

EXPOSITORY TEACHING  
ON  
THE MILLENNIUM  
AND  
ISRAEL'S FUTURE

BY  
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PREFATORY NOTE

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“ Israel’s Prospects in the Millennium ” and “ The Millennium and the Everlasting State ” were originally published as separate tracts ; and the remaining papers in this volume appeared in “ Occasional Papers on Scriptural Subjects.” All the papers, with the exception of that on Zechariah xiv., are now printed as revised by the author for the press.

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## ISRAEL'S PROSPECTS IN THE MILLENNIUM

READ ISAIAH ix. ALSO PSALMS cxxxi. ; cxxxiii. ; cxxxiv.

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READ the passages referred to. They direct our minds to a far different subject from that which we have recently been considering. We have lately been considering those parts of Scripture which relate to that still future period of Israel's *evil* history, when, after having returned in hardened unbelief to the Land of their fathers, they will there stand as a witness, not of Truth, not of that which God's hand can accomplish for blessing, but a witness of that which Satan can cause the human heart to dare in evil—a witness too of the righteous judgments of God, when He will plead with them with an outstretched arm, and with fury poured out. Jerusalem is indeed to be finally "*a praise in the earth*"—her "*walls are to be Salvation, and her gates Praise*"; but before that hour comes she is to be the focus of the earth's evil, the city spiritually called Sodom and Egypt, the city in which Antichrist will reign, the city where the Witnesses of God shall bear their last sackcloth testimony against the earth's evil, the place where the proud power of man will quench that last light of rejected testimony just at the very moment when the light of the Day of God is about to

dawn. Such is one aspect of the future. But the passages just referred to in Isaiah and the Psalms belong to a far different scene. They belong to the hour when the Redeemer shall have come out of Zion, and turned away ungodliness from Jacob (Rom. xi. 26)—when “*Zion shall have been redeemed with judgment,*” and Jerusalem be called “*The city of righteousness, The faithful city.*” To *her* these words are spoken: “*Arise, shine; for thy light is come, and the glory of the Lord is risen upon THEE: for behold, the darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon THEE, and His glory shall be seen upon THEE*” (Is. lx. 1, 2.)—distinctively upon *thee*, at the moment when darkness shall be resting upon all the earth besides. Jerusalem shall be light when the rest of the nations are darkness, and peoples that have not heard the fame nor seen the glory of the God of Israel, shall learn respecting both, through the lips of forgiven Israel (Is. lxvi. 19). “*Her righteousness shall go forth as brightness, and the salvation thereof as a lamp that burneth*” (Is. lxii. 1).

And observe how great the glory which this chapter describes as the portion of Jerusalem: how unlike the place hitherto assigned in the earth to the Truth and to the servants of Jesus of Nazareth! “*The Gentiles shall come to thy light, and kings to the brightness of thy rising.*” Nations shall hear and bow down. All throughout the world shall own that God hath chosen Israel and Jerusalem. They shall be the centre of the earth's government. Wisdom, strength, glory, shall be acknowledged to be there. The good things of creation—all that is beautiful or precious among the things of earth, the gold, the silver, the precious stones, the frankincense, the cedar wood, the marble—things which now the evil



hand of man grasps, that he might therewith glorify himself and serve Satan, will then be gathered around Israel, to be used by them only for the Lord. All the order and arrangement of life amongst them, whether social, or civil, or religious, shall bear the impress of holiness unto the Lord (see Zech. xiv. 20) ; and therefore when the multitude of camels and dromedaries of Midian and Ephah shall come and bring to their gates the wealth of the earth, it shall not be used for pride and wickedness, as the Harlot of Babylon will in her day use it, but it shall be used to show forth the praises of the Lord.

Great personal grace will be needed for this. Man has hitherto loved to glorify himself. It is no easy thing, even for the saint, to walk under the sunshine of prosperity. Many who have done well in the furnace of affliction, who have there borne many things and murmured not, but have borne them to the glory of their Lord, have failed when placed in other circumstances, and have shown themselves unable to bear prosperity. But it will be proved in the millennial day that when God's hand reverses the course of the present evil age, and appoints the path of prosperity as that in which His people are to walk, that path will no longer be adverse to spiritual life, but the sphere in which it will flourish. He who strengthened His servant Paul to be willingly as "*the filth of the world and the off-scouring of all things,*" can, by like grace, strengthen others (when the appointed time for the exaltation of Truth comes), to be as "*a crown of beauty—a royal diadem in the hand of their God.*" The path of exaltation and glory is indeed very different from that of degradation and scorn : but God's power is sufficient for all things, and one object of His dispensational instruction is to show

that His "*manifold grace*" is adequate to meet all circumstances, and to cause all things (when His hand moulds them) to show forth His praise.

I need not remind you that there are many other like passages in Isaiah which speak of the outward glory of Jerusalem in the millennial day. When you read these descriptions, remember to contrast them with the picture given in the eighteenth of Revelation, of Babylon—the City of man. There too, all the available resources of earth (so far as man and Satan can command them) are to be gathered: there too, will be seen a mighty system of centralization, around which the civilization of earth is to revolve. There too, nations and tongues and peoples are to be gathered, but not for God, nor for Truth. The glory of Babylon is to be Satan's counterfeit—his substitute for the City of God—a place where he will enshrine falsehood and war against Truth. And what is the symbol by which God has *morally* designated this last great City of human civilization? You will find it in the *seventeenth* chapter of the Revelation. There the same city is described *morally*, which in the eighteenth chapter is described as to her *outward* glory. A woman, arrayed seducingly, "*having in her hand a golden cup full of abominations and filthiness of her fornication*"—"the mother of harlots and the abominations of the earth," is the emblem of that great and influential system which will morally characterize the last great City of the day of man. But the Scripture also supplies the symbol of that system that shall morally characterize the City of the great King. "*A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*" (all emblems of glories which have their origin in Heaven, not in earth) is the symbol. These emblems are indeed

prospective, at least as to manifestation. The system of God—in other words, God's truth as revealed in His holy Word, is not now *manifested* thus. Faith may discern its excellency and realize its coming glories ; but as regards the earth generally, it is outcast and in reproach. Men see no beauty in it that they should desire it. The harlot of Babylon will be their idol : nor until the hour comes for Jerusalem to arise and shine, will the Truth enter upon the hour of its glory.

The principles of God as revealed in His Word are not isolated, unconnected principles. They form a connected and harmonious system ; and that system may be denoted by one word—TRUTH. Men indeed have apprehended little of that system, and what they have apprehended they have loathed ; and so, in the stead of Truth, Satan is permitted to construct another system which the harlot of Babylon symbolizes. But which will triumph at the last ? Which of these two systems will be established in, and adorn, the City of the great King ?

Great and wonderful as the outward glory of Jerusalem will be, yet her chief distinction **will be found in** her being the city in which Truth is established and maintained in supremacy in the earth. What is there in earth so precious as TRUTH ? Truth guides to Christ ; establishes in Christ ; casts down every high thing that exalts itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ. "*To this end,*" said the Lord Jesus, "*was I born, and for this cause came I into the world, that I might bear witness unto the Truth.*" Could Israel be exalted—could they be made a blessing in the earth apart from Truth ? Could the walls of Jerusalem be called Salvation, and her gates Praise, unless she were

the home and centre of Truth ? No ! Jerusalem may be the sovereign mistress of the earth ; but Truth shall be the sovereign mistress of Jerusalem. The system of God shall rule there, just as the system of Satan shall rule in Babylon.

But TRUTH cannot exist in the earth as an energetic, influential, ruling system, unless it have its servants. It has been the fiction of man to imagine that a body corporately established in the professed place of Truth, is, in virtue of the place it holds, sanctified, even when the individuals that compose that body are corrupt. But it is an idle dream. Associated action is an engine of mighty power ; but the character of such association for good or for evil, will depend on the individuals who act. Millennial Jerusalem would soon cease to be the home of Truth if her people were not individually true servants of the King of kings. And here is the importance of remembering the Psalms that I have just read to you. How clearly they mark the character that will individually attach to forgiven Israel in that day. What true lowliness and subduedness of spirit are marked in such words as these—“ *Lord, my heart is not haughty, nor mine eyes lofty : neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother. My soul is even as a weaned child. Let Israel hope in the Lord, from henceforth and for ever* ” (Psalm cxxxi.). How different from the character which has attached to Israel up to the present hour !—their brow brass—their neck iron—they themselves unbending as the oak, and fierce as the bulls of Bashan. “ *Many bulls have compassed Me,*” said the Lord Jesus, “ *strong bulls of Bashan have beset Me round.*” But then their spirit will be as that of weaned children. They will be

meek and gentle. They will look only to the Lord. They will have learned the lesson to cease from man ; and will say in truth, "*Let Israel trust in the Lord from henceforth, even for ever.*" Observe too their unity. Of them it shall be said, "*Behold how good and blessed a thing it is for brethren to dwell together in unity*"—not a pretended unity—not a unity caused by negation of Truth—not a unity founded on agreement to differ,—not the unity of compromise, but a real unity in the Truth—a being "*perfectly joined together in the same mind and in the same judgment.*" Such unity alone could answer the purposes of God ; for His servants are not to stand wavering, doubtful, and undecided in the great contest that is being carried on between falsehood and Truth. They are not by mutual concessions and compromises to sink into neutrality—a neutrality that soon becomes indifference : but they are to be energetic, active witnesses to His Truth. How could they be this *together*, unless they thought together ? How could they act or testify *together*, if one declared that to be true, which the other averred to be false ? The Spirit of Holiness, and the Spirit of Love, is also the Spirit of Truth. "*I have no greater joy,*" said the Apostle, "*than to see my children walking in the Truth.*" The combination of Truth and Love will mark the habits, testimony, and service of Israel then. The blessing of their God will descend upon them in softening and in fructifying power. The cxxxiv. and similar Psalms, show their power of worship and thanksgiving. "*Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.*" Such words will be living words in the lips of Israel then—not mere expressions, but expressions that show the real, truthful feelings of

their soul. "*Thy people shall be all righteous, they shall inherit the Land for ever, the branch of My planting, the work of My hands, that I may be glorified*" (Is. lx. 21).

I dwell the more on this, because some have strenuously laboured to depreciate the millennial condition of Israel ; as if, in becoming possessed of those outward blessings and outward glory, they were to be debarred from those spiritual blessings now opened to believers in Jesus risen. These writers seem to think that because Israel has rejected Jesus in humiliation, and lost the honour of suffering with the Truth during the time of its rejection in the earth, they have therefore forfeited for ever admission into the full heavenly blessedness of the redeemed. Some have even doubted whether converted Israel will have LOVE, that chiefest of all graces—that necessary concomitant of salvation ; for "*he that loveth not knoweth not God ; for God is love.*" Strange indeed if they who are to be so peculiarly, in the earth, the constituted monuments of Divine GRACE, should not be brought fully and completely into those relations that GRACE assigns to those whom GRACE has blessed. Shall Israel when re-grafted into their own olive tree, be deprived of the results which necessarily flow from the reception of the sap and fatness of that olive tree ? Shall Israel receive at last the Gospel of the grace of God, and be cut off from the results which by God's appointment necessarily accompany the reception of that Gospel ?

It is in the Epistles of the New Testament, where the Gospel of the grace of God and the results of its reception as to acceptance and final glory are unfolded—it is there that we learn the blessings that are to pertain to each individual Israelite when the vail shall be taken from their hearts. In the Old Testament we learn the

sphere in which forgiven Israel will *nationally and corporately* act in the earth : but in the New Testament we learn respecting the power which will make them *individually* what they are as saints, and respecting the everlasting glory which is to be their portion in the new creation, after the millennial heavens and millennial earth shall have passed away. There is one way to Life and to the Father, and that is Jesus ; and he who receives Jesus, whether in the present or in the millennial dispensation, is thereby brought unto Life and unto the Father. And as there are not different ways of salvation, but only one way, so also there are certain fixed results of salvation which are the same to *all* the redeemed. When the Scripture says, “ *whom He justified them He also glorified* ” : and again, “ *as we have borne the image of the earthy we shall also bear the image of the heavenly,* ” it reveals no mere temporary truths—true in one dispensation, and not true in another. He that hath Christ hath all things, is an unchanging everlasting truth. These and all other like statements, which reveal the fulness of the grace given in Christ Jesus, are true of the redeemed of every age and every dispensation. What the Epistles reveal respecting the unregenerate heart of man, and respecting the way of forgiveness, and respecting Christ and union with Christ in glory, are everlasting truths as unchangeable as He from whom they flow.

Turn for example to the third chapter of the Epistle to the Romans. We there find a description of unregenerate man—“ *Their throat is an open sepulchre,* ” etc. No one, I suppose, will deny that this is true of Israel, of whom and to whom it was primarily spoken. We know that it is true of Jew and Gentile alike. And then as to the means of deliverance. Are there two ways of

deliverance? No; there is only one way, that is, CHRIST. There is one only sacrifice; one great High Priest; one Spirit; one mercy-seat. They who are there known of God are known of Him in covenant mercy and grace—the grace of the New Covenant and all its blessings. But there is no middle place—all else is perdition. Abel, Abraham, David, Paul and every one who in the Millennium shall believe, are alike justified through faith. They are not accepted in the value of their own names. They are accepted by the free grace of God in the value of Another's name. Their acceptance rests *exclusively* on the one oblation once offered. The fragrance of that filled the sanctuary, and under that they all equally stand. Where the TITLE is the same, the results must be the same.

Accordingly such passages as the fifth and subsequent chapters of the Romans reveal what the appointed portion of ALL the justified is. We are there taught not only that they have peace with God, but that they are heirs of His glory—“*they rejoice in hope of the glory of God.*” We are there taught that all who through faith, “*receive abundance of grace and of the gift of righteousness shall reign in life through One, Jesus Christ.*” They are said to be “*married unto Him that is raised from the dead.*” The same passage that tells us that there is to them “*no condemnation,*” tells us also that they are “*IN Christ Jesus,*”—that they are “*joint-heirs*” with Him—that they are “*predestinated to be conformed to His image*” in glory. Such are the results—the appointed necessary results of redemption. Acceptance according to the love wherewith Christ is loved, Life in Christ, union with Christ, are the appointed inseparable concomitants of salvation. They are the consequences of the great fact that He who is



the Sacrifice and the Priest, is also "*the Beloved Son*," and likewise "*the Second Man, the Last Adam*." The forgiven through Christ, have Christ, and therefore all fulness, as their portion. The blessed truth revealed in the fifth of Romans, that all the justified are united with Christ as the last Adam, and that therefore they are brought into the glories of the new creation, is not a mere occasional truth—true in one dispensation, and not in another. It is the fixed appointment of God in Christ, for which all the redeemed of EVERY dispensation shall, in the ages to come, bless the riches of His grace for ever. The millennial saints will be Christians in the same sense in which we are Christians. They will be reconciled through the same atoning Blood as we: they will have the same everlasting Priest: they will have life in Christ risen: they will have within them "*the new man created according to God*": they will receive the same Holy Spirit (for without it, they could in nothing please God): they will have the same union with Christ as the last Adam: the same final change consequent on that union: so that as they have borne whilst on earth the image of the earthy Adam, they will finally bear the image of the heavenly. The New Testament reveals these things as the necessary consequences of salvation. Therefore to exclude from these consequences is to exclude from salvation. The Scripture reveals only *one* salvation. Shall we venture to affirm that there is another?

How then can it be said, as some do say, that there will be millions of believers in the millennial earth, sanctified by the blood of Christ as we are, who will yet never "*reign in life*" as we shall? Such is the doctrine of many. They say that converted Israel and the rest of the millennial saints will have forgiveness

of sins indeed, but not union with Christ as we have. They allow that converted Israel will be redeemed, but deny that they will thereby be brought into the Church or into the Church's glory. Strange doctrine this ! Until now, it has been thought that "*the Church*" in its eternal and heavenly sense, included *all* the redeemed—that it was, in fact, the eternal name of the redeemed. But now, it seems, we are to unlearn this—we are to believe that the greater part of the redeemed (for all the saints of the Old Testament as well as those of the Millennium, are excluded by this system), do not belong to the Church at all. According to this system, Israel, when they believe, will find that they have forfeited for ever the chief results of redemption ; and Christ will be divided, that is to say, He will pertain in all His fulness to some only, *viz.*, the saints of the present dispensation : but on the saints of the Old Testament, and on converted Israel in the Millennium, part only of His offices will bear. They are to be partakers of part only of the riches that are in Him.

But is this what the eleventh of the 'Romans teaches us ? Do not we, Gentile believers, derive our present fatness from being grafted into Israel's olive tree ? And are not they, when at last the vail shall be taken from their hearts, to be grafted again into that same olive tree ? How could this be, if we, by being grafted into it, become partakers of the Church's final blessings, whilst they though re-grafted into it, are excluded from those blessings ? In that case it would be a different tree—not the same. But the Scripture declares that it is *the same*.

And how strange the thought that the special and distinctive blessings of redemption should only be given to (comparatively) a few of the redeemed—and not only

to a few but to a feeble failing few, as they to whom the testimony of Christ's truth among the Gentiles has been committed, have been and are. Grace, it is true, exalts the unworthy ; yet still, it would be a strange thing for those whom grace called, and made practically faithful also, amongst Israel of old (such as Abraham, and Job, and Moses, and David, and Daniel) and for those whom grace shall call in Israel to come—it would be a strange thing for such to be excluded in Heaven from blessings to be granted to the present failing Gentile body. Grace loves to widen, not to narrow the circle of its blessings. To exclude therefore any of the redeemed from the Church and the Church's proper glory, is, I repeat, a strange thought, and as contrary to the plain declarations of Scripture as anything that was ever devised by the mind of man. May you beware of this rock. It is one on which many have made shipwreck.

If, indeed, the rest and joy of the Millennium were to be the *final* portion of Israel—if the Church of the first-born, who rise in the first resurrection, were to be admitted into mansions of heavenly glory, but Israel limited to earth and to the flesh for ever, then, indeed, it might truly be said, that they were excluded from the Church's proper blessings. But Israel's *final* hope is not the Millennium. The Millennium is neither an eternal dispensation, nor one of perfect blessing. The scene of the Millennium will not be that *new* earth, in which righteousness shall find an everlasting home, but its sphere will be this present Adamic earth : and Israel in it, though sanctified and blessed, will be still in bodies of flesh and blood, with indwelling sin still in them, against which they will have to watch. They will still feel the force of those words, "*the flesh lusteth against*

*the Spirit, and the Spirit against the flesh.*" They will feel it the more, because when Satan will no longer be present to tempt, and when the course of the age, instead of seducing *from* God, will rather lead *to* Him, the virulence of that evil principle within, which still tempts and entices to sin and struggles against God, will be more consciously felt and appreciated. Decay, corruption, sin, death, though repressed during the Millennium, will not be extirpated ; and how different is repression from extirpation ! Death, we are told, is the last enemy destroyed ; and although Israel will, through grace, remain faithful to the end and be exalted in the earth without being thereby tempted to lift themselves up against God, yet it will be otherwise with the nations ; and the millennial earth, at the close, will be the scene of an apostasy and of a judgment, the like to which will never before have been seen. Is such an earth to be Israel's final home ? No ; like their forefathers, they will look for "*a City that hath foundations, whose builder and maker is God.*" They will "*look for new heavens and a new earth wherein dwelleth righteousness*" ; and when *they* shall have been created, the former heavens and earth, even though they have been the scene of millennial blessedness, "*shall not be remembered, nor come into mind.*" The Apostle Peter tells *us* to look forward to those New Heavens and New Earth. The Prophet Isaiah bids Israel do the same. The hope therefore of millennial Israel and of ourselves is the same—not the millennial earth, but, beyond the Millennium—the New Heavens and New Earth.

Nor are the Scriptures silent as to the personal condition of those who shall enter that sphere of glory in the new creation. Think of the 15th chapter of first Corinthians. That chapter expressly treats of the final

condition of ALL the redeemed: and its testimony is briefly this—that all who are of faith, all the redeemed, are IN Christ. “ *As in Adam all die, even so IN Christ shall all\* be made alive.*” Mark the word IN. They are in Christ as a new covenant Head; and in consequence thereof they will all finally be changed—changed into His likeness, and will then bear the image of the Heavenly even as they have here borne the image of the earthy. The more closely this chapter is examined—the more it is considered textually, the more the truth of this will be made evident. The millennial saints then will finally rise in the heavenly likeness of Christ.

Now think what it is to bear the heavenly likeness of Christ. Think what it is for every thing that characterizes fallen humanity here, as seen in the likeness of the first Adam who was earthy, to be gone, and nothing to remain except the likeness of the Second Man, the Last Adam. Redemption brings to this. They who are not brought unto this are not redeemed. “ *Whom He justified,*” saith the Scripture, “ *them He also glorified*”: and glory is this, the being conformed to the image of His Son, that He might be the first-born among many brethren. When God gave to Abraham the sign and seal of circumcision, He thereby signified that separation from the flesh (that is to say, severance from every thing that characterizes us as children of the first Adam) was needful to the final blessedness of the redeemed. Some have erroneously said that circumcision teaches, not the severance of the flesh, but the improvement of the flesh—but can there be a plainer

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\* That is, all *believers*, for of them only is the Apostle here speaking.

type of severance ? And does not the Scripture declare that the flesh is incurably evil, and that therefore God separates them from it, and from all that they have known as children of the first Adam below ? And how does He separate them ? By the death and resurrection of Christ ; and by giving them union with Christ in that death and resurrection. It is thus, as the Apostle teaches us in Colossians ii.—it is thus that we are “ *circumcised with the circumcision made without hands* ” —it is thus that we are separated from the flesh, and thus we are brought into that new sphere of heavenly being into which Christ, as our new covenant Head has entered. May you beware of ever seeking to depreciate the final blessedness of the redeemed. None of the redeemed, either in the millennial dispensation or any other, will ever be “ *satisfied* ” until they awake up in the likeness of their risen Lord.

During the Millennium, the only persons who will bear that heavenly likeness will be those who will have risen in the first resurrection. But the very words “ *first resurrection* ” imply that there is another resurrection to follow. Accordingly, at the close of the Millennium, the millennial saints will also rise in “ *the resurrection of life,* ” and will also bear the image of their risen Lord ; and, in the New Heavens and New Earth, will be seen united to those who have gone before—there forming one redeemed body. It is not true, therefore, to say that the Church will be complete at the commencement of the Millennium. “ *The Church of the first-born ones* ” (των πρωτογενων) will, but that very expression “ *first-born ones* ” shows that there are others to follow after. “ *The Church of the first-born ones* ” is only a part of the Church. It includes all who have been numbered among the family of faith up to the

hour when the Lord Jesus shall return in glory. Abel, Abraham, David, Paul, will alike be there. Diverse have been their trials, their knowledge and their experience here—diverse their dispensational position and privileges ; but all these differences will vanish before that mighty power of oneness which is found in Christ their Head. By it they will be brought into equal likeness to Him, and therefore into likeness one to the other. The earthy characteristics of *all* will alike be "*swallowed up of life.*" Consequently, their understandings, their affections—in a word, all the inward and outward powers of their being, will be in all alike perfect. Heaven is not to be a transcript of the differences of earth. These differences are the very things that are to depart from before that power of life and unity that has been established for all the redeemed, in Christ. Do we wish to alter the arrangements of God ? Shall we seek to make those blessings which God has made dependent on Christ's one oblation dependent, not on Christ, but on the condition of our faith, or knowledge, or experience here ? Some have done this. Many have said that Abraham will not be admitted into the same nearness to his Redeemer as ourselves ; because, whilst on earth, he had not the same dispensational blessings as we—the light having been then partial and dim compared with that which has been given since the death and resurrection of the Lord Jesus. It is no doubt true that Abraham had not the same full communion with Truth that Paul had : but does our admission into the Church—does our acceptance according to the love wherewith Christ is loved, and the being conformed to His likeness in glory, depend on what we are in the Spirit, or on what we are in Christ ? If they depend on what we are in the Spirit, then the Spirit is,

in part at least, our Saviour, not Christ alone ; for salvation cannot be separated from its results. The "*great salvation*" revealed in the Scripture has certain results in glory, and they who have not the results have not the salvation. Shall we then say that the work of Christ alone is not sufficient to bring unto salvation and its results ? By saying this, corrupt Christianity in every age has sought to undermine the gospel of the grace of God.

Ever remember then, that "*the Church*," in its eternal sense, means *all* the redeemed—all of every dispensation who have been washed in the blood of the Lamb. Remember too that there is no redemption apart from union with the person of the Redeemer. Remember these two great truths, and they will be to you as beacons to guard you against those quicksands and shoals of error on which many are making shipwreck. The Scripture teaches that the *Title* of the redeemed to salvation and all the blessings thence resulting is founded *wholly* on the imputation of the meritorious service of their Holy Substitute perfected on the Cross. To reject this great foundation truth is to reject Christianity as revealed in the Scripture. Abel, Abraham, Moses, Peter, Paul and the millennial saints are "*constituted righteous*" by the imputation of a righteousness wrought out and presented to God for them by Another. On the one oblation once offered all their hopes rest. Consequently they have common hopes, common joys. On this great and everlasting truth the "*communion of the saints*" is founded.

But although the *final* condition of the redeemed, when together brought into the "*New Heavens and New Earth*" will be one, yet they who are not raised, and, consequently, not glorified, until the end of the thousand



years, cannot of course share with “ *the Church of the first-born ones,*” the glories of the millennial reign of Christ. They who rise in the first resurrection will alone share the glories of Christ, during the time that He is subduing all enemies. During the Millennium they only will be the partners of His Throne. Yet great as this blessing is—distinctive as is this honour, it is temporary only. The power of the millennial kingdom, assumed when the Son of man is brought before the Ancient of days to be invested therewith, is to be laid down as soon as He shall have subdued all things, and destroyed the last enemy. It is a temporary dispensation therefore ; and nothing temporary can be weighed in the scale against that which is final and everlasting. The personal glory of the redeemed as made like unto their risen Lord—their “ *reigning in life,*” and their employment in the government of God, will not terminate with the Millennium. There are “ *ages to come* ”—everlasting ages in which He will show “ *the exceeding riches of His grace in His kindness towards us* ”—all His redeemed people—“ *through Christ Jesus.*” In those ages they will not cease to “ *REIGN in life* ”—they will not cease to be kings and priests unto God under their great Melchizedek.

Nor will the sphere specifically intended for the display of the glory of the heavenly city, be prepared until *after* the Millennium. The heavenly city will exist indeed at the commencement of the Millennium ; but during the Millennium it will not have the appointed accompaniments of its glory. The place of its everlasting abode, the sphere and the accompaniments of its glory, are to be found in the “ *new heavens and new earth* ” ; and *they* are not created until the millennial heavens and millennial earth pass away, and no place is found

for them (Rev. xx. 11). Accordingly, the heavenly city enters *not* the millennial earth. It descends indeed from Heaven, the dwelling-place of God, so as to be brought into near connexion with the millennial earth ; but it is not *in* it. Just as in Israel's temple of old the holy place, where the golden candlestick was, intervened betwixt the external earthly courts and the Holiest of all ; so the Heavenly City, where the true candlestick shall be, will intervene, during the Millennium, betwixt the earth and the Heaven of Heavens. During the whole of the Millennium, it is above the created heavens—and is, therefore, called *Επουρανιος* (See Heb. xii. 22 and xi. 16). But when the Millennium has passed, and the New Heavens and the New Earth are created, it is seen descending again, and then, and not till then, it is said “ *The Tabernacle of God is with men.*” Of that hour, it is especially said that she, the Heavenly City, was seen “ *prepared as a bride adorned for her husband.*” At the commencement of the Millennium (which in the Scripture is regarded as if it were one day) she is termed the Bride, but she is not ushered into her inheritance—the New Heavens and Earth, until after the Millennium has closed. At the time therefore when the last portion of the redeemed shall rise in glory, that is, at the close of the Millennium, the Heavenly City will not have entered upon the special sphere of her glory, and will not have ceased to be called “ *the Bride.*”

It has been supposed by some, that because “ *the Church of the first-born ones* ” enter upon the Church's corporate standing of glory in the Heavenly City at the commencement of the Millennium, therefore no others can subsequently be admitted. They have reasoned on the supposition that when once a corporate position has been formally taken, it is impossible that

any individuals should afterward be admitted into that position or its privileges. But is it so? Take Israel for an example. Do they not, at the commencement of the Millennium, assume their *corporate* standing in the earth? Are they not at that time regarded as the earthly Bride, married unto the Lord their God? "*Thy Maker is thy husband.*" (Is. liv. 5. See also Is. lxii. 5.) "*Thou shalt call Me Ishi,*" i.e. my husband (Hosea ii. 16.) "*I will betroth thee unto Me for ever*" (Hosea ii. 19). Such is the corporate relation of Israel to their God at the commencement of the Millennium. But millions of individuals will be added to Israel and be made partakers of their privileges as the Millennium proceeds. It is, therefore, untrue that the possession of a corporate standing necessarily forbids the addition of individuals. Abundant examples of the reverse may be found both in the arrangements of men and of God. In the *personal* glory of "*the Church of the first-born ones,*" the millennial saints will see an example and pledge of their own *personal* glory: in the *collective* glory of the Heavenly City, they will see an example and pledge of that collective glory which they will finally inherit in the New Heavens and New Earth.

After the Scripture has described the introduction of the Heavenly City into the New Earth, revelation ceases. Beyond that period we cannot go, for Scripture is silent. Of the New Heavens and New Earth however we can confidently say that they will be perfect according to the perfectness of Christ and of God. Nothing that is of the likeness of the first Adam will be found there. This present earth was formed in adaptation to the first Adam who was taken from it; but the New Earth will be made in adaptation to the glory of Him who is the Lord from Heaven. Nothing in the New Earth will

be unworthy of the heavenly glory of Christ nor of the heavenly glory of the redeemed. Nothing in it will be unsuited to the unearthly glory and holiness of the Heavenly City. It will be as much adapted to the existence of spiritual and glorified bodies, as this earth is adapted to the existence of earthly bodies. Yet this is not the only sphere of the glory of the redeemed. They will have other glories, other mansions in their Father's house above the heavens. "*The name of their God, and the name of the City of their God,*" and the new name of Christ, their Saviour, will alike be written on them. In other words, they shall have title of access not only to the Heavenly City and New Earth, but also into that circle of glory which pertains to God as God, and into that circle of glory which pertains to Christ as the Son of man risen and glorified and made the Head over all things. The prayer of the Lord Jesus as recorded in the seventeenth of John embodies the same truth. True heavenly unity—true heavenly glory is there declared to be the final portion of all who should believe. The words "*bone of his bone, and flesh of his flesh,*" involve the same truth. Indeed he who has Christ has all things. And is not Christ the portion of *all* the redeemed?

We must fail in a proper apprehension of revealed Truth if we err respecting the final condition of the redeemed. Hence the importance of seeing that the Millennium is not the *final* sphere. The millennial earth is not the place where the redeemed family of God are to be knit into their final unity of blessing. It is not the place where the flesh will cease to be. It is not the place where the glory of the Bride of the Lamb is to be displayed. It is not "*the dispensation of the fulness of times,*" for (ε15) which, says the Apostle,

God will "*gather up for Himself all things in Christ.*" The joy of the Millennium, like the wine at the marriage-feast at Cana, will fail, for black apostasy will mark its close. What if there were no one able to say, "*Behold I make all things new*" ? What if the Son of Man were not also the Living God ? But He is ; and therefore there will again spring light out of darkness—joy out of sorrow—life out of death. All will then be ready to say, "*Thou hast kept the good wine until now.*" It will be joy greater than all former joys—joy too that will never pass away or be in any wise impaired, for the creature will no longer think, or act, or feel, apart from the might and all-sufficiency of the great I AM. God will be "all in all."

## APPENDIX A

NOTE ON DISTINCTION BETWEEN THE MILLENNIAL AND  
POST-MILLENNIAL EARTH

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MANY have found difficulty in distinguishing between the millennial heavens and earth and the New Heavens and Earth, from not observing that the 21st chapter of the Revelation closes the subject with which it commences, at the *eighth* verse. The subject of those eight verses is the "*New Heavens and New Earth*," created after the millennial heavens and earth have "*passed away and no place is found for them*." They describe also the relation of the Heavenly City to the *new* earth, as descending into it. This description however of the post-millennial state is brief. With the eighth verse it closes : and with that verse the chapter (had it been rightly divided) would have ended ; and with the following, that is the *ninth* verse, a new chapter would have commenced.

This new chapter (for such it should be), commencing from the *ninth* verse of chapter xxi. and extending to the end of the *fifth* verse of chapter xxii., recurs (and similar instances of recurrence abound in Scripture) to the period when the Heavenly City first enters on its existence, viz., at the commencement of the Millennium, and describes its relation to the earth *during* the Millennium. This is just what we might expect. The

Heavenly City holds a certain relation to the millennial earth, as well as to the post-millennial. We might expect therefore that its relations to both would be described. Its relation to the new and perfected earth is *first* described: and *afterward* instruction is given as to the previous relations of the same Heavenly City to an earth not perfected. A proof of this distinction may be found in such a verse as the following—" *The leaves of the tree were for the healing of the nations.*" (xxii. 2.) This "*healing*" must refer to the millennial earth, for in the New Earth there will be no "*healing*" needed. Again, we read that "*the nations shall walk by means of the light thereof,*"\* (xxi. 24) and, "*the kings of the earth do bring their glory and honour unto it.*" (24.) This will be true in the millennial earth, but in the New Earth we read neither of nations nor their kings. "*Former things will have passed away.*"

In Isaiah lxxv. we find a similar instance of recurrence to the millennial period, after the creation of the New Heavens and Earth had been referred to. In the 15th verse of that chapter rebellious anti-christian Israel is addressed—" *The Lord God shall slay thee (rebellious Israel), and call His servants (forgiven millennial Israel) by another name; that he who blesseth himself in the earth shall bless himself in the God of truth: and he that sweareth in the earth shall swear by the God of truth: because the former troubles are forgotten and because they are hid from mine eyes.*"

Of the truth of this forgetfulness of former troubles, two great proofs are to be given. The great, final, and everlasting proof is the creation of "*the New Heavens*

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\* Such is the true reading. See Tregelles' Corrected Greek Text,

*and Earth,"* and accordingly this is mentioned first. "*For behold I create\* new heavens and a new earth, and the former shall not be remembered nor come into mind.*" This is the post-millennial hope of Israel. It is our hope also. See 2 Peter iii. 13. But are Israel to wait until the creation of the "*New Heavens and Earth*" before they can say that joy and gladness is their portion? No; at the commencement of the Millennium, Jerusalem is made "*a rejoicing, and her people a joy.*" They are to be sustained in holiness and blessing (see subsequent verses) by the hand of the Lord their God, and therefore they may rejoice for ever (that is, with a joy never to be interrupted however it may be enlarged) in all that their God createth for their blessing, both then, and when He fulfils His last great promise of creating the New Heavens and New Earth. Israel have a title, corporately, at the commencement of the Millennium to say, "*We will rejoice for ever*"; but the nations, corporately, will not—for among them there is to be a great apostasy at the close (See Rev. xx. 8, 9). It is very evident that the scene described in Isaiah lxxv. 18, on to the end of the chapter, is in the millennial earth and not in the New Earth. In the New Earth,

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\* Literally, "I, the Creating-One of," etc. In Hebrew and in Greek the present participle is thus used to indicate *abstract* existence, or action when regarded *abstractedly*, that is, apart from time, etc. It is especially used in respect of God, whose attributes are essential and unchangeable. These words therefore are not equivalent to "I am creating." They are intended to be ascriptive of creating power without determining the exact moment of its exercise. Compare, "the Son of man, ὁ ὢν in Heaven." "They are dead οἱ ζήτουντες the young child's life." "This is My body το κλωμενον for you."



there will be no building houses nor planting vineyards—no possibility of death, or of sin, or of curse—no limitation of the days of God's people to the days of a tree—no wolves and lambs feeding together—no serpents feeding on dust. All these things, as mentioned in this passage, will be seen in the millennial earth ; but in the New Heavens and Earth these former things will have passed away (Rev. xxi. 4).

## APPENDIX B

## NOTE ON 2 PETER III.

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THIS chapter has also been the cause of difficulty to some. It must be remembered that it is not always the object of Scripture to supply *minute* and *detailed* instruction on the subjects of which it treats. Sometimes indeed it speaks specifically and enters into much detail respecting the order and character of the events of which it treats. Not unfrequently, however, it speaks in general terms, and avoids explanation and detail. This is especially the case when its object is not to instruct the watchful and the enquiring, but to arouse the unwatchful and to alarm the careless.

This closing chapter in the Epistle of Peter regards the people of God as surrounded by the delusions and falsehoods of the last days—when many scoffers shall proudly say, “*Where is the promise of His coming?—for since the fathers fell asleep all things continue as they were from the beginning of the creation.*” Whilst such things are being perpetually sounded in the ears of God’s people, and whilst a corresponding iniquity is ripening around them, they need to be continually reminded of the great truth, that although the Lord is long-suffering, though He may long seem to delay—a thousand years being with Him as one day, yet that the Day of the Lord shall come at last, and that in that day all present things shall be dissolved and pass away.

The mere statement of this great truth in general language is sufficient to guard against the seductions of the scoffer. His assertion is to be confronted with this solemn declaration of God. It is true indeed, that if we were limited to the instruction supplied in this passage, we should know nothing respecting the Millennium; nor anything respecting the order of events in "*the Day of the Lord*." We should not know whether the dissolution spoken of took place at the commencement, or at the end of that day. We should not know whether it were a prolonged period, or the reverse. Respecting all such things we should have been left in ignorance—the object of the passage being, not to inform as to detail, but to arouse and warn.

From other parts of Scripture however we find that "*the Day of the Lord*" is the name for an extended period. Just as the expression "*man's day*" is used of this present age; so "*the Day of the Lord*" is an expression appropriated to that period during which Christ shall, manifestly and confessedly, be employing His glorious power in order to subdue all enemies. From abundant passages in the Prophets, we know that this visitation of the earth by the power and majesty of Christ, is to be a prolonged period. [See, for example, the use of the words "in that day," in Zech. xiv. throughout.] From the New Testament we learn that it is to be definitely a thousand years.

The moment when the Day of the Lord first breaks on a rebellious and ungodly world will be a time of terror and of fiery judgment. "*The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall*" (Mark xiii. 24, 25). "*They shall say to the mountains, Fall on us; and to the hills, Cover us*" (Luke xxiii. 30). "*The Lord shall be revealed from*

heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). Thus the Day of the Lord will peculiarly be at its commencement "*a day of judgment and perdition of ungodly men.*" Yet the progress of dissolution in nature and of destruction among men, will not, at that moment, attain its final end. It will be for a season stayed. The terrors which will thus accompany the coming of the Day of God will be a pledge and an example of the great concluding dissolution of all things: but long-suffering mercy will not at that time make a complete end, and the millennial harvest will be the result of that long-suffering, when millions will be gathered into the garners of God. At the close of the millennial day, the final and complete dissolution will come. That is the period of which it is said, "*I beheld a great white Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and no place was found for them.*"

And now observe how the language used by the Apostle Peter in this passage adapts itself to these truths as elsewhere revealed. The expressions used are "*the Day of the Lord IN the which*" (verse 10), and "*the Day of God IN CONSEQUENCE OF which*" (δι' ἧν, verse 12). These are general expressions purposely widened so as to accord with the rest of the Scripture; for the dissolution and destruction which takes place at the commencement of the Day of the Lord, and that which takes place at its close, will equally be "in" it, and "in consequence of" its presence.

Indeed, the coming of the Day of God is the *virtual* termination of all things at the very first moment of its manifestation, and faith so regards it.

## APPENDIX C

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**I**N considering the future condition of Israel, attention has often been directed too exclusively to those parts of Scripture which concern their outward standing and outward blessings in the earth.

We have already seen that every text in the Epistle to the Romans which reveals justification through Christ, and connects such justification with certain necessary consequences, such as, union with Christ as a new federal Head, and the reception of the Holy Ghost and final glory—every such text *must* be true of millennial Israel, because they are justified. Like ourselves they will be "*married unto Him that is raised from the dead*"; otherwise, they could not bring forth fruit unto God. Like ourselves they will (looked at as regards their standing in Christ) be in the Spirit and not in the flesh; otherwise, they could not please God. "*They that are in the flesh cannot please God*" (Romans viii. 8).

Again, if we examine the Gospel of John, all the essential unchanging blessings therein revealed will pertain to converted Israel, as much as to ourselves. For example, as having received Christ they will come under such a verse as the following: "*As many as received Him to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (John i. 12).

By faith converted Israel will feed on Christ, therefore they will be included under the blessings of such a verse as this—" *He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him* " (John vi. 56).

Jesus will still be "the true vine"; His believing people the branches. It will be as true of Israel as of ourselves, that "*apart from Me ye can do nothing.*"

They will receive the same Spirit of Truth, otherwise they could not understand the words that Jesus has spoken. "*The flesh profiteth nothing.*"

They will be under all the blessings revealed in the Epistle to the Hebrews—sacrifice, mediation, priesthood and all connected results. In that Epistle too is revealed the great and everlasting truth, that "*He that sanctifieth (i.e., Jesus) and they who are sanctified (i.e. believers) are all of one* [*ἐξ ἑνός, onēwise, having a character of oneness*], *for which cause He is not ashamed to call them brethren.*" If therefore Israel are to be sanctified in and by Christ (and they cannot be sanctified in any other way), then will they be one with Christ, and be His "*brethren.*" \*

\* It is remarkable that of the three texts which the Apostle quotes to prove this great truth, that all the sanctified in Christ are the brethren of Christ, the first two are millennial texts referring to the time when Israel shall have been forgiven, and therefore emphatically declaring that redeemed Israel are regarded as the *brethren* of Christ.

It is peculiarly important to notice the quotation of the words, "*I will put my trust in Him.*" They are quoted from 2 Samuel xxii. 3, and are by the Apostle applied to Christ. We have therefore the authority of the Apostle for saying that this Psalm of triumph and thanksgiving belongs not to David, but to Christ. But in what sense can Christ, the antitypical David, be described as surrounded by ravening enemies, and delivered by a visible intervention of Divine power in manifested majesty

And although it is the more peculiar object of the *Old Testament* to reveal the outward blessings that are to surround Israel in their corporate and governmental position in the earth, yet it by no means passes over unnoticed those personal and everlasting blessings which it is the more peculiar province of the *New Testament* to declare.

Thus the following text from Hosea i. 10, speaks of converted Israel *as the children of God*. "*Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.*" So also in Jeremiah iii. 19. "*But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly*

and glory such as the earth has never yet seen? (*see verses 8 to 18.*) It cannot be true of Christ *personally*, that He will thus be surrounded or thus delivered: for He is at the right hand of the Majesty in the Heavens. These things can only be spoken of Christ mystical, *i. e.*, of Christ viewed as one with His believing people; just as is expressed in those memorable words, "*Saul, Saul, why persecutest thou ME?*" Whenever the time shall come for the remnant in Israel to be regarded by God as brought under the blood of reconciliation, instantly they shall be regarded as one with Christ. Their anguish will be regarded as His anguish; their danger as His danger. At the moment of Israel's forgiveness myriads of enemies will be surrounding them, seeking to devour them with open mouth—but Christ suddenly identifies Himself with them; and then, all the glorious power of Heaven is put forth to deliver them. On the same principle on which their sorrow is spoken of as His sorrow, their deliverance is spoken of as His deliverance. What can be a stronger proof that forgiven Israel is regarded as one with Christ?

*heritage of the hosts of nations ? And I said, Thou shalt call Me, My Father ; and shalt not turn away from Me."*

Their being married unto the Lord is declared in Hosea and elsewhere. "*And I will betroth thee unto Me for ever ; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness : and thou shalt know the Lord*" (Hosea ii. 19, 20). See also Isaiah liv. 5. "*Thy Maker is thy husband ; the Lord of Hosts is His name.*"

The same text in Joel, to which Peter referred in connexion with the Pentecostal outpouring of the Holy Ghost, is to receive its great and final accomplishment when Israel are baptized with the same Spirit, after the Day of the Lord has come.

The very same words which the Prophet Isaiah applies to millennial Jerusalem, are by the Apostle Paul applied to the Heavenly Jerusalem : because, both being married to the Lord by the Sarah-covenant of grace, are virtually and essentially *one*—just as that part of the family of faith which are now in rest above, and that part which is yet militant below, are *one*. If there had been any essential or everlasting distinction between those in the millennial and those in the Heavenly City, this commutation of language would have been impossible. Compare Isaiah liv. 1, and Gal. iv. 27.

Some have said that millennial Israel cannot reign with Christ, because they do not suffer with Him. It is true, indeed, that they will not share in the *millennial* reign of Christ : but what text is there that makes the living in a dispensation of suffering, or the enduring any particular kind or amount of suffering, necessary to the sharing in that final and everlasting glory which



in the fifth of the Romans is expressed by the words, "*reigning in life*" ? The Apostles who wrote in and for a dispensation in which suffering for Christ is the appointed lot and also the distinctive mark of Christ's true people, often, when referring to the sufferings, refer also to the glory which is to follow those sufferings. But why ? First, in the way of consolation, as when Paul says to Timothy, "*If we suffer with Him, we shall also reign with Him*"—that is, though we suffer, yet let us not be dismayed : let us not merely think of the sufferings, but also of the glory that is to follow. Secondly, the Apostles speak of sufferings for Christ as a necessary badge of true saintship in this dispensation, when multitudes who profess His name refuse to take up their cross, and prefer to serve the world and sin. Thus when the Apostle says, "*If so be we suffer with Him, that we may also be glorified together,*" no contrast is intended with the saints of another dispensation. The contrast is only with those who in this dispensation refuse to suffer the reproach of Truth.

But, although there is no text which makes any suffering except that of the great Substitute *necessary* to the final inheritance of glory (else how could infants who die in infancy be glorified ?), and, although it is true that millennial Israel will not suffer as we now do, yet it must be remembered that millennial Israel also will know what it is to be hated for Christ's sake. Their first typical deliverance was when all the hosts of Egypt were seeking to swallow them up : their last deliverance will be when Satan, loosed for a little season, will have summoned all nations of the earth against them—" *the number of whom is as the sand of the sea*" (Rev. xx. 8). Israel will not indeed become their prey : but will not their hearts mourn at the sight

of so great an evil? They will not, therefore, be unexercised about others' sin. And though sin will never be allowed to have dominion over their hearts and ways, yet it will still be in them. They will still have to say, "*In me, that is in my flesh, dwelleth no good thing*"—they will still have to "*crucify the flesh with its affections and lusts.*" They will still be required to deny themselves. Their cup, therefore, is not unmingled, nor will be, until they shall be able experimentally to say, "*All former things have passed away.*"

## THE MILLENNIUM AND THE EVERLASTING STATE\*

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IN order rightly "to divide the Word of Truth," it is needful to maintain with the most unceasing care, the distinction appointed to subsist for ever between the "First" and the "Last Adam." On that distinction are founded all the dispensational arrangements of God, past, present, and to come, "*The first man is of the earth, earthy; the second Man is the Lord from Heaven.*" On this distinction is founded the difference between the millennial heavens and earth and the *New Heavens and Earth* subsequently created—a difference which many fail to recognize. If it be asked when the history of the Adamic earth and of man bearing the image of the first Adam terminates (a question of no little moment), the answer is: It terminates when the Millennium ends. Although, during the Millennium, all who shall rise in the first resurrection will bear the image of their risen Lord, and *in them* no traces of the likeness of the first Adam will remain; yet it will be otherwise with those who will inhabit the earth. They, during the Millennium, will be in unchanged bodies of flesh and blood—mortal—corruptible—having yet indwelling sin in them—still having to say, "*In me,*

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\* First published in "The Quarterly Journal of Prophecy," edited by Dr Horatius Bonar.

*that is, in my flesh, dwelleth no good thing.*" But as soon as that great final hour shall come, when He who sitteth on the throne shall say, "*Behold, I make all things new,*" then all that bears the likeness of the first Adam disappears for ever. None will be admitted into the New Earth except those in whom both mortality and sin have ceased to be. Mortality will necessarily cease then, because death, "*the last enemy,*" will have been destroyed. The saints who have lived during the Millennium will then put on their garments of resurrection-glory, and join their brethren, "*the Church of the first-born ones,*" who have preceded them. Those garments of glory can only be assumed by those who, in virtue of their union with Christ, as the new federal Head of His people, will have been changed into His heavenly likeness. This is taught as plainly as words can teach it, in 1 Cor. xv., and other passages. At the close of this present dispensation, many in Israel and many among the heathen will be spared and preserved through the day of the Lord's appearing, and so form the first inhabitants of the millennial earth. But it will be otherwise at the close of the Millennium. None in *unchanged* bodies can be transferred from the old into the new earth, for then mortality would *not* cease to be. Therefore there can be none transferred from the old earth into the new, except those who shall be changed so as to bear the likeness of the last Adam, being the children of the resurrection.

If, therefore, everything which bears the likeness of the first Adam is to be excluded from the New Earth, it is obvious that Israel, as marked by those earthly characteristics which will attach to them during the Millennium, will have no place in the New Earth. All millennial Israel will, through grace, be preserved (even as believers now are) from breaking the link which binds them to

God, and *corporately* will be sustained in the midst of the nations of earth as the unfailing witnesses of holiness and truth. They will be the first Corporate Body in the earth, whose collective testimony will be indefectibly maintained. Yet *individually* they will be in nothing *perfect*. The traces of the fall, both morally and physically, will still be found in all they are and in all they do. Consequently not one of the descriptions which Scripture gives of the condition of Israel and other inhabitants of the millennial earth, can, in its entirety apply to the tenants of the New Earth, for they will be made spiritual, even as to their bodies, and will have done for ever with every arrangement which men as men know. They will have the same capacities for dwelling in the heaven of heavens, as in the New Earth which the Lord will give them as one, but not the only one, of the spheres of their glory. No such capacities will attach to millennial Israel.

Yet, although "Israel" as *an earthly people*, and "Israel" as *an earthly name*, will cease to exist when "*former things have passed away, and all things are made new*," yet it does not hence follow that Israel and the name of Israel have no place in that new and higher order of things that will succeed. Words that have been previously used in earthly senses are capable of being used in new senses and higher and more blessed applications. The words "man," "body," "bride," and many other like expressions that will have been used to denote conditions of being on earth, will continue to be used in Heaven, but in applications altogether new. The great Head of Israel, He to whom it was said "*When Israel was a child, then I loved him and called My son out of Egypt*," has already borne with Him the name of Israel into glory; for we find in Isaiah these words

addressed to Christ, "*Thou art My servant, O Israel, in whom I will be glorified,*" etc.; and then the passage goes on to speak of glories and blessings that are to pertain to Christ under this name of Israel. "*Israel,*" therefore, is a name that Christ bears in resurrection. And as the name of Israel is thus, even at present, borne in heaven by the great Head of the redeemed, so we find the name of "*Jerusalem,*" the city of Israel, applied to the city of the redeemed; and that when it takes its everlasting place as the centre of the New Earth. "*And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" And when does the great Abrahamic seal of circumcision—the sign and seal of the covenant of grace—find its *full* accomplishment? Never, till the antitype of circumcision, as explained by the Apostle Paul in the Colossians, shall be fulfilled to *all* the redeemed; when, separated from all that is of the flesh, through union with Christ in death and resurrection, and bearing the likeness of their risen Lord, they shall, in the New Heavens and New Earth, manifest who and what the true circumcision are. And who are called by Paul in the Galatians, the "*Israel of God*"? Is it not used by the Apostle as a title extended to all who belong to the new creation—and walk after that rule? We are justified, therefore, in saying that the words "*Israel of God*" will not be apprehended in all the fulness and comprehensiveness of their meaning until all the redeemed, as alike the children of the new Jerusalem (see Gal. iv. 26), shall meet together in the New Earth. Great, therefore, as the promises to the earthly Israel during the Millennium are, yet the counsels of God in providing the final portion of the family of Abraham by faith—the true and everlasting Israel—were

never limited to the Millennium. There is, consequently, an everlasting and heavenly sense in which we may use the names both of "*Jerusalem*" and of "*Israel*." Whilst on the one hand we guard against overlooking the use of these names in that distinctive earthly sense in which they will be used in the earthly scene of the Millennium, we must also take heed that we do not reject them in that new and everlasting sense in which they will pertain to all the redeemed when all former things shall have passed away. Indeed, the blessings and glory of the earthly Israel and earthly Jerusalem in the Millennium are to be regarded as a pledge and indication of the better blessings that are to surround the Israel of God in the New Earth. We need not, therefore, be surprised if we find applied to the foreshadowing event, language intended to include the event foreshadowed. The very words which, in Isaiah, are used of the earthly Jerusalem in her millennial glory (see Is. liv. 1), are by the Apostle applied to the heavenly city (Gal. iv. 27); for, married by the same covenant to the same Lord, they are *virtually* one—they are different courts of the same glorious temple, and the glory of the heavenly part of "the Israel of God" will be but the pledge of that which all their brethren will finally inherit.

That peculiar form of sovereignty (*βασιλεία*), indeed, which Christ will hold during the Millennium, seeing that it is assumed for a definite end, *viz.*, the perfect subjugation of all enemies, will not continue after the last enemy has been subdued. The assumption of the millennial sovereignty is described in Daniel vii. 13, 14: its resignation is referred to in 1 Cor. xv. 28. But because the millennial form of power is laid aside, Christ will not cease to reign. He is Melchizedek—the

eternal King, as well as the eternal Priest. He will reign *for ever*. So also the saints who rise in the first resurrection and Israel (though they will not retain that peculiar form of power which they will respectively exercise during the Millennium), yet will not cease to reign. "*The Church of the first-born ones*" (των πρωτογενων), joined by the saints of the Millennium who will be raised in the "*resurrection of life*" at the close of the Millennium, will together form one redeemed body—one glorified Church—who will together inherit the New Heavens and New Earth (though that will be only *one* of the spheres of their glory), and will reign *for ever* under their great Melchizedek. It is strictly true, therefore, that they who begin to reign at the commencement of the Millennium, will reign *for ever and ever*; though the sphere and the character of their sovereignty will be changed.\*

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\* In saying this, we do not mean to imply that there are no passages in which the words "*for ever*" are used in a limited sense. They are limited in many passages, as for example, when it is said to David, "*The sword shall never*" (Hebrew, shall not *for ever*) "*depart from thy house*," 2 Sam. xii. 10. See also, Deut. xv. 17, "*He shall be thy servant for ever*"; said of the servant whose ear was bored with an awl. Numberless other passages, where "*for ever*" is similarly used, will be seen if the word עוֹלָם be referred to in a Hebrew concordance.

Whenever the circumstances spoken of are *avowedly and confessedly* temporary, the words "*for ever*" mean simply till the termination of the circumstances so recognized as temporary. Thus the Levitical economy having been avowedly temporary, any ceremonial ordinance connected with that economy when said to be ordained "*for ever*," means till the end of that economy. In the same way in ordinary life, houses or lands in deeds of conveyance are said to be sold "*for ever*." No one misunderstands such language. On the other hand, when the words "*for ever*"



But it has been asked by some, over what can the redeemed reign in the new earth, if they are alone the occupants of it? Our answer is, they reign together with Christ over *all things*. "*The Church of the first-born ones*" (των πρωτοτοκων) will be complete when the

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are applied to persons or circumstances known to be without end (and this is the case whenever they are applied to the spiritual world), then they strictly mean "*for ever*." By saying, therefore, that the words "*for ever*" are sometimes used in a limited sense, no foundation is afforded to the heresy of those who deny the eternity of torment.

Texts which speak of the reign of Christ, or of the saints who rise in the first resurrection, or of Israel, being "*for ever*," may all be classified thus:—

1.—Those in which it is evident, from the context or otherwise, that the millennial condition is spoken of; and seeing that it is positively revealed that that condition is temporary, the words "*for ever*," when used of it, must be limited. See, for example, Isaiah lx. 21, "*They shall inherit THE LAND for ever*."

2.—Texts in which the millennial condition may be primarily spoken of; yet that condition being a pledge and forerunner of the everlasting glory of the Israel of God, language is used which includes a reference to that final glory which is strictly everlasting. See Isaiah lx. 19, "*The Lord shall be unto thee an everlasting light*."

3.—Texts which, without excluding the millennial reign, are primarily intended to direct our minds to the eternal reign. See Luke i. 33, "*And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end*."

4.—Texts in which millennial Jerusalem and Israel therein, are spoken of as *for ever* freed from subversion and the destructive power of enemies. This will be strictly true. When once forgiven, Jerusalem will never know sorrow or subversion by hostile power or by judgment any more. "*Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. . . . It shall not be plucked up, nor thrown down, any more for ever*" (Jer. xxxi. 38, 40).

Lord returns at the commencement of the Millennium ; but *the Church* will not be complete till the last elect vessel of mercy shall be brought into glory ; and that will not be until the end of the Millennium. And to this glorified body, Christ, in His character of "*Head over all things*," is given, just as Adam's portion was shared by Eve. Consequently the redeemed will reign over all things with Christ. The New Earth will be but one part of their inheritance. It is a seat of power rather than a sphere in which power is to be developed. And when we remember that the whole universe will be placed under Christ and the redeemed—that it is said of the saints that they are "*to judge, (i.e., exercise directive power over) angels*"—that they are exalted even above the principalities, and powers, and dominions in heavenly places ; and, if God should be pleased to put forth His creative power again in any sphere to us at present unknown, that such sphere would surely be submitted to the power of Him who is to have "*all things put under Him*"—when we remember this, it is not difficult to see that the saints have, indeed, a sphere of dominion infinite as well as everlasting.

It has further been asked by some, whether God may not create in and for the New Earth a new race of men ; whether the paradisiacal condition of Adam, or something similar thereunto, may not be restored, so far as for men innocent and immortal to live and multiply in the New Earth, and so form the subjects of the glorified saints who would thus reign over them for ever.

Now, in the first place, even if there were nothing in Scripture that contradicted such a thought, we should require the plainest and most direct statement of Scripture before we could be justified in entertaining it. When the creation of the first heavens and earth is described,

how prominent a place is given in the narrative to the creation of man. But when the creation of the New Heavens and Earth is described, the Scripture is entirely silent respecting any fresh creation *of man*. Is not this silence of itself sufficient to prove that there is no such fresh creation ?

But we have not to argue merely from the silence of Scripture. The Scripture declares that Christ is "*the LAST ADAM.*" Now, if there were to be any progenitor of a new race of men, or if any form of manhood, other than that which pertains to Christ in resurrection, were to be created, Christ could not be called "*the LAST Adam.*" That title is evidently designed to teach us that that form and condition of humanity which is seen in Christ glorified, is the one *last*, and *everlasting*, and *only* form of humanity in which man can exist for blessing. Nor could it, in strict truth, be said that all former things had "*passed away,*" if even the paradisiacal form of the earthy Adam's humanity were again to appear. Moreover, as the first earth was created in suitability to the condition of the first Adam who was earthy, so will the New Earth be created in suitability to the condition of the Last Adam, who is heavenly. How, then, could such an earth be a suited abode for persons in flesh and blood, even though unfallen ? And will not the New Heavens and Earth form an integral part of that which is peculiarly the inheritance of the redeemed ? How, then, could those who are simply creatures, but *not* redeemed, have inheritance therein ? And does not the eighth Psalm, carefully considered, prove that, after the results of redemption are fully wrought out, "*man,*" as a generic name, will cease to apply to any except those who are exalted into a sphere of super-angelic glory, such as is implied

in the words "*crowned with glory and honour*"—words applied to Christ as the new Head of humanity; and that, consequently, "*to reign*" in the full power of risen life is a necessary characteristic of "*man*" when the dispensation of the fulness of times is reached, and that none can be included under that name to whom such exaltation does not pertain. Surely all and each of these considerations are sufficient to prove that "*man*" will never be re-created in a first-Adam form. No form of humanity will be found amongst the blessed except that which is in association and union with Christ glorified.

In conclusion, we would remark on the importance of remembering that the only part of the Revelation that describes the condition of the new earth, is the commencement of the twenty-first chapter, on to the end of the eighth verse. The subsequent verses of that chapter form a new division of the prophecy, and describe the condition of the New Jerusalem (not when *in* the *New Earth*), but during the Millennium, when it will be connected with, but not *in* the earth—the earth during the Millennium will *not* be new, but still Adamic. That the part of the twenty-first and twenty-second chapters, to which I refer, cannot apply to the new earth is sufficiently proved by one verse, "*the leaves of the tree were for the healing of the nations.*" Surely no one will assert that there can be any healing needed in an earth that is created in accordance with the glory of the Second Man—the Last Adam—an earth of which it is emphatically said that all "*the former things have passed away.*"\*

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\* Nor do we read of "*nations*" in the New Earth. An expression that is found in our version in reference to the millennial

And although we do not depart from the principle of interpreting the words of Scripture *literally* by saying, that the same word may sometimes be used in an earthly sense, and in other passages in a new and heavenly sense (such is the case with the words “*man*,” “*body*,” “*Israel*,” “*circumcision*,” “*Jerusalem*”) ; or by saying that the same expression may sometimes be limited by its context, etc., and sometimes used in the strictness of its signification (such is the case with “*for ever*”), yet we *should* depart from the literal principle of interpretation if we said that numbers used definitely (as in Rev. xx., “*they lived and reigned with Christ A THOUSAND years*”) could be indefinitely extended. Moreover, we know that the *kind* of sovereignty which Christ assumes at the commencement of the Millennium, is to be laid aside as soon as the last enemy is destroyed (see 1 Cor. xv. 26) ; consequently it is impossible that that *kind* of sovereignty should be for ever ; and yet it is strictly true, that He shall reign “*for ever, and of His Kingdom there shall be no end.*” The sovereignty of the Israel of God, and of their great Melchizedek, will not cease, but will be displayed more illustriously when the millennial form of sovereignty has passed away.

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earth, viz., “*nations of them that are saved*,” may have familiarized the mind with the thought that “*nations*” is a word that may be admitted into the eternal state. But it is not a scriptural thought. The words “*them that are saved*,” is an interpolation ; the right reading being, “*the nations shall walk by means of the light thereof.*” και περιπατησουσι τα εθνη δια του φωτος αυτης. See Rev. xxi. 24, Tregelles’ Greek Text. This is said of the millennial nations.

## ON ISAIAH XVIII.

## INTRODUCTORY OBSERVATIONS

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ALL who understand what is written in the Scripture respecting the dark and awful future that yet awaits Israel and the nations of the Roman World before the present night of evil ends, must be deeply grieved at the efforts so frequently made to explain this chapter as if it were about to receive, in the present dispensation, its accomplishment. Are the Scriptures indeed written so ambiguously that it is impossible to distinguish between passages that describe Christ's reign of righteousness and peace, and other passages which describe this present hour of unsubjected and increasing evil? Can a period when Satan is "the god of this world" and "the deceiver" of the nations, be the same as a period when he is bound, and "shall deceive the nations no more, till the thousand years shall be fulfilled"? Can a period which is to end by a summons to the nations "to prepare war"—to "beat their plowshares into swords and their pruning-hooks into spears"—and "to come up to the valley of Jehoshaphat" to be judged (*See* Joel iii. 9, etc.), be the same as a period when "they shall beat their swords into plowshares, and their spears into pruning-hooks:" when "nation shall not lift up sword against nation, neither shall they learn war any more"? (Isaiah ii. 4). Can a

period during which the Lord Jesus is sitting at the right hand of the Father, waiting till His enemies shall have been set as a footstool for His feet (*See* Ps. cx.), be the same as a period when, after having been brought before the Ancient of days (Dan. vii.), He shall come forth as " King of kings and Lord of lords " that " all peoples, nations, and languages might serve Him " ? (Dan. vii. 14.) If we cannot recognize contrasts like these, what is there that we can recognize ? The chapter before us describes Israel as forgiven. How then can it belong to a dispensation, throughout the whole course of which, Israel is *not* forgiven ? It describes a Gentile nation as summoned to the honoured office of aiding in the regathering of Israel. But from the days of Nimrod until now, there never has been a Gentile nation (and in the present dispensation there never will be) that has been employed *as a nation*, as the servant of God in holiness and Truth. As yet, Israel is the only *nation* which has been tried in such a relation ; and they have utterly failed. Of the Gentiles it is said " Thou never barest rule over them : they were not called by Thy name." Whatever the Harlot and the Beast in the Revelation may mean, none who receive the testimony of that Book can question that they—first, the Harlot, and then the Beast—constitute the attractive centre of the nations during the closing hours of the present dispensation. How can nations, whilst tending to such a centre, be the servants of God for blessing ?

It is true, indeed, that a time is coming, and may, possibly, be near, when Israel will return, *unbelieving and unforgiven*, to their Land : and it is true also that Gentile nations will assist them in *that* return. But alas, how different will such a return be from their final regathering under the hand of the Lord their God for

good. There is no past period of the world's history, nor any past period of Israel's history, so dark with the blackness of evil, as that fearful period which will commence by their (now possibly near) return in unbelief to their own land. The following words in Ezekiel xxii. 18 yet await their fulfilment : " Son of man, the house of Israel is to Me become dross : all they are brass, and tin, and iron, and lead, in the midst of the furnace ; they are even the dross of silver. 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 in 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." How different these words of woe and judgment, from the words of peace and blessing in the chapter before us ! What contrast can be more vivid ?

Almost from the moment the Apostles died, professing Christianity has sought to sanctify its own position in the earth, or else the position of the nations with whom it has chosen to associate itself, by the perverted use of many a holy and blessed passage which belongs to another and future age, when the hour of the Truth's triumph shall have come. Thus, that bright and holy vision of a woman clothed with the Sun, etc. (Rev. xii.), has been said (and it is still repeated by many a living writer) to represent God's estimate of the practical condition of professing Christianity as exhibited in the days



of Constantine; and the still more heavenly vision of those standing on the sea of crystal having the harps of God (Rev. xv.) is said to represent the present condition of Protestant England. If Ecclesiastical corruption (for what subsequent corruption was not found germinant, and more than germinant, in the days of Constantine?)—and if human progress, that is, the progress of unregenerate man, are holy and blessed in the sight of God, then, these interpretations may stand. But let us remember that it is very easy to pervert the light of Scripture so as to deepen darkness. If the light that should guide us become darkness, how great must be that darkness!

When “human progress” as it is called, shall have reached that climax of evil which shall cause “the Ancient of days” to sit in judgment on the great words and blasphemies of the last human Head of evil—and when the Son of Man shall have been brought before the Ancient of days and be invested with that power over earth before which every nation, and tongue, and people shall finally bow (*See Dan. vii.*)—and when it shall be said, first in Heaven, and afterward on earth, “The sovereignty of the world (*ἡ βασιλεια του κοσμου*) hath become the sovereignty of our Lord and of His Christ” (Rev. xi.)—and when that ten-horned Beast “dreadful and terrible, and strong exceedingly,” that denotes the kingdoms of the Roman World, shall have been judged and given to the burning flame, then, and not before, the time shall come for the eighteenth of Isaiah to be fulfilled. It is a chapter whose fulfilment belongs not to “the day of man,” but to “the Day of the Lord.” It belongs not to the night of evil, but to the dawn of “the morning without clouds.”

## NOTES ON ISAIAH XVIII.

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THIS Chapter has for its subject the regathering of forgiven Israel to their own Land, when the day of their evil and of their sorrow shall have passed for ever ; and when, standing under the grace of the New Covenant, they shall form, not as individuals merely, but as a nation, the centre of the earth's government in the power of Truth. For this purpose they are to be regathered at the commencement of the millennial day, and in this chapter we find one of the spared Gentile nations summoned in order to aid in the regathering. As the last manifested act of rebellion, in this dispensation, is to be a confederation of certain nations against Israel, saying, "Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance " (*See Ps. lxxxiii. 4*)—so, the first act by which any of the spared nations will prove their allegiance to the God of Israel, will be by aiding in the regathering of His people.

We must not, however, expect to find in prophecies which belong, as this does, to the next dispensation, the same definiteness and specification that is found in prophecies that pertain to the present dispensation. To know where and under what circumstances transgression is "to come to the full"—and to be taught respecting the course, and place, and final form of development of the last great Apostasy, must be necessary for the present practical guidance of our steps :

but there is not the same necessity for our being taught, *circumstantially*, concerning a dispensation to which we do not ourselves belong. To know that there will be a nation that shall, in the morning of the future day of the earth's blessing, be summoned to the honoured office of regathering Israel is important, for it throws a bright and cheering ray upon the earth's future, beyond the darkness of the present night of sorrow. But to know where and what that nation will be is *not* important: for such knowledge could afford no element of present moral guidance. The Land, therefore, to which this work of blessing is assigned, is not designated by name, but is described only in general terms—too general for any to be able to say what Land it is, until the hour of its action shall arrive.

“*Ho, Land shadowing with wings.*”]\* The first word

\* Literally, ‘shadow of wings’—*σκια πτερυγων*. *Aquila*. There seems no reasonable ground of doubt that צלצל is kindred to צל, a shade, a defence, being a reduplicate and intensive form. If the other sense of ‘sound’ or ‘clashing’—*strepitus alarum*, adopted by Gesenius and others, be taken, the general sense of the passage is the same. In the one case attention is directed to the *kindliness* of the power: in the other, to the rapidity and energy with which it is exercised—the object in either case being Israel.

Horsley observes—“The second principal sense of the root צל is to shade, to overshadow, to shelter, and, as a noun, ‘shade,’ ‘a shadow,’ ‘a shelter’; and this is the sense in which it is most frequently used. . . . It is certainly an objection of no great weight against these renderings, that the word צלצל in its reduplicate form, is not to be found in any other text in the sense of ‘shade’ or ‘overshadowing.’ According to the principles of the Hebrew language, the reduplication of the letters of a root only gives intensity to the sense, whatever it may be. So that in whatsoever sense a word in the simple form is used, in the same it may be used in the reduplicate form, if the occasion requires an intension of the signification—*נפלים צלצל*, *late obumbrans alis.*” Horsley.

הוּ, should not be translated "Woe," but "Ho!"—a word of summons. It is the same word that is used in Isaiah lv. 1—"Ho, every one that thirsteth, come ye to the waters": and in Zech. ii. 6. "Ho, ho, come forth and flee from the land of the north, saith the Lord."

This translation of הוּ is given both by Lowth and Horsley in this passage. A similar correction should be made in Is. x. 5, where Antichrist is summoned to the work of trampling down Israel for the last time. "Ho, to the Assyrian," or "Ho, to Asshur."

The Land thus summoned is described as a Land "shadowing with wings"—the emblem of cherishing and protective power; a power which, perhaps, previous to the time here spoken of, may have been directed towards the fugitives of Israel during their last great persecution under Antichrist. But however this may be, it is here definitely commissioned to put forth its kindly power in aiding Israel, whilst they yet bear marks of being a people that have been long trampled down and trodden under foot.

The Land thus addressed is further described as being "beyond"† or external to the rivers of Cush. There

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† For the meaning of מעבר followed by ל, in the sense of "beyond," see the strictly parallel use in Deut. xxx. 13—"beyond the sea": and especially Zeph. iii. 10, which I should translate thus: "From beyond the rivers of Cush, my suppliants, the daughter of my dispersed, they (the nations) shall bring—my offering": that is, the nations shall bring forgiven Israel as an offering or present to Jehovah. E regionibus quæ trans flumina sunt Chusææ, supplices meos, dispersorum filiam, velut munus mihi, adducent Gentes. In the "*Critici Sacri*" there is the following note of *Drusius*. "Adductus auctoritate Chaldæi Paraphrastæ libenter pro '*supplices mei filia*,' legerim '*supplices meos, filiam*': ut significet munus quod Deo adducetur, fore ipsos Judæos dispersos per loca quæ sunt trans flumina Æthiopiæ.

was an African Cush (Æthiopia) bordering on the Nile, south of Egypt, and also an Asiatic Cush, referred to in Genesis ii. 13, in connexion with the rivers that issued from Eden. "And the name of the second river is Gihon: the same is that that compasseth the whole land of Cush." The African Cush, or Æthiopia, is referred to in many places, such as Daniel xi. 43, 2 Kings xix. 9, and elsewhere. The Asiatic Cush is situate near the head of the Persian Gulf, and is therefore related to the Euphrates, just as the African Cush is to the Nile. Accordingly, the Nile and the Euphrates—the one the pride of Egypt, the other of Assyria, are here referred to as the rivers of Cush. They are again mentioned in a subsequent part of this chapter, and are there expressly made to symbolize the power by which the Land of God's people has been, from generation to generation, "spoiled." "Whose Land the Rivers have spoiled."

It is very evident from this verse that the Nile and the Euphrates are not, in this chapter, used to denote *merely* geographical limits, but that they also denote that specific power with which, during "the Times of the Gentiles" (that is, from Nebuchadnezzar until Antichrist), God has invested certain Gentile nations in order that they might trample down Jerusalem. No country therefore can be regarded as "*external* to the rivers of Cush," that has, in any degree, inherited or shared the power which those rivers symbolize. All the four great empires—Chaldæa, Persia, Greece and Rome,

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. . . Ut ut sit, Jonathæ verba clara et perspicua sunt. *E transfuvialibus partibus Indiæ per miserationes revertentur exsules populi mei, qui deportati fuerant, eosque adducent velut munera."*

have successively possessed the power denoted by these Rivers; and in virtue thereof have held the Land of Israel in subjection. Nor is the period of that subjection over: "the Times of the Gentiles" are not yet ended. The last relation of the Roman nations to Israel and the Land of Israel, we have yet to see. Antichrist, or, as he is called in Isaiah, "the Assyrian," will, as the Head of the whole Roman world (*πασσης της οικουμενης*), which will then be divided into Ten Kingdoms *federally* united, direct, for the last time, the destructive power denoted by these Rivers against Israel, and "will trample them down as the mire in the streets" (Isaiah x. 6).

No country, therefore, that falls within the limits of the Roman World, (*ἡ οικουμενη*—*Orbis Terrarum*, as the Romans proudly were wont to call it) can be considered as external to these Rivers of Cush, regarded as the symbolic representatives of Gentile power. Nor will any of the Roman Kingdoms over which Antichrist is to rule, be able to exercise kindly or fostering care towards Israel in the day of Israel's forgiveness: for on them will fall the heavy weight of Divine judgment in a manner more terrible than man has ever yet beheld. The pride of their strength and glory will be gathered to Armageddon (*See Rev. xvi.*)—the valley of Jehoshaphat will be the place where they will confront the manifested power of the Jehovah of Israel (*See Joel iii. 2, Zech. xiv. 4, Rev. xix. 19*). Thus the flower of their strength will perish. But not only so—the symbol used in Daniel to denote the Roman Kingdoms at that time, is a Ten-horned Beast under the dominance of a little horn: and it is said of that Beast that "*its body*" is to be given to the burning flame. No expression can

more distinctly denote the completeness of exterminating judgment that is to fall on the whole "corpus" of the Roman Nations.

The Land therefore which is to be called on to aid Israel in the day of their blessing must be a land far removed from these doomed kingdoms which have aforetime found, and will again find, in "the rivers of Cush," elements of mighty and wondrous power—but a power which they have so used, and will again so use, against God, as to bring themselves at last into direct collision with the power of Heaven. "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." The end of the nineteenth of the Revelation describes their destruction. The voice of the Lord will not summon any of *these* nations to the work of blessing described in this chapter.

Our own country therefore, as having formed of old one of the chief Provinces of the Empire of Imperial Rome—and as having had and exercised its share of that peculiar "iron-like" power wherewith God has endowed the countries of the Roman World—and as having yet, in time still future, to take its place among those Ten federally united kingdoms that are to form the last subdivision of the Roman World, must, on all these accounts share the responsibility and the doom of that Beast whose "body" is to be given to "the burning flame." It cannot, therefore, be the country here summoned to show favour to Israel in the day of their blessing.\*

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\* The Roman Empire has its first recognized existence in Scripture when Cæsar Augustus sent out his decree for its being

The Land addressed is further described as having power to traverse the sea, and is commissioned to put forth that power, not for war and destruction—not for purposes of selfish aggrandisement (the reign of Babylon's covetousness will have terminated then)—but in sending swift messengers to befriend scattered and peeled Israel. “Ho, Land shadowing with wings, which art beyond the rivers of Cush, that sendest by sea ambassadors, even in vessels of reed over the face of the waters, [saying,] Go ye swift messengers to a nation dragged captive and peeled, to a nation terrible from this day and onward, a nation meted out and trodden under foot, whose Land the Rivers have spoiled.”

The vessels are described as vessels of reed (papyrus)—it is the same word as is used of the ark of reeds in which Moses was laid. “Vessels of reed” stand as the emblem of vessels light, and consequently swift, but

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taxed. It was used of God to punish and “tread down” Jerusalem, until Hadrian gave to that city his terrific and crushing blow. Never before was Jerusalem so stricken. “What of the city of Jerusalem had formerly risen from its ashes, was again levelled with the ground. In its room, a heathen city, laid out after Grecian models and provided with market-places, theatres and heathen fanes was to be reared. Every possible outrage on Jewish feeling was devised. A statue of Hadrian was placed where the Altar of Jehovah had once stood, and in room of the Temple, a fane for the Roman Jupiter was built. Over the Bethlehem gate the figure of a pig's head was wrought in relief. Even the Samaritans who had sided against Israel did not escape unmolested. When their aid was no longer required, as frequently happens in analogous circumstances, their claims were also set aside, and they had to witness the erection of a temple of Jupiter on their holy Mount Gerizim. The very name of Jerusalem was to be forgotten. The new city built on its site was called ‘Ælia Capitolina.’ Coins of the reign of Hadrian and of later Emperors bear that name, and on the reverse the names of the various heathen deities which, under one or other



frail—frail as the barks with which Egypt was wont to navigate the Nile. “It is well known,” says Bishop Lowth, “that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed, *papyrus*. Ex ipso quidem *papyro* navigia texunt. Plin. xiii. 2.” Storms and tempests will not, as now, destroy, when the God of Israel shall reign ; and they who, under His commission, go down into the great deep, however frail their barks, will speed as safely over the ocean as if they were gliding down the smooth current of the Nile. Men will not then trust in the iron strength of the workmanship of their own hands, but will seek their shelter under the name of the God of Israel—who will be their shelter—their shade upon their right hand. “The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil : He shall preserve thy soul. The Lord shall preserve

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of the Emperors, were principally worshipped at Jerusalem. Soon afterwards the revulsion was so complete, that when on a certain occasion, a Christian convert, in his examination before a pro-consul, referred to Jerusalem, the latter did not know ‘*Ælia Capitolina*’ by that name. To complete the change and to make it for ever impossible to restore Jerusalem to its former position, all Jews were, on pain of death, forbidden to approach the City, even within such distance as to catch a glimpse of it.” —*Edersheim's Hist. of the Jewish Nation after the Destruction of Jerusalem by Titus*. Page 231 first ed., 212 second edition.

Such things as these supply a comment on the words, “whose land the rivers have spoiled.” Had Rome not grasped the power denoted by the Nile and the Euphrates, she would not have been able to effect these things. As soon as Hadrian had thus crushed Jerusalem, the Roman Empire began to wane. Every country that was registered as a Province of Rome between the reigns of Augustus Cæsar and Hadrian, must be regarded as an integral part of the Roman Empire. “*Britannia*” was so registered.

thy going out and thy coming in, from this time forth, and even for evermore." The God of Israel shall then be called "the God of the whole earth"—and marked outward protection shall be granted by Him to all His servants among all nations.

The swift messengers are sent to Israel as to a nation "scattered and peeled." The word translated "scattered" (ממשך from משך) means rather *drawn* or *dragged*, as by the hand of violence. Thus in Ps. x. 9, the wicked is compared to a lion that doth catch the poor, when *he draweth* him into his net. So also when the destruction of Egypt is spoken of, it is said, "Draw her and all her multitudes" (Ez. xxxii. 20). See also Job xli. 1, "Canst thou *draw* or *drag* Leviathan?" Israel will have been dragged into their last captivity by Antichrist, just immediately before the words of this chapter shall be fulfilled.

The word translated "peeled" (מורט) is from מרט, which means properly to polish or sharpen by continued rubbing or grinding. Hence the signification to "rub bare." In this sense it is applied to a shoulder that is rubbed bare of its flesh, or to a head that is rubbed bare of its hair. See Ez. xxix. 18, where it is translated "peeled." "Every shoulder was peeled": and Is. 1. 6, "My back I gave to them that smote, and my cheeks to them that peeled," or laid bare. It is a word, therefore, that strongly denotes the being stripped and laid bare by the hand of cruelty and violence.

But the hand of oppressive violence is not always to prevail against Israel. From the time when this chapter shall begin to be fulfilled and onward\* they are to be

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\* Such is evidently the right translation, and *not* "terrible from the beginning hitherto." Compare 1 Sam. xviii. 9, "from that day and onward." מחריוס ההוא והלאה See also, Lev. xxii. 27, "From the eighth day, and thenceforth."

“terrible,” (נורא), the same word that is used of God as connecting Himself with Israel in that day, “O God, Thou art *terrible* out of Thy holy places: the God of Israel is He that giveth strength and power unto His people” (Ps. lxxviii. 35). “The remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off” (Micah v. 8, 9).

Thus they shall be terrible from that day *and forward* towards their adversaries and the Lord’s adversaries; but, to others “the remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men” (Micah v. 7).

“*A nation meted out.*”] Literally, “a nation of line, line,” that is, a nation that has again and again been subjected to the measuring line of its enemies. It is expressly said of Antichrist in his relation to Israel that he “shall divide the Land for gain” (See Dan. xi. 39).

“*And of down-treading.*”] Such is the literal rendering, “a nation of line, line, and of down-treading,” מְבוֹסָה from בִּיס, to trample under foot. καταπατεω, πατεω. See Jer. xii. 10, where it is said of the false pastors, “they have *trodden under foot* My portion”: and Is. lxiii. 18, “Our adversaries *have trodden down* Thy sanctuary.” Compare the words of our Lord in Luke xxi., “Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.” Antichrist, it is said, “shall tread them down like the mire of the

streets." Well therefore may Israel be called "a people of line, line," and "of treading down."

"*Whose land the rivers have spoiled.*"] The Gentile nations of whom Daniel prophesies as the spoilers and treaders-down of Israel, have always, when oppressing Israel, been masters of the power denoted by these rivers—the Nile and the Euphrates. The word בּוֹא, translated in our version, "spoil," and in the margin, "despise," is a word that occurs only in this place. It matters little whether we regard it as cognate with בּוֹא, *to despise*, or בּוֹא, *to spoil*. If "despise" be taken as the meaning, it refers to the scorn and contempt with which the proud Gentiles have regarded, and, in the days of Antichrist, will yet again regard, the land of God's forsaken people.

"*All ye inhabitants of the world and dwellers in earth, what time He lifteth up a standard on the mountains, ye shall see; and what time He bloweth a trumpet, ye shall hear.*"] : that is, however much ye may forget and despise Me during the time that I withdraw myself into My place, and am still (*see* Psalm lxxviii. 65); yet an hour is coming when ye shall be constrained to behold My ensign, and to hear My trumpet, when I shall "awake unto judgment and to help all the meek upon earth." There are other passages in which "the ensign" and "the trumpet" are mentioned. See, for example, Is. xxxi. 8, 9, "Then shall Asshur (Antichrist) fall; . . . and he shall pass over to his stronghold for fear, and his princes shall be afraid of THE ENSIGN, saith the Lord, whose fire is in Zion, and His furnace in Jerusalem." See Zechariah ix., "And the Lord shall be seen over them (forgiven Israel); and His arrow shall go forth as the lightning, and the Lord God shall

blow THE TRUMPET, and shall go with whirlwinds of the south."\*

"For thus Jehovah said unto me, I will be still, and will consider in my place, like clear heat upon light, like a cloud of dew in the heat of harvest."]. That is, I will retire and be still, like to the stillness of a day in which the air sleeps, when light and heat are found united in all the intensity of their power. "This verse," says Bishop Horsley, "seems to describe a long suspension of the visible interpositions of Providence in the affairs of the world and in favour of His people, under the image of that stillness and stagnation of the atmosphere which takes place in the extreme heats of the latter end of summer."

There are several passages where this retirement of Jehovah and the suspension of His *manifested* interference is spoken of. See Hosea v. 15, "I will go and return to My place, till they acknowledge their offence and seek My face. In their affliction they will seek Me early." See also Ps. lxxviii. 65, "Then the Lord awaked as one out of sleep," etc.

There is not the slightest reason for rendering אור in this passage otherwise than "*light*." Even if it were the plural אורות, which it is not, there would be no

\* Passages in which "the ensign" or "the trumpet" are mentioned, may be thus divided:—

I. Those which speak of destructive judgment against the enemies of Israel. Such are the passages just quoted.

II. Those which speak of judgment directed against Israel itself, as Is. v. 26.

III. Those which speak of the assembling of the spared nations in peace to effectuate His purposes towards Israel, as in Is. xi. 12, "And He shall set up an ensign for the nations," etc.

IV. Those which speak of Israel being gathered in peace, as in Is. xxvii. 13.

justification for translating it "*herbs*," except one passage in 2 Kings iv. 39, where too the translation may be questioned, for אורית may be the specific name of some peculiar herb or plant, and not "*herbs*" in general. If it were the word to express "*herbs*" generally, it is strange that we do not find it elsewhere used. In Is. xxvi. 19, I should certainly render it thus—"Thy dew is as the dew of light"—*ros matutinus*, ["lights" in the plural, being a Hebraism, indicating fulness and completeness of light, as when the bright morning sun has arisen]. The dew when it falls silently and secretly at the evening hour, indicates the approach, not of the activities of day, but of the repose of night; whereas when it is found resting on the earth when the sun ariseth in its strength, it is not only seen covering the earth with a mantle of brightness as it reflects the morning ray, but ushers in the day of activity and life. There is a difference, therefore, between the dew of darkness and the dew of light. The morning of Israel's new and millennial day will have come when these words in Isaiah xxvi. 19 are fulfilled.

In the passage which we are considering (chap. xviii. 4), the thought is intensity of light accompanied by intensity of heat (heat coming upon light) as in a clear, still, summer day. Some think that this exceeding serenity and calm is here referred to as premonitory of the tempest that is to follow. Doubtless, a tempest *will* follow, but it does not seem to be referred to in the language here.

"*For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower*" ] That is, just when the nations, under Antichrist, shall be expecting to reach the result of all their efforts; just when the

flower has given place to the yet unripened grape, the mighty hand of the God of Israel shall be put forth against the vine of human hopes, and "the vine of the earth" shall be cut down, and the branches thereof be left to perish in rottenness and dishonour. Man, therefore, will never reap the harvest of his toil. God will lay it waste; and they who have laboured therein will reap the whirlwind.

Then such of the nations as shall be spared (the nation addressed in this chapter more especially) shall bring their present to the Lord of Hosts—Israel being that present.

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The whole passage may be rendered thus :—

Ho, Land shadowing with wings,  
Which (art) beyond the rivers of Cush :  
That sendest by sea ambassadors,  
Even in vessels of reed,  
Over the face of the waters, [saying,]  
Go, ye swift messengers  
To a nation dragged captive and peeled,  
To a nation terrible from this day and onward ;  
A nation meted out and trodden under foot,\*  
Whose Land the Rivers have spoiled ! [or despised.]

All ye inhabitants of the world and dwellers on earth,  
What time He lifteth up an ensign on the mountains  
Ye shall see,  
And what time He soundeth a trumpet  
Ye shall hear.

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\* Literally, a nation of line, line, and of down-treading.

For thus hath Jehovah said unto me,  
I will be still and consider in my place  
Like clear heat upon light,  
Like a cloud of dew in the heat of harvest.

For afore the harvest, when the bud is finished,  
And the unripe grape is following on (literally, recom-  
penseth) the flower,  
He shall both cut off the sprigs with hooks,  
And the branches, He shall remove and sever.

They shall be left together unto the fowl of the moun-  
tains,  
And to the beasts of the earth :  
And there shall summer upon them, the fowl,  
And all the beasts of the earth upon them shall winter.

At that time shall be brought  
A present to Jehovah of Hosts,  
Of a people dragged captive and peeled,  
And from a people terrible from this day and onward ;  
A nation meted out and trodden under foot,  
Whose Land the Rivers have spoiled,  
To the place of the name of Jehovah of Hosts,  
MOUNT ZION.



## ON THE FIRST PSALM

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THE first verse of this Psalm describes the blessedness or happiness of THE Man that *hath not* walked in the counsel of the wicked, and *hath not* stood in the way of sinners, and *hath not* sat in the seat of scorners. This verse can be strictly true of ONE only. Of none except the Lord Jesus can it be said, that he NEVER had fellowship or connexion with any of the manifold forms of evil.

It is true, indeed, that Christ's people are, through grace, enabled in their measure to follow Him "who hath given us an example that we should follow His steps:" but their blessedness rests not on the ground of their NEVER having walked in ways of evil. Their *characteristic* blessing is rather found in such a Psalm as the xxxii. "Happy is he whose iniquity is forgiven and whose sin is covered, etc."—words which stand in marked contrast with the first verse of this Psalm. Nor is it likely that the first Psalm, which is commonly regarded as the preface to the whole book, should be silent respecting Him whose perfectness, and sufferings, and resulting glory, are the great theme of this "Book of Praises."\*

"I have been induced," says Fry, "to embrace the opinion of some among the ancient interpreters, who conceive that the first Psalm is intended to be descriptive of the character and reward of the JUST ONE,

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\* The title of this book in the Hebrew is, "*the Book of Praises.*"

whose merits, sufferings, and conflicts, will be found unquestionably to be the subjects of many of these sacred songs. God forbid that I should be understood to say that the believer in Christ is not bound to show his faith by his works ; or that no particular promises of blessedness encourage his diligence in his vocation, and in his keeping of the commandments of God ! This would be contrary to numberless passages of Scripture. What I mean to assert is, that the passage before us is not parallel to these Scriptures, but is to be classed with those that describe the righteousness of the Law. ‘Blessed is the man that continueth in all things that are written in the book of the law to do them.’ In this point of view it will, I trust, be admitted, that though Christ must be imitated in His righteous and holy life, and that this imitation is the proof of their discipleship who call Him Lord ; yet all the righteousness that can meet the demand of the Law, and all the holiness that can bear the light of the Divine countenance, must be sought for in the blessed Surety alone and can become ours only by gracious imputation.” (*Fry on the Psalms*).\*

It must be remembered too that the Psalms have for their peculiar subject things *manifested in the earth*. They are the utterances either of Christ Himself, or else of those in whom His Spirit dwelleth, respecting certain manifestations of evil, and certain manifestations of good, of which the earth, and especially Jerusalem and the Land of Israel, are the sphere. Sometimes *evil* is the subject,—its hostility to God, God’s people, and

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\* See also Dr Hawker. “This Psalm, which may be considered as introductory to the whole book, very sweetly opens with a view of Christ’s Person, and calls Him ‘blessed.’ Some features are described which can be spoken of none but Him.”

God's Truth ; its heading up in THE ANTICHRIST ; its temporary triumph, and final overthrow ; at other times, *Righteousness* is the subject—its perfect development in CHRIST ; its temporary suffering, and its final triumph : but in either case, the earth, and especially Israel, is the sphere in which all these things are to be displayed—all resulting in glory to God and blessing to His people, and therefore fit subjects for this " Book of Praises."

The earth has already witnessed the sufferings and sorrows of the Lord Jesus, but it hath not yet witnessed His glory. Indeed, in a certain sense, it is still the witness of His sorrows ; for His people suffer and in all their afflictions He is afflicted. " Saul, Saul, why persecutest thou ME ? " We read of the Lord Jesus, that when personally on earth, " His visage was more marred than any man, and His form more than the sons of men ; " that " He was as a root out of a dry ground, having no form nor comeliness." It was the day of His humiliation and suffering, as the Surety for His people's sins. He was not then seen " as the tree planted by the rivers of waters " ; on the contrary, suffering, not prosperity, was His portion. But when He shall be manifested again, how changed the circumstances ! He will be seen, not " as a root out of a dry ground," but as the Branch of the Lord beautiful and glorious. " In that day shall the Branch of Jehovah be beautiful and glorious " (Is. iv. 2). " Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved, and Israel shall dwell safely ; and this is the name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS " (Jer. xxiii. 6). Then shall this

Psalm be seen to be fulfilled in the manifested blessings that shall rest upon Christ, His people and His Truth. All shall recognize Him to be "as a tree planted by the rivers of waters, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth, shall prosper." He will never again have to say, " I have laboured in vain, I have spent My strength for nought, and in vain. Yet surely My labour is with the Lord, and My work with My God " (Is. xlix. 4). The committal of His cause and of His labour unto His God, which hath been already answered by His exaltation into the heavens, will then be further answered by results manifested in the earth.

Some have so interpreted this Psalm as to corroborate the statements of those who teach that it is right for believers to seek after and to expect worldly prosperity. They wish, as respects wealth, honours, and the like, to be as trees planted by the water-courses : and some have even ventured to say, that the being prospered in earthly things should in the case of believers, be taken as a sure token of Divine approval. The Apostle however thought otherwise when he counted it all joy to be esteemed "as the filth of the world, the offscouring of all things " for Christ's sake. He knew that now is the time when, not the righteous, but the wicked are "in great power and flourish as the green bay tree." "There is an evil which I have seen under the sun, . . . folly is set in great dignity, and the rich (the rich in heavenly wisdom) sit in low place. I have seen servants riding upon horses, and princes walking as servants upon the earth " (Eccles. x. 5-7).

And thus shall it continue to be, until the hour of the manifested glory of the Righteous One shall be the hour also of the manifested doom of the wicked. When

Christ was as “a root out of a dry ground”—“as a worm and no man, a reproach of men and despised of the people”—*they* were as cedars of Lebanon, as bulls of Bashan, their eyes standing out with fatness: *they* had more than heart could wish. But when the time shall come for Christ to receive the blessings of this Psalm, and *to be known* as “a tree planted by the courses of waters,” *they* shall perish. “The wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. They shall be like the chaff which the wind scattereth.” The mighty image of Gentile glory shall be broken in pieces then. “Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away that no place was found for them. Then the stone that smote the image (that is, Christ in the strength of His Messiah-kingdom) became a great mountain and filled the whole earth” (Dan. ii. 35).

Such is the result expected by the family of faith whilst they wait during the time of the Truth's suffering and reproach. Although they cannot *in the title of their own names*, claim the blessing of the first verse of this Psalm, yet, as accepted in the Beloved, they know that they are to be fellow-partakers of His glory, even joint-heirs with Him. Accordingly, He has called them into the path of suffering obedience here; to suffer *for* and *with* the Truth. They have to remember that “Jehovah knoweth (that is, observes, understands and appreciates) the way of the righteous,” even though He may for the present, refrain Himself and not act upon that knowledge. Yet the hour is drawing nigh when He will prove Himself to be a God of judgment by whom actions are weighed.

The subject, therefore, of this Psalm may be said to be the perfectness of the character of Christ and its contrast with the wickedness of the wicked ; as also the future manifested recognition of the excellency of Christ as contrasted with the manifested destruction of the wicked. The first Psalm may therefore be regarded as a preface to the whole book. It leads on our minds to the great final scene—" the morning without clouds " that is to arise upon the earth after all those scenes of sorrow of which other of the Psalms treat, have passed away for ever. It is usual in Scripture to speak *first*, of that which is in fulfilment *last*. We are taught respecting the morning of joy, before we learn respecting the night of sorrow.

The Psalm may be rendered thus :—

O the blessedness of the man  
Who hath not walked in the counsel of the wicked,  
And in the way of sinners hath not stood,  
And in the seat of scorners hath not sat ;  
For\* (seeing that the law of Jehovah is his delight,  
And that in his law he continually meditateth, day  
and night)  
He shall therefore be like a tree planted on courses  
of waters  
That rendereth its fruit in its season ;  
Its leaf also shall not wither ;  
And all that he doeth shall prosper. ;  
Not so the wicked ;  
For they shall be like, verily, unto chaff  
Which the wind scattereth.  
Therefore the wicked shall not stand in the judgment  
Nor sinners in the congregation of the righteous.  
For Jehovah knoweth the way of the righteous ;  
But the way of the wicked shall perish.

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\* See note in succeeding paper.

## NOTES ON PSALM I.

## VERSE 1

אשר, properly, *blessedness*, in the sense of *happiness* or *prosperity*. It might be translated literally, "*O the happinesses of ;*" the plural, as is common in Hebrew, denoting fulness or completeness. Thus שלומים, *peaces*, i.e. fulness of peace. אשר, from the verb אשר, *to go straight*; hence, *to prosper*, implies the happiness resulting from prosperity bestowed by God. Compare Deut. xxxiii. 29. "*Happy art thou O Israel.*" The word that signifies "*bless*" is ברך. When Jehovah blesses (ברך), then this fulness of prospering happiness (אשרים) results.

*The man who hath not walked*]. These words are evidently intended to individuate the person spoken of. The past tense as here used indicates a past historic fact. Compare the words addressed to Joshua:—

This book of *the law* shall not depart out of thy mouth,

But *thou shalt meditate therein day and night*

That thou mayest observe to do according to all that is written therein,

For then thou shalt make thy way prosperous

And then thou shalt have good success. (Josh. i. 9).

Joshua did *not* do this *perfectly*—nor Moses—nor David—nor any one among the saints of God. But this Psalm points to some one as having done it; and who is that some one? It was the antitypical Joshua—the person who was really to plant the Israel of God

in the everlasting land of their inheritance—Him of whom it is said, “Thou lovedst righteousness and hated wickedness, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”

רשעים, *the wicked* (οἱ ἀνομοι), a strong expression, denoting a rebelliousness of evil that is ready to spurn every bond and to break every yoke. It is derived from רשע, to make a noise or tumult, applied to evil in respect of its rebellious restlessness, which, like a rising flood, spurns resistance, bursts every barrier, and spreads woe and desolation along its course. This rebelliousness of evil is especially to characterize *Antichrist*, whence he is called in Is. xi. רשע, *the wicked one*. (“With the breath of His lips He shall slay the wicked one.”) In 2 Thess. ii. where this passage from Isaiah is quoted, it is rendered by the Apostle, not as in the Septuagint, τον ασεβη, but τον ανομον, “the lawless one.”

The application of these words (רשע and ἀνομος) to the characteristic lawlessness of the latter days, seems to have led some to regard “sin” ἁμαρτία (חטא) as denoting a less, and more excusable, form of evil than רשע, ἀνομία. This causes the Apostle John to say, “sin (חטא) is lawlessness” (ἀνομία); i.e. all sin has in it the principle of rebellious insubordination, and is therefore, virtually, lawlessness. Πας ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 1 John iii. 4. “Every one that is a doer of sin is a doer also of lawlessness, and sin is lawlessness.” [Ἀνομία should not be rendered, as in our and the Geneva version, as if it were ἡ παραβασία του νομου. Wicliff avoided this error and rendered ἀνομία, *wickedness*: Tyndale and Cranmer, *unrighteousness*: Rhemish, *iniquitie*]. The Apostle Paul’s description of Antichrist shows the same connexion between sin and lawlessness; for he calls him



"the lawless one"—*lawlessness* being the mode in which, in his case and in those who follow him, sin will develop itself. "He shall think to change times and laws." He will "spurn every band, and break every yoke." This specific meaning of *avopuia* however (which in some passages it bears in virtue of its contextual connexion, or else contrast with other terms), is not always to be maintained. In some passages it is taken in the general sense of *wickedness* or *iniquity*, which is the best translation of רשע.

The three terms employed in this verse, *viz.*, "the wicked"—"sinners"—"scorners" are intended to denote *contrasted*, but not *opposed* classes; nor are they intended to refer, as some have supposed, to different periods of the exhibition of evil. It is indeed true that there are three great periods in which evil has been, or will be, allowed in a peculiar manner to develop its power, *viz.*, at the Flood,—at the Cross,—and at the coming of Antichrist. But neither of these periods exhibit one only form of evil. In the days of Noah and of Jesus, the scorner was as truly present as he will be in that future day when he shall glory in the pomp and might of Antichrist, his King. From the days of Cain until now, lawlessness, and sin, and scorning, have never been absent from the earth. They all confronted Noah, and then gathered in far fiercer enmity *against* the Holy One of God. All totality of evil gathered *against* Christ:—all totality of evil will be gathered *to* Antichrist.

In Scripture the same persons or things are frequently presented under different terms, or symbols, or types, or parables, in order that this variety of *aspect* may render the apprehension more complete. Contrast is intended, but not opposition: the predominancy of

any particular feature or characteristic, leading to the use of such terms as are best suited to express such predominancy. Thus if it be desired that the attention should be directed to that rebellious insubjection of heart, from which *deeds of impiety* (ασεβεια), *lawlessness* (ανομια), and *oppressive wickedness* (πονηρια) flow, the expression used is רשע: if aberration from the right and appointed path is denoted חטא, derived from חטא, *to miss the mark, to err* (ἀμαρτανω), is used: whilst the scoffer or scorner, proudly seating himself in his seat of assumed authority, represents the insolent contemptuousness of evil. "Counsel," "way," "seat," are the words adapted to these several conditions—"counsel" connecting itself with the rebellious condition of the heart: "way" with the erring step: "seat" with the proud assumption of authority.

Some have wished to render מושב *session*, in the sense of assembly: but the reasons urged against this by Hengstenberg are conclusive.

## VERSE 2

*For seeing that his delight is in the law of Jehovah, etc., he shall therefore be, etc.*] Gesenius observes in his Lexicon when explaining the force of בִּי־אֵם, that אֵם "may refer to an interposed or parenthetical clause and each particle retain its own native force." He quotes as an example 1 Sam. xx. 9, "God forbid that [כי] (if [אֵם] I knew assuredly that evil were determined from my father to come upon thee) I should not show it to thee." In the present case, however, Gesenius does not separate these particles, but takes them unitedly, as meaning *but if*, as referring to the same clause after a negation, and translates thus, "Blessed is the man who walketh not (if he walk not) but if his delight is in the law, etc."

It is, however, far better to adopt the first rendering to which Gesenius refers, and to take each particle separately : for, as has been observed by Dr Tregelles, if we take the particles combinedly in this passage, we should be obliged to go against the accentuation — Mappikh with P'sik being in the Psalms a *disjunctive*—and although the accents have no Divine authority, yet we should not, without necessity, reject their guidance. It is better, therefore, to translate thus, “ for or because (since his delight is in the law of Jehovah, etc.) he shall therefore be.” כִּי in the sense of “ because ” is in several places followed by ו, denoting the inference, and then ו is best rendered by *therefore*. See, for example, Mal. iii. 6 “ Because (כִּי) I am Jehovah . . . therefore (ו) ye, etc.”

*The law of Jehovah*]. This is to be understood of the Scripture as a whole—תורה the law, is from ירה *to point with the hand, to direct*. The whole of God's word is a “ directory.”

*Continually meditates*]. יִהְיֶה—continuousness or perpetuity is often the force of the Hebrew future. Compare δωσεται Rev. iv. 9.

### VERSE 3

*Whatsoever he doeth shall prosper*]. Some, in translating this clause, continue the metaphor, and render “ whatsoever it (the tree) produceth, shall prosper.” But it is far better to retain the rendering of our version. It is common in Scripture to pass suddenly from the figure to the subject to which the figure applies. It adds to the force and vividness of description.

### VERSE 5

*The ungodly shall not stand in the judgment*]. Some wish to render this, “ the ungodly shall not rise,”

as if it referred to the wicked being excluded from "the first resurrection." It is true, indeed, that they will be excluded. "The rest of the dead lived not (οὐκ ἐξῆσαν) until the thousand years were finished." But this is evidently not the subject of this passage. Resurrection would not be expressed by "rising *in* the judgment and *in* the congregation of the righteous," for both these clauses are connected with קמוּ. קום frequently bears the sense of standing, in the sense of establishment. Thus Is. vii. 7, "*It shall not stand*:" and again, viii. 10, "Speak the word and *it shall not stand*:" and Jer. xlv. 29, "My words shall surely stand." (lit. standing shall stand.)

### VERSE 6

*For Jehovah knoweth the way of the righteous*]. Observe the abstract force of the participle יודע. Jehovah est *noscens*—*one knowing*. He may not, at present, manifestly act upon His knowledge: but it essentially characterizes Him, and yet a little while and it shall be fully proved that He observes, delights in, and remembers the ways of His servants.

## ON THE SECOND PSALM

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ONE of the chief objects of the Psalms is to contrast the condition of the earth whilst under the supremacy of evil, with its future condition when "the sovereignty of the world" shall have become "the sovereignty of our Lord and of His Christ" (Rev. xi. 15).<sup>\*</sup> At present, Satan is the Deceiver (ὁ πλανων) not merely of individuals, but of nations and their Governors. The streams of national life are poisoned at their source. In the Apocalypse, which treats of the close of the present dispensation, Satan is especially described as the Deceiver of the nations (Rev. xii. 9, and xx. 3)<sup>†</sup>—as wearing the diadems of the Roman World (Rev. xii. 3) and then giving them to Antichrist (Rev. xiii. 2), and as finally gathering the kings of the whole Roman World (της οικουμενης ὅλης) "to the battle of that great day of God Almighty." Of that great gathering this Psalm treats. It speaks of the time when not merely "the peoples," but *their kings and rulers* shall openly confederate against God. "The

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<sup>\*</sup> Εγενετο ἡ βασιλεια του κοσμου, του Κυριου ἡμων και του Χριστου αυτου. Rev. xi. 15.

<sup>†</sup> ὁ Σατανας, ὁ πλανων την οικουμενην ὁλην. Rev. xii. 9. See also Rev. xx. 3—"that he should not *any longer* deceive the nations"—words which very forcibly show how completely he deceives them *now*.

kings of the earth set themselves, and the rulers take counsel together against Jehovah and against His anointed, saying, Let us break their bands asunder and cast away their cords from us." This is the consummation of that "lawlessness" which makes him who heads it emphatically "the lawless one" (*ὁ ἀνόμος*, 2 Thess. ii.). Armageddon (*i.e.*, the Hill of Megiddo, in the north-west of Palestine, marked in the Roman maps as "*Legio*") is to be the place of their *gathering*: "the valley of Jehoshaphat" (Joel iii.) under the walls of Jerusalem, the place of their *destruction*. The nations will be allowed to progress to this completeness of apostasy; but when that has been fully reached, "THEN (*is*) shall He"—Adonai, Christ the Lord, "speak unto them in His wrath, and vex them in His sore displeasure." See also Zech. xiv. "Jehovah shall go forth and fight against those nations as when He fought in the day of battle: and His feet shall stand in that day on the mount of Olives which is before Jerusalem on the east; and the mount of Olives shall cleave, *etc.* . . . and Jehovah my God shall come, and all the saints with thee." See likewise Joel iii. 13. Thus the power and glory of the Lord God of Israel shall, as of old, and even far more wondrously (for heaven and earth shall be shaken), confront the proud rebellion of earth. How would Christians cease to look to the governments of the earth and to national enlightenment and progress, as the pillar on which they rest their hopes for the earth's future, if they received the words of Joel, and Zechariah, and of this Psalm!

Many, forgetful of the well-known rule respecting the *germinant* fulfilment of prophecy, have virtually quenched the light of this Psalm by regarding it as finally accomplished when Pilate, Herod, and Israel,

gathered together against Jesus and His disciples. It is indeed true that the commencing verses of this Psalm received *a* fulfilment both then and on every other occasion in which the powers of earth have confederated against Christ and His Truth. The principles which are to attain their maturity at the close of the dispensation, have long been germinating. The heads of society, secular, philosophic and religious, had begun to exhibit when the Lord Jesus was on earth, an indifferentism and scepticism about Truth, which was making them reckless of all its restraints. He who has learned contemptuously to say, "What is Truth?" *will not be restrained by Truth*. If they be personally untroubled by its voice—if its testimonies reach them not, so as to harass their consciences, their indifferentism may be content with despising Truth; but if its voice be heard upbraidingly, or if its power thwart any of their designs of evil, then they persecute and trample it to the dust. Such was Pilate; and not only Pilate, but multitudes beside, both in Greece, and Rome, and Jerusalem, at the time when the Great Witness of Truth testified. "The mystery of lawlessness," said the Apostle, "doth already work." The final development of iniquity, therefore, is only the matured form of that which has long been advancing: for what is there in the flower, or in the fruit, that is not hidden in the bud? But the descriptions of Scripture are not *limited* to the embryo form. They extend to the matured development—the description of the greater necessarily including the less. We are not, indeed, to neglect premonitory fulfilments. By means of what has been, we are taught what is to be. But if we mistake premonitory fulfilment for final accomplishment, we deceive ourselves by the very light that is intended to be our guide.

The word " THEN " (אז) *proves* that this passage is yet to receive its full accomplishment. " THEN shall He speak unto them in His wrath, and vex them in His sore displeasure." He has never yet done this. On the contrary, His long-suffering mercy has waited, and permitted violence to prosper: He has allowed Truth and its servants to be trampled down. The cry has yet to be heard and answered, " Lord, how long wilt Thou not judge and avenge our blood on those that dwell on the earth ? " (Rev. vi. 10.)

The sixth verse: " Yet have I inaugurated (נסכתי) My king, upon My holy hill of Zion," *etc.*, stands intermediately between the two divisions of the Psalm. In contrast with the vain purpose of the raging nations, this verse reveals Jehovah's purpose of establishing the Government of Christ as Lord of Israel and the earth, on Mount Zion. " Yet *have* I inaugurated: "—the *past* tense is used; for future events are spoken of as past, in order to denote their certainty. Thus it is said of Israel, when as yet they had reached but the edge of the wilderness:—" Thou hast guided them in Thy strength unto Thy holy habitation: " and again, " Whom He justified, them He also glorified."

The inauguration of Christ on Zion will doubtless be an event marked as visibly and as solemnly as the descent of Jehovah on Sinai, when He there introduced the First Covenant. With no less solemnity, but with increased and more blessed (because more peaceful) manifestations of glory, will the government of Christ under the Second Covenant be installed on Mount Zion. The miraculous exaltation of Zion above the hills is prophesied of both by Isaiah and by Micah. " It shall come to pass in the last days that the mountain of the house of Jehovah shall be established in the top of the



mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Is. ii. and Micah iv.). It is mentioned also as the place where divine glory will be manifestly present in protective power: "and Jehovah will create upon every dwelling-place of Mount Zion, and on her assemblies, a cloud and smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defence." And in Psalm lxxviii. we read, "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, Jehovah will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord (Adonai) is among them as in Sinai, in the holy place." This passage sufficiently indicates the glory that will be connected with Zion as the centre of the Divine government in the earth. But, as there was an interval between the destruction of Pharaoh and his hosts at the Red Sea, and the descent of Jehovah on Sinai, so there will be an interval between the destruction of Antichrist with his hosts, and the inauguration of Christ on Zion. This inauguration will be a result, but not an immediate result, of Christ's manifesting Himself in the way described in Rev. xix. as "King of kings and Lord of lords."

The morning star arises at the moment of the earth's deepest darkness. So when the Lord Jesus returns, evil will be dominant in the earth in a way in which it never yet has been, and never will be again. Antichrist will be in the plenitude of power at the head of all the Ten Kingdoms of the Roman World. Christendom, that is, those parts of the earth which will be neither heathen, nor subjected to the power of Antichrist, will teem, even as they already do, with corruption. As

a general description, "darkness shall cover the earth, and gross darkness the peoples."

Accordingly, the avowed object for which Christ assumes His millennial power is that He may put down this giant strength of evil and subdue every enemy. "He must reign," says the Apostle, "until He hath put all enemies under His feet" (1 Cor. xv. 25.) Indeed so much is the subjugation of enemies characteristic of the millennial reign, that it terminates as soon as the last enemy has been subdued. We must beware, therefore, of supposing that every enemy is suddenly and effectually subdued by the judgments which Christ inflicts at the moment of His appearing in glory. His first act will be to remove (changed and glorified) from the earthly into the heavenly branch of His kingdom, all those who are sanctified by faith in Him; and to remove, by means of angels, into the unseen place of torment, all who merely profess His name—all who come under the name of "Tares" (*see* Matt. xiii.). Christendom will thus end. On the day of His appearing also, after having been joined by His saints in the air, He will come with them to the Mount of Olives (Zech. xiv.), and will utterly destroy all *the armies* that have been gathered under Antichrist with the view of blotting out Jerusalem (*see* Ps. lxxxiii.). At the same time will perish all the unrepentant in Israel who are found in Jerusalem, or the land. But the judgments that will be inflicted upon *the nations* that have either been reigned over by Antichrist, or have been associated with him in his last evil enterprise against Jerusalem (*see* Psalm already quoted), will be administered more gradually. They will fall with especial weight upon Edom, Moab, Ammon, Egypt, Arabia, and Tyre. Indeed it would not appear that any except those of irrespon-

sible age are spared, either in these regions, or in any part of the Roman World. The distant heathen, however, "who have not heard His fame nor seen His glory" (Isaiah lxvi. 19), will be for the most part spared as individuals, although they may be broken up *as nations*.

These overwhelming and destroying judgments, however, will not continue after the glory of Christ has been fixed on Zion, and after Israel has been fully gathered under its shelter. After the inauguration of Christ's glory on Zion, the order of the millennial government, both in Heaven and earth, will be fully established. Israel will begin "to blossom and bud, and fill the face of the world with fruit;" and evil will hide its head, until for a brief moment it raises it again, without result, save in its own extinction, at the close of the millennial age.

The sixth verse, which thus reveals the fixed purpose of Jehovah in establishing the glory and power of Christ "upon Zion, His holy mountain," is appropriately followed by the address of Christ, as King, to those kings and governors who are spared after the termination of those judgments which usher in the Millennium, and under which Antichrist will perish. From the seventh verse onward, the words are the words of Christ as the Messiah-King. He first recites what Jehovah had said unto Him at the time of His resurrection from the dead. "Jehovah SAID unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me and I will give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt rule them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel." Such were the words addressed unto the Son by the Father at the time of His resurrection (see Acts xiii. 33). As yet, seeing that the time

of long-suffering and grace towards the nations is not past, He hath not "asked" to be invested with this power. But when the time shall come for Christ to use the words of this Psalm, He will have "asked," and He will have been brought before the Ancient of days as described in Dan. vii., and have been invested with the power of earth, and have begun to exercise it. On the fact of His having assumed this power is grounded His exhortation to the kings and rulers that will have been spared. "NOW, therefore, O ye kings, be wise; be instructed, ye judges of the earth: serve Jehovah with fear, and rejoice with reverence. Do homage to the Son, lest ye perish from the way when His wrath is kindled, yea, but a little." They to whom these words will be addressed, will have seen how Anti-christ and others who have rebelled against Jehovah and His Christ, have perished; and at last they will learn wisdom. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him" (Ps. lxxii. 10, 11). Universal outward homage will thus be paid to the King whom Jehovah has inaugurated on Zion. Yet it is not said that all who render this outward homage are *blessed*. That word "blessed" is confined to those *who trust in Him*. "Blessed are all they that trust in Him." All in Israel, and very many among the Gentiles shall truly trust in Him in that day: but there are others who will render only a feigned obedience. See Psalm xviii. 44. "The sons of the stranger shall dissemble to Me." "Fili alieni mentientur mihi." (*Jerome*.) "The strange children shall dissemble with Me." (*Prayer Book Version*.) Mendelssohn's comment is: "They seem to be willing and trusty servants; yet in truth, in their heart

they hate Me : but the fear of Me hath fallen on them." From these " strange children " will finally spring the last great Apostasy, when for a little season Satan is unbound.

But although Christ does not at the present moment legislate for and direct " the nations," as He will when the words of this Psalm shall be fulfilled, yet its prophetic voice *might* be heard, and ought to be heard, even now, by nations and their Governors. Shall they at present despise and dishonour Him who is already made Lord and Christ—to whom Jehovah hath already said, " Thou art My Son ; . . . Ask of Me, and I will give Thee, etc." ? Christ although not yet seated on His own millennial throne is seated on His Father's throne and administers all its power (*see* Rev. v.). He hath all power in heaven and in earth. It is vain, therefore, for nations to deceive themselves with the thought that they can do homage to God as the Governor of all, if they refuse to own Christ as the Person, even now, invested with all the glory and power of the throne of the Majesty of the Heavens. To deny the fact of Christ's present exaltation and authority, is virtual atheism. It is true indeed that the acknowledgment of this fact does not make men real Christians : but the denial of it makes them Infidels. A nation that by its official organs governmentally acknowledges the Lordship and Mediatorship of Christ as a fact, does not thereby become Christian in the sense of being brought into the *Church* of God ; but it is Christian in another, and not unimportant, sense. It is Christian as contrasted with nations that governmentally refuse to acknowledge Christ, but acknowledge Mahomet or Buddha, or any other false prophet, or false god ; or who, like the Jews, pretend to acknowledge Jehovah and, at the same time

reject Him whom Jehovah hath anointed as Lord of all.

The natural blessings that have for many centuries flowed down upon our own unworthy country, as a consequence of having outwardly owned the name of *Christ* and His one Mediatorship, must be obvious to all whose hearts are not judicially blinded. But of late years the recognition of Christ has begun to be relinquished. Whether Governors own, or do not own *Him* "by whom kings rule, and princes decree judgment," has been thought a matter of indifference. It has been thought immaterial whether men own Christ alone as the "one Lord," and the "one Mediator;" or whether they bow down idolatrously to Mary and seek the mediation of "the queen of heaven," or despise mediatorship altogether. Even in this our own favoured land it is beginning to be deemed immaterial whether Governors, and even authorized religious teachers, own the supreme authority of the Word of God, or whether they give themselves over to philosophic Pantheism and trample under foot the Blood of atonement and every other distinctive truth revealed in the Scripture. That ear must indeed be deaf (shall I say judicially deafened?) that hears not already the cry, "Let us break their bands asunder, and cast away their cords from us."

## NOTES ON PSALM II.

### VERSES 1 to 5

*"Why have the Gentiles furiously gathered together, and why do the peoples meditate a vain thing?"*

*The Gentiles* גוים]. This word is frequently rendered "heathen" in our version—often a very objectionable rendering, inasmuch as the nations thus described are frequently *not* heathen. In the present case, for example, the nations who will form this great confederacy will be the nations of the Roman World (της οικουμένης)—nations, that after having had the advantage of all the light that God has ever sent into the earth, and having for the most part professed Christianity, will have apostatized from *all* Truth, and given themselves over to the service and worship of Antichrist. The same alteration in the translation of גוים should be made in Joel iii. 9, 11, 12, "Proclaim ye this among *the Gentiles*." "Come all ye *Gentiles*." "Let *the Gentiles* be awakened and come up to the valley of Jehoshaphat, for there will I sit to judge all *the Gentiles* round about." The nations here addressed are those whose history forms the subject of the prophecy of Daniel. They will first assemble at Armageddon, and thence advance into the valley of Jehoshaphat, where they will be trodden in the wine-press of wrath.\*

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\* They are the same nations as are referred to in Rev. xvi. 14. "For they are the spirits of devils working miracles, that go forth to the kings of the whole (Roman) world (της οικουμένη ὅλης. Compare Luke ii. 1), to gather them together to the battle of that day—the great day of God, the Almighty."

“Gentiles” is the translation which should be always adopted for גוֹיִם in the Old Testament, and for ἐθνῆς in the New, whenever those words are used in contrast with Israel. There may be a few passages where “heathen” might be retained; but, as a general rule, “Gentiles,” or “nations” should be substituted for “heathen,” wherever that word occurs in our version of the Old Testament.

אָרָגַשׁ. This verb occurs besides in the Chaldee of Dan. vi. 7, where the presidents and satraps “assembled” in haste and anger to the King against Daniel. The substantive רָגַשׁ occurs in Ps. lxiv. 2, as indicating a *tumultuous* assembly. In Ps. lv. 14 it is used, not in an evil sense, but implying strongly companionship and unity—“We walked to the house of God *in company*,” בְּרִגְשׁ. The translation, however, adopted in the Acts, viz., ἰνα τι ἐφρυαζαν ἐθνη, shows that rage and the expression of rage are thoughts to be connected with this word as used in this Psalm. Deliberate purpose, fury and assemblage are denoted. Compare Is. xvii. 12, 13. “Woe to the multitude of many peoples, (עַמִּים) which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations (לְאֻמִּים) shall rush like the rushing of many waters: but God shall rebuke them, etc.”

And [why do] the peoples meditate a vain thing?]. יִהְיוּ, continuous future, *persist* in meditating. לְאֻמִּים, peoples or nations—λαοι Acts iv. 25.

When the patriarchal government of families and clans under their natural heads, gave place to their union under a formally recognized Governor, they who were thus united became לְאֻמָּה. “From the obsolete אִמָּה comes אִמָּה, a mother; whence אֶמְּה a nation—



a people sprung from one mother, sufficiently numerous to constitute a *kingdom*. Hence, the Hebrew writers say, 'there is no nation (לֵאמֹה) where there is no kingdom.' (Non est natio nisi regnum.)" *Bythner*. In its strict sense, therefore, לֵאמֹה would denote persons derived from a common stock united as a nation under a recognized chief: but it also became used to denote any who were distinguished by any kind of national organization, even though they might not be of the same kindred. In this last sense it would be used to denote civilized and duly governed nations, as opposed to barbarous tribes. In this sense I understand it in the verse before us. Those who will conspire against Jehovah and His Christ in this last great confederacy, will be the most ordered and most civilized nations upon earth.

Some, however, think that לֵאמֹה here denotes nations of common origin,\* viz., those who are connected with Israel by common descent from Lot or Abraham, such as the Moabites, Edomites, Arabians, etc. No doubt these nations will take a very prominent part in this last conspiracy against Israel. The three first, after

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\* Thus *Geier*: לֵאמֹה—Et [quare] *nationes*—hoc est, secundum Lucam, λαοὶ Ἰσραηλ. Acts iv. 27. Nimirum vox לֵאמֹה .....vi originis suæ nationem exprimit, cujus commune est stemma aut mater, veluti עַם accipitur pro populo promiscue, etiamsi ex variis confluerit locis atque gentibus." *Geier in locum*. So also Cocceius—לֵאמֹה—*multitudo unâ origine glorians*, ut Israelitæ et Idumæi. Ita et inter ipsos Israelitas tribus sunt לֵאמֹה atque hoc modo גוֹיִם et לֵאמֹה *nationes* distinguuntur in Ps. ii. *Gentes* alienæ a prosapia et politia *populi Dei*; *nationes* filii patriarcharum. Acts iv. 27. "συν εθνεσι και λαοις Ἰσραηλ." This passage in the Acts is capable of, and no doubt bears, a different interpretation. There is not the slightest evidence that לֵאמֹה is used for כְּנָעַן, a tribe, or that λαοὶ is used for φυλαί.

escaping, we are told, out of the hand of Antichrist (*see* Dan. xi. 41), will unite with him in the attempt to blot out the name of Israel. "Come, and let us cut them off from being a nation; that the name of Israel be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; ASSUR (the Assyrian, Antichrist) also is joined with them: they have holpen the children of Lot" (Ps. lxxxiii. 4-8). There can be no doubt, therefore, that the nations *kindred* to Israel, unite and become prominent in this last confederacy against them; and if **לְאֻמִּים** had been used in Psalm lxxxiii., there could have been little question as to its meaning. But if we review the passages in which this word occurs, there are none from which its restricted sense could be satisfactorily proved. Gen. xxv. 23, is not decisive. And although **λαοὶ Ἰσραηλ** (peoples of Israel, Acts iv. 27) may seem to favour the thought that "the peoples" described as **לְאֻמִּים** in Ps. ii. have some connexion with Israel, yet it must be remembered that in Acts iv. the second Psalm is *applied* merely, *not interpreted in respect of its final accomplishment*; and in all *applications* of Scripture, the resemblances are general—not specific. The expression "peoples of Israel," which is certainly peculiar, was one very applicable to the strange condition of Israel at the time to which the passage in the Acts refers. Instead of being as they once had been, *one* people speaking the *one* language of Canaan, Israel had virtually become, in consequence of their sin, many *peoples*, speaking all the diverse tongues of earth—"Parthians, and Medes, and Elamites and the dwellers

in Mesopotamia. . . . Cretes and Arabians"—in a word, "*Jews of every nation under heaven.*" Israel, therefore, was at that time made up of divers peoples who might well be called "*peoples of Israel*"—all united with the Gentiles against the Messiah of Israel. So, at an hour yet future, the same mighty Gentiles joined by an assemblage of peoples greater than has ever yet been seen, will gather together against Israel themselves.

רִיק *A vain thing*—κενον, ματαιον.] Compare Is. viii. 9. "Associate yourselves, O ye peoples, . . . take counsel together, and *it shall come to nought*; speak the word, and *it shall not stand*: for God is with us."

*The kings of the earth set themselves*]. This verse has been sometimes carelessly applied to the rebellion of subjects against their earthly governors: but that is not its meaning. It treats of the rebellion of nations *under and together with their rulers* against Jehovah and Christ. The special subject of this Psalm is the apostasy of governmental power. It concerns "*the kings*" of the prophetic earth and "*the rulers.*"

*Set themselves*]. תִּצְבּוּ, παρῆσθαι ἑαυτοὺς, present themselves, take their stand as against a foe.

רְחוּמִים]. The subordinate rulers or magistrates: they amongst whom there is so frequently rivalry and discord, are here said to be "*founded together*" (for such is the literal meaning of נִסְדָּרִיחֵד) joined together like a compact foundation. These words strikingly show the strength and compactness of this great infidel rebellion—the result of the action of the spirits of devils working miracles that are to go forth to gather unto this confederacy (*see* Rev. xvi). How contrasted this firmness with the present want of coherency among the servants of the Truth!

*Let us break their bands asunder, etc.]* This will be the universal cry *then* ; but the principle of this lawlessness is found wherever the restraints that the Word of God puts on human *thought* and *action*, are despised. Society is every day learning to do this more and more. Sacerdotalism in all its various forms disgusts ; and men make its vain pretensions an excuse for their believing nothing.

*One that sitteth* (יֹשֵׁב) in the heavens, etc.] When *indefinite* expressions like this are applied to Christ or to the Father, they denote that which is unsearchable—past finding out. Indefinite expressions are therefore to be regarded as one of the strongest modes of ascribing *Deity*. Compare Hebrews vii.—“One of whom it is testified (μαρτυρουμενος) that he liveth.” And Rev. iv.—“on the throne one sitting.” (καθήμενος). And 1 Tim. iii. 16.—“One who (ὁς) was manifested in the flesh, etc.”

In Ps. cx. we read, “Jehovah said unto my Lord, sit Thou at My right hand until I shall have set (ἐως αὐθω, Heb. 1) Thy foes a footstool for Thy feet.” These words are addressed to Christ as One rejected by Israel and the earth ; and who, as a consequence of such rejection sat down, not on His own Messiah-Throne, but on “the Father’s throne” (see Rev. iii. 21.) As One, therefore, who hath not yet occupied “the throne of His father David,” nor “the high place (הַמְּרוֹם) of Israel” (see Ps. vii. 7), He is described *distinctively* throughout the present dispensation, as One seated in the heavens, hidden with God. Compare Ps. cx. 5. “Adonai at Thy right hand ;”—that is, Christ, the Lord, who is now at Thy (Jehovah’s) right hand, “shall strike through kings in the day of His wrath.”

*Adonai shall have them in derision].* These words are identical with those just quoted from Ps. cx. Adonai is

sometimes applied to Jehovah, and to Christ as Jehovah. At other times, as in the verse before us, it is applied to Christ distinctively, in an official sense ; denoting (like *Κυριος* in Greek) the " Lordship " to which He has been appointed. " God hath made that same Jesus whom ye have crucified, both *Lord* and Christ " (Acts ii. 36). " To us there is one God, the Father, . . . and *one Lord*, Jesus Christ " (1 Cor. viii. 6). When in the Old Testament Adonai is thus used to denote the " Lordship " of Christ, it will be found that some act of Jehovah is spoken of in the context in the way of distinction or contrast. Thus in Ps. cx. 1, " Jehovah said unto my Lord (Adon.)." And in 6th verse of this Psalm Jehovah speaks, " Yet have I inaugurated My king (Him who had just before been described as Adonai—one seated in the heavens) on Zion, the mountain of My holiness."

*" One that sitteth in the heavens shall laugh : Adonai shall mock at them. THEN (18) shall He speak unto them in His wrath, and vex them in His sore displeasure."*

*THEN shall He speak, etc.].* The word " THEN " which is emphatic, shows that whatever periods there may have been to which this Psalm may be *applied*, yet that there is only one period of its definite accomplishment.

## VERSE 6

*" And I have inaugurated my king on Zion, the mountain of my holiness. [or my holiness-mountain]."*

*And I, etc.].* These words suddenly spoken by Jehovah, divide the Psalm. The former verses had spoken of the attempt of the kings and rulers of the earth, and of the frustration of that attempt by the power of Him who was seated at God's right hand. This verse tells us

of the event that will immediately follow the overthrow of that great rebellion. Jehovah will then accomplish His long declared purpose of inaugurating His King—Christ, the Messiah of Israel, on Zion the mountain of His holiness. How contrasted this act with the designs of those who were intending to blot out the names of Jehovah, and of Christ, and of Israel, from the earth ! \*

I have already observed that Scripture, especially in its prophetic parts, is accustomed to speak of future events as past : so their certainty is indicated, and vividness is given to the description.

*I have inaugurated,*] נסך, which I have rendered “to inaugurate,” means properly “to pour out ;” hence applied to libations and drink-offerings like σπενδομαι in Greek. Whence Is. xxx. i. נסך מסכה, to *ratify a treaty by libations* (σπενδεσθαι σπονδην) because the ancients in making covenants were accustomed to offer libations. Compare Latin *spondere* from σπονδη (Gesenius). In the same way, this word may be applied to the solemn inauguration or establishment of any one in a place of dignity and power. Compare Proverbs viii. 23, “I was *set up* from everlasting.”

It has already been observed, that the inauguration of Christ on Zion in the full ordered glory of the millennial reign, will be some time subsequent to the destruction of Antichrist and the deliverance of Israel from his grasp ; just as of old there was an interval between the destruction of Pharaoh at the Red Sea, and the time when God descended on Sinai, and there *formally*

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\* There is no objection to our translating γ, *but*—(εγω δε) in this passage ; only we must not attach to it a force too strongly *adversative*. The object of the verse is to speak of this great act of Jehovah, as connected with, and in sequence to, that which had preceded. *I* is to be strongly emphasized.

assumed the legislation and government of Israel. And as the introduction of the First Covenant on Sinai was glorious, so will the formal establishment of the Second Covenant in the power of its grace on Zion and the inauguration of Him who will there reign in that power, be more abundantly glorious. When first He manifests His glory, arising suddenly, like "the morning star," at the moment of the night's deepest darkness, His relation to the earth must necessarily be one of judgment. He will "destroy them that destroy the earth" (Rev. xi. 18): "the earth shall fear and be still" (Ps. lxxvi. 8). But when this shall have been accomplished—when He shall have done His work, His strange work, and brought to pass His act, His strange act (Is. xxviii. 21), then will He arise like "the sun with healing in his wings," and the peaceful flow of millennial blessing towards Israel and the nations, shall in its proper order commence. In the interval between the destruction of Antichrist and the inauguration of the Messiah-King on Zion, there is much to be accomplished. During this period, scattered Israel will, slowly and in divers ways, be gathered to their land. Some will be gathered by the repentant nations (*See* Is. xiv. 1, Is. xviii. 7, and lxvi. 20). Others will be "led into the wilderness" (Hosea ii. 14), and there "pleaded with face to face," and the rebels purged out from among them (*See* Ezekiel xx. 33-38). During this interval also, Christ will *in heaven* arrange the order of the heavenly branch of His kingdom and appoint the rewards of His risen saints. The heavenly City (which during the Millennium, though connected with Zion and Jerusalem, will be above them, and *not in the earth*) will, when the glory of Christ is established on Zion, assume its appointed place. During this interval too, before the ordered glory of the Millennium

is established, the Gog and Magog nations, seeing the Land of Israel quiet and apparently defenceless, will come up against it "to take a spoil, and to take a prey" in the manner described in Ezekiel xxxviii. II, 12.\* But Israel will be then avowedly taken under the care of the mighty One of Jacob. They will no longer be "Lo-ammi." The times of the Gentiles will have ended,

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\* It may seem wonderful that these nations should dare to make such an attempt immediately after the destruction of Antichrist and his hosts, and after the palpable proofs then given of Israel having been restored to the protection of their God. But terror never abidingly affects hearts unreached by grace. We read that Amalek of old, unterrified by the ruin that had fallen on Pharaoh and the hosts of Egypt, went forth to fight with Israel between the Red Sea and Sinai: nor did all that Balak knew from facts and from Balaam respecting the might and the destiny of Israel, prevent him from resisting them.

Care must be taken not to confound the invasion of Gog, described in Ezekiel, with that mentioned in the Revelation. The former takes place at the very commencement—the latter at the close of the Millennium, so that they are events thoroughly distinct. Nor must the Gog and Magog nations be confounded with those whom Antichrist is to lead. Antichrist is the last head of the nations of the Roman World—nations appointed by God to trample down Jerusalem till the days of her punishment shall be ended. The assaults, therefore, of Antichrist on Israel up to the day of his fall, will prosper. "He will take the spoil, and take the prey, and tread them down like the mire of the streets" (Is. x.). But the assaults of the Gog and Magog nations will *not* prosper. They will attempt to vex Israel after the time for their being vexed is over, and when the time for them to be sheltered and comforted will have come. In assailing Israel they will find that they have rushed upon the thick bosses of the buckler of the Almighty. The central parts of Asia to the east and north-east of the Caspian, is the region to which the Gog and Magog nations belong. Uncivilized and semi-barbarous, they stand in this respect also, markedly contrasted with the intellectual and polished nations whom Antichrist is to lead.



and Israel will no longer be allowed to be trampled down. Accordingly, though this fierce gathering of the Gog and Magog (that is, the central Asiatic) nations shall probably far exceed in multitude the civilized European hosts that will previously have assailed them from Armageddon, yet Israel will remain unaffected by the storm. Not a hair of their heads will be harmed. The vast hosts of their assailants will be suddenly overwhelmed with utter ruin. "Seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God" (Ez. xxxix. 12). The destruction of the hosts of Antichrist and the deliverance of Israel from their grasp, will be the great proof to the world that God has interfered to curb and to humble the power of man: the subsequent destruction of the Gog and Magog hosts will be the evidence that God has not only interfered *once*, but that He *abidingly* rules.

*On Zion the mountain of my holiness*]. Zion was not the place where the Temple was built, but it was the place where "the citadel" or "castle" of Jerusalem stood: often called "the City of David." See 1. Chron. xi. 5, 7, 8. "David took the castle of Zion, which is the city of David. And David dwelt in the castle; therefore they called it the city of David. And he built the city round about." In the time of Paul we still find the same expression "castle" applied to the strong-hold of Zion. "The chief captain commanded that he (Paul) should be brought into the castle" (την παρεμβολην). The height of Zion was therefore always regarded as the place where the protective power that sheltered Jerusalem and its Temple was established. Hence in the

Millennium, Zion is called "the mountain of the house of Jehovah;" not because it is the site of the Temple (for it will not be) but because the power will be there collocated which will subserve and watch over that house. This explains a verse in Rev. xx., where the last great gathering against God at the close of the Millennium is described. "They went up on the breadth of the earth, and compassed the camp (or *citadel* τὴν παρεμβολήν, the same word as in Acts xxi. 34) of the saints about, and the beloved city:" in other words, they compass Zion and Jerusalem; but fire comes down from God out of heaven and devours them, and then all things are made new. It is plain from this and many other passages, that the height of Zion during the Millennium, will as truly be a seat of heavenly glory as was Sinai when God thence legislated for Israel.

### VERSES 7 TO 9

*"I will declare (or make proclamation) in reference to the decree, Jehovah said unto me, My Son art thou; I this day have begotten thee. Ask of me and I will give thee the Gentiles for thine inheritance, and for thy possession the uttermost parts of the earth. Thou shalt break them with a rod of iron: as the vessels of a potter shalt thou shiver them."*

*I will declare]* Or *publish*, in the sense of making proclamation—אִסְפַּדָּה. *In relation to*, or *according to the decree*. אֶל־יָחִי. The word אֶל is used in the sense of "regarding any thing, having respect or regard to any thing: hence *as to*, *in respect to*, Ex. xiv. 5 (compare εἰς μὲν ταῦτα); *because of*, *propter*. It is also used as expressive of rule or standard; *secundum*, *according to*; Josh. xv. 13, according to the command" [Gesenius]. Phillips translates, *concerning the decree*, and adds, "the

particle ל has been variously interpreted in this place by different writers. The sense of *to* has been given to it, and so Messiah, who is now the speaker, is supposed to say; 'I will speak to the decree,' that is, I will publish strictly and to the letter, the statute or decree of Jehovah as He has declared it to Me. Mendlessohn has 'Zum Gesetz,' '*for the decree*,' which is thus explained in the *Beor*—'in order that it (what I now publish) may be "*for a decree*," among the people that they may not rebel against me.' Kimchi in his book of roots, takes ל here to be the sign of the accusative, as if it were equivalent to נ, and thus the Chaldee understood it: . . . 'I will recite the treaty or statute:' so also the Syr. and Arab. There is not, however, as far as I am aware, any other instance of ל standing for נ, and therefore we ought to regard it here as something more than a mere sign" (*Phillips in locum*).

*My Son art thou.*] The words here recited, to end of 9th verse, are the decree or statute of Jehovah "in reference to" which, or "in accordance with" which, Christ as the King that will then have been inaugurated on Zion, publishes the warning contained in the words that follow. The words that follow are to be regarded, not as the decree, but as a preliminary notification or warning respecting the course of action about to be entered on in conformity with the words of Jehovah which are recited, and which form the decree referred to.

*Jehovah said unto me.*] That is, at a time long passed, *viz.*, at the resurrection of Christ. Jehovah *then* said unto Him, "My Son art Thou: I this day have begotten Thee." That these words belong to the period of the resurrection, is proved by Acts xiii. 33. The *order* of the words in the Hebrew should be noted, as marking the thoughts intended to be *emphasized*.

*Ask of me, etc.*] The time for Christ to ask according to these words has not yet come ; nor will, *until* the Gospel has been first fully preached as a witness to all the Gentiles ; and *until* the full number (το πληρωμα Rom. xi. 25) that is to be “ taken out from among the Gentiles ” (see Acts xv. 14.) shall have come in ; and *until* Antichristianism shall have ripened and brought forth its appointed fruits. THEN, He will ask, and as a result, will be brought before the Ancient of days and solemnly invested with the authority of earth as described in Dan. vii. 9. “ And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him.”

*Thou shalt break them with a rod of iron.*] Some in this verse derive תרעם from רעה *to rule as a shepherd*, instead of from רעע *to break*. This derivation has apparent confirmation from the Sept. translation (ποιμανεις) being adopted in Rev. ii. 27. But when the Sept. gives the *general* sense of the Hebrew correctly it is frequently adopted in the New Testament. In such cases, however, we do not renounce the statement of the Old Testament, but combine it with that made in the New. “ Thou shalt rule, and in ruling break.” I say this on the supposition that we retain the reading of the Hebrew text.

#### VERSES 10 TO 12

“ Now therefore, O ye kings, have understanding. Be corrected, ye judges of the earth. Serve Jehovah with fear and rejoice with trembling. Kiss ye the Son lest he be angered and ye perish in the way, what time his wrath shall suddenly kindle. O the happiness of all that are trusters in Him.”

*Now, therefore, O ye kings, have understanding.]* Now is emphatic. Now, O ye kings, seeing that I have asked for and received the long promised power, have understanding hearts. Submit to the correction of your ways: do homage unto Me, and obey Me. Such is the notification mercifully promulgated by the Messiah-King to the spared rulers and nations in the millennial earth, that they might be wise and submit themselves, and not perish.

*Kiss the Son.]* That is, formally recognize and do obeisance unto Him. בר the Chaldee for Son, so used in Ezra v. 1 : v. 2 : vi. 14 : and in Dan. iii. 25 : v. 22 : vii. 13. Also in Proverbs xxxi. 2. "What my son, and what the son of my womb, and what the son of my vows ?" "The passage in Proverbs," says Dr Phillips, "seems to set the matter at rest (*i.e.* as to the meaning of בר). So Aben Ezra considered, who in his note on this passage says, ופ' רמו, מה ברי, ומה בר בפני, and the meaning points to, 'what my son, and what the son of my womb ?' Hence, בר is the ordinary Chaldee word for son, and is equivalent to בן." Kimchi, although he gives a preference to this interpretation, has mentioned two others, which do not appear satisfactory. The one by taking בר to signify *pure*, as לברי לבב to the pure in heart, Ps. lxxiii. 1 : the other by assigning to it the meaning of *chosen, elect* : and he quotes 1 Sam. xvii. 8. בר-לכם איש, "choose for you a man" \*

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\* Dr Phillips also says, "in the ancient book Zohar there is a passage which shows in what sense the author understood the intention of this Psalm, and of this verse in particular. It is as follows : (then follows the passage, translated thus)—'Thou art the Son (בר), the faithful shepherd, of thee it is said, "Kiss the Son (בר)" ; and thou art the Lord of Israel, master below, the Lord of ministering angels, Son (בר) above, Son of the Holy One, blessed be he, and the Shechinah.' (Lubbi edition, fol. 87)."

The extraordinary translation of the Sept. *δραξασθε παιδείας*, followed by the Vulgate, *apprehendite disciplinam*, and of the Chaldee *קבילו אלפנא* must be regarded as altogether unauthorized. We might expect that the Chaldee form, *בר*, would be employed in the passage before us, because the address is to Gentiles, and therefore the word used by them to express "son" would be adopted.

*And ye perish in the way.*] "Understand *ב* before *דרך* and ye perish in the way, *i.e.* the way of error which ye have chosen. Rashi and Kimchi take it in this manner and refer to Ps. i. 6." (*Phillips*.) For *במעט* in the sense of *suddenly*, see Job xxxii. 22. This shows that in the millennial government of Christ, judgment will speedily be exercised upon obdurate evil. It is otherwise now when the Lord is as one who hath retired into His place, and evil is allowed to prosper. At present, they who direct the earth's energies go on in the way of their own thoughts, and are not suddenly cut off therein. But it shall not be so when the Lord alone shall be exalted.

*Happy are all they who put their trust in him.*] I have already observed that there will be some who will do homage outwardly and render a feigned obedience (*see* Ps. xviii. 44), but who will not really put their trust in Him. They only who are trusters in Him (observe the abstract use of the participle) are pronounced "happy."—*אשרי בלי-חוסים בו*.

There are *three* words used in the Old Testament to denote the state of trusting or confiding in another. *First*, *האמן* the Hiphil of *אמן*: *secondly*, *חסה*: *thirdly*, *בטח*. These words, though cognate in signification, are not used indifferently.

The first, **האמן**, which is frequently followed by the preposition **ב** as in Genesis xv. 6; or by **ל**, as in Exodus iv. 8, is in our version commonly rendered, "believe in," or "believe," and answers to *πιστεω επι, εις,* or *εν*, or *πιστεω* simply, in the Greek Testament.

Whenever **האמן** is used, the thought intended to be made prominent is the truthfulness, and consequently the credibility of the person, who, by his proposal or promise, invites my confidence. I *trust* in him because I *believe* him. Accordingly, the Septuagint, even when translating **האמן** followed by **ב**, use, commonly, *πιστεω* alone, and seldom *πιστεω εν*: hereby indicating that the trust *in* another which is always implied by **האמן** and *πιστεω*\* is founded on *the believing* him. The veracity of the person is the ground on which we trust in him—the subject about which we trust in him being determined by the proposal or promise through which such trust is invited or claimed.

The first place, in the Old Testament, in which this word occurs is Gen. xv. 6, and affords a sufficient illustration of its general use. "And He (the Lord) said unto him (Abraham) so shall thy seed be: and he *believed in* (**האמן ב**) the Lord, *etc.*" Our translators following the Hebrew literally, render "*believed in*," whilst in the Septuagint and in Romans iv. 3, we find *επιστευσε* only. "Abraham believed God." But it is evident that "believed" so used, must involve the notion of "confide in" or "trust in;" for if I believe a person *who makes a promise to me*, I necessarily *trust in* him for the fulfilment of that promise. Accordingly, in the very next

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\* Except when indicating the mere recognition of a fact, without any reference to a promise, or to any proposal inviting confidence, as in James ii. 19.

verse but one in the Romans, we find "to believe on" used as an equivalent expression to "to believe"—  
 γὰρ δὲ μὴ ἐργαζόμενοι, πιστεύοντι δὲ ἐπὶ, etc.

It is sufficient, therefore, to say that whenever אָמַן occurs as denoting our relation to God, it implies that some definite proposal inviting our confidence has been made to us by God:—that proposal, if we receive it, we receive because we *believe* God, and so believing God, we necessarily trust in God. Consequently, אָמַן and ΠΙΣΤΕΥΩ thus used must always imply confidence or trust, grounded on belief.

But whilst אָמַן thus fixes the attention on the character and truthfulness of the person whose word we trust, בָּטַח is used when we trust to another for protection and refuge in the hour of difficulty or danger, and when it is especially intended to fix attention on the *fact* of our so trusting: whereas, בָּטַח, which is equally connected with circumstances of difficulty and danger, directs attention, not so much to the *fact* of trusting, as to the *manner* of the trusting, as being peaceful and firm, and attended, as a result, by a consciousness of security and strength. This may be especially seen in the use of the adverbial form בָּטַח, *confidently, truthfully*; but commonly in our version translated "safely," or "in safety," as Lev. xxvi. 5—"dwell in your land safely;" and Lev. xxv. 18, "dwell in the land *in safety*;" or else "careless," Judges xviii. 7; "with confidence," Ezek. xxviii. 26; "securely," Mic. ii. 8. See also the following passages in which the verb is used. "In God, I will praise His word, in God I *have confided*" (בָּטַחְתִּי), Ps. lvi. 4. And Ps. xxxiii. 21, "Our heart shall rejoice in Him; because we *have confided* (בָּטַחְנוּ) in His holy name." Accordingly, the Sept. renders this word either by ἐλπίζω or ἐπελπιζω



in the sense of confident expectation, or else by *θαρρεω*, *πεποιθως ειμι*, and in the participle by *ασφαλεια* in Prov. xi. 15—all words implying *confidence* and *sense of security*.

In חסה, on the contrary, (its primary meaning being “to flee for refuge” to another; see *Gesenius*) a sense of weakness and danger, and of the necessity of making another our refuge, predominates. The two words are found in connexion in Ps. cxviii, 8, 9, which verses may be *paraphrased* thus: “It is good to be weak and trust for refuge (חסה) in Jehovah, rather than to be strong because we put confidence (בטה) in man. It is better to be weak and trust for refuge (חסה) to Jehovah, rather than to be strong because we put confidence in (בטה) princes.” As a general rule, therefore, we may say that האמן and האמן ב should be translated, “believe” and “believe in”: חסה “to put trust in:” בטה “to confide,” in the sense of trusting *confidently*. In the verse before us we have חסה—“Happy are all they that put their trust in Him,” that is, who in their weakness find in Him their refuge.

## NOTES ON PSALM LXVIII.

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*To Him that presideth. A Psalm of David—a song.*

### VERSES 1, 2, 3.

- 1 God shall arise, His enemies shall be scattered ;  
And they that hate Him shall flee from before His face :
- 2 As the driving away of smoke, so Thou shalt drive them  
away ;  
As the melting of wax before the fire,  
So the wicked shall perish from before the face of God :
- 3 But the righteous shall be glad, they shall exult before  
God,  
Yea, they shall rejoice with exceeding joy.

*God shall arise, etc.]* This Psalm belongs to that yet future hour when “the transgressors having come to the full,” God shall at last rend the veil from the heart of Israel ; forgive them ; deliver them from their enemies ; re-gather those of them that are scattered ; lead part of them in triumph through the wilderness ; establish His glory on Zion, His holy mountain ; and re-occupy His sanctuary in Jerusalem.

In these and like parts of Scripture the Prophet, carried onward in prophetic vision into the distant future, describes briefly and rapidly the objects that are successively presented to his view. Hence the abruptness of

many of the utterances, and the quickness of transition. The scope of the Psalm is comprehensive. Commencing from the period when God will arise to deliver Israel, it concludes with a reference to the final establishment of His glory in Zion, and His worship as the God of the whole earth in Jerusalem.

The last deed of daring that human wickedness will, *in this dispensation*, attempt, is, the formation of a mighty confederacy against Israel, with the view of utterly extinguishing them and blotting out their name. "Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance." See the whole of Psalm lxxxiii. How nearly Israel will be crushed may be seen from Joel ii. But "the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up or left" (See Deut. xxxii. 36). So also Psalm cxxiv. "If it had not been Jehovah who was on our side, now may Israel say ; if it had not been Jehovah who was on our side, when men rose up against us : then they had swallowed us up quick, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul : then the proud waters had gone over our soul. Blessed be Jehovah who hath not given us as a prey to their teeth." These words need no comment. They evidently belong to the time when God will place Himself "on the side" of Israel, when He will "render vengeance to His adversaries," and will be "merciful to His land and to His people."

The ancient cry of Israel when the Ark of the Covenant moved at their head was, "Arise, O Jehovah, and thine enemies shall be scattered, and they that hate thee shall flee before thee" (Num. x. 35). This cry will once more be heard at the period to which the commencing

verse of the Psalm we are now considering belongs ; for then He whom the Ark typified—the Messiah of Israel, will have placed Himself at their head, so that “ he that is feeble among them at that day shall be as David ; and the house of David shall be as God, as the angel of the Lord before them.” Never more “ from that day and onwards,” will these words of triumphant strength be taken from the lips of Israel. The occasions on which they will be uttered and responded to will be various, for the enemies of Israel, after Israel have been taken under the protection of their heavenly King, will be many. Even after the destruction of the mighty hosts that Antichrist will lead from Armageddon into the valley of Jehoshaphat (*see* Joel iii.), many foes of Israel will remain ; just as of old Amalek and Moab, Ammon and many others, remained after the overthrow of Pharaoh in the Red Sea. Yet, however numerous the foes that may resist or assail *forgiven* Israel, they shall never be permitted to triumph over them even for a moment. After Israel have been caused “ to look on Him whom they have pierced,” they shall ever be known as the people whom Jehovah protects and whom Jehovah blesses. The *last* great confederacy against Israel will be in the next dispensation, at the close of the Millennium, when Satan, loosed out of his prison, shall again deceive the nations, and gather them together from the four quarters of the earth against “ the citadel (τὴν παρεμβολὴν) of the saints ” on Zion, and against Jerusalem “ the beloved city.” See Rev. xx. 9. An earlier, and somewhat similar gathering of the same nations against Israel, is described in Ezekiel xxxviii. ; but *this* takes place not at the close, but at the commencement of the Millennium, and before the full development of Israel’s millennial blessing is attained.

The gathering described in Ezekiel is, therefore, to be carefully distinguished from that referred to in Rev. xx. Both utterly fail. Israel, without an effort on their part, are defended and triumph, for "God is with them."

*As the driving away of smoke, etc.]* These words will find their first and great fulfilment in the destruction of those mighty hosts which, gathered at Armageddon (Rev. xvi. 16), will thence march on Jerusalem (Is. x. 28-32), and entering the valley of Jehoshaphat will there be trodden as in the winepress (*see* Joel iii. 9-13 and Rev. xiv. 20). The suddenness and completeness of their destruction is often referred to in Scripture. "As a snail that melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living and in His wrath" (Ps. lviii. 8). Luther comments on the force of these two emblems, smoke and wax. "The smoke disappears before the wind: the wax before the fire. It is most contemptuous to compare to smoke and wax such mighty enemies who think that they can combat heaven and earth."

*But the righteous shall rejoice, etc.]* The servants of God shall no longer have to say as now that "he who departeth from evil maketh himself a prey"—that "Truth falleth in the streets, and equity cannot enter." On the contrary, righteousness, blessed and prospered from on high, shall then flourish in the earth. Compare the conclusion of the song of Deborah, whose victory foreshadowed this future triumph of Israel's King. "So shall all thine enemies perish, O Jehovah; and they that love Him shall be as the going forth of the sun in his might" (Judges v. 31).

## VERSE 4

- 4 Sing unto God, sing psalms unto His name ;  
 Cast up a highway for Him who rideth in the deserts\*  
 In the power of Jah His name ; and exult before Him.

*Who rideth in the deserts, etc.]* The desert and the wilderness, especially those deserts and wildernesses that begirt the Land of Immanuel, will be peculiarly the sphere where the mighty power of the God of Israel will be displayed when the Lord sets to His hand the second time to recover Israel ; of whom, however, only a remnant shall be spared (*See Is. x. 20-22*). Of those of Israel left in their Land "a third part" only will be spared (*Zech. xiii. 8, 9*). Others scattered in distant lands will be slowly gathered "one by one" (*Is. xxvii. 12*.) Others will be brought by repentant Gentile nations as an offering to Jehovah. *See Is. xviii. 7 and Zeph. iii. 10*, translating the latter passage thus : "From beyond the rivers of Cush (the Nile and Euphrates) they (the nations) shall bring as an offering to Me, My suppliants the daughter of My dispersed." But a fourth division of Israel will be brought by the Lord into the wilderness, as of old, there to be disciplined, proved, and finally led (the Lord being at their head) triumphantly to Zion. "Arise, O Jehovah, into Thy rest ; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness ; and let Thy saints shout for joy. . . .

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\* בערבות—This word, derived probably from ערב, *to be arid, sterile*, is continually applied to the plains or steppes that abound in and around Palestine, and is sometimes translated "plains," sometimes "deserts." Compare *Is. xl. 3*. "In the desert make straight a highway for our God." *See, also, Isaiah lvii. 14*. ("Cast ye up, cast ye up the way" סלו, סלו) as referred to in Notes on Ps. lxxxiv. 5 on Page 149.

For Jehovah hath chosen Zion ; He hath desired it for His habitation. This is my rest for ever : here will I dwell ; for I have desired it " (Ps. cxxxii. 8, 14).

This second progress of Israel through the wilderness to the Land of their rest and glory—from Sinai to Zion, is one of the chief subjects of the Psalm before us, and is referred to in many other parts of Scripture. " I will bring you out from among the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant " (Ez. xx. 34-37). " Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope : and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt " (Hosea ii. 14). " According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might : they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth : they shall be afraid of Jehovah our God, and shall fear because of thee " (Micah vii. 15-17). " The wilderness and the solitary place shall be glad for them (Israel) ; and the desert shall rejoice, and blossom as the rose. . . . In the wilderness shall waters break out, and streams in the desert " (Is. xxxv. 1). " And the

Lord shall utterly destroy the tongue of the Egyptian sea (the Gulf of Suez) ; and with His mighty wind shall He shake His hand over the river (Euphrates), and shall smite it into seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt " (Is. xi. 15, 16). " I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree ; I will set in the desert the fir tree, and the pine, and the box tree together : that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it " (Is. xli. 18-20). Such is the character of that coming hour to which the Psalm before us belongs. Marvellous was the march of Israel through the wilderness of old ; but more marvellous and more blessed will be that which is yet to be. " Ye shall not go out with haste, nor go by flight ; for Jehovah will go before you, and the God of Israel will be your rereward " (Is. lii. 12). This Psalm is one of the evidences that Israel will then have " seen, and known, and considered, and understood together " what God hath wrought. They will be ready to extol Him " that rideth forward in the deserts in the power of Jah His name," *i.e.* in the strength and potency of His own great name, and will say, " Cast ye up a highway *etc.* " ; that is, let His course be established, and prospered, and triumph.

#### VERSES 5, 6

- 5 A father of orphans, and a judge of widows  
Is God in the habitation of his holiness :



- 6 God is he that causeth the solitary to dwell in a home ;  
That causeth the prisoners to come forth into prosperity ;  
Only the rebellious dwell in a land of drought.

*A father of orphans, etc.]* In the midst of the great and awful displays of almighty power that will introduce the Millennium, and cause "the earth to tremble and be still," the goodness and graciousness of God will not be forgotten. Forgiven Israel will in a peculiar manner prove His *lovingkindness*, for they will greatly need it. Orphanhood, widowhood, solitariness, destitution, oppression—in a word, every form of calamity and of sorrow will, before the hour of their deliverance comes, have stamped upon Israel an aspect of woe the like to which has never been seen "from the beginning of the creation that God created, unto that time; neither shall be." Having loved and followed after strangers, from them they shall receive their portion. Under Antichrist—"the idol shepherd," that is to be raised up for them in the Land of Israel (*see* Zech. xi. 16), they will be "trampled down like the mire of the streets" (Is. x. 6). "The Lord also was as an enemy: He hath swallowed up Israel, He hath swallowed up all her palaces: He hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation." See Book of Lamentations throughout. But when the time arrives for the Psalm before us to be accomplished, the hour will have come for Zion to be comforted. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Is. lxvi. 13). Israel will have gone "through fire and through water"; but they will be "brought out into a wealthy place" (Ps. lxvi. 12). "The people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice

of thy cry : when He shall hear it, He will answer thee " (Is. xxx. 19). Nor will the mercies and lovingkindnesses of the Jehovah of Israel be restricted to Israel. In Zion a feast of fat things shall be made for " all peoples " (Is. xxv. 6). Even Edom, deep as it shall be made to drink the dregs of the cup of the Lord's fury, yet even in Edom a remnant shall be spared. " Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in ME," are words addressed to Edom (Jer. xlix. 11). Well therefore may it be said in that day, " A father of orphans, and a judge of widows is God in His holy habitation." The results of His being this will be manifested throughout the whole earth.

### VERSES 7, 8

7 O God, at Thy going forth before Thy people,  
At Thy marching in the desert ; Selah.

8 The earth trembled, yea the heavens dropped, at the  
presence of God ;  
This Sinai, at the presence of God, the God of Israel.

*O God, at thy going forth, etc.]* Although I would not deny that this, and similar passages in the Psalms and in the Prophets, may be understood as referring to the past manifestations of the Divine glory at Sinai, when Israel was first brought out of Egypt ; yet I regard the past manifestation to be a foreshadowing of that which is yet to be, and to have supplied only a partial fulfilment as respects the occurrences and results mentioned. Past tenses are used ; but this is in accordance with the general rule which causes events yet unfulfilled to be spoken of as accomplished, because God is able to call the " things that are not as though they were." " Yet have I inaugurated My King upon My holy hill of Zion "

and "Whom He justified, them He also glorified"—are examples. We exclude not the past, but we include the future, when the glory of Him who once manifested Himself on Sinai will re-enter Sinai's wilderness and through it pass to Zion. The march of Him whom the Ark of the Covenant typified, through the wilderness and through enemies from Sinai to Zion, and the establishment of His glory there, and the results thereof:—these things I regard as the subject of the Psalm before us. Then the typical acts of David and of Solomon, when the one brought up the Ark to the Citadel of Zion (*see* 1 Chron. xv. and xvi.), and the other to the Temple (*see* 2 Chron. v.), will receive their full accomplishment, and it shall be once more said amidst the rejoicing of Heaven and of earth, "Arise, O Jehovah into Thy resting place, Thou and the ark of Thy strength;" and then again shall Israel "bow themselves, and worship, and praise," saying, in a manner in which they have never yet said, "Praise Jehovah, for He is good, for His mercy endureth for ever."

The verse we are considering places us in the wilderness. We stand as with Sinai before us. Hence the words, "this Sinai," or "yon Sinai." We see Sinai tremble, and the earth likewise, at the presence of One who chooses not Sinai for the place of His rest, nor Bashan, nor Lebanon, but Zion. The last chapter of Habakkuk may be regarded as extending over and comprehending the period described in the verses before us. "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. . . . He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting."

Habakkuk, however, directs our minds chiefly to the effect of the manifestation of the glory on the nations and the earth generally, on whom it will bear terrifically and destructively ; whereas the Psalm describes its relation to forgiven Israel, which will be one of protection, strength, and blessing. Israel will behold Sinai, and Bashan, and the nations, and the whole earth trembling at the presence of a glory which will be the glory of their God and King, moving at their head until it finds its resting-place on Zion. It will be the hour when the cherubic power which once watched over Israel, but which was grieved away by their iniquities (*see Ez. xi. 22*), will return in everlasting blessing (*see Ez. xliii.*)—the risen saints being entrusted with its exercise. See “Thoughts on the Apocalypse” as advertised at end.

### VERSES 9, 10

- 9 A shower of freenesses thou wilt dispense, O God ;  
Thine inheritance (and it was weary) thou hast established.
- 10 Thy congregation have taken up their dwelling-place therein ;  
Thou wilt establish [it] in thy goodness for the afflicted, O God.

*A shower of freenesses, etc.]* A shower of blessings, or gifts, freely given. “*Pluviam munificentiarum aut liberalitatum.*” God will then in the abounding riches of His goodness pour forth showers of abounding blessings on His forgiven people. The Land of Israel—Immanuel’s Land, found by Him worn out and wearied with affliction, will be by Him established. • His congregation, formed of those who will be preserved, quickened and sustained in life by Him, will take up their abode therein, and find a quiet habitation and sure

dwelling places. It will be the compensating gift of His goodness to those who will just before have said, "Have mercy upon us, O Lord, have mercy upon us : for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those who are at ease, and with the contempt of the proud." See Psalms cxxiii. and cxxiv.

### VERSE 11

11 The Lord (Adonai) will give the word ;

They [feminine pronoun] who bear the tidings are a mighty host.

*The Lord will give, etc.*] That is, the Lord will cause the tidings of Zion's rescue and blessing to be proclaimed throughout all the earth. Compare Is. lxii. 11. "Behold, Jehovah hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation is come (נָצַח) ; behold, his reward is with him, and his work before him." And Is. xiv. 32, "What shall one then answer the messengers of *the nation* ?"—that is, the messengers sent by those of Israel who are in distant parts of the earth, to enquire respecting the result of the great day of visitation to their Land. The reply shall be, "That Jehovah hath founded Zion, and the poor of His people shall trust in it." In the verse before us the daughters of Jerusalem, like Miriam of old (Exodus xv. 20), are described as going forth to aid in the proclamation of the joyful tidings. They are again referred to in the twenty-fifth verse—"Among them were the damsels playing with the timbrels." This accounts for the use of the feminine pronoun in the passage before us.

## VERSES 12, 13

- 12 Kings of armies shall flee, shall flee ;  
And she that tarried at home shall divide the spoil.
- 13 When ye shall have lain down among the ranges,  
Ye shall be as the wings of a dove  
Covered with silver  
And her feathers with brightness of fine gold.

*Kings of armies, etc.*] Here we revert (and this is usual in prophecy) to circumstances that precede the deliverance described in the previous verses. The Prophet speaks as if beholding before him the mighty hosts that are to gather against Jerusalem, and then pronounces the sentence of their overthrow. "They shall flee, they shall flee," and Israel, even though helpless and inextinguishable, shall triumph and divide the spoil. Compare I Sam. xxx. 21-24.

*Among the ranges.\**] The word here translated "ranges" is found in a passage in Ezekiel, where it evidently means the hooks on which the sacrifices were suspended previous to their being burnt on the altar. See Ezek. xl. 43. "And within were HOOKS a hand broad, fastened round about : and upon the tables the flesh of the offering." I have adopted the word "ranges" as an expression best suited to denote the place devoted to the preparation of the sacrifices. Our minds are thus directed to a scene described in Gen. xv., where Abraham is said to have lain down amidst divided sacrifices prepared for offering, and to have slept in their midst.

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\* [In preparing the Notes on this Psalm for re-printing, the author gave instructions that it should be stated that the substance of the exposition of this clause is taken from Keble's letter to Sir John Coleridge which will be found on page 523 of "A Memoir of the Rev. John Keble," 1869.]

When Israel shall have been brought into that relation to SACRIFICE in which Abraham placed himself, the time for their blessing will have come. Then all defilements shall be removed ; and they shall be as a dove covered with silver and fine gold.

## VERSE 14

- 14 When the Almighty scattereth kings in it [the Land]  
It shall be as snow in Zalmon.

*It shall be as snow, etc.]* Snow, seen in contrast with a dark mountain, seems bright with whiteness. Such shall be the aspect of Israel's Land when placed under the efficacy of Sacrifice, and recognized as the Land of Immanuel. The discomfiture and flight of the kings gathered against Israel are again and again referred to in the Psalms. See, especially, Ps. xlviii. 4.

## VERSES 15, 16

- 15 A mighty mountain is the mountain of Bashan,  
A mountain of heights is the mountain of Bashan.  
16 Why do ye watch enviously, ye mountains of heights  
[Behold] the mountain desired of God to inhabit ;  
Yea, Jehovah shall dwell there for ever.

*A mighty mountain, etc.]* Literally, a mountain of God ; an expression indicative of exceeding greatness. See Jonah iii. 3, where Nineveh is called "an exceeding great city," literally, "a city great unto God." Compare *απειρος τῷ θεῷ* Acts vii. 20. The frequent allusions to the fir trees of Bashan, the oaks of Bashan, the bulls of Bashan, sufficiently mark the vigour, sturdiness, and insolence of strength that Bashan symbolizes. Bashan, therefore, stands in Scripture as one of the

chief emblems of that proud Gentile power which dominates over the earth during the time of Israel's abasement, and looks down contemptuously on Zion. It is in fact a vast mountain range of basaltic formation, standing in very marked contrast with the comparatively insignificant hills of Central Palestine. Yet Zion, the mountain of the God of Israel, is to be exalted, the Gentile Bashan to be abased.

*Why do ye watch enviously, etc.]* It is difficult to determine the precise meaning of רָצָו which is only used in this place. The Sept. renders it by ὑπολαμβάνετε—Aquila, ἐρίζετε—Symmachus, περισπουδαζετε—Jerome, *contenditis*—Horsley, "Why are ye upon the watch, ye high hills? What would ye contend for?"—Gese-  
nius, "to observe insidiously." The word does not appear to denote contention or rivalry (the time for *that* will have passed), but rather anxious and expectant observancy of the result of the Divine actings in awarding to each their portion. All will be conscious that the time is come to abase that which had been high, and to lift up that which had been low.

*This is the mountain, or, See the mountain desired of God, etc.]* Compare Ps. cxxxii. 13, 14. "For Jehovah hath chosen Zion; He hath desired it for His habitation. This is my rest for ever: here will I dwell; for I have desired it." See also Ps. lxxxvii. 2, 5.

## VERSE 17

- 17 The chariots of God are twice ten thousand,  
Thousands on thousands repeated;  
The Lord is among them—Sinai is in the holy place.

*The Lord [Adonai] is among them, etc.]* Some translate this verse, "The Lord among them" (*i.e.* in the midst



of the chariots of His strength) "hath come from Sinai into the sanctuary." But this is a paraphrase, not a translation. It is better to render the clause strictly, and to retain the abruptness. The glory once manifested at Sinai is seen in vision to move through the wilderness to Zion, the mountain of holiness and grace. Sinai, therefore, is regarded as moving to Zion. It is the same glory, the same holiness, but it removes from Sinai, and finds its dwelling place on Zion. Believers, by faith, recognize the now near approach of its collocation there ; but Israel and the earth generally, have persisted in ignoring the grace of Zion and all its resulting blessings : they stand before the thunders and lightnings of Sinai (*see* Rev. xi. 19), which will finally break forth upon them in all their devouring power, when none shall be spared, except a remnant. When the time comes for this Psalm to be fulfilled, Israel will well understand what it means for God's relation to them to be changed from Sinai to Zion.

## VERSE 18

- 18 Thou didst ascend unto the height ;  
Thou didst lead captive captivity ;  
Thou didst receive gifts to be in man ;  
Yea, even the rebellious shall be for Jah, God, to dwell in.

*Thou didst ascend, etc.]* This verse looks back to a period far anterior to that to which the preceding verses refer. The Messiah and God of Israel, long previous to that yet future display of His glory on Zion which the preceding verses describe, had also (even at a time when Israel acknowledged Him not) effected that wondrous work which the verse before us sets forth. He had ascended up to the height, even high above all Heavens

(and in order to do this He must first have descended); and when He so ascended, He burst the bars of Hades, and took with Him the souls of His departed saints into the Paradise of God, and so captive led captivity; and He likewise received from His Father gifts that were to find the place of their collocation and settlement, not in Israel merely, but in MAN (בָּאָדָם), so that not only in Israel, but among the distant Gentiles, men found in the place of rebellion and revolt were sought after and made through faith the "temples of God"—persons "for Jehovah to dwell in." All this had been accomplished at the ascension into glory of the Messiah of Israel, whilst Israel's eyes were yet blinded; and thus the Apostle quotes this verse in the fourth of the Ephesians.

It was fitting that in the midst of a Psalm devoted for the most part to the day of Israel's gladness, reference should be made to that previous triumph of their King over sin and death to which their deliverance, and triumph, and glory will be due. Unless He had first descended, died, and risen, wrath would have been their portion. Those whom He released from Hades, and whose spirits are now with Him in Paradise will, when the hour of Zion's glory comes, be re-united with their bodies, glorified according to the glory of their Lord, and will surround Him on Zion and give to Zion one of its most characteristic glories; for the "Church of the First-born ones" will be present there.

*Unto the height.*] The word translated "the height" or "the high place" (הַמָּוֶד) sometimes denotes the seat of God's earthly government, whence He will rule Israel and the earth, when the hour of Israel's forgiveness shall have come. It is thus used in Ps. vii. where God is entreated to return to the high-place of Israel,

as to a place which He had left. "Arise, O Jehovah, in thine anger ; lift up Thyself because of the rage of mine oppressors : and awake for me the judgment which Thou hast commanded. So shall the congregation of the peoples compass Thee about : for their sakes therefore RETURN THOU to the high-place." See also Psalm xciii. where God is described as having returned to the high-place of Israel and there reigning.

In the verse before us, however, a different sense attaches to the word הַמָּרוֹם, for there is another "high-place" higher than the "high-place" of Israel. In the quotation of this passage in Eph. iv. the Apostle interprets this word as meaning in the present passage, that place of exalted glory into which Christ hath already ascended, high above all heavens—a place of exaltation far higher than that high-place of Israel to which in due time He will return and ALSO occupy, without resigning the place of His glory above the Heavens.

We must therefore translate the connected words, not as in our version, "thou *hast* ascended," as if they referred to an event just accomplished, but "thou *didst* ascend," in the aoristic sense—the action referred to being one that had long passed. In the preceding verses the Prophet had spoken as if standing in the presence of that glory which will be revealed on Zion, when the Lord surrounded by heavenly hosts shall be there, after He shall have returned to the high-place of Israel. After describing this glory as present, the Psalmist refers to another event (to him future, to *us* past) and addressing Him whose glory is seen on Zion, speaks of that first and higher exaltation into which the Holy One of Israel entered when He brake the bands of death and ascended up high above all Heavens, taking with Him into the

Paradise of God the souls of the redeemed, for whom He burst the gates of Hades ; when also He received from the Father, and dispensed to His people on earth (whether Jew or whether Gentile), those gifts of ministry whereby His people are built up in the Truth. And, as the ascension of the rejected Messiah of Israel into His heavenly glory was thus marked by His leading "captivity captive," and receiving gifts for men ; so His return to the high-place of Israel shall be marked by His recapturing captive Israel, and by His dispensing those gifts which shall be the result of the outpouring of the Spirit in the latter day (*see* Ps. xviii. and Ps. cxxiv.). In both cases it is a day of like grace ; forgiving, reclaiming, and blessing the rebellious, so as for Jehovah to dwell among them.

*Thou didst receive gifts for man, etc.*] "Man" is here used in a collective sense, denoting men generally, and indicating that the gifts spoken of were not received for Israel only, but for men—Gentiles as well as Jews—another reason why the Apostle should quote this verse as corroborative of his teaching to the Ephesians.

"Gifts *for* men" is the best rendering of מתנות באדם —gifts that are *for* and to be *in* men. See Gesenius on the force of ב, as including the signification of אל *to* or *for*, but also "signifying the reaching the end and remaining at it." When a person receives gifts *for others*, he must receive with a view to *giving*, so that there is nothing expressed in the words of the Apostle "gave gifts" (ἔδωκε δόματα ἀνθρώποις) that is not necessarily included in the words, "received gifts for man." The Apostles in quoting from the Old Testament, often develop meanings which are necessarily involved in the passages quoted, though they may not be formally expressed in words. All the comments of the

Apostles on Old Testament texts, whether in the way of interpretation or of application, are of course authoritative, because they wrote by inspiration.

I need not say that "man" as here used, indicates not unbelieving men, but those who are through grace brought into the family of faith.

### VERSES 19, 20, 21

19 Blessed be the Lord [Adonai] !

Day by day [with blessings] he loadeth us [future, He continueth to load us]—

The God of our salvations. [the plural expressing completeness] Selah.

20 God is to us the God of salvation,

And to Jehovah, the Lord, belong the goings to death.

21 But God will wound the head of his enemies,

The hairy scalp that goeth on still in its guiltiness.

*God is to us, etc.]* The relation of God to reconciled Israel is forcibly contrasted in these verses with His relation to obdurate enemies. The commencement of the Millennium, like the commencement of Solomon's reign, will be marked by judgment on adversaries. Indeed, the very object for which the Lord assumes His millennial power, is that He may subdue all enemies. "He must reign till He hath put all enemies under His feet." The Millennium, therefore, is not a perfect nor the final dispensation. It leads on to the dispensation of the fulness of times where all will be perfect and according to God. "We according to His promise look for new heavens and a new earth wherein dwelleth righteousness." This will be as true in the Millennium as now.

*The goings unto* [or that have relation unto] *death*—למית תרצאות, that is, the paths that lead unto death. Phillips and others have observed that the English version of these words “ issues from death,” cannot be sustained by the Hebrew; for ל has never the force of *from*. The clause, however, must not be understood as if antithetical to the first clause of the same verse, and speaking of judgments on the enemies of Israel. The antithesis evidently does not begin until the next verse, and is introduced by the word “ *but* ” or “ *only* ” (אך). Israel had been brought by oppressive affliction and judgment close to the very gates of death: but unto God pertained the control of the “ goings unto death,” as of all things, and He delivered them.

## VERSES 22, 23

22 The Lord said,

From Bashan I will bring again,

I will bring again from the depths of the sea :

23 That thou mayst plunge thy foot in blood ;

As to the tongue of thy dogs, from the enemies shall be  
its portion.

*From Bashan, etc.*] The future triumphant march of Israel from Assyria, and from Egypt, is described in these verses, when they will be used as “ the battle-axe and weapons of war ” of Jehovah against His and their enemies. Compare Is. xi. 11 to end. “ They shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.” See also Micah v. 8 and ii. 12. Israel being thus used *first* for judgment on the

nations, moves, as it were, through a sea of blood. The word I have translated “plunge” means literally, to pierce or to wound. A bloody foot has the appearance of a wounded foot; hence the metaphor.

## VERSES 24, 25, 26

- 24 They have seen thy goings O God,  
The goings of my God, my King, in the sanctuary.
- 25 The singers went before,  
The players on instruments after;  
In the midst were the virgins, playing on timbrels.
- 26 In the congregations, bless ye God the Lord,  
Ye who are of the fountain of Israel.

*The goings of my God, my King, in the sanctuary*]. The scene described in these verses was foreshadowed in 2 Chron. v. 6, where the Ark was brought by Solomon into *the Temple*: just as the establishment of the Divine glory on Zion referred to in the previous part of this Psalm was foreshadowed by David bringing the Ark to *the Citadel* of David on Zion—the latter being the place of strength and governmental power—the former, *i.e.* the Temple, the place of worship and instruction in Truth. When the glory of the Lord chooseth Zion for its resting place (*see* verse 16), Bashan and the proud Gentile mountains tremble and are still: when His goings are seen as He entereth His sanctuary, Israel His people rejoice, and, in congregated worship, bless Him.

## VERSE 27

- 27 There is Benjamin, the little one, their subduer;  
The princes of Judah their minister of judgment;  
The princes of Zebulun, and the princes of Naphtali.

*Their subduer.*] From ררה, applied generally to power that encounters resistance and is put forth in order to subdue enemies. This character of power against God's enemies will be especially exercised by *Benjamin*—the least of the tribes, and therefore the more suited to show forth the glorious power of Him from whom its strength cometh. There is some difficulty in determining the translation of רגמה applied to Judah. It is no doubt derived from רגם to stone, to destroy by stoning as a *judicial penalty*. Hence רגמה means "obrutio, lapidatio, interitus." As here used, I understand it to ascribe to Judah the power of inflicting righteous *judicial* penalties, just as to Benjamin is ascribed the power of conquest and subjugation on behalf of Israel. Both characters of power need to be exercised against that mighty strength of evil which David longed to subdue, but could not. The earth will teem with evil when the reign of the Messiah of Israel begins. See the dying words of David respecting the sons of Belial. There must be power to subdue, and power to rule also. Both will be found in Israel.

### VERSES 28, 29

28 Thy God hath commanded thy strength :

Strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple which is over Jerusalem,

Shall kings bring a gift unto Thee.

*Thy God hath commanded, etc.*] Israel will be very sensible then whence their strength cometh. They will have learned to say, "Lord, Thou wilt ordain peace for us ; for Thou also hast wrought all our works for us." (לנו) that is, with reference to our good. See Is. xxvi. 12—a chapter which may be read throughout as harmonizing with this Psalm.



*Because of thy Temple, etc.*] Διὰ τοῦ ναοῦ σου. Symmachus. The prefix *נ* is often used, as it is here, to indicate the source whence influence or operative power emanates. From the Temple of Jehovah shall go forth the influence that shall constrain the subjection of the earth and all its kings. There is no reason, therefore, for altering, as some do, the position of these words and subjoining them to the previous clause. The word translated gift, or present, (*שׁ*) is used twice elsewhere, but always in the singular, viz., Ps. lxxvi. 11. "Bring a gift unto Him that ought to be feared;" and Is. xviii. 7. "At that time shall be brought a present to Jehovah of hosts" etc. This word seems to indicate not so much a multiplicity or continuance of offerings, as a gift specifically presented in token of submission to the One great Ruler of earth. The words *על־ירושלים* may be understood to denote the relation of the Temple to Jerusalem, as exalted above it, and protective of it.

## VERSE 30

30 Rebuke the beast of the reed,

The herd of bulls with the young-bullocks of the peoples,  
[Behold each one] submitting itself with pieces of silver :  
He hath scattered the nations that in wars delight.

*Rebuke, etc.*] *נָעַר* not necessarily meaning rebuke unto destruction, but unto correction. See Gen. xxxvii. 10 and Ruth ii. 16. The nations rebuked are described as submitting themselves one by one. *The beast of the reed* evidently denotes Egypt or its head. Egypt is throughout the Prophets referred to as being visited with judgments of peculiar severity at that period.

*Bulls.*] As the language of this passage is clearly

figurative, it is best to translate אַבִּירִים *bulls*, a meaning which it bears in Is. xxxiv. 7.

*Young bullocks.*] We read in Jer. xlvi. 20, "Egypt is like a very fair *heifer*, but destruction cometh; it cometh out of the north. Also her hired men in the midst of her are like *calves* of the stall." See also Jer. xxxi. 18. "*A calf* unaccustomed to the yoke."

*Submitting itself.*] Some alter the received reading, and translate—"Trampling down them that delight in silver," and so referring מַחֲרֵפִים (Hithp. part) to God. The meaning would be satisfactory, but there is not sufficient authority for the change of reading.

## VERSE 31

- 31 Princes shall come out of Egypt;  
Cush shall stretch out his hands unto God.

*Out of Egypt.*] Egypt, though it is to be terribly smitten, shall finally be healed. "The Lord shall smite Egypt; He shall smite and heal it; and they shall return unto the Lord, and He shall be entreated of them, and shall heal them. In that day, there shall be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel mine inheritance" (Is. xix. 22). The meaning of חַשְׁמַנִּים *Chashmannim* is uncertain. It is supposed by many to be identical with כְּשָׁמַיִם, *fat ones, great men, princes*, as used in Ps. lxxviii. 31. The Sept. translates it "*ambassadors*"; others, "*princes*" or "*nobles*";

others take it be a proper noun. Whichever interpretation be taken, the general meaning of the verse is not affected. It doubtless implies the establishment of happy and friendly intercourse between Egypt and Israel. *Cush* is here the African Cush or Ethiopia ; a general name for Africa and its, at present, unpenetrated regions. "Cush shall make his hands run, or hasten, to God," is the literal translation.

## VERSES 32, 33, 34

- 32 Ye kingdoms of the earth, sing ye unto God ;  
Sing psalms unto the Lord ; Selah.
- 33 To him who rideth on the heaven of heavens which are  
of old :  
Behold, He uttereth forth His voice, a voice of strength ;
- 34 Ascribe ye strength to God ;  
Over Israel is His excellency [excellent-majesty],  
And His strength is in the skies.

*Ye kingdoms of the earth, sing ye, etc.*] The former clause had given the result of the previously described judgments on the nations, in that they were brought to submit themselves, and own the God of Israel. Here they are called on to rejoice before Him and to worship. His excellent majesty, as regards manifestation in the earth, will be peculiarly "over Israel," but the home of His glory is in the Heavens. "O Lord our Lord, how excellent is Thy name in all the earth ! who hast set Thy glory *above the heavens*" (Ps. viii.). In the former part of the Psalm, whilst executing judgment on the nations, He is described as riding *in the deserts* in the power of Jah, His name (*see* verse 4) : here He is described as riding in the Heaven of Heavens, the home of the excellency of His power being there, and now recognized and submitted to, as there.

- 35 Terrible art thou O God out of thy sanctuaries,  
 The God of Israel :  
 He it is that giveth strength and power unto **THE** people.  
 Blessed be God.

*Terrible art thou O God, etc.*] The awe of Divine power and glory must be ever felt by man whilst he remains in the flesh. It is only to those "changed into His likeness" that awe gives place to full communion. So it will be to all the redeemed in the new heavens and earth. In the millennial earth, however, there will be some, not in Israel but among the nations, who will render "a feigned obedience" (*See* Ps. xviii. 44, margin); and at the very close there will be a great apostasy, and the terrors of God out of His holy places will be defied—though for the last time. Whilst the possibility of such sin remains it is needful that terror should accompany manifestations of Divine glory. "Out of Thy *sanctuaries*" is an expression that includes the heavenly as well as the earthly seats of His glory. Compare Ps. lxxxiv. ; and see remarks on it in succeeding paper.

*Unto the people.*] **הָעָם**, or **THE** nation, **הָעַם**, are titles which Israel are most jealous in appropriating to themselves. Hence, the verse from the application of which they shrink almost more than any other in the Old Testament, is Is. xlix. 7,—“to Him whom **THE** NATION abhorreth.” They see that “Him” must refer to the Messiah of Israel, and they will not allow that “**THE** nation” is a title that can belong to any except Israel. Here then is a verse that clearly predicts their rejection of their Messiah. But when the time comes for this Psalm to be fulfilled, the veil will be taken from their heart, and they shall be owned “**THE** PEOPLE whom Jehovah hath blessed.” “God shall bless **THEM**, and then all the ends of the earth shall fear Him.” “The Lord hasten it, in His time.”

## NOTES ON PSALM LXXXIV.

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 VERSE 1

- 1 How beloved [*i.e.*, how dear to me] are thy Tabernacles,  
O Jehovah of hosts.

THIS Psalm has been commonly taken as belonging to an Israelite coming from a far distant land to Jerusalem, there to keep the appointed feasts. So far as respects the returning Israelite, the thought is doubtless true; but it is a *prophetic* Psalm, not belonging to the present or any past dispensation, but to the coming age—*ἡ οἰκουμένη ἡ μελλουσα*. It is a millennial Psalm, and is to be read as the utterance of a spared and forgiven Israelite, who having heard in some far distant place of exile that the Lord “had founded Zion” (Is. xiv. 32), hastens back to the Land of his fathers, and, as he enters Jerusalem and becomes acquainted with its blessedness and glory, thus expresses his sense of that which God had accomplished for His people.

We must carefully bear in mind that the Millennium is to be a period in which the glory of God will be *manifested*. Jacob’s vision, when he saw the Lord standing above the ladder whose foot rested on the earth, but whose top reached unto Heaven, (the vision to which our Lord referred when He said, “Verily, verily, I say

unto you\* ye shall see heaven opened and the angels of God ascending and descending upon the Son of man ") shall in the Millennium receive its antitypical accomplishment. A ladder is the symbol of *connexion* between two places whose distinctness is preserved. In the Millennium, earth will remain earth, and heaven will remain heaven ; but there will be communication between heaven and earth, and that communication will be visible. The foot of the ladder (to adopt the emblem of the vision) may be said to rest on the height of Zion, which will be miraculously exalted high above all the hills that will begirt Jerusalem (*see* Is. ii. and Ps. cxxv.), and is called " the mountain of the house of Jehovah " (*see* Is. ii. 3 and Micah. iv. 1), because it will be the place of Divine authority and governmental power, whence the interests of Truth, represented by the House or Temple of Jehovah, will be watched over and protected. Jerusalem always had in Zion its stronghold or citadel—*צִיּוֹן*. Thus we read in 2 Sam. v. 7, 9, " David took *the stronghold* of Zion, . . . and David dwelt in *the fort* : " and again in 1 Chron. xi. 5, " David took *the castle* of Zion"—the same word *צִיּוֹן*, being used in these three places. In the Acts, the same fortress on Zion is referred to six times (Acts xxi. 34 and 37 : xxii. 24 : xxiii. 10, 16 and 32,) as *the castle*—*παρεμβολή* : and the Revelation in describing the close of the millennial period again refers to it as *ἡ παρεμβολὴ τῶν ἁγίων*—" the camp or citadel of the saints." Zion, therefore, as being the citadel of the " beloved city," is

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\* It will be observed that in quoting this passage I omit the word *απαρτι*, *henceforth*, wrongly rendered, *hereafter* in our version—that word being an interpolation. See *Tregelles in locum*.

continually spoken of in the Scripture as one of the resting-places of the Divine glory. (See Is. xxiv. 23.) It is called, "the place of the name of the Lord of Hosts" (Is. xviii. 7): "the mountain of His holiness" (Ps. xlviii. 1): "the joy of the whole earth" (Ps. xlviii. 2): "the perfection of beauty" (Ps. l. 2). In Ps. lxxviii. 16, it is described as the mountain which God has chosen for His habitation, and therefore looked on with anxious wonder by Bashan, and other like mountains that had been the seats of ungodly Gentile power.

"A mighty Mountain is the Mountain of Bashan,  
A Mountain of heights is the Mountain of Bashan;  
Why do ye watch enviously ye Mountains of heights?  
[Behold] the Mountain [Zion] desired of God to inhabit,  
Yea, Jehovah will dwell there for ever.  
The chariots of God are twice-told myriads,  
Thousands and thousands repeated,  
The Lord is among them, etc."

In Revelation xiv. also, Zion is referred to as one of the places in which the glory of the redeemed and of the Lamb is to be displayed in connexion with the earth's future government; and also in Hebrews xii.\* "Ye

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\* It is important to observe that, although *ορει* (mountain) is implied in this passage, yet it is not expressed, much less interposed between *ψηλαφωμενω* and *και κεκαυμενω*—the true reading being—*ου γαρ προσεληλυθατε ψηλαφωμενω και κεκαυμενω πυρι*—"for ye have not drawn nigh [as ye did at Sinai] to that which is grasped and consumed by fire." *Ψηλαφω* means to *handle*, to *grasp*, as fire when it seizes on an object. Or, if we take another meaning of *ψηλαφω*, viz., to *grope after*, as when anyone feels after a thing hidden in darkness, we may render, "Ye have not drawn nigh unto that that is groped after [because of being enveloped in darkness] and that is burned with fire etc." So

have not drawn nigh to a place by fire enveloped [literally, *handed*, grasped] and consumed, nor unto blackness and darkness etc., but ye are come unto Mount Zion etc.:" and then follows the recital of certain glories with which Zion in the coming day of her glory shall be connected—glories manifestly *future*, for Zion is at present desolate (*see* Lamentations), and the Heavenly City as yet existeth not. It is only in the anticipation of faith that we can say that "we are come to Mount Zion, AND to the city of the living God, the heavenly Jerusalem, AND to myriads of angels, a general assembly, AND to the Church of the first-born ones enrolled in heaven" etc. Mount Zion, having such glories as these

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*Wetstein*—*ψηλαφωμενw ορει*, "est mons tenebris et fumo obductus qui oculis conspici non poterat, potuisset autem contrectari: at ne hoc quidem concedebatur nisi Mosi soli." This meaning of *ψηλαφaw* agrees with its use in the Septuagint, where it is used as the translation of *וַחֲשֹׁךְ* in Pihel—to *feel in the darkness, to grope*. Deut. xxviii. 29. See *Gesenius*. It is also used in the Sept. as the translation of *וַחֲשֹׁךְ* in Piel, which has the same meaning in Is. lix. 10. "We *grope* for the wall as blind men." Whichever of these meanings of *ψηλαφaw* be taken, it is certainly not to be translated as if it were synonymous with *θιγγανw* to *touch*, which is used immediately after; nor can the participle *ψηλαφωμενος* be translated as if it were the verbal *ψηλαφητος*. There is, therefore, nothing in this verse, when rightly translated, that so ascribes tangibility to Sinai, as by implication to ascribe intangibility to Zion. Zion is, and will be in the Millennium, a tangible mountain quite as much as Sinai. It will be strictly an earthly mountain, though on its height heavenly glory will rest as it did for a season on Sinai of old. The omission of the word *ορει* (*mountain*) in describing Sinai, and its application to Zion only, seems intended to give more vividness to the thought that the stability and authority indicated by that word pertains not to Sinai and its economy, but that it is the heritage of Zion alone.



*connected with it*, is to be the earthly centre of that economy to which we belong—the economy of the New Covenant.

The Temple also at Jerusalem is to be another seat or resting-place of Divine manifested glory. Thus in Ezekiel xliii. 1, we read ; “ After, he brought me to the gate, even the gate that looketh toward the east : and, behold, the glory of the God of Israel came from the way of the east : and His voice was like the noise of many waters : and the earth shined with His glory. . . . And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court ; and, behold, the glory of Jehovah filled the house. . . . And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell (אשכן) in the midst of the children of Israel for ever ” etc. But whilst there will be these resting-places of the Divine glory in the earth, its home will be above the heavens. High above Zion (visible indeed to the earth, but far away and separate from it) will be the heavenly City, new Jerusalem ; called in the Hebrews *ΕΙλουσαρια*, answering to *על-השמים* in Ps. viii. indicating that its location is to be *above* the created heavens. Again, beyond the heavenly City will be the Heaven of heavens—the dwelling place of God—this answering to the Holy of Holies in the typical Tabernacle, whilst the heavenly City will be the antitype to the Holy Place, and the earthly Jerusalem to the external Court where Israel worshipped.

Thus then we read of four tabernacles or dwelling-places (משכנות) of Divine glory, *viz.*, the Temple ; Mount Zion ; the heavenly City ; and Heaven : the two first being at Jerusalem, but all being *connected*

with it : whence Jerusalem is called in Ps. xlv. 4—" the holy place of *the Tabernacles* of the Most High : "—מִשְׁכְּנֵי עֲלִיָּין. It is as contemplating this glory that the speaker in this Psalm says, "How beloved are Thy Tabernacles, O Jehovah of Hosts."

It should be observed that יָדִיד always signifies "beloved," and never "amiable." *Hengstenberg*. See Deut. xxxiii. 12. "The beloved of the Lord shall dwell" etc. This word expresses the general character of the Psalm as showing that the saints of God will not then esteem for a light thing the blessings which God has given, but will appreciate them in a manner worthy of their excellency. Want of appreciation of the privileges and blessings bestowed by God on His people has been a marked characteristic even of true Christianity in our dispensation : but it will be otherwise when Israel shall be grafted back into their own olive tree.

## VERSE 2

2 My soul hath longed, yea, even pined for the Courts of  
Jehovah,  
My heart and my flesh crieth out for the living God.

The words used in the first clause of this verse are expressive of the strongest and most vehement desire. The first verb כָּפַח *to long vehemently*, signifies strictly *to become pale*, either with desire, or terror, or shame ; whence כֶּסֶף, *silver*, because of its pale colour. It is here used in *Niphal* in a transitive sense, as in Gen. xxxi. 30. "Thou sore *longedst* after thy father's house." See also its use in Zeph. ii. 1, where לֹא נִכְפַּח had better be translated, "O nation not *ashamed*," and not "O nation not *desired*." See Gesenius.\*

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\* See also his remarks on the first clause of Zeph. ii. 1. He takes קָשַׁח in Hithpoel in a metaphorical sense as meaning

The second word, בָּלָה *to pine* or *waste away* from grief or earnest desire, is continually applied to the "soul," or "spirit," or "eyes," or "reins" as *pinning* or *languishing*. See Lam. ii. 11, Ps. cxliii. 7.

In the millennial age the experiences of the spared in Israel will stand in marvellous contrast with all that they will have previously known. They will suddenly come out of the very depth of the night of darkness into the joy and brightness of the millennial morning—"the morning without clouds." When the day of glory breaks, a large part of the spared remnant of Israel will be found in distant lands, for they will have been scattered to the four winds of heaven. There, in the earth's uttermost parts, where they and their fathers will have known many

"*to gather one's self*" in the sense of reflection—"to collect one's thoughts together." In this case it would be a call to Israel to reflection and self-examination before they drew near unto God. Much of the difficulty in understanding the prophets arises from not remembering that there frequently occur abrupt parentheses and exclamations which interrupt the construction. I should translate the whole passage thus: "Consider and gather yourselves [unto me] O nation not ashamed, before the decree bringeth forth (like chaff the day hath passed); before that there cometh on you the fury of the wrath of Jehovah, before that there cometh on you the day of the wrath of Jehovah. Seek ye Jehovah, all ye meek of the earth etc." I understand "the decree" to refer to the decree of Antichrist abolishing the worship of Jehovah in Israel and establishing his own. Before it "bringeth forth," *i.e.* produceth its results in bringing on the day of the wrath of Jehovah, "consider (שָׁקַח in Hithpoel) and gather (שָׁקַח in Kal) yourselves unto me." After the decree of evil had been mentioned there is a parenthetical exclamation speaking of the day of *evil* as a thing past—something that was, but is not;—like chaff the day [of evil] has passed: its fleeting, transitory character being thus indicated.

a year of bitterness and woe, will the tidings reach them that "Jehovah hath founded Zion, and that the poor of His people shall trust in it." Thus they shall return to Jerusalem; many of them slowly and gradually—some being gathered "one by one" (See Is. xxvii. 12). This Psalm may be regarded as the utterance of one *late* returning, and thus expressing his apprehension of that which God had wrought for His people. It is the expression of one whose soul after having long experienced darkness, captivity, oppression and woe, beholds for the first time the blessedness and glory of the Courts of the Jehovah of Israel—longs after and faints for them, and is about to have those longings satisfied with full fruition: for he will find himself permitted and commanded to enter those Courts of praise. See Ps. cxxxv. 1. "Praise ye Jehovah. Praise ye the name of Jehovah; praise Him, O ye servants of Jehovah. Ye that stand in the house of Jehovah, in the courts of the house of our God. . . . For Jehovah hath chosen Jacob unto Himself, and Israel for His peculiar treasure." This nearness of Israel to God, the speaker in this Psalm is about fully to prove—a nearness involving the possession of outward as well as inward blessings; for the time when the servants of the Truth are esteemed as "the filth of the world and the off-scouring of all things" will have passed; nor will God any longer appoint tribulation as the portion of His people. The discrepancy which is at present found between the inward blessings and outward circumstances of the redeemed will then cease. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away" (Is. xxxv. 10). Hence the expression in this Psalm—"my heart and *my flesh* crieth out for the living

God." The outer as well as the inner man will then be expectant of, and will receive, plenitude of blessing from Jehovah.

The word translated "cry out," *רָנַן*, is used either of the cry of joy—its most frequent meaning ; or of the cry of anguish, as of parents bereft of their children (*see* Lam. ii. 19) ; or of earnest remonstrance, as Proverbs i. 20. It is a word expressive of great depth of feeling. Here it denotes the cry of intense desire.

### VERSE 3

3 Yea the sparrow hath found a house ;  
And the swallow a nest for herself,  
Where she hath set her young,  
Even thine altars, O Jehovah of Hosts  
My King and my God.

This is an interesting verse, as showing that the least things of creation will then have found an abiding shelter under redemption, which the altar represents. At present it is far otherwise. Creation groans in the bondage of corruption. Neither the beasts of the field, nor the birds of the air, nor the fishes of the deep are at rest. They are pursued by fear or by hunger, by pain or by death. The sparrow and the swallow quail before the storm, or before the hawk, or the destroying hand of man. Creature preys upon creature : terror and destruction reign : and there is nothing that can be said to repose in peacefulness. But when the time comes for this Psalm to be fulfilled, the sparrow and the swallow, together with all other of God's earthly creatures, shall rest under the shelter of applied redemption : and God's servants in the earth whose "flesh" also will have

rest, will know the added joy of beholding creation enjoying its sabbath under redemption. Then the song which John in the vision heard ANTICIPATIVELY sung, will find its accomplishment in "every creature that is in heaven, and on the earth, and under the earth, and *such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*" (Rev. v. 13).

*My King.*] Although Israel and the earth have rejected Jesus, yet believers at present recognize Him as *their* King, for they own His legislation, and conform, or should conform, to the order of that *spiritual* Kingdom which He hath already established in the earth, in anticipation of that coming hour when He will assert His title not only as "Head of the Church," but as "Head over all things"—"King of kings, and Lord of lords;" before whom "all kings shall fall down;" whom "all nations shall serve" (Ps. lxxii). The Father, because of His being rejected, hath said unto Him, "Sit Thou at My right hand until I shall have set (*ἔως ἀνθω*) Thy foes a footstool for Thy feet" (Mark xii. 36). When that footstool has been constituted He shall be brought before the Ancient of days (*see* Dan. vii.) and solemnly invested with the sovereignty of earth. This is the period referred to in the Revelation when it is said, that there were heard great voices in heaven saying, "The sovereignty of the world (*ἡ βασιλεια του κοσμου*) has become the sovereignty of our Lord and of His Christ." Again, "We give Thee thanks O Lord God Almighty, that is, and that was, because *Thou hast taken to Thee Thy great power and hast reigned.*" It is of this future period that we are to understand those ascriptions of *Kingship* to Christ by Israel and the nations that are

so common in the prophetic Psalms. They belong to a period when the power of Christ will be so definitely applied to the government of earth as for all the arrangements of human life to be effectually ordered thereby. He will not be then a rejected King, but a King "inaugurated" on Zion—recognized—acknowledged, and obeyed.

## VERSE 4

4 O the happinesses of the dwellers in thy House !  
They will be still praising thee. Selah.

*O the happinesses of.*] *אשרים, prosperities, happinesses* is to be distinguished from *ברכים, blessings*. When God *blesses*, then happiness results.\*

The resurrection-glory of the "Church of the first-born ones who are enrolled in heaven" (Heb. xii. 23), or as they are prospectively termed in Daniel, "the saints of the high places," (*קדשי עליונים*) will be a very prominent subject of contemplation to millennial Israel. They will see in the risen saints as "first-fruits from the earth" (Rev. xiv.) a pattern and pledge of that unearthly glory which they themselves will finally inherit in the *New Heavens* and *New Earth*. The millennial saints, as being in earthly bodies, will have for their present dwelling place, *earth*; whereas the risen saints being in spiritual bodies, will have for their home, *heaven*—the dwelling place of God. The verse before us I understand as applying to the risen saints as being "*dwellers* in His House." Compare Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of My God and *he shall no more go out.*" No duties, no employments, no needs

[ \* See page 73 ]

such as the saints of God are conversant with during their sojourn in this fallen earth, shall any longer affect these "dwellers in His House," so as to interrupt the perpetual employment of their energies in things that *immediately* and *directly* concern the interests of God and His Kingdom.

### VERSES 5, 6

5 O the happinesses of man !

Strength is unto him in Thee :

The highways are in their hearts—

6 Passing through the valley of Baca they make it a well :

Moreover with blessings the early rain covereth it.

*O the happinesses of man.*] "Man" is here used in a collective sense, and denotes the redeemed who will be yet dwellers on earth : so that there is a contrast between this verse and the preceding—the preceding verse referring to those who have their dwelling place above. We might perhaps have expected in such a verse as this to have found the happiness of *Israel* and not of *Man* emphasized. But it is not so. The blessings subsequently described are not restricted to Israel but include Man within their scope. All amongst *men* who find their strength in the Jehovah of Israel are included.

In interpreting this and like passages, when in the original the clauses are independent and not united by connecting particles, it has been, for the most part, the habit of interpreters to link the clauses together by particles arbitrarily supplied. But the supply of such links takes from these passages their true vividness, which is preserved by their being read as exclamations of one whose eye glances with wondering admiration at various objects presented in quick succession to his regard, and



who rapidly and abruptly expresses his apprehensions. There are many examples of this in prophetic Scripture.

*Strength is unto him in Thee.*] That is, strength is now become his in Thee. He is possessed of it now. It is not only strength proposed, but strength possessed. Israel had been slow in apprehending where their strength was. But now not only Israel, but *man* had learned the lesson, and found their strength in Jehovah.

*The highways are in their hearts.*] The former clause is evidently most comprehensive in its scope. The thoughts of the speaker are directed towards the condition of men generally as having at last found their strength in Jehovah. It may be questioned whether this clause is co-extensive with the former, or of more restricted reference ; whether the pronoun "*their*" is to be referred to man in the previous clause ; or whether the mind of the speaker suddenly passes on to a fresh subject of contemplation, and speaks of some *amongst* men whom he sees employed for the blessing of man—persons whose hearts and energies are devoted to the facilitating the approach of their fellow-men to Jehovah—who are enabled to open fountains of water in dry places, and who in recognition of their service are permitted like Moses and the elders of Israel at Sinai, to ascend to the height of Zion, and there to appear in the presence of God. The latter is the interpretation I adopt. I regard the speaker as concentrating his view on a *body* of faithful labourers in the midst of Israel and of men, and as describing their employments and their honour.

It must be remembered that one of the chief characteristics of the millennial age will be the multiplication of what may be called symbolic facts—facts blessed in themselves, but chiefly blessed because of that which they are appointed to signify. Thus to behold the

wolf and the lamb dwelling in peace together will be a fact that is in itself blessed ; but that which it symbolizes will be yet more blessed, for it denotes that universality of peace, outward and inward, which will prevail wheresoever the sceptre of Jesus shall be owned. The like may be said of the waters described in Ezekiel as going forth from the sanctuary in the Holy City, and healing the waters of the seas. See Ezek. xlvii. and Zech. xiv. 8, and Joel iii. 18. No doubt this will be a fact, but a *symbolic* fact. It will indicate that flow of spiritual blessing that shall go forth from Jerusalem as the place which shall then be the appointed centre of light and truth to all peoples. Another symbolic fact in the millennial age will be the preparation of *highways*, with a view to the earth being subdued and brought under control so as for a right direction to be given to its energies, especially by connecting it with Jerusalem as the great centre of Divine instruction and government in the earth. "Many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." We are all familiar with the moral force of such expressions as "safe paths," "wise paths," "happy paths," and the like. When the path is right all is well. "A way cast up" is in Scripture the symbol of a care graciously exercised towards the wayfaring stranger whereby he is enabled to proceed in the right direction as well as safely—dangers, ruggedness, and stumbling-blocks being removed. Thus we read in Proverbs xv. 19 : "the way of the righteous is made plain," or, more literally as given in the margin, "*raised up as a causeway*." And in Jeremiah "to walk in a way not

cast up " is regarded as identical with walking in a way that causeth stumbling. " Because My people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, *in a way not cast up* " (Jer. xviii. 15). Thus too Job in describing the bearing down upon him of *afflictive* power from the hand of God says, " His troops come together, and *raise up their way* against me " (Job. xix. 12.) And again, " upon my right hand rise the youth : they push away my feet, they *raise up against me the ways* of their destruction, they mar my path *etc.*" From these passages we can well understand the symbolic force of those Scriptures which speak of highways being prepared or " cast up," in order that the power of light, truth, and blessing that is to be concentrated in Jerusalem may be accessible to the whole earth, and made to penetrate all nations ; so that they may cease to walk in " paths causing to stumble," and may find instead, paths that lead to and associate with blessing. Thus in Is. lvii. 13, 14, we read : " He that putteth his trust in Me shall possess the land, and shall inherit My holy mountain ; and shall say, Cast ye up, cast ye up the way (סלל סלל), make clear the path, take up the stumbling-block out of the way of My people," עמי *i.e.* Israel. See also Isaiah lxii. 10. " Go through, go through the gates ; prepare ye the way of the people (העם, Israel) ; cast ye up, cast ye up the highway ; gather out the stones ; lift up a standard to the peoples (העמים)." Also xlix. 9-11. " That thou mayst say to the prisoners, Go forth ; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst ; neither shall the heat nor sun smite them : for he that hath mercy on

them shall lead them, even by the springs of water shall he guide them. *And I will make all my mountains a way, and my highways shall be raised up* (מסלולי ירמון). Behold, these shall come from far: and, lo, these from the north and from the west, and these from the land of Sinim " (*i.e.* the north-eastern parts of Asia). See also Is. xxxv. 8-10. " And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We can well understand, therefore, how it will be one of the honours and privileges of those who appreciate the blessings of Zion, to go forth from their place of rest and strength in order to facilitate the approach of others thereunto, and to remove all hindrances that obstruct either access to, or the diffusion of, the blessings that God will have prepared for all peoples. See Is. xxv. 6. That the energies of many will be employed in preparing OUTWARD means for access to Zion and for dissemination of its blessings will be, no doubt, a fact, but a *symbolic* fact. It will indicate the appointment by God of abundant spiritual labourers, who, like Paul in his day, shall seek to make straight and easy paths for the feet of them who fear the Lord. Of all who so labour, it may well be said that "the highways are in their hearts"—*i.e.* that the delight of their souls is in preparing safe, peaceful, and happy ways for the steps of God's people. They not only themselves understand

the ways of God, but the joy of their hearts is in bringing others to the knowledge of them ; that they, too, might walk in them, and find them ways of " pleasantness and peace."

*Passing through [or when traversers of] the valley of Baca they make it a well.*] Whether we take the valley of Baca\* to mean a valley of tears, or of dark shady trees, it is evidently regarded as a place of sorrow and of drought ; for if *drought* were not intended there would be no force in the contrast of " springs " or " wells of water " and " rain." The emblem of a dry and thirsty land turned into water-springs is frequently found in Scripture, especially in connexion with the blessings of Israel in the millennial day. " Behold, I will do a new thing ; now it shall spring forth ; shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour Me, the dragons and the owls : because I give waters in the

\* Gesenius says, " בכא, weeping, lamentation,—עמק הבכא, the valley of weeping or lamentation, name of a valley in Palestine, so called from some reason connected with its name ; probably, gloomy and sterile." Hengstenberg remarks : " The old translators, with wonderful agreement, give to בכא the sense of *weeping* ; and even the Massorah remarks that the א at the end stands instead of ה (בכה meaning to weep.) Others on the ground that the form with the א never occurs, consider Baca as the name of a tree which is mentioned in 2 Sam. v. 23, 24, (and the parallel passage in Chron.) according to the old translators, a *mulberry tree* ; according to Celsus in his sacred botany, a tree something like the balsam shrub. If we adopt this view, we must consider that the reason why the valley of the Baca tree is mentioned, is that the tree has its name from weeping, so that in reality the sense is the same as in the former view—in the valley of the tear-shrubs."

wilderness and rivers in the desert to give drink to My people, My chosen " (Is. xliii. 19, 20). See also Is. xlix. already quoted, and many like passages.

The opening up springs in dry places is in an especial sense emblematical of the ministry of those who are employed, under God, to unfold the consolations of grace in the midst of circumstances of weakness and sorrow. Such was the ministration of Paul—such will be the ministrations of others, by and by, when the dawn of the millennial day shall break on a groaning world, and on a "poor and afflicted" remnant (*see* Zeph. iii. 12) left in the midst of Israel. The diffusion of light and blessing in the Millennium will be gradual; and instrumental ministry will be abundantly employed. While man remains in the flesh he will never be independent of those consolations which grace has provided for weakness and sin.

*Moreover with blessings the early rain covereth it.]* This seems the preferable rendering of this verse.\* See

\* If we were to translate ברכות *pools*, as if it were the plural of ברכה, the pointing would be different, as in the other cases where it occurs in the plural, Cant. vii. 4, Eccl. ii. 6. But ברכה is *blessing*.

The root of מורה, *early or autumnal rain* is ירה, the primary signification of which is, *he cast*. Hence it is used in the sense of *scatter*, and thence to *moisten* as by scattering water. Hence מורה and יורה are used of the *former rain* which falls in Palestine in autumn, preparing the earth to receive the seed. See *Gesenius* on יורה. In this sense it is used in Joel ii. 23, which I should render thus—"Therefore ye children of Zion, be glad and rejoice in Jehovah your God, for He hath given to you the early rain of righteousness (המורה לעדקה—the rain that is to produce righteousness) and hath shed upon you rain, the early rain and the latter rain (מלקוש from לקש, *to be ripe*, used of the later

*Gesenius*, word עמדה. This subjoined clause describes the immediate ministration of the hand of God, in pouring out blessings from above in addition to those ministrations in which His servants are employed below. To penetrate the dry and hardened ground, and dig for the well in the desert, is *their* employment. Thus we read of the Princes of Israel in the wilderness, digging, at the command of the Lawgiver, with their pilgrim staves, and forthwith sprang up the well, and Israel rejoiced and sang, saying, "Spring up, O well, sing ye unto it" (Numbers xxi. 17). Whenever the servants of God stand with the staff of their pilgrimage in their hand (a condition very contrasted with that of sitting down to eat and drink and rising up to play) and so occupy the place to which obedience to the command of their Lawgiver leads,—when they seek as Princes in Israel to cheer and lead on others through the wilderness into the rest, they will always find that they have a measure of ability to dig for and to find the wells of God's strengthening and refreshing Truth. God's servants may, through His grace which desires to put honour upon them, be employed in digging for the well in the dry and thirsty valley; but "rain" we dig not for: it is God's gift, coming from above, apart from any instrumentality of ours. In another

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or spring rain which falls in Palestine in the months of March and April before the harvest—see *Gesenius*) *first*," that is, before shedding it on other peoples. The reasons given by Hengstenberg and others for understanding מורה in the sense of "teacher" are altogether unsatisfactory. Compare Hosea x. 12. "Sow to yourselves in righteousness, reap in mercy: break up the fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."—ירוח צדק לכם.

millennial Psalm we read—"Rain of freenesses (גשם נדבות—that is blessing given in the freeness and fulness in which the willingness of love delights to give it) Thou wilt dispense, O God. Thine inheritance, when it was weary, Thou hast established " (Ps. lxxviii. 9).

## VERSE 7

7 They go from company to company :  
Each shall appear before God in Zion.

*They go from company to company or from band to band*—de turmâ ad turmam, [מחיל אל-חיל.] This word חיל is used continually of strength of resources whether of wealth, or of armies, or of defences, such as walls or bulwarks. Here it evidently means hosts or cohorts set in manifold positions of strength, and doubtless refers to those various divisions of the "hosts" or "mighty ones" of the God of Israel, which will be distributed in various positions of strength on the sides of Zion, or on the mountains connected with Zion: for Zion will then be miraculously exalted above all the mountains that will begirt *it* as well as Jerusalem. In the height of Zion will be the glory of the Lord, as on Sinai of old; but there will be various and successive out-posts all occupied by those appointed guardians whose province it will be to watch over Jerusalem and Israel—the whole constituting (the height of Zion included) that which is called in Rev. xx. 9 ἡ παρεμβολὴ τῶν ἁγίων, "*the encampment or citadel of the saints*," which is distinguished from Jerusalem itself, which is called "the beloved City." Both will be encompassed in that last great apostasy, which is, at the close of the Millennium, to conclude the history of this Adamic earth. I understand the word חיל to refer more to the glorious companies that occupy



these various positions of strength, than to the positions themselves. Compare Ps. xlviii. 12, which is also millennial. "Walk about Zion and go round about her; tell the towers thereof: mark well her bulwarks (חיליה) consider her palaces" *etc.*

*Each shall appear before God in Zion.*] That is, each of those so occupied shall be honoured by being allowed to pass through the series of glorious companies that begirt the Mountain of God, and so to reach the height of Zion, and there appear in the presence of the God of Israel. Compare Exodus xxiv. 9. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink." In both cases, the thus appearing before God is mentioned as a distinctive honour.

There can be little question that the seventh verse of this Psalm was present to the mind of Paul when he wrote the concluding part of 2 Cor. iii. After adverting to the yet future hour when the veil shall be taken from the now blinded heart of Israel, he speaks in the last verse of the chapter of the transforming effect that the recognition by faith of Christ's glory has, even at present, on the soul; whereby in all who stedfastly by faith behold it, an inwardly transforming change is wrought, progressing from one degree of glory to another; analogous to that advance from one position of glory to another which shall, by and by, in the day of manifestation be granted to those who are here described as passing "from company to company," and so appearing before God in Zion.

There was no one who estimated more than the Apostle Paul the present condition of the earth as groaning under the power of Satan, and how its deliverance must be delayed until Jerusalem "convert and be healed." He was well able to contrast the character of this present age, ruled as it is by spirits of darkness, with the coming day of light, when "truth shall spring out of the earth, and righteousness look down from heaven." But he also knew that the resurrection of Christ into glory had commenced "the acceptable day and the day of salvation," and that the millennial day would, as to this, only *manifest* that which faith could already recognize and rejoice in. Hence, taught by the Holy Ghost, he was in the habit of comforting his own soul and the souls of others by applications of millennial passages. Although the time was not yet come for the heralds of the Gospel to go forth and to be welcomed, as by and by they will be, so as for their feet to be pronounced beautiful on the mountains, yet he knew that the ministration of the rejected and despised Gospel was as honourable and precious in the sight of God as when it shall be sent forth to triumph. He knew that there abounded throughout the earth valleys of Baca, in which as truly *now*, as in the coming age, wells to refresh the weary pilgrim might be opened. He looked upon himself as one of the openers of these wells, and rejoiced in the service; the more because he knew that if it should not be the hour for the full outpouring of "the rain" of blessing from on high, wells in the earth were the more needed. He knew also that although he could not prepare ways for the approach of men to Zion's manifested glory, yet that he could and did 'cast up ways' for them whereby they might draw nigh to God and to His governance, and to the

light of His truth : and, although he could not go from "company to company," so as actually to ascend into the height of Zion's glory, yet his view by faith of Christ's glory, both present and to come, caused him, in the apprehensions of his soul, so to advance from one degree of glory to another, that the experiences of his soul were not less blessed (perhaps more blessed) than that of those who shall, when the time for the accomplishment of this Psalm comes, ascend into the height of Zion and there appear before God, and behold His manifested glory. Millennial Scriptures, therefore, though future in interpretation, have *applications* which faith, rightly instructed, will know how to use for present encouragement, and guidance, and joy of faith.

I would not wish to imply by that which I have here stated, that the Apostle Paul's knowledge of the glory of God was limited to the apprehension of faith realizing the unseen. He, too, like Moses, was admitted into the presence of God. He speaks of having been taken up into the third heaven (whether in the body or out of the body, he did not know), and there hearing things which it was impossible for man to utter. Speaking to the Corinthians of that which he knew and apprehended, he implies that they would esteem him mad, if he disclosed to them all that his soul had realized ; and therefore he was "sober" for their sake. "For whether we be beside ourselves, it is to God ; or whether we be sober, it is for your cause" (2 Cor. v. 13). There was therefore an especial sense in which he could apply to himself the words "from company to company," as used in this millennial Psalm. They are evidently to be connected with the words that he uses in 2 Cor. iii. 18, "from glory unto glory." There too he speaks of "reflecting" (*κατοπριζόμενοι*), even as Moses had done,

the glory of the Lord, by an acquaintance with that glory as true as that which had been vouchsafed unto Moses. In Paul's case, however, the "reflection" of which he speaks, was not outward as in the case of Moses, but was moral, indicated by that which was exhibited in his testimony and in his ways. Part of his ministerial training under God was by instruction granted unto him in the knowledge of the glory of God.

### VERSES 8, 9, 10, 11, 12

- 8 O Jehovah, God of hosts, hear my prayer :  
Give ear, O God of Jacob. Selah.
- 9 Do thou [who art] our shield, behold, O God,  
And look upon the face of Thine Anointed.
- 10 For a day in thy Courts is better than a thousand ;  
I had rather [literally, I have chosen to] be at the threshold  
in the House of my God,  
Than dwell in the tents of wickedness.
- 11 For a sun and a shield is Jehovah, God :  
Grace and glory will Jehovah give :  
He will not withhold good in respect of them who walk  
uprightly.
- 12 O Jehovah of hosts,  
Happy is man confiding in Thee !

These words of the returning stranger sufficiently indicate the general condition of Israel after " the Spirit of grace and supplication " has been poured upon them. They will recognize Jehovah as a sun and as a shield, and as the giver of every good and perfect gift—all coming to them through the Anointed. They will walk in paths of integrity and uprightness, and will lead others unto like blessings ; so that at last there shall be manifested in the earth the happiness of MAN trusting in God ; " *man* " being here again used collectively.

Israel, when again grafted back into their own olive tree, are the first who will, as a body, continue to maintain unswervingly the testimonies of God. They will uphold His testimonies and not permit the banner of Truth, as their Gentile predecessors have done, to be trampled in the dust. The present ignorance and arrogancy of Gentile Christians, and the manner in which they magnify themselves above Israel, and take from them the privileges and glories which God's faithfulness has given them, is one of the most melancholy evidences of the delusion with which the great enemy of souls has been permitted to darken and deceive.

## NOTES ON ZECHARIAH XIV.

THE whole of this chapter is as yet unfulfilled. It belongs to the very conclusion of the period called in Daniel, "the last end of the indignation" against Jerusalem—when Israel after having returned in hardened unbelief to their own Land (an event, probably, not far distant) will be there made to drink for the last time the cup of trembling from the righteous hand of the Lord their God. The last verse of the preceding chapter is, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people, and they shall say, Jehovah is my God." The fourteenth chapter is an amplification of this verse. It describes the characteristics and results of that great day of visitation in which the remnant of Israel are refined and forgiven.

*Behold a day cometh for Jehovah,\* and thy spoil shall be divided in the midst of thee, etc.]* That is, a day is at hand when Jehovah shall act in vindication of His own great name and outraged Truth; when "He shall take to Himself His own great power and reign," and "shall

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\* We find *יום ליהוה* continually used to denote "the day of the Lord": but the interposition of *בא* between *יום* and *ליהוה* in the present case, favours the translation above given. *Bengel* translates, "behold a day cometh for the Lord Jehovah"—*Ecce, dies venit Domino Jehovah. Erit dies quo patefiet Jehovaham vera dixisse, per prophetas, et per se omnia expediturum.*

destroy them that destroy the earth " (See Rev. xi. 17).  
 " It is time for Thee, O Jehovah, to work, for they have  
 made void Thy law."

## VERSE 2

*Behold I will gather all the Gentiles against Jerusalem to battle ; and the city shall be taken ; . . . and half of the city shall go into captivity, etc.]* This siege and captivity although *immediately preceding* " the day of the Lord," belong not to " the day of the Lord." That day will bring deliverance—not captivity to Jerusalem ; and destruction—not triumph to her enemies.

As far as I am aware, this *first* verse of Zechariah xiv. is the only place in Scripture in which this last *triumph* of the Gentiles over Jerusalem is described. Many passages describe in much detail the final assault of the Gentiles on Jerusalem (an assault of which this *capture* is the immediate precursor) but in that final *assault* the Gentiles do *not* triumph. They do not capture Jerusalem or lead her people into captivity. On the contrary, Jerusalem is delivered, and *they* utterly destroyed. (See all the subsequent part of this chapter, as also Zech. xii.—Joel ii. and iii.—Isaiah xxix. and many other like passages).

*Behold I will gather all the Gentiles.* כל הגוים—*παντα τα εθνη.*] " Jerusalem," said our Lord, " shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." There are a certain selected body of Gentile nations (the book of Daniel defines them) to whom the office of afflicting and " treading down " Jerusalem is, for a limited period, assigned. " The ten kingdoms " into which the whole Roman World (*παρα η οικουμενη*) is finally to be divided, are they that will exercise this power against Jerusalem for the last time.

Their history concludes "the times of the Gentiles." Whenever, therefore, this expression "all the Gentiles" is applied to the Gentiles nationally as putting forth their lordly power over Jerusalem, it is limited to the nations which form the subject of Daniel's prophecy—the nations of the prophetic earth, as they are sometimes called. It should also be observed that when nations are described as being gathered *as nations*, it is not meant that every individual comes, but they who are governmentally and executively the constituted representatives of their power.

The nations spoken of in this verse are, in a subsequent part of the chapter, referred to *as a limited number*, for they are described as the nations that have fought against Jerusalem, by which it is implied that there will be other nations which will *not* have so fought. In Rev. xvi. where the gathering of these same Gentiles is described, they are said to be the kings and armies (της οικουμένης ὅλης) of the whole Roman World—kings who are elsewhere mentioned (*see* Rev. xvii. 12) as being *ten*.

We are not expressly told what it is that at that moment excites the rage of Antichrist and of the ten kingdoms against Jerusalem. We know, however, how of old the Jews continually wavered in their allegiance to their first Chaldaean masters, even when the yoke put upon them was comparatively light. See 2 Kings xxiv. and xxv., and Jeremiah xl. xli. etc. We may well imagine, therefore, how they will writhe under the pitiless power of Antichrist who "will tread them down like the mire of the streets." And when we remember, likewise, that Antichrist, at the moment to which this chapter refers, is engaged in gathering all the strength of the Roman World to Armageddon, with the view of meeting



his Asiatic enemies who will be threatening his great eastern city, it is not likely that he would leave behind him in the rear of his march, a people like the Jews whose fidelity he suspected. Besides which, "the two witnesses" (Rev. xi.) will have produced by their testimony no little effect on Jerusalem. They will *there* have defied the power of Antichrist; and it is probably in relation to this very siege and capture that Antichrist is said to "make war upon them and kill them." But, whatever the reasons, it is evident that Antichrist and the kings of the Roman World, whilst the gathering at Armageddon is taking place, attack and *capture* Jerusalem. "The city shall be taken, the houses rifled . . . and half the city shall go into captivity, but the residue of the people shall not be cut off from the city."

The sparing of "a residue" is one of the characteristic circumstances by which the futurity of this passage is proved; for when the Romans last took Jerusalem in the time of Hadrian, not a single Jew was left in the city. "The subject here," says Bengel, "is not the siege by the Romans, but another siege of Jerusalem *yet future*. . . . The residue of the people shall not be cut off from the city, for salvation from the Lord shall intervene."—(*Bengel in locum*).

## VERSE 3

*And Jehovah shall go forth and fight against those nations as when He fought in the day of conflict.*] Close consecution is often expressed in Hebrew by ׀—by our translators rendered in this passage "*then*." A very brief period will intervene between the carrying away half the city into captivity, and the *final* assault of Antichrist. He will assault Jerusalem, not with the

view of securing his hold upon it (for he will already have it in his grasp) nor with the object of simply scattering the remnant who had been left. His purpose will go far beyond that. He and those with him, will say, "Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance" (Ps. lxxxiii. 4). Antichrist will know that whilst the names of Jerusalem and of Israel continue in the earth, there will remain a living memento of the name and power of Jehovah. This he will abhor. Like Haman, his object will be to exterminate the very name and remembrance of Israel. Up to this moment God will "refrain" Himself. Up to this point "the great words and blasphemies" will be allowed to progress. But they will progress no further—"the day of the Lord's vengeance, the year of recompences for the controversy of Zion" will have come.

We are expressly told in Daniel that it is when the blasphemies of Antichrist have been consummated, then—not before, the session of the Ancient of days will take place in heaven (*See* Dan. vii. 21, 22). It is a judicial scene. Inquisition will be held, and sentence will be passed on the nations who have glorified and worshipped Antichrist: the governmental power of earth, long delegated to man, will be taken from him and committed to Christ (*See* Dan. vii. 14). "Great voices will be heard in heaven, saying, the sovereignty of the world has become the sovereignty of our Lord and of His Christ;" and thus, in heaven, by this unseen transfer of power (unseen, I mean, by earth), the Day of Christ *will commence in heaven*. The Son of man will assume this power in order that He may act for God, and reign till He has subdued every enemy. Accordingly, He will rend the heavens and come down. "He will

come in His own glory and in the Father's and in the glory of the holy angels." His saints, in raised and glorified bodies, shall meet Him in the air. Thence He will come to Olivet, and there, as the Lion of the Tribe of Judah, will confront His enemies with His glorious and heavenly power. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." The wine-press will be trodden in the valley of Jehoshaphat, and Israel, even all that are written in the book, will be delivered (*See* Dan. xii. 1). Yet it will be but a remnant. "Though thy people Israel be as the sand of the sea, yet (only) a remnant of them shall return" (*See* Is. x. 21, 22).

#### VERSES 4, 5

*And His feet shall stand in that day upon the mount of Olives.*] As truly and as literally as they stood there in the day of His humiliation. "The topography," says Bengel, "is accurately given; and to explain it figuratively would be wickedness. For this very reason the text describes the mountain with such precision and distinctness, in order that the interpreter might not slip aside into allegory."\*

The Mount of Olives was the place to which the Lord Jesus was accustomed to retire in the days of His humiliation. It was the constant witness of His sorrows. There, was Bethany (the house of the afflicted one), and there too was Gethsemane. When ministering in Jerusalem during the day He was wont to retire by night

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\* "Topographia accurata, quam metaphorice explicare nefas sit. Hac ipsa intentione textus Montem sic præcise et determinate describit, ut ne ad allegoriam dilabatur interpres."—*Bengel in locum.*

to the Mount of Olives. Thence too He ascended into Heaven. As the Mount of Olives was the last place on which His feet stood in earth, so it will be the first on which they will stand when He returns. The Mount of Olives then, as if in testimony to the presence of the glory of the God of Israel, will divide in twain. Whilst, therefore, it remains as it still does, undivided, it supplies an abiding evidence that this chapter remains unfulfilled.

The rent or chasm in the mountain is to extend eastward and westward; the parts thus divided receding, the one northward, the other southward. The western rent or chasm will probably extend into Jerusalem, dividing and overthrowing it. Yet this will be but one of the mighty convulsions of that day. "Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils" (Ps. xviii. 15). "Now hath he promised, saying, Yet once more I shake not the earth only, but also heaven" (Heb. xii. 26).

Israel, unprepared and panic-struck, will flee. "Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Israel: and Jehovah my God shall come, and all the saints with thee." It would argue a fearful hardihood of unbelief to reject words so plain, so simple, as these. Compare Jude, verse 14. "Behold the Lord cometh with His holy myriads" (ἐν ἁγίοις μυριάσιν αὐτοῦ)—saints and angels. And Joel iii. 11. "Thither cause Thy mighty ones (the hosts of heaven) to come down, O Jehovah."

#### VERSE 6

*And it shall come to pass in that day, light shall not be.*  
 [לֹא יִהְיֶה אֹר.] Because all the natural sources both of

light and heat will be withdrawn. "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" (Joel iii. 14-16). See also Is. xiii. 10. "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 our Lord's words, in Matt. xxiv. 29. "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." This is consistently the testimony of Scripture throughout. Well therefore may the prophet say, "*there shall not be light.*"

*Brightnesses and congelation.* [יקרות וקפאון] Such would be the rendering if we adopt the *Keri*, וקפאון instead of וקפאון.

We might expect abruptness in describing a scene so strange and so terrible. The eye of the Prophet fixes itself on the awful scene of darkness where all natural light had ceased to be, and beholds in the midst of it a brightness of glory too excellent and too terrible to be described. The glory of heaven will be there—the glory of angels, and of the saints, and of the Lord. The description, therefore, is conveyed in one brief and expressive word, *brightnesses*, i.e. *fulness or completeness of brightness*. The verb יקר from which יקרות is derived means *to be weighty* and therefore *precious, costly, magnificent, honourable*. Thus in Ps. xlv., "Kings' daughters were among thine *honourable women*," (ביקרותך). See also Job xxxi. 26. "The moon walking in *brightness*."

The next word קפאון, if we follow the *Keri*, means *congelation*—a state of being “*curdled*,” from קפא to *contract ones’ self*, to *coagulate*; and in *Niphal*, to be *contracted* or *frozen*. See Exodus xv. 8—“the depths were *congealed* in the heart of the sea.” And Job x. 10, “Hast not Thou *curdled* me” (caused me to be *curdled*, *Hiphil*) “like cheese.”

In the present passage this word would forcibly express the effect of the presence of the Divine glory on all the vigour and strength of nature, especially as found in man. Their hearts will be in that day like the heart of Nabal, *congealed*, *curdled*. Nabal’s heart “died within him and he became as a stone” (1 Sam. xxv. 37).

Some, however, retain the reading in the text יקפרין, and translate, “*brightnesses shall be restrained or withheld*.” Others, again, take קרות frigora, as in Proverbs xvii 27. See note subjoined.\* The LXX seem to have adopted this rendering, οὐκ ἔσται φῶς. καὶ ψυχῇ

\* Bengel’s note is as follows:—יקרות וקפאון. Duæ hæ voces nec separari plane, nec cum precedenti voce *lux* construi possunt. Pendent potius a verbo substantivo *erit*, per enallagen, et antitheton habent. ad *lux*, non sine epitasi. *Non erit lux*, erunt potius *Jekarot vekippaon*. De his vocibus eximia est *Hilleri* sententia in *Arcano* p. 370. Verbum is existimat esse per *Keri* et *Kethibh* cum nomine permutatum et unam, *lectionem*, sic vertit: *non erit lux, frigora potius et congelatio*. Alteram, *scriptionem*, sic vertit: *Non erit lux, frigoribus congelascent*, scilicet peccatores, aut, *frigora congelabunt*.—יקרות, addit, *accipio pro קרות frigora*, ut Prov. xvii. 27. וקר רוח et *frigidus spiritu*, pro וקר יקר *frigidus spiritu* novit *prudentiam*. Dies ergo ille dupliciter describitur, *negative*, *non erit lux* (quæ alias tamen *diei* propria est) et *positive*, *frigora et congelatio*, frigoris effectus (quæ alias *nocti* solent tribui et tenebris), quo ipso patet קפאון, quod *Keri* est, *genuinum* esse, et קוד Jod in *Kethibh* natum esse ex alliteratione ad præcedens יקרות.

και παγος ; and *Ben Melech* as quoted by *Gill*, “ non erit lux ; frigora potius et congelatio ”—“ there shall not be light ; but rather coldness and congelation.”

## VERSE 7

*And it shall be one day*—יום אחד]. Because the covenant made with Noah forbids that the order of nature should be so interrupted as for the succession of day and night to be broken. The preternatural withdrawal of light, therefore, and everything else that interrupts the appointed order of nature, will cease, as soon as the evening of that *one* great day of visitation comes.

*Not day, nor night.*] There will not be the light of day, because all the natural sources of light will be withdrawn : neither will there be the darkness of night, because the glory of Him who will be revealed in flaming fire will spread over all things an unnatural light. “ A fire goeth before Him and burneth up His enemies round about : ” —“ His lightnings enlightened the world ; the earth saw and trembled ” (Ps. xcvi. 3, 4).

*At evening time it shall be light.*] As soon as the evening of that “ *one* ” day of visitation comes, nature resumes her course. Light is again restored. The heavens though altered (for the “ powers of the heavens shall be shaken ”) again shine peacefully, and released creation begins to manifest that it is delivered from its present groan.

The full development, however, and order of the millennial glory of Zion and of Israel, does not instantly ensue. The ordering of the glory of the saints in heavenly places, and in the heavenly city, will be established first, and the ordering of earth will follow. The

new moral order too, which is to prevail over Israel and the nations, will be gradually extended. Many nations that have not been bound up with Antichrist, but yet have been inveterately evil will be visited by special inflictions from the Lord's hand ; and certain manifestations of rebellion will be crushed with overwhelming wrath. This will be especially seen in an early attempt made by the Gog and Magog (or central Asiatic) nations to possess themselves of the Land of Israel before the Jews are fully settled there, or the full order of the millennial glory established. But they will not for a moment prosper. They will be instantly destroyed with overwhelming judgment ; and it shall be known to the ends of the earth that Israel have been taken under the everlasting shelter of the Lord their God.\*

### VERSE 8

*And it shall come to pass in that day that living waters shall go forth from Jerusalem.]* It is not said how early in the millennial day this shall be, but doubtless very early. The Millennium will abound with *living*

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\* This early invasion of the Gog and Magog nations must not be confounded with that which the same nations undertake at the close of the Millennium. The first is described in Ezekiel xxxviii. and xxxix. ; the second in Rev. xx. However great may be the results of light, and peace, and blessing that, through the graciousness of the Lord, follow the exercise of His millennial power, yet it must be remembered that the primary object of that reign is "to subdue enemies" (see 1. Cor. xv. 25), and to reign in righteousness. Therefore He shall "*rebuke*" many nations. The Millennium, how great soever its blessedness, is not a perfect scene, nor the final dispensation. The new heavens and earth in which righteousness is to dwell, are not created until the millennial reign has terminated by the destruction of the last enemy.



symbols. The lion and the lamb feeding together will be a symbol of peace and moral concord, and will teach the character of Messiah's reign ; but it will be a fact—a fact in itself, blessed ; for it will show the abolition of a mighty power of evil that has since the Fall held creation in bondage, and made it groan. So the going forth of living waters from Jerusalem and the diffusion thereby of a healing and remedial power throughout the waters of the deep (the Dead Sea and the Mediterranean are specified as examples) will be a fact, but a symbolic fact. It will teach of that stream of spiritual light and knowledge that shall then, through converted Israel, go forth to all nations causing all the ends of the earth "to fear Him" (Ps. lxxvii. 7). Ethiopia then shall "soon stretch out her hands unto God" (Ps. lxxviii. 31). Compare Ezekiel xlvii. where the going forth of these waters is more fully described.

*In summer and in winter shall it be.]* The flow of these healing streams shall be perpetual. Neither the drought of summer nor the cold of winter shall affect their perennial flow. The flow of light and spiritual truth from Jerusalem shall be no less uninterrupted.

The mention of "summer and winter" in this passage shows, that, in the Millennium, the order of the seasons will be continued as now : and if the withering effects of heat and cold are not as now produced, it will be in consequence of the *miraculous* interference of the power of God. In the Millennium, we are to see, not the extinction of all the agencies which have hitherto borne sorrowfully on human life, but their *restraint* or modification by means of other agencies that will operate for blessing. Compare Is. iv. 5, 6, where we read of a "refuge," "defence," "covert" etc., which words show that there will be agencies still in operation, the effects

of which must be averted miraculously. It will be otherwise in "the New Heavens and New Earth," where no agencies tending to destruction or sorrow will be known.

### VERSE 9

*And Jehovah shall be king over all the earth : in that day shall there be one Jehovah, and his name one.]* "At present," says the Apostle, "there are gods many, and lords many." "What the Gentiles sacrifice, they sacrifice to devils and not to God." This is as true of idolatrous Christendom as of heathendom. Devils can be worshipped under the names of Mary or Peter, as well as under the names of Diana or Venus. So will it continue to be till the day of the Lord has come, and then the name of Jehovah alone shall be exalted.

Nor will Jehovah, *then*, be recognized simply as God in heaven : He will also be THE King over all the earth ; *i.e.*, the one owned and recognized King. The administration of power in the earth will no longer be left to the hand of man. To Christ will be "given dominion and glory, and a kingdom, that all peoples, nations, and languages, should serve Him" (Dan. vii. 14). Read also Ps. lxxii., which will not find its fulfilment till then. See also Jer. xxiii. 5. Yet Heaven, not earth, will be the home of Christ and of the risen saints.

### VERSE 10

*All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem ; and it shall be lifted up, etc.]* The levelling of all this district to the south of Jerusalem, is another of the great local changes that is to result from the advent of that great day. There is to

be a corresponding elevation of Jerusalem and of Zion. See Is. ii. 2. "And it shall come to pass in the last days, that the mountain of the house of Jehovah (Zion) shall be established in the top of the mountains, and shall be exalted above the hills." I have already observed that the Millennium is a period of *symbolic* facts. The elevation of Zion is an emblem, not only of the exaltation of Truth in that day, but of its *conspicuousness*. Zion is to be as a beacon to the nations, and therefore should be easily discerned. It is to be the centre of the earth's guidance; therefore approach thereunto should be rendered easy. Hills shall be changed into a plain. The outward changes are but symbolic indications of that which will be morally and spiritually true in that day.

*And shall dwell in her place.*] That is, Jerusalem shall take up her abode and settle down abidingly in her own place; in contrast with the time when she had been "desolate, a captive, and removing to and fro" (Is. xlix 21). The translation adopted in our version ("*shall be inhabited*") is quite admissible; for יָשָׁב in *Kal* is used thus in Is. xiii. 20, Jer. xvii. 6 and Ez. xxvi. 20, but it is better to adhere to the usual meaning of יָשָׁב, especially as the fact of Jerusalem's being inhabited, is stated in a clause that immediately follows. She is regarded as taking her place first, and then her children are gathered to her.

## VERSE 11

*And they shall dwell in her, and there shall be no more utter-destruction.*] חָרָם which is here and elsewhere translated "*utter-destruction*" is a very strong word, indicating the being given up or devoted to curse and ruin. Thus Ben-hadad is called in 1 Kings xx. 42.

אִישׁ חֶרֶם, rendered in our version, "a man whom I appointed unto utter destruction:" and the Edomites the people of God's "curse" (See Is. xxxiv. 5). The meaning of חֶרֶם is such destruction as is the result of being given up by God to curse. Such destruction shall be *in Jerusalem* no more.

These verses conclusively show that this chapter is not to be understood of "the Church;" for the Church never has known, nor can know, such curse: nor could the Church be described by physical boundaries such as the tower of Hananeel and the like.

*And Jerusalem shall be inhabited in confidence.* לבטח, *ἐπι ὅς ἐν πεποιθῆσθαι ὅς ἐπι θαρσῆσθαι*—Sept. *πεποιθως*.] This word\* is used when the confidence of conscious security is implied, as when we trust in one whom we know to be able to ward off all danger, and to preserve us in quietness and rest. Contrast with this their previous condition when God said unto them, "in quietness and *in confidence*" (that is, confidence in My protection) "shall be your strength: and ye would not. But ye said, No; for we will flee upon horses, etc." (Is. xxx. 15, 16).

## VERSE 12

*And this shall be the plague wherewith the Lord will smite all the peoples (עַמִּים) that have fought against Jerusalem.]* The word here translated "fought" means "to go forth to war as an assembled host" (ὅσοι ἐπεστράτευσαν ἐπὶ Ἱερουσαλὴμ. Sept.). "Assemble by troops" is the marginal translation given in Ex. xxxviii. 8 and 1 Sam. ii. 22.

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\* See remarks on this word in Notes on Psalm ii, (pp. 106, 107).

Great stress is laid in Scripture on the vastness of the hosts assembled against Jerusalem on that day. See for example, Is. xxix. 5, 7. "Moreover, the multitude of thy strangers, . . . And the multitude of all the nations that *assemble to fight\** against Ariel, even all that *assemble to fight* against her and her munition, etc." See Joel iii. 9, 14; and Rev. xvi. 13-16, where we find that the kings and armies (της οικουμένης ὅλης) of the whole Roman World are those gathered.† See also Is. xxxi. 4, where the intervention of the Lord on behalf of Jerusalem is described: "For thus hath the Lord spoken unto me, . . . so shall the Lord of hosts (צבאות) come down to *congregate hosts for war* (צבא) over, or for Mount Zion."‡ Observe the connection between צבאות and צבא in this passage, and compare Joel iii. "Thither cause Thy mighty ones to come down, O Lord."

The mode in which the destruction of the hosts of Antichrist is here described, is peculiarly solemn. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their

\* The same word as in Zechariah—צבא, is used in both these clauses. *Ariel* means "Lion of God"—the millennial name of Jerusalem, here *prospectively* applied; just as the saints are *prospectively* called in Daniel, "host of the heavens" (Dan. viii. 10), and "saints of the high places" (Dan. vii. 18).

† The right reading in this passage is, εἰσιν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτούς, etc.

‡ לָע used with לָחֶם or צָבָא may mean to fight *against* a place as well as *for* a place. Here, however, it means "*for*." For examples of this use, see Judges ix. 17, 2 Kings x. 3, where לָע is used like ὑπὲρ in Greek, denoting protection spread *over* you, and, therefore, *for* you.

holes, and their tongue shall consume away in their mouth." But this is only one method of their destruction. "A great tumult from the Lord shall be among them" etc. Thus they shall destroy one another, "as in the day of Midian." See also, 2 Chron. xx. 23, where Ammon and Moab, after destroying the inhabitants of Mount Seir (Edom), destroyed one another. It should be noted that "the Assyrian" (Asshur—Antichrist), Moab, Ammon, and Edom are mentioned amongst the leaders of the last confederacy against Jerusalem" (See Ps. lxxxiii).

The destructive agencies, however, that will be employed in that great day of visitation will be manifold. "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job xxxviii. 22, 23). "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire" (Is. ix. 5). "And the Lord shall be seen over them (Israel), and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south" (Zech. ix. 14). "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. . . . Zion heard, and was glad; and the daughters of Judah rejoiced because of Thy judgments, O Lord" (Ps. xcvii. See also Habak. iii.). Multitudes of passages of like character might be quoted both in the Old and New Testaments.

The result of these judgments, the like to which the earth will never before have witnessed, will be *principally* manifested in the land of Israel; for it is "in the land,

and on the mountains of Israel " that the strength of the last great head of the Gentiles is to be trodden under foot (See Is. xiv.). The special scene of " the wine-press " (which in the Revelation is said to be trodden " without the city," that is *Jerusalem*) is " the valley of Jehoshaphat " (See Joel iii.). There the destruction will commence, extending on to the place which will be the focus of the mighty gathering—*Armageddon*. Accordingly, in the Revelation, the stream of blood is described as flowing deep as the horse bridles for the space of a thousand and six hundred stadia, *i.e.*, two hundred miles (Rev. xiv. 20). " For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh : and the slain of the Lord shall be many " (Is. lxvi. 15, 16).

#### VERSE 14

*And Judah also shall fight at Jerusalem.*] This is, no doubt, the right translation, and not " against Jerusalem," as in the Vulgate. It is true, indeed, that part of the tribe of Judah which is without the walls of Jerusalem will be found (probably through terror) united with the foe. See Zech. xii. 2. " Behold, I will make Jerusalem a cup of trembling unto all the peoples round about, also against Judah shall it (the cup of trembling) be in the siege against Jerusalem." Such is the literal translation of this verse, showing that Judah is with the assailants of Jerusalem. In a subsequent verse, however, we find that the Lord " opens His eyes " in mercy upon them ; and they coalesce with Jerusalem, and become like a torch of fire in a sheaf, to the hosts in the midst of whom they are found. It is in reference

to this that it is said, "Judah also shall fight at Jerusalem," *i. e.*, they shall help in destroying the foes of Jerusalem. In the twelfth chapter, "the tents of Judah" are contrasted with the inhabitants of Jerusalem.\* (See this further considered in "Aids to Prophetic Enquiry," as advertised at the end).

*And the wealth of all the Gentiles round about shall be gathered together, etc.]* The wealth of those who had been gathered to Armageddon, and who had long been the spoilers of Israel and of the earth (*See Is. x. 13*). But the time will have come for the spoilers to be spoiled. Compare *Jer. xxx. 16*. "Therefore all they that devour thee shall be devoured; and all thy adversaries, every one of them, shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

#### VERSE 15

*And so shall be the plague of the horse, . . . and of all the beasts that shall be in those tents, etc.]* There are three great examples in the Scripture of the irrational creation being involved in ruin in consequence of connexion with man: first, at the Fall, when, because of

\* Bengel comments as follows:—"The tents of Judah shall be helped by the Lord first, see chapter xii. 7, and after that, they shall come to the assistance of the inhabitants of Jerusalem—shall enter the city—in the city to fight against the common enemy, most prosperously. Compare chapter xii. 6 and x. 5. The circumstance that the Vulgate translates the prefix ב *'against,'* has greatly darkened the meaning of this passage, since here it marks not the object—but the locality. But if any object to construe the feminine word תלחם in connection with יהודה which commonly is masculine, the apostrophe is easy—"And thou too, O Judah, shalt fight at Jerusalem." "



Adam's sin, the whole creation was subjected to vanity and the groan (Rom. viii.) :—secondly, at the Flood, when all creatures that had life, throughout the whole earth, were destroyed except the few that were with Noah in the Ark :—thirdly, when all those found in connexion with the last Apostates shall partake in their plague. It is a solemn warning to those who choose to connect themselves with evil, even though they may pretend that their *hearts* are not with it : for if things innocently connected with evil are destroyed, how much more those who are not innocently connected therewith. Yet if there be a circle of darkness, and if judgment is to overtake everything that is included within it, there is also a circle of light, of which Christ is the centre, and sure blessing shall rest upon all that is included therein. Under Christ, all creation shall at last be blessed : “ the lion and the lamb shall feed together,” and all the trees of the wood rejoice.

Some say that the animals mentioned in this passage are to be understood *symbolically*, as representing magistrates, rulers, etc. ; because, they say, “ a beast ” is used in the Revelation to represent Antichrist. If the same principles are adopted in explaining a prophecy that is avowedly *symbolical*, and one that is avowedly *not* symbolical, we may as well close the Scripture at once ; for there will be no end to our folly. Well may Bengel say, speaking of this interpretation,—“ What absurdities spring from seeking after a mystical sense, to the neglect of the literal ! It is true indeed, that Daniel and the Apocalypse do employ *in visions*, ‘ beasts ’ as the symbols of magistrates and kings. But in the case before us, Zechariah is, confessedly, presenting to us, not a vision, but a lucid prophecy, in simple, and so to speak, historic, style. The rule of Scripture interpretation is

this—never when a clear and simple prophecy concerning future things is formed for us, to sublimate away by the uncertainty of allegory the things that have been written ”—(*Bengel in locum*).

### VERSE 16

*And it shall come to pass that every one that is left of all the nations that come against Jerusalem, etc.]* These words clearly show that there will be a remnant left even among the nations that have been ruled over by Antichrist ; consisting, doubtless chiefly, if not entirely, of those of irresponsible or tender age. Babylon and its land (Babylonia) and Idumæa are the only places assigned to utter and irrevocable desolation—monuments during the Millennium of the judgment that overtakes iniquity. Assyria (with the exception of *the Land of Babylon*) and Egypt are to be the subjects of the hand of Jehovah for blessing. “In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the earth : whom the Lord of hosts shall bless, saying, Blessed be Egypt My people and Assyria the work of My hands, and Israel mine inheritance ” (Is. xix. 24, 25). Here, two of the leading kingdoms that had been under Antichrist are declared, in the Millennium to be forgiven and blessed. A great part of the heathen too are mentioned as being spared, (*See Is. lxvi.*)—and doubtless those of irresponsible age in Christendom. By these and by Israel the millennial earth will be peopled. (Observe the abstract force of *הבאים*—*that come*).

*Shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.]* This will be done in token of the supremacy of Israel and

Israel's King being owned by them. Israel will be the chief and the ruling nation. "To thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem:" and Jerusalem shall be called "the throne of Jehovah." There Christ shall reign, even "in mount Zion, and in Jerusalem, and before His ancients gloriously."

The feast of Tabernacles was the most joyful of the feasts of Israel. It spoke of the trials of the wilderness being passed, and of their now resting in the land of their inheritance with all its goodness developed and bountifully poured forth around them—the hand of the Lord their God being turned on them for good. The coming up of Gentile nations to this feast, will be to witness and rejoice in the prosperity of Israel as chosen to be the inheritance of their God, and to own Israel's national supremacy. Their coming up, therefore, will be a test of their allegiance to the government of the Lord God of Israel. Refusal to come up will be treated as rebellion and punished.

In the Millennium, the government of Israel and of the nations will be, in the strictest and fullest sense, a theocracy. Not only will Israel themselves be under the direct control, *civilly* and *politically*, of the Lord, but, through them, as the chief and ruling nation, all the nations of the earth will be civilly and politically regulated. Israel, too, as holding a place of such peculiar honour and dignity, will have their *distinctness*, in this respect, marked by certain peculiar ordinances, the observance of which will not only distinguish them as God's peculiar people, but will be a test of their own obedience to Him who is, at the same time, their God and *their King*. The observance of these ordinances, such for example as "the Feast of Tabernacles," or

other rites mentioned in Ezekiel, will no more bring them to Christ, or affect the blessings given to them in Christ, than the observance of Baptism and the Lord's Supper bring us to Christ, or secure the blessings given to us in Christ : for those blessings are possessed by us, and will be by them, from the first moment they believe. Yet neglect of ordinances appointed by God to us—ordinances, not saving, but appointed as memorials of the finished salvation that is in Christ, is disobedience and sin, and meets with chastisement. So will it be in Israel. They will have certain peculiar ordinances—*national* in their character, the neglect of which would involve them in disobedience to the Government of their King, as well as to the appointment of their God. They would be politically and civilly disqualified for their offices and privileges if they neglected the appointed ordinances. Can we be surprised that the ordinances appointed to Israel to mark their distinctness as God's peculiar people, and secondly, to test their obedience to Him as their Governor, should be commemorative (just as Baptism and the Supper of the Lord are commemorative to us) of the one great redemption. If we, instead of taking "the broken bread and the wine," had been directed to shed the blood of a lamb, the emblem would have been altered, but the great truth shadowed forth under the emblem would have remained substantially the same. It is true, indeed, that under the manifested government of the God of Israel, disobedience to His ordinances will be marked in a way different from now ; and unless such disobedience be owned and repented of, it will be *summarily* and openly followed by chastisement. But this is a circumstantial difference arising necessarily from the fact that Israel, *then*, will be under the immediate and manifested government of God.

Some have said that if, in the Millennium, *distinct* ordinances and privileges are granted to Israel, then it can be no longer true that Jew and Gentile are all one in Christ Jesus. But it must be remembered that they who are truly one as regards the eternal spiritual blessings "given in heavenly places in Christ," do not, therefore, cease to be distinguished by certain *earthly* differences whilst they remain on earth. In Christ Jesus, there is neither male nor female, bond nor free; yet in earth, the man is to rule and the woman to obey: the man may speak in the Church, but the woman is to be silent. Onesimus the slave is to own Philemon as his master: yet they are one in Christ Jesus. Christianity is not Socialism, either now or in the Millennium. The Millennium is an earthly dispensation, and whilst the earth lasts, certain earthly distinctions will continue even among the redeemed. Indeed, the blessedness of order and subordination is one of the chief lessons taught in the Millennium. Then too, will be seen the difference between ritual ordinances appointed and directed by God, and the contrivances of ritualism invented and directed by man.

Forgetfulness of the future *national* distinctness and pre-eminence of Israel has caused many to marvel at, and even to condemn, the conduct of the Apostles in encouraging amongst the Jewish believers in Jerusalem, rites and practices that were not enforced among the Gentiles. Timothy was circumcised—Titus not. And the Apostle Paul at Jerusalem conformed to the ceremonies there practised by the converts from Judaism. It is evident that these ceremonies were practised by the Apostles and by the Pentecostal converts *whilst Jerusalem was for the last time being tried*, to prove whether it would receive the testimony to grace given by the Pentecostal Church; not as implying that there was any

difference between them and the Gentile converts in heavenly things (for there was no difference ; they were one body in Christ) but they were practised in attestation of the great truth that the *national* privileges and *national* distinctness of Israel in the earth were not forfeited : that the day would yet come when they should become *in the earth* the centre of the earth's government, and when Immanuel's land should be the joy of all lands.

We can easily therefore see the reason why Israel as God's nation should have distinctive ordinances, and why the Gentile nations in the Millennium should be required to come up and unite in the great feast of Israel's joy.\* It should be observed also, that when it is said that every nation and family of the earth shall come up every year to Jerusalem, it is not meant that every individual in each nation shall come up, but that the nations shall come up representatively. The action of nations and all corporate bodies is always spoken of in Scripture with reference to those who are officially appointed to express or carry out their will. Thus in the great gathering against Jerusalem, the nations concerned therein are represented by their armies. Every individual in each nation will not be present ; yet each nation is said to come.

#### VERSE 17

*And it shall be, that whoso will not come up of all the families of the earth, etc.]* This shows that there may be, and no doubt will be, disobedience among some of the nations during the Millennium, and shows how imperfect

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\* Festum tabernaculorum, quod etiam olim præ reliquis lætum et festivum fuit.—(Bengel.)

a dispensation the Millennium is ; and how needful it is to distinguish it from “ the dispensation of the fulness of times ” in the New Heavens and New Earth wherein righteousness is to dwell.

Disobedience, however, will be instantly checked by chastisement. It will not be allowed, as in the present dispensation, to progress and prosper. That “ family ” (משפחה) is here used in a national sense is evident from the next verse, where “ the family of Egypt ” is spoken of.

### VERSE 18

*And if the family of Egypt go not up, and come not, that have no rain, etc.]* This verse very conclusively proves (if proof were needed) that the millennial earth is not the “ new ” earth. The millennial earth will be the present Adamic earth marked by many of the physical characteristics that are at present existent. Thus the Nile makes Egypt to a great extent independent of rain ; consequently, Egypt if disposed to be disobedient, might encourage themselves in the thought that the infliction sent on other disobedient nations, of rain withheld, would be no punishment to them. But there will be in the earth, and that in continued steady operation, a power that will at its own pleasure, either suspend or continue the laws of nature. Therefore, notwithstanding Egypt’s independence of rain, Egypt if disobedient, shall suffer the consequences that follow the withholding of rain quite as much as other nations that are dependent on the coming of rain.

### VERSE 20

*In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD, etc.]* . That is, holiness

shall characterize every development of human life, whether public, as represented by the bells of the horses ; or religious, as represented by the vessels of the Lord's house ; or private, as represented by every vessel in Jerusalem and Judah. Such will be Jerusalem and Judah—a fit centre, therefore, for the diffusion of light and blessing throughout all nations.

### VERSE 21

*And in that day there shall be no more the Trafficker in the house of Jehovah of hosts.]* When we remember how Jerusalem, and the earth with her, had just emerged from the rule of the Ephah in which wickedness is to be established in the Land of Shinar, and how Babylon, whose merchants were princes etc., had filled the earth with lawlessness and evil, we may see the force of the Trafficker being expelled from the house of the Lord in Jerusalem, where he had formerly reigned. How different the condition of Jerusalem when it shall be seen as the ally, and finally the slave, of Babylon, from its condition in the day when it shall be established as the city of the great King—the seat and centre of holiness, righteousness and Truth !

[Note, 1912. The frequent mention of “Bengel” in the foregoing pages refers to the second of the several *Gnomons* that were projected by J. A. Bengel. This one, on the Minor Prophets, was brought out in 1753 by Bengel's son-in-law, Philip Burk, Dean of Kirchheim. The best known of the series, namely that on the New Testament, was by Bengel himself, and has been translated into English.

A *gnomon* is the sloping pointer of a sun-dial whose shadow indicates the time *as shown to us from heaven*. A book with that title, therefore, is intended to point out only just what the heavenly Word declares.]



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