foul spirit, and a cage of

every unclean and hateful bird, (Rev. xviii. 2,)—the glory of the Lord shall rest on the height of Zion, (Isaiah iv. 5 ; Psalm lxviii. 15, 16,) and on the sides thereof the lion and the lamb shall feed together—and thence Israel “ shall go forth as messengers to the nations ; they shall go out with joy, and be led forth in peace : the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands ; their walls shall be salvation, and their gates praise.” The condition of Babylon will be the record of the past—a standing memorial of what the earth was—the condition of Zion and of Jerusalem will point onward to the future, and be the pledge of that which God’s hand will finally effect when every enemy shall have been subdued—and the first earth have passed away, and new heavens and a new earth erected, wherein righteousness shall dwell.*

But the prophecy of Isaiah would have been incomplete, if it had spoken only of Babylon. It speaks also of Babylon’s king. At the moment when the city is captured, he is not at Babylon, but in the land of Israel; chief of all that mighty power with which the headship of the Roman world had invested him, and which he had just gathered around himself at Armageddon. The capture even of his princely city does not abolish his power. Unnumbered hosts of mighty warriors surround him still ; and with these he might well bid defiance to the savage conquerors of his city. But there was another city that had become numbered among his foes. It was Jerusalem, a poor and despised city—a city that often before had been made his easy prey. What was Jerusalem likely to be before the hosts of Armageddon ? Nothing. And it would have

* It is very needful to remember that it is only in the *new* earth, not in the millennial, that all vestiges of sorrow and of judgment will pass away. Edom and Babylon seem to stand throughout the millennial period as memorials of divine judgment. The doom on Edom is almost equally severe.

been nothing, unless the time had come for the Lord God of Israel to interfere. And that time had come : the hour for the Assyrian to fall: " As yet shall he remain at Nob that day"—the last day of his career—" he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of Hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon (the pride of the Gentiles,) shall fall by a mighty one."* (Isaiah x. 32.)

Thus whilst Babylon falls in its own place, the king of Babylon, the head of Assyria, falls in the land of Israel. The divisions of his mighty army will be scattered, probably, over the whole land from Armageddon to Jerusalem. They will be *in the land*, and *on the mountains of Israel*, and *there* will be trampled under foot. The concluding words of the prophecy we are considering, have been already referred to : but I will quote them once again. " The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand ; that I will break the Assyrian in my land, and upon my mountains tread him under foot ; then shall his yoke depart from off them, and his burthen depart from off their shoulders. This is the purpose that is purposed upon the whole earth ; and this is the hand that is stretched out upon all the nations. For the Lord of Hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?" (Isaiah xiv. 24—27.)

* The concluding part of the tenth of Isaiah contains a remarkably minute description of the last march of Antichrist on Jerusalem. The march of Sennacherib, to which some have attempted to refer this passage, was exactly in an opposite quarter, for Lachish and Libnah, (see 2 Kings xviii. 17,) were in the south, whereas the places mentioned in Isaiah x. were on the north-west of Jerusalem.

REMARKS ON AN ADDRESS LATELY DELIVERED IN THE JEWISH SYNAGOGUE IN NEW YORK.

IT may be a fitting conclusion to this series of papers to consider some of the principles that are being introduced amongst the Jews. If there be a nation on the earth, likely to aid effectually in the establishment of the Ephah in the land of Shinar, it is they. Devoted to commerce—abounding in wealth—patient in labour—acquainted with the language of every land—and likely soon to re-occupy Palestine—all these things supply them with unequalled facilities for introducing civilization, and establishing commerce in the East. And when we remember the almost invariable habit of prophetic Scripture to treat *in detail* of those periods only with which Israel nationally are concerned—and that *manifested* and *completed* fulfilments of prophecy are always connected with *them*; it adds strength to the conviction, that the period of the establishment of the Ephah will be one in which they will bear no unimportant part, as a gathered and recognised nation in Jerusalem.

We are so near to the last days that we may expect their approach to be indicated more and more by the outward events, and by the moral principles which Scripture marks as distinctively characteristic of the close. The near connection into which all the countries included within the Roman earth are being drawn by similarity of interests and the like—the spread of popular monarchic (or as the Scripture would say) “clay-iron” principles of government throughout these

Roman kingdoms—the re-appearance of Egypt and of Greece as separate principalities, according to Daniel viii.—the disposition of many in Israel to return to Jerusalem:—all these and many similar circumstances show that the nations, as to their outward arrangements, are being brought into the form which Scripture describes them as bearing in the latter day.

Of moral signs, one of the most important would be the spread of like principles in Jewish and Gentile minds. And this is progressing. Many a gentile mind is exulting in the progress of those principles which are now changing politically and socially the character of Europe. They conceive that the destruction of past evil is the sure herald of future good—and because man, whilst controlled has been unhappy, they think, that man, controlling himself—must be blest. To relax therefore, as much as possible every bond, human or divine, that fetters the will of man—to select from the Scripture such parts as are deemed serviceable for purposes of human happiness *here*: to reject or else hold in abeyance the *distinctive* doctrines of God's word—to put human brotherhood in the place of brotherhood in the spirit—to apply to the coming period of darkness and judgment, the glorious promises of millennial peace, have been habits long prevalent in gentile minds; but as yet they have not been so distinctly apparent among Jews.

The following extracts, however, will show that Judaism is likely soon to join hand in hand with Gentilism—and that they will thus tread together the path of Apostasy. Perhaps Judaism will lead. It is comparatively of little moment by what individual or on what occasion the words which I am about to transcribe were spoken. It is enough to know that they have been spoken, and that thoughts like these are not foreign to the hearts and ears of Israel. Their journal too in this country accepts and applauds them. Indeed sentiments like these must have their effect

wherever and by whomsoever spoken, for they are the principles of the day—the principles by which God is permitting Satan to accelerate the delusion of the closing hour. Whether permission has or has not been granted to build the Synagogue or Temple, is comparatively a trivial question. We are concerned with the *sentiments*, the Sadduceeism of modern Israel.

The following are the extracts. They will enable us to form some notion of what the system is, which after being hidden in the Ephah, is to be established in the East. They will cause us in a measure to estimate the fearful delusiveness of that joy which will accompany what the speaker terms “the Advent” of his people to Jerusalem.*

After describing the afflictions which for more than eighteen hundred years have rolled like continuous billows over the heads of Israel, the speaker thus proceeds.

“At length a sign is given; the thunders begin to roll all over Europe; the cry is every where heard in despotic governments—To arms! The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, “You are free; you have my

* The address from which I make these extracts was lately delivered by Mr. Noah, an American Judge, in the synagogue in New York. The title is, “M. M. Noah’s Address, delivered at the Hebrew synagogue, in Crosby Street, on thanksgiving day, to aid in the erection of the Temple at Jerusalem.” It was reported verbatim for the “New York Tribune,” and has been since published in the “Jewish Chronicle” in London—from which I now transcribe. The Editor of the Jewish Chronicle speaks of it as a “most eloquent and powerful speech delivered by the patriotic and talented Judge Noah, to which we earnestly direct the attention of our readers.”

permission to erect a Synagogue in Jerusalem"—and messengers are dispatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

"Friends and brethren, do you understand that Sign ? Is it not pregnant with great events ? Is not this another seal broken ? We can erect a Synagogue and build a Temple here, and it excites no attention ; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well, that there are many Jews throughout the world, who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur, but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to ; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them ; for great sacrifices of life and treasure await the first movements of restoration. We are safe, but let us feel for those brave hearts, who will not forsake their ancient heritage—who cling with ardent devotion to the sacred soil, and who turn their eyes of hope toward Zion, and say, "The time will come, the hour will arrive." Let us furnish them with the means of living until the trumpet again sounds on the walls of Jerusalem—let us aid to erect a Temple worthy of their faith, their devotion, and their constancy.

.....

"There are some who may consider the permission extended to the Jews in Jerusalem to build a Temple, or a magnificent Synagogue, a concession of little importance ; but taken with other extraordinary signs of the times, it has a most important bearing. We may be unmindful and indifferent in relation to those signs, but there is a Divine hand which directs, a Divine agency which controls these movements ; there are Divine promises yet to be fulfilled, Divine attributes which are yet to be made apparent to the unbeliever. Since the establishment of

Christianity, the world has not seen a revolution equal to that existing at the present moment in Europe ; one hundred millions of people are in arms against their sovereigns ; it is a struggle indeed for Liberty and Human Rights, but Religious as well as Civil Liberty ; the blow is equally aimed at priesthood, at that powerful union of Church and State, which for centuries has kept the world in bondage. The allied Sovereigns may succeed in overpowering the people and maintaining their thrones and sceptres, but great concessions will be made to the wishes of the people to avoid a hurricane of frightful outbreaks ;—the people are no longer in chains. To the Jews, this great revolution has been a wonderful manifestation of God's providence and watchfulness ; it has made them men, citizens, a people, a nation—it has given them rank, position, power—it has elevated them to the highest offices. Look back 1800 years on Rome, the proud mistress of the world, and see the Jewish captives in chains, following the triumphant car of the victorious Titus ; see them sold in bondage ; see them the architects of the Coliseum and the Pantheon, the servile labourers every where. When Rome fell, and Christianity arose, see them even more fiercely persecuted, the inmates of the dungeons of the Inquisition, and the victims of the *Auto da Fé* ; see the chosen people, whose only sin was their belief in one God, locked up at night in the Ghetto, like animals in a cage, and look at them now in Rome : declared to be free by law, and possessing equal rights with their fellow-citizens. See them in France and Germany, and in every country in Europe, filling the highest situations in the governments, the proudest elevations on the benches of law and science, and diffusing every where the lights of their deep philosophy, and the fruits of their close and ardent study. And has this great advent been brought about by human agency ? I believe it not ;—it is part and parcel of those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all creation, and that He alone is the King of kings, Redeemer of the world, and the sole Judge of the earth.

“ Other great revolutions are also in progress—quietly, slowly, but securely—the age of Reason and Philosophy among Christians. In every direction, there appear to me

evidences of a progressive, but mighty change in the fundamental principles of that faith, which it is our duty and our interest to watch, as developments of the deepest importance to our future destiny as a nation. I have noticed the liberal feelings everywhere evinced toward the Jewish people, an interest in their spiritual character, as much as in their temporal welfare : I see everywhere a change manifested toward us as a Sect ; there are closer affinities developing themselves among Christians. They are gradually unloosing the chains of a religious prejudice against us, and feel a deeper interest in our fate and final advent. Few adhere, at the present day, to the spiritual restoration of the Jews, while the multitude admit that this restoration must be literal. The promises of God to the chosen people are now more fully recognized, and evangelising them is postponed until after the great events contingent on our restoration as an independent power. Reason and Truth begin to resume their empire as the shackles of ecclesiastical power become weakened, and man defends his right to speak, to think, and to act freely and openly, upon all matters appertaining to the Christian faith.

"The result of this religious feeling manifests itself in gradually withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by his disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves ; they were unbelievers ever, but only in the deep recesses of the heart ; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Luthers are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother ; but denying his divine issue, his participation in the Godhead, and his right to share with the Almighty the attributes of divinity. The Jews are deeply interested in the extension and preservation of Christian morals ; to us and to the world it would be a deep calamity to see *our* laws, *our* principles, *our* doctrines abrogated, which have been so beneficially spread throughout the world, under another name. If we were enfeebled and broken down, and had not the power to enforce and

carry out the doctrines of our faith, still, happily, they have not been lost to the world, but flourish under another denomination. "Do unto others as you would desire others to do unto you—love your neighbour as yourself"—deal justly with all men, honour your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are *Jewish* precepts, advanced as such by a great Jewish reformer, and engrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged.

"If it is asked why has not Judaism preached against Christianity, when Christianity has, for 1800 years, been incessantly preaching against Judaism, the answer is this: Our cause is in greater hands; in good time, the Lord will open the eyes of all who would confer on a mortal the attributes of his divinity; He will give to the world the unmistakeable evidence that He alone is the Great Redeemer, and that salvation is alone with Him. Our unwillingness to preach against Christianity grows out of the fact, that in pulling down the land-marks of that faith, we should assail and endanger many of our own cherished principles and doctrines; and although disbelieving the divine attributes claimed for Jesus of Nazareth, we could not deny or reject his principles, for they were our principles, and He always avowed the faith which we avow.

"Without wishing to unsettle any of the principles which sustain the Christian religion, we have asked what would be the effect of separating from the character of Jesus of Nazareth the divine characteristics claimed for Him? The world would become Unitarian Christians, and we are the head of the Unitarians; men would openly become converts to that belief with sincerity, as their hearts would be thereby released from harassing and perplexing doubts; and Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give Him a rank among the highest practical moralists, divested of all faith in his divine attributes; more, much more, than in the character of Mahomet, who claimed none of those attributes. Jesus declared that "God was a Spirit, and those who worshipped Him must worship Him in spirit and in truth;" we declare no more.

"We must watch these changes closely as they occur;

whatever doubts may shake the faith of Christianity, those doubts can never reach us; we are now as we ever have been, as we ever hope to be, one God, one faith, one people. We have no mysteries, no revelations which are not natural and reasonable. In this position we have stood for ages, and it is a platform which will endure for ever, and on which all religions can stand. We must seek, however, to take advantage of the times and the changes throughout the world, as they may relate to our temporal prosperity. We cannot at this moment tell what important results may grow out of this permission to build a magnificent Synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head; education completes the great work; and the Jews of Jerusalem, the great defenders and expounders of the law, become enlightened and liberal citizens, qualified to be entrusted with higher powers.

“ Let us not believe that, although our faith is admitted to have a divine origin, salvation is for the Jews exclusively. Salvation for the Gentiles is equally included; He who made the whole earth will protect all the children in it. We are the altar of the Sanctuary, on which it is said, a fire shall burn, which never shall be extinct; but that fire shall animate and revive all creation alike—the Gentile shall stand before its light, and rejoice in the warmth which it imparts. Had it not been for Christianity and Mahomedanism, which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished; every god would have been worshipped but the true and living One; the heathen would have triumphed at this very day, and all would have been darkness and desolation. From among a few of our own people God raised up a new sect, which with the descendants of Joshua maintained in part his divine attributes, and did not surrender his divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, at Babylon, and at Zion, stand forth in the presence of all the earth, the miracle of God’s Providence; and Christian and Mussulman will march before them in

the great advent of the Restoration, surrendering their trust, giving up their guardianship, and crying aloud with our great Prophet, ‘ Prepare ye the way of the Lord ; make straight in the desert a highway for our God,’ and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from Scripture which has ever been our guide, ‘ Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me : *for there is no Saviour beside me.*’ Oh, children of Israel, you know not the great destiny which is in store for you ! Study to deserve it, study to meet it, and to merit it, by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness.

“ The world calls us a proud people. If there is a nobility on earth ; if pure and unadulterated blood, descending from such ancestors as Abraham, Isaac, and Jacob, Moses, David, and Solomon, which courses through our veins, gives us a claim to national distinction, we have a right to be proud of such ancestry ; but that pride should be limited to imitating their wisdom, and cultivating among ourselves that nationality which alone embraces the elements of our restoration. The designs of the Almighty are brought about by human agency ; He inclines the hearts of men to execute his great purposes on earth ; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of kings, the elevation of the people, the light of knowledge, the march of science, and the triumph of liberal opinions, are all his work, through his inscrutable decrees.

“ This permission to lay a corner-stone once more in Jerusalem, to erect a magnificent Temple to his honour and his worship, by his ancient and faithful people, and which we are this day called upon to aid, is another great sign of his divine power and will, foreshadowing the great promises hereafter—the assurances that we shall yet be independent, and worship Him on Zion in freedom and tranquillity.

“ But I have often heard my co-religionarians say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties ; that the land so remote would never repay the

sacrifices in re-assembling the people from the four quarters of the earth ; and that when assembled, bringing with them the languages and usages of many countries, it would be greatly embarrassing to organise the government, and we should be subjected to neighbouring wars and internal difficulties—in short, that we were content with our present condition, and required no change. Such sentiments I know do prevail, but not among all : it is the fruit of toleration, of comfort, of ease, of wealth ; but there are hearts which are yet to be touched with the pure love of liberty, and hands strong enough and willing enough to strike a blow for that liberty, when the time arrives. But the work is not to be accomplished by us ; our will, our wishes, our doubts, and our scruples, are empty and evanescent ; there is a higher Power, and a stronger Arm, which will direct the movements of the great advent, which will show us the path ; our Cloud by day and our Pillar by night. Are we not his chosen people, has He not blessed us, when shadowed beneath his protecting mantle, and punished when we sinned, separated and dispersed us when we forgot his holy ordinances, and do we not await his promises of final national regeneration ? How can we doubt the future, in contemplating the past ? Has He not said, “ I will settle you after your *old estates*, and will *do better* for you than at your *beginning*, and ye shall know that I am the Lord ? ” Has He not said, “ For I will take you from among the heathen, and will gather you from all countries, and bring you into your *own land* ? ” But you shrink from the desolation of Judea, and fear that the land will for ever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. “ I will multiply the fruit of the tree, and the increase of the field, that ye shall receive *no more* reproach of famine, and they shall say, this land that *was* desolate is become like the garden of Eden ; I the Lord have spoken it, and I *will* do it.” Shall we ourselves become infidels, and doubt the promises of the Almighty ? God forbid. Let us therefore prepare for that great change, which will fill the whole world with wonder and astonishment. Other nations, in breaking the yoke of the oppressors, and becoming rulers in their own land, bring with them their national characteristics. An ignorant people cannot make an en-

lightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy, and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government. Let us commence the great work, and leave its consummation to our great Shepherd and Redeemer.

"I hope you will agree with me, that it is a privilege to be permitted to contribute our mite to the erection of this great Synagogue, near the site of the temple, that all Israel should aid in its completion. It will possess one advantage—it will be orthodox. The Jewish religion should never change its original form or type. Reforms create schisms, and promote divisions, besides impairing the unity of our faith. Religion is of the heart; there must be the seat of devotion; forms and ceremonies are all empty without sincere piety.

"I must confess that I should like to see some changes in our ritual and ceremonies: while admiring the beauty and sublimity of the Hebrew language, I should still be gratified, if we could introduce in our prayers a portion of the language of the country, in order that we may better comprehend the great responsibilities of our faith. We might also curtail many repetitions, and introduce some beneficial changes: but where are the limitations and boundaries to these reforms, when we once introduce the pruning knife? Where is our authority to change or modify those forms and ceremonies, the native purity of our faith, which we have sustained for four thousand years through the severest sufferings and privations? There are great dangers in all innovations on an established religion; and it is preferable to pursue the plain beaten paths so long adopted by our ancestors, than to venture upon unexplored regions, and carry out reforms, which finally efface the landmarks of our ancient faith. Yet if this is pursued by other congregations, we shall be gratified to know, that there is one congregation in Jerusalem which will never change its ancient laws and customs; and therefore we can more cheerfully and more liberally extend our

aid in the erection of this new Synagogue, under the conviction that it will be founded on a rock, which will last for ages. The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times, and by the expectation of important events, we find the aged Jews, with some little means, coming down the Danube, from the Red Sea, and over the mountains of Circassia, journeying toward Jerusalem, there in holy meditation and prayer, to spend the remnant of their days, and to sit under the wall of the Temple, and pray for the peace of Israel, and when they die surrounded by the learned and pious, to be buried in the consecrated earth, near the ashes of the great prophets, the sublime Psalmist, and the illustrious of our fathers and ancestors. If there is any consolation in the last hours of life among the truly pious of our faith, it is in knowing that they are to be buried under the shadow of Mount Zion ; to be near when the trumpet shall arouse the quick and the dead, at the day of the Great Atonement. I never hear the name of Jerusalem, without thinking of that mighty man, whose consecrated fingers struck the wires of his ravishing harp, and gave alarm to the hosts of Heaven—that beloved of God, that Warrior, Poet, King—stern in his friendships, sublime in his orisons ; he whose whole heart melted in his love and adoration of the Lord—the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith in knowing that he too was a Jew ? What a privilege it is to stand by his tomb—what a blessing to lie near him even in death !

“ I have said that the building of this new Synagogue in Jerusalem would be considered throughout the world as a remarkable sign, particularly among a people who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy ; like the magnetic shock, it reaches every extremity, like the flash of electricity which conveys intelligence in every direction, the Jews will hear of it and see the handwriting on the wall. We have been preserved miraculously for great and startling events ; God’s dealings with his people have been most wonderful ; we have passed through the promised punishments ; shall we not enjoy

the promised blessings? When and how this great advent is to be brought about, is still in the heart and hand of that great Spirit, who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted; as the great French historian has said, "Providence moves through time, as the gods of Homer through space—it makes a step—and ages roll away." To the Christian world, which has a common origin with us, and still clings to the Jewish nation as the favoured and chosen people of God, this little expressive sign will not be without its impression—it is one blast of that silver trumpet, which at the dawn of day was sounded from the eastern portals of our Temple. Here is the Church of the Holy Sepulchre, in which Christians offer up their pious orisons to the memory of Him, who, while on earth, deserved all that the best feelings of the heart could bestow; there are the Minarets of the Mosque of Omar, built on the site of our Temple; and there, in simple grandeur, in one corner of Mount Zion, is the new Synagogue of the Jews—the parent and his children, all were happy on the same spot, all wafting their orisons to that heaven where sits in divine majesty the Lord of Hosts and the God of Israel.

"It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that Temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions. It was not to be expected that a people of their literary, political, and commercial influence—the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agriculturists of Poland, the poets of Italy, the artists, mechanics, and soldiers everywhere

could see these mighty events developing themselves on the Continent, without participating actively in their progress and results. They too will hear the distant sound of that trumpet, whose notes will float around the horizon, and will know who is moving in the great work.

"The laying of the corner-stone of the new Temple will attract an immense number of the faithful to Jerusalem to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand and the trowel in the other. The building and the builders will be protected and assisted by all religious denominations. For many years I have cherished the hope that I might have it in my power to visit the Holy City—that my country would enable me to say to my people, with the prophet Isaiah, "Hail to the land shadowing with wings, which lies beyond the rivers of Ethiopia, which sendeth ambassadors by sea in vessels of bulrushes;" hail to the house of the Jew, as well as the Gentile!"

"It would be to me the proudest day of my life, if I could be present at laying the corner-stone of the new Temple of Jerusalem—if I could realize all the associations which spring from the spot, where Daniel and Solomon lived—where Isaiah prophesied, and where the Maccabees conquered."

Such are the extracts. Whether permission to build their synagogue be or be not accorded, is of little moment. It will be accorded in due season. The *sentiments* give to the speech its importance, not the occasion on which it was spoken. To those who meditate in God's word they will need but little comment. Many of Mr. Noah's anticipations will doubtless be fulfilled. There will be a harmonizing of Judaism and false christianity, and many an other evil thing in Jerusalem: and the liberality will be boasted of that denies to truth its title to be aggressive. The return of Israel to their land under the auspices of man, will no doubt be hailed by multitudes as if it were "the Advent" of the day of blessing. "Many," it is written, "shall cleave to them with flatteries."

Their settlement in Jerusalem will give an impulse to the world, and cause civilization to spread with lightning rapidity, through the ruined countries of the East. But where will be God's truth? Where the owning of that name which is the only name whereby we must be saved—where the confession of that blood which alone cleanseth from sin? Will the blood of the Lord Jesus be acknowledged, or will the grace of God in pardoning iniquity through Him be rejected—his glory as the only begotten of the Father be denied, and his words scorned except there may be gleaned from them something to be perverted so as to make men more happy in their Cain-like settlement in the earth—or something that may adorn falsehood and weave threads of heavenly colour in Satan's web? Some of the hues of Christ's truth may thus seem, through Satan's craft, to attach even to her who shall be the mother of harlots and abominations in the earth. How often have we seen destruction clothed with attractiveness. The bright celestial blue of the heavens is often reflected on waters that teem with putridity and death.

It is not the spirit of Christ that pervades this speech. It is rather that spirit that "acknowledgeth not Jesus Christ come in the flesh," the spirit that is of the world. It is not "a shaking among the dry bones" (Ezek. xxxvii.)—that would be God's power in blessing. It is rather a moving of that energy of Satan, which is, with sevenfold power, to act and to *dwell* in Israel in the latter day. The unclean spirit will *dwell* there, because after having long wandered, as it were, houseless, he finds no people so well adapted for his habitation. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none; then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept and garnished; then goeth he and taketh with himself, seven other

spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

Such is the testimony of the Lord Jesus himself respecting that hour of Israel's history into which we are now advancing. We have need to beware, lest when we see Israel become like a "swept or garnished" dwelling we should deceive ourselves into the thought that they are about to be made the habitation of the Lord! The most fearful hour of their corporate history is yet to come. The sense of its near approach may preserve us from saying smooth things and prophesying deceit, but it will not diminish energy nor deaden love to souls. Our knowledge of that which is awaiting them nationally, should only stimulate us the more to preach to them individually the gospel of the grace of God, if so be any might be saved. He who once wept over them, though he must resist the proud will not break the reed that is bruised, nor quench the flax that smoketh. If the testimonies of the Prophets stand in fearful array against them, a sanctuary is still open for them in the Lord their Messiah. "He shall be for a sanctuary." Moses has said that it is blood and blood only that maketh atonement for the sin of the soul, and we only confirm his words when we say, that without shedding of blood, there can be no remission; and that therefore the Head of Israel has suffered, in order that there might be preached through Him the forgiveness of sins. In the title of his name we still say to the scattered house of Israel, and it is our joy to say it, "Men and brethren, through this man is preached unto you the forgiveness of sins, and through Him all who believe are justified from all things." Such things we may say to them in all meekness and love as fellow-sinners together with them. But let us not deceive them with false words, nor cleave to them with flat-

teries. We shall find some among them, whilst their hearts yet remain unhumbled and unbelieving, firm in their adherence to the rites of their forefathers and to the name of Jehovah—an adherence that will stand in favourable contrast with much that is around them, especially when the liberality of the present hour has advanced into the infidelity and blasphemy of the end: yet it is only Pharisaism, a sign that the generation of the Pharisees has not yet passed away. We may find amongst others a tendency to relax the rigidity of Judaism, and to mention the name even of Jesus with respect—but it is only latitudinarian liberality—the Sadduceeism of old, an evidence that the generation of Sadducees has not yet passed away. And if we should see amiability, intelligence, philanthropy and a high tone of morality characterizing many and in appearance contrasting favourably even with Christianity, we have to remember that the house is described not only as “swept” but “*garnished*.” With such feelings we shall not be disposed to hide either from Israel or from ourselves those parts of the word of God which *really* bear upon the scenes into which we are entering. We shall tremble to quench the light of that awful testimony, and to substitute instead thereof, those promises of glory and of blessing which belong to other days, even when they shall have passed through the fires, (Zech. xiii. 9.) and looked upon Him whom they have pierced, and known the power of that fountain opened in the blood of the Lamb for sin and for uncleanness.

But such is not their present *national* prospect. The words of Ezekiel are too express to be mistaken.

“Therefore thus saith the Lord God, because ye are all become dross; behold therefore, I will gather you into the midst of Jerusalem. As they gather silver and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and my fury,

and I will leave you there and melt you ; yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." (Ezek. xxii. 19—22.)

ON ISAIAH X, XI, XII.

THESE chapters are so closely connected with the subjects we have been considering, that it seems almost necessary to remark briefly on them in a series of papers like the present. The tenth chapter, to which I have made frequent reference, is a prophecy of evil and of judgment ; the eleventh and twelfth are visions of joy and peace. All three chapters are closely connected with each other, and should be read continuously.

The maturity of Israel's evil in Jerusalem at the time of the end is, as we have already seen, a continual subject of prophetic description in Isaiah. The tenth chapter delineates some of the features of this evil, and pronounces woe against it. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn away the needy from judgment," &c. Violence and rapacity are the characteristics of the scene. The fair speciousness that may for a season perhaps attach to the character and ways of Israel, when they first enter on their recovered land, will soon vanish. The house "empty, swept and garnished," will soon change its aspect, when once the sevenfold energy of evil has settled there, and the dark realities of human character will again appear in unmitigated intensity.

It is against this evil that the last great king of Assyria will be sent—the scourge of God thereupon. Assyria has ever been the plague of Israel. And when

we remember that Israel's unsanctified energies will probably be the great instrumental means of reviving Assyria and Babylon—we can conceive how it will add poignancy to their anguish, when they discover that they have hatched for themselves a viper's egg that breaks forth into a serpent to bite them.

But this chapter records more than their chastisement under the hand of man. The day respecting which it is said that "though the number of the children of Israel be as the sand of the sea, yet only a remnant shall be saved," is one in which the "consumption determined" is wrought, not by the hand of man, but by the Lord God of hosts. "The Lord God of hosts shall make a consumption even determined in the midst of all the land." But the day of the Lord's judgment upon Israel shall be a day also of destruction on their oppressors. "The Lord of hosts shall stir up a scourge for him (*i.e.* the Assyrian) according to the slaughter of Midian at the rock of Oreb. "The indignation shall cease, and mine anger (against Israel) in their destruction." The great king of Assyria shall fall, and Lebanon, the emblem of the greatness and glory of the Gentiles, shall fall with him. The destruction shall be as in the day of Midian.

In the day of Midian, mighty hosts, strong in their felt greatness, and resting in supposed security, were gathered against Israel. Apparently there was in Israel no adequate strength to meet these dreaded enemies. The light that was destined to strike terror into their hearts was known only to a few, and it was hidden in earthen vessels. But when the appointed hour came;—suddenly, and in the dead of night, the broken earthen vessels gave liberty to the imprisoned light, and it burst in strange and fearful brightness upon the hosts of Midian, at the very moment when an unknown shout of victory sounded in their ears. It was the shadow—the type of a more terrible and yet future hour; when the last great foe of Israel, a

mightier than Midian, shall meet the final judgments of the Lord. That foe of God and of Israel will fulfil his course, and track every step of his appointed way. He will come to Aiath, and pass to Migroron—Gallim will tremble, and Gibeah flee. He will rest for a little in proud security at Nob, and shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. But the day of the Lord of hosts will have come. He will be met by a light more glorious and more terrible than the light of Gideon. “The light of Israel shall be for a fire, and his holy One for a flame, and it shall burn his thorns and his briers (*i.e.* all the strong defences of the Assyrian) in one day: and shall consume the glory of his forest and of his fruitful field, both soul and body; and it shall be as when a standard bearer fainteth.” The holy One of Israel, once seen in humiliation, his glory shrouded in weak humanity, will suddenly appear in all his own essential glory as the Son of the living God; and they also to whom He has communicated life will appear together with Him. The earthen vessel shall no longer hide the excellency of that which is concealed therein. Mortality will be swallowed up of life; and that life will be manifested in a glory which shall confront the proud enemy of God and of His people, and he shall perish for ever.

But Isaiah’s testimony does not end here. To detail evil is not the only object of prophecy. It testifies of Christ—mighty and glorious in the destruction of iniquity—but to be glorified also in remembering mercy, in healing where He has broken, in binding up where He has smitten. The seed of Abraham and of David has long ago been prepared as the repository of the earth’s blessing. He has already been in the world, though the world knew Him not. His lips then were not less full of grace, nor did less of the spirit of wisdom and power rest on Him, than will in the day of his coming glory. He has long been pre-

pared in the full perfectness of his blessed person ; but He has been pleased as yet to refrain from manifesting the glory of his almighty power : He has been content to suffer. He has been in his own person rejected—and in the persons of his saints, He still continues to be rejected and despised—“ Saul, Saul, why persecutest thou me ?” His Father and Himself are still engaged in the despised ministry of reconciliation—“ by the foolishness of preaching, saving them that believe.” But when iniquity shall have risen to its height ; when the daring blasphemy of Satan’s last great instrument shall have changed every natural and every revealed arrangement of God ; when human life, whether in Israel or in the nations, shall groan under the load that is sinking them, soul and body, into perdition, will it be no mercy for the Holy One of God to interfere—to show that He is the Lion of the tribe of Judah, able to contend with the mighty, and to deliver the captive ? Will it not be meet and fitting, that evil so overwhelming and so destructive, should be confronted by his glorious power, and will it not be the earnest desire of his Spirit in his saints that it should be so ? Surely they will desire it—for otherwise hopelessness would be written for ever on the earth and all that is therein. And their desire will be granted ; “ He will smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked one * (נָשָׁר) He shall arise to judgment—to help all the meek upon earth—to beautify the meek with salvation.

The operation of divine judgment will cause the evil to pass away like a cloud swept before the whirlwind ; and thus the sphere will be vacated for the introduction of the long-promised, long-waited for blessing. Its nature may be judged of partly from what the prophets have spoken—but above all, from our knowledge of the

* This is the verse quoted by Saint Paul, in 2 Thess. ii. “ And then shall that wicked one be revealed, whom the Lord shall destroy by the breath or spirit of his mouth.”

character of Him from whom and through whom it is to flow. He has not ceased to be what He was when He sojourned here in humiliation. He still is, and ever will be, meek, gentle, and lowly, calling unto Himself the heavy laden, and giving rest unto the soul : still able to undo the consequences of sin, to make the deaf to hear, and the dumb to speak, and to cause sorrow and sighing to flee away. And when almighty power shall give effect to His will to bless, and shall no longer permit His desires to be frustrated ; we need not wonder that Israel, and the nations, and creation should alike find reason to rejoice and sing for ever. “ Show yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks. Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving—with trumpets also and shawms : O show yourselves joyful before the Lord the King . . . Let the floods clap their hands, and let the hills be joyful together before the Lord : for He is come to judge the earth. With righteousness shall he judge the world, and the peoples with equity.”* Who can estimate the greatness of the change, when power and wisdom from above shall have opened in this marred and groaning earth well-springs of blessing sufficient to satisfy the desires of every living thing—when the graciousness and kindness of the character of Christ shall give its impress to every arrangement that affects the happiness of human life. Zion, where none shall hurt nor destroy, will be made a kind of index of the earth’s blessing then. *There* the Lord of Hosts shall reign before his ancients gloriously. *There* He will make to all nations a feast of fat things —of fat things full of marrow, of wines on the lees well refined. *There* heavenly peace will be exhibited —*there* creation will be seen to rest from the bitter consequences of the fall—fierceness will be taken from

* Psalm xciii. and all kindred Psalms. How fearful the error that applies them to the *present* condition of the earth !

the lion, the torment of terror from the lamb. Zion will thus stand as the exponent of the character of the power then sovereign in the earth, a power that shall never intermit its energy until it shall have accomplished, in new heavens and a new earth, its full results of perfect and universal blessing. Zion, as being the mountain of the God of Israel, indicates of course, in an especial manner, Israel's condition. We learn from it the nature of their own blessings and the character also of the power which, through them, governmentally will reach the nations. We can easily understand, therefore, how their land should be called the joy of all lands, and themselves the blessed of the Lord. Israel will be known as God's inheritance.

There are three nations which, in past days have been, and in days yet to come will be, peculiarly marked by pride, rebellion, and sin. These nations are Israel, Assyria, and Egypt. Egypt has been a country in which natural powers and natural advantages have been eagerly seized on by the evil energy of man, and directed against God. There are other countries where man's constructive skill has systematized the methods of his pride; and where the sense of the greatness of man's natural and individual energy is lost, as it were, in the presence of the systems of his constructive wisdom. Such a country Assyria has been. There has been another nation to whom God has granted peculiar favour and peculiar light, intended to preserve from both these forms of evil—from Egypt and from Assyria; and to strengthen for testimony against them. Such a people were Israel. But there also iniquity has been found. Assyria, and Egypt, and Israel have weaved, and will yet once more weave again, sometimes separately and sometimes together, webs of iniquity and cords of falsehood.

But when sovereign grace acts, it loves to find in that, which is most distant from itself, the sphere of its operation. It can and it will reach, in the power of

its blessing, Israel, and Egypt, and Assyria too. And so it is written : "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the earth (רָבַת־יְהוּדָה) whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel, mine inheritance." The three that have often been sisters in iniquity will be sisters in righteousness then. Israel, permanently blest, will stand as with two handmaids at her side—handmaids, and yet her sisters in blessing and in the knowledge of God. They will together sing the song of joy and thanksgiving, they will together draw water out of the wells of salvation. Sorrow and sighing will have fled away.

APPENDIX.

(A.)

EXTRACTS FROM HIPPOLYTUS.

HIPPOLYTUS was a bishop and Christian martyr, who lived at the close of the second and beginning of the third century. He is said by Eusebius, to have lived in the reign of Geta, the son of Severus (Euseb. lib. vi. c. 20)—by others he is mentioned as living in the reign of Severus, who died about A.D. 204. Hippolytus wrote much on Scripture. His chief work, that has descended to us, is a Treatise on Anti-christ.

Tillemont, in his “Comment on the Ecclesiastical history of the First Six Centuries,” mentions him thus: (vol. iii. p. 246.)

“Hippolytus composed a book concerning Anti-christ, on the occasion of a conversation which he had with a certain Theophilus, to whom he dedicated it, whom he calls his most beloved brother, and whom he again and again admonishes not to make that which he had written known to unbelievers, who have no other thought than to challenge and revile the truth (*ut veritatem lacessant blasphemis*), but that he should put it before pious men only—men who fear God, and walk in paths of sanctity and righteousness. He solemnly declares also, that it was not without a tremulousness of soul that he wrote to him concerning things so momentous, and that he did so, influenced only by the love of Christ. . . . Therefore he beseeches Theophilus that he would unite with him in prayer to God, in asking grace, whereby he might be directed to interpret rightly the passages of Holy Writ concerning Antichrist. And indeed, you will for

the most part read nothing in this book but what is gathered from the prophets or holy Apocalypse. He was, however, persuaded that the Temple at Jerusalem would be restored by Antichrist. From the prophecy of the patriarch Jacob, he infers that Antichrist would arise from the tribe of Dan."

The treatise is chiefly interesting from the large quantity of Scripture which is quoted and unhesitatingly applied to Antichrist in his connexion with Jerusalem in the last days. To take, as an example, the two important chapters which have been so often referred to in the preceding pages, the *tenth* and *fourteenth* of Isaiah. Hippolytus quotes the greater part of these two chapters, and interprets them of Antichrist, whom he calls the shameless and God-defying monarch (*τον τυραννον και αναιδη και θεομαχον.*) See pp. 10, 11.

He also speaks of the Babylon of Isaiah and the Babylon of the Revelation, as if identical. His words are these: "But since we have proposed to speak concerning the harlot, be near, O blessed Isaiah. Let us see what thou sayest concerning Babylon—" Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground, there is no throne, O daughter of the Chaldeans—for thou shalt no more be called tender and delicate." He then quotes the whole of this chapter, that is to say, the *xlvii.* of Isaiah, and adds—"These things Isaiah prophesies unto thee—let us see whether John has spoken like things. For he, when he was in the island of Patmos, sees a revelation of terrible mysteries, which, giving his exposition with abundant plainness, he teaches to others. Tell me, O blessed John, thou Apostle and disciple of the Lord, what thou didst see and hear concerning Babylon—awake, and say, for this was the cause of thy banishment." Hippolytus then quotes the whole of the *seventeenth* and *eighteenth* of the Revelation, and continues thus: "As regards, then, the appointed adjudi-

cation (*μερικῆς κρίσεως*) of torments that are to come on her (the harlot) in the last times, under the kings who will at that time be, abundant explanation is given in the words quoted. It is desirable, however, that we should be accurate in stating the time—at what period these things will happen, and how the little horn will appear among them (the kings). For when the iron legs, which are now still existent, have gone on to the feet and toes, according to the manifestation of the image (Dan. ii.), and the exhibition of the dreadful beast (Dan. vii.), as has been afore pointed out—at the time when the iron and clay will be mingled together [then will these things occur.] But Daniel will explain to us the point before us. For he says, “ And he shall make a covenant with many for one hebdomad, and it shall be in the midst of the hebdomad my sacrifice and libation shall be taken away.” By one hebdomad of years, he means the last which will be at the end of the whole world—of which hebdomad the two prophets, Enoch and Elias, will occupy one half: for they shall testify 1260 days, clothed in sackcloth, preaching repentance to the people, and to all the Gentiles.” (20, 21.)

As an example of the views of Hippolytus respecting Antichrist, the following passage may be cited: “ Seeing then, that the Lord Jesus Christ, who is God, in consequence of his royal and glorious power, is proclaimed beforehand, under the name of “ Lion”—in like manner the Scriptures have beforehand announced the Antichrist as a lion, because of his tyrannical and violent power. For that seducer desires in all things to liken himself to the Son of God. Christ is a lion, so also is Antichrist. Christ is a king, so also is Antichrist. The Saviour has been exhibited as a lamb; he, in like manner, will appear as a lamb, though inwardly a wolf. The Saviour came into the world in circumcision; he will come in like manner. The Lord sent forth apostles unto all nations; he, likewise, will send forth

false apostles. The Saviour gathered together the sheep that were scattered: he, too, will gather together the scattered people (*i. e.* Israel.) The Lord has placed a seal upon those who believe on him; he, likewise, will affix one. The Saviour appeared in the form of a man; he, too, will come in the form of a man. The Saviour raised up and showed his holy flesh as a temple; he, too, will raise a temple of stone in Jerusalem," (page 7.)

His references to the second and seventh of Daniel are clear and precise. After speaking of the ten toes of the image, as denoting the progress into *democracies*—and the ten horns of the fourth beast, as denoting the division into ten kingdoms, he says, "The golden head of the Image (ch. ii.)—the lion (ch. vii.)—were the Babylonians: the shoulders and arms of silver—the bear—were the Persians and Medes: the belly and thighs of brass—the leopard—were the Greeks, who obtained dominion from Alexander: the legs of iron—the stupendous and terrible beast—were the Romans, who now have the power: the feet of iron and clay, and the ten horns, are powers by and by to be. Another little horn that groweth up is Antichrist, that ariseth among them. The stone that smiteth the earth and bringeth judgment on the world, is Christ." (Page 15.)

The end of the eleventh of Daniel—the 2 of Thess. ii. respecting the man of sin—the passage respecting the abomination of desolation in Matthew xxiv. are all applied, by Hippolytus, to the manifestation of Anti-christ.

The chief defect in the Treatise seems to be his entire ignorance of the nature of the millennial dispensation, and the distinction between it and the new heavens and the new earth, which succeed the millennium. Hence he appears to see nothing respecting the gathering of Israel under the hand of the Lord for blessing—but dwells exclusively on their being gathered by Antichrist for judgment. He speaks always

of the end of the age as if it were the end of the world—and instead of quoting correctly the second of Daniel, and saying, that the stone, which is Christ, smites the image, he substitutes “earth” for image, and says, “smites the earth.” But it is not true that he will then smite the earth, so as to grind it to powder. Indeed, after the apostles died, only one of the three great divisions of prophetic truth appears to have been preserved. The prophetic parts of Scripture treat, first of the Jews; secondly, of the Gentile nations; thirdly, of the professing church. With the exception of that part of the history of the Jews that is connected with Antichrist, at the close of the present age, the prospects of Israel appear to have been altogether hidden from the early Christian writers, and the millennial promises to Israel forced into application to the church, which was seeking to rest and to reign in the earth. All those parts of Scriptures too, which delineate the sad and evil path of the professing church, were neglected—and all apprehension of the saints being, both now and in the millennium, a separated and heavenly body, was lost, as well as the prospect of the new heavens and new earth, and their contrast with the millennial.

Nevertheless, it is plain, that this treatise contains much truth that has been lost in these latter days. It is written, too, in a spirit of holy fear. I will transcribe the concluding sentence. “These things I have extracted, and briefly presented to thee, O Theophilus, in order that vigilantly guarding, with faith, that which has been written, and looking forward to things that are about to be, thou mayst keep thyself void of offence, both toward God and toward men, waiting for that blessed hope, and the manifestation of Him who is our God and Saviour, when, having raised those of us who are saints, he will rejoice together with them, glorifying his Father. To Him be glory for the everlasting ages of ages. Amen.”

(B.)

SENNACHERIB NOT ANTICHRIST.

THE relations of Antichrist to Israel have been more or less foreshadowed in the actions of many who have already been, such, for example, as Pharaoh, Sennacherib, Nebuchadnezzar, Antiochus, and the like. But we need not on this account put Sennacherib or Nebuchadnezzar in the place of Antichrist, and imagine that they have done every thing that Antichrist *will* do, and exhausted the prophecies respecting *him*.

Any period in which proud defiance of God and of his people is exhibited, and afterwards smitten, must of course bear a *general* resemblance to another period in which pride is *so* exhibited and smitten. But it is inexcusable carelessness to neglect all the specific circumstances which are intended to *distinguish* the two resembling periods from each other.

It is wonderful that any one should have ever thought of interpreting the tenth of Isaiah of Sennacherib: for Sennacherib does not answer to one of the specific and distinctive circumstances.

How could it be said of Sennacherib, that he was empowered of God to take a spoil of Israel, to make them a prey, and to tread them down as the mire of the streets. (Isa. x. 6.) Instead of this, was not Sennacherib himself smitten? Was it not also said of him, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it; by the way which he came, by the same shall he return." (Isa. xxvii.)

How could Sennacherib be said to be the instrument by which the Lord performed all his work of judgment on Mount Zion and Jerusalem ? (12.) Has there been no judgment on Jerusalem since then ? In the time of Sennacherib it had scarcely commenced. The glory of the Lord had not departed from the Temple.

If Sennacherib were described in the tenth chapter of Isaiah, it could never have been prophesied of him that he should " return by the way which he came." He whose history is given in this chapter never returns, either by the way which he came or by any other way, but perishes as he is shaking his hand against Jerusalem. (32.)

How could a person who is left by his servant Rabshakeh at *Lachish*, in the *south* of Judæa, and was found by Rabshakeh when he came back, still in the *south* of Judæa at *Libnah*, be the same as a person who approaches Jerusalem on the *north or north-west*, (for that is the line of march described in Isaiah x.) advances close to it, which Sennacherib never did, and is there destroyed instead of being allowed to return ?

Moreover, when Antichrist falls, not only Assyria but Lebanon is said to fall, *i.e.* all Gentile glory—whereas, after Sennacherib's invasion, Assyria, under Nebuchadnezzar, flourished more than ever, and the Gentiles arose into power.

(C.)

EARLY DIFFUSION OF COMMERCE AND THE
HEBREW LANGUAGE.

ONE of the characteristics of the latter days, viz. the manner in which the influence of commerce will assimilate nations, especially within the Roman earth, has been already remarkably foreshadowed. Even before Nebuchadnezzar, commerce had brought into connection the chief countries of the Roman earth, and diffused, through a vast extent of territory, the *same* language, and that language was the *Hebrew*. It was effected by the commercial energy of the Phœnicians from Tyre. By means of their settlements, the Hebrew language was spread along the southern boundary of the Black Sea—the coasts of Cilicia—the principal islands of the Mediterranean—the greater part of the northern coast of Africa—more than half of Spain, and part of Cornwall. Commerce, therefore, employing the language of Israel already, even in that early age, began to counteract the effect of the curse at Babel. Will not the same kind of energy, aided by the wealth and language of Israel (for what region is there in which Jews are not found), again effect this, and yet more remarkably?

When Nebuchadnezzar became master of Tyre, he found, by means of the city which he had conquered, his influence suddenly extended to Spain and Britain. Megasthenes, quoted in Josephus, speaks of him as having subdued Libya and Spain (*Λιβύης την πολλην*

καὶ Ἰβηρίαν)—but he does not appear to have actually governed these countries, nor to have valued the influence with which the commerce of Tyre, if it had been cultivated, would have invested him. But the fact that the first great king of Babylon had thus suddenly placed within his grasp, by means of commerce and the Hebrew language, an influence so extensive, defining, as it were, by the parts that it touched, the subsequent boundaries of the Roman earth, is in itself remarkable, and seems like an intended foreshadowing of what is yet to be.*

Ancient Babylon never appears to have addicted itself to the pursuits of Tyre, nor to have used Tyre's mercantile energies in subserviency to itself. In the descriptions, therefore, that Scripture gives of Babylon's condition in times past, we do not find the features of Tyre. But in those descriptions of Babylon, which belong to a time yet to come, almost all the characteristics of Tyre are assigned to Babylon; so much so, that a great deal of the language employed in the Revelation respecting Babylon is drawn from the Old Testament prophecies respecting Tyre. It could scarcely be otherwise, if, in the latter day, Babylon and Tyre are to be drawn into the same circle of interests together. They will probably stand to each

* See map, exhibiting the ancient diffusion of the Hebrew language through the Phœnician colonies—by Mr. Tregelles—Part III. of Bible in every Land—Bagster and Co.—In note to page 2, Mr. Tregelles writes: “The Phœnician colonies acknowledged a certain dependence on Tyre; this was recognized by the offerings sent from Carthage, &c. to the altar of the Tyrean Hercules. The possession of Tyre may be considered as bestowing a kind of superiority over the colonies. How far this may be connected with *actual power* may be uncertain: nothing short of this appears to be recognized in the statements of Megasthenes with regard to the dominion of Nebuchadnezzar, whom he represents as having conquered and ruled, not merely Tyre, but also the whole line of Phœnician colonies, even as far as Spain. This has been treated as an exaggeration: but even if it be, there appears to be at least a fact on which it is based.”

other in some such relation as Liverpool and London ; the one being marked principally by the executive skill and energy of commerce—the other, in addition to that which is executive, having also the legislative and controlling power. In that case, of course, all the moral, and many other features, of Tyre, would be found in Babylon, and the descriptions which belong to the subordinate city may well be applied to the mistress city whom she serves.

(D.)

ROME.—ITS DESOLATION AND REVIVAL.

JERUSALEM, Babylon, and other cities of the East, are not the only places on which desolation has fallen from the hand of God. Other cities also have had premonitory blows; and of this Rome is a memorable instance. There was once a period when it had well nigh fallen into utter ruin: and even now it is but a partially revived city, seated in the midst of former desolations.

Spalding states, that in the fifth century the population of Rome was a million, but that in the second half of the thirteenth century it had sunk to 35,000. He adds, "It is even asserted (though this is scarcely possible,) that before the return of the Papal Court from Avignon, it amounted to no more than 17,000. The population rose in the fifteenth century. Under Leo X, it was rated at 80,000, and it increased uninterruptedly till the French invasion. Between 1700 and 1795 it had risen from 130,000 to about 170,000; but it is a curious fact, that the increase has been kept up, not by births within the city, which are usually equalled or exceeded by the number of deaths, but by a steady tide of emigration from the provinces. The French occupation, with its attendant calamities of slaughter, famine, and contagious disease, brought down the population to 115,000, which was the number in 1813. Since 1823 it has again steadily risen." (Spalding's Italy, vol. iii. p. 160.)

The last census makes the population about 180,000.

The depopulation of Rome, in the middle ages, is fully borne out by *Rakne*, in his History of the Popes. The lowest statement does not seem too low. He places the extreme depopulation at the return of Pope Eugenius IV. from Florence, where he had remained some years. This was about 1435. Rome was then little better than a collection of huts, inhabited by cowherds. The formation of the *present* city of Rome is subsequent to the year 1500. It lies chiefly in the ancient Campus Martius, to the north-west of the ancient hills. As the walls of Aurelian still stand, the empty ground enclosed within them is considerable; in fact, within the walls, *two-thirds* of the space is ruin or desolation. The Palatine hill, the cradle of Rome, is now desolate, crowned with the ruins of the Palace of the Cæsars, and having on it a villa or two and a monastery. The Aventine and the Cælian hills are as desolate as the Palatine; so too, in great measure, are the Esquiline and the Viminal; and thus modern Rome has quite withdrawn from three, at least, of the seven hills.

The dreariness and desolation by which Rome is surrounded for miles, are just like that of a moor in Scotland or Cornwall—and this is the region where once the thirty Latin cities stood.

Rogers describes the Campagna as “still as night, and desolate; sulphurous vapours exhaling thence, as from a land accursed.” The description of the desolation around Hillah scarcely exceeds this.

“I have been trying,” says another writer, “since our return home, to understand the causes which led to the overthrow of the city of Rome. Gibbon assigns four; the injuries of time and natural causes—the ravages of the northern barbarians—the use and abuse of the materials taken from its public buildings, and the repeated civil wars and internal discords of the noble Roman families during the middle ages. If to these we add the influence of the elements, we shall

cease to feel surprised at the change in the appearance of the hills of Rome ; the comparative mole-hill size of some, and the total disappearance of others." (Taylor's Letters, p. 149.)

Rome, therefore, is nothing more than a partially revived city, and has little title to appropriate the language either of the seventeenth or eighteenth of the Revelation, as one who sits a queen, and sees no sorrow.*

* The following are the words of Ranke, vol. iii. p. 480.

" During the absence of the Popes in Avignon, the Rome of the middle ages had sunk into equal decay with that ancient Rome which had so long lain in ruins.

" When Eugenius IV. returned to Rome in the year 1443, it was become a city of herdsmen ; its inhabitants were not distinguishable from the peasants of the neighbouring country. The hills had long been abandoned, and the only part inhabited was the plain along the windings of the Tiber ; there was no pavement in the narrow streets, and these were rendered yet darker by the balconies and buttresses which propped one house against another ; the cattle wandered about as in a village. From San Silvestro to the Porta del Popolo, all was garden and marsh, the haunt of flocks of wild ducks. The very memory of antiquity seemed almost effaced : the Capitol was become the Goats' Hill, the Forum Romanum the Cows' Field ; the strangest legends were associated with the few remaining monuments. The Church of St. Peter was in danger of falling down."

(E.)

**“ THAT GREAT CITY WHICH REIGNETH OVER
THE KINGS OF THE EARTH.”**

IN commenting on this passage, some have insisted that the words “ *which reigneth* ” should be taken in a strictly present sense ; and thence have argued that the city must be Rome—Imperial Rome—which was supreme when the Apostle wrote.

But they seem to have forgotten that in a prophetic vision, which avowedly directs the mind to something that is future, every word that speaks of that future thing as present, must, by the necessity of the case, begin to apply only when that future thing is developed. Thus, in the twenty-first chapter, it is said—“ the first heaven and first earth have passed away, (*απηλθον*) and the sea no longer is, (*εστι.*) The last word is strictly in the present tense ; yet no one would think of applying it to any but a future period. See also the second verse of chapter xii. where “ *crieth,* ” (*κραζει*)* and the rest of the verbs are in the present tense, although belonging to a future period.

In the seventeenth chapter the vision is not concerning the woman alone. It also has reference to the beast that carries her. This fixes the chronology of the vision as future ; for the Beast is said to be the *eighth* of that line of kings of which John was living under the *sixth*. Besides which, I have already shown that it is *impossible* that either the woman or the Beast should symbolize Imperial Rome. (See page 82.)

* See Tregelles' Version of the Greek of the Apocalypse.

Even then, if the present indicative (*ἵτις βασιλευει*) were here used in its strictly present sense, the chronology of the vision would still render the reference future. But the present indicative is not used. It is the present participle; a tense, appropriated, I may almost say, in the Greek Testament, to the expression of ideas that are *abstract* and independent of any particular time. In Hebrew also it is continually used for the same purpose.

In every language it is necessary that there should be some means of expressing *abstract* notions. In English they are commonly signified by one form of our present indicative; the forms of that tense being three, *e.g.* *I walk—am walking—do walk.* The first of these is used to convey the abstract thought. If it were said to me, “Do you walk or ride?” and my reply were, “I walk,” no one would understand me to mean that I was at that moment engaged in the act of walking. I might perhaps be sitting still when I said it. I should have used the present tense in an abstract sense, without reference to time—my meaning being that it was my habit to walk and not to ride.

The tense that peculiarly implies this in Hebrew is the present participle (Pohail)—in Greek, the present participle or perfect middle participle. The present indicative is also frequently used, as in English, in the abstract sense, but in such cases the sense is marked as being abstract, either by the use of the present participle in connexion therewith, or by the nature of the subject. The Epistles of John, and his Gospel, afford abundant instances of this.

The following are examples of the use of the present participle in this abstract sense, and will show how independent it is of fixed time.

“*They are dead—the seekers of the young child's life.*”

‘Οι ζητῶντες. We cannot translate this present parti-

ciple as if it were the past—neither could we say of dead persons that they *are seeking* the life of another. The abstract form therefore is used, independent of time, denoting that the persons referred to were so inherently characterized by hatred of that holy child, that even when dead they are marked as “seekers of his life.”

“The Son of man, ὁ ὥν, not ὁς ἐστι, in heaven.”

As regarded His personal presence, the Son of man was on earth, not in heaven, when these words were spoken. But in consequence of that which He *essentially* was as Divine; He was the I AM, the Being-one in heaven.

“Behold the Lamb of God, ὁ ἀιρων, the sin of the world.”

O’ *ἀιρων* neither means *who is taking away* (*ὁς ἀιρεῖ*), nor *who hath taken away* (*ὁς ἤρεν*). In that case all the world must be saved. It denotes that He, of whom these words are spoken, is One to whom the title or office of being the taker-away of sin is *appropriated*. Even when there is not the same strict sense of appropriated office, as in the instance now given, the abstract form of expression is used. Thus we say: “the King, the conquering One; or the King, the conqueror”—expressions which convey a thought different from that which is implied by saying, the King who *is conquering*, or the King who *has conquered*.

“This is my body, το κλῶμενον, for you.”

The Papists or Puseyites, argue on this word, as if it were *ὁ κλάται*, which *is being at this moment broken*. If it were so, it would prove nothing on their behalf; but even the semblance of an argument is taken away when the proper abstract force of the participle is apprehended. His body was one to which, by necessity

of Divine appointment, “breaking” attached. It had become a characteristic attribute of that holy body.

Instances are equally abundant in the Hebrew.

“Thou that art the dweller between the cherubim.”

בָּיִת־בְּנֵי־יְהוָה—not the relative and indicative. The words occur in one of the repentant Psalms of Israel, after the temple had been forsaken. Yet Jehovah is still addressed, not as one who *is dwelling* there at that moment—but as one who has, through his faithful grace, that inalienable relation to his land and people. (Ps. lxxx.)

“Behold, I creating or the Creator of בְּנֵי־אָהָרֶן new heavens and a new earth.” (Isa. lxv. 18.)

He thus addresses Israel at the commencement of the millennium, a thousand years before the new heavens and earth are made. Indeed, even in cases where the action is present, the abstract form is used in Hebrew in addressing Jehovah, or in addressing kings, because it is more reverential—seeing that it assigns lasting and not transitory attributes.

In the passage before us it is not difficult to apprehend the meaning of ἡ βασιλευσα—“who hath sovereignty over the kings of the earth.” The force of the expression is titular and ascriptive, implying far more than “*who is reigning.*” The very distinctive characteristic of the city spoken of will be, that through its system it will be avowedly and by acknowledgment, sovereign over crowns. She will hold and exercise sovereignty as if by inherent right over the kings of the Roman earth.

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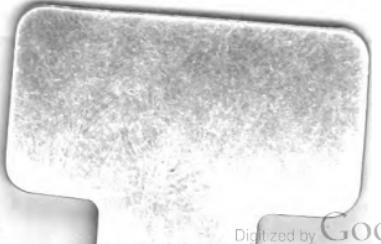
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