

**HERALD
OF THE
KINGDOM AND THE AGE
TO COME**



OUR MOTTO

John Thomas

PREFACE

“Our Motto”, is what brother Thomas called the quotation from Scripture which followed the title of his magazine “The Herald of the Kingdom and the Age to Come”. In the first volume in 1852 he changed the motto from “Earnestly contend for the Faith which was once delivered to the Saints” - (Jude) to the one in this reprint.

The new motto he described as an integral part of “The Faith” for which he considered it his duty and passion to earnestly contend. His opening paragraph is an exhortation in zeal to that end.

Brother Thomas's expectation of the coming of the Master was premature; some of the political signs of his day appeared to have the potential to develop into the political circumstances foretold by Daniel but the time was not yet. Some believe this negates his exposition. We believe this is a grave mistake. There are certain principles exhibited by the Revelator which are unalterable and form part of The Faith which was once delivered to the Saints. Brother Thomas's exposition is as refreshing and stimulating now as it was when it was first penned. We look for the development of the latter-day Assyrian as the Head of Gold which will have Dominion over the Silver, the Brass, the Iron and the Feet of Iron mixed with Miry Clay. Whilst in our desire to see The Master we may still be premature in identifying preliminary political developments, there will be no mistaking the Image Empire when it finally takes its place in world politics. It is part of the Faith of the saints to long for that time when it will be their privilege to overthrow the kingdoms of men and establish the Kingdom of God beginning at Mount Zion and extending to the ends of the earth. This article is reproduced in the hope it will encourage us all “To Watch” as the Master commanded.

Elpis Israel was written in 1850. “Our Motto” was written in 1852 followed by Eureka in 1862 to 1868. In 1868 Eureka included the exposition of Daniel, which is now printed separately.

M.A.Pilbeam

HERALD
OF THE
KINGDOM AND AGE TO COME

“And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”- DANIEL.

JOHN THOMAS, ED RICHMOND, VA., January, 1852 Vol. ,II.— No.1.

“OUR MOTTO”

Though we have changed the sentence expressing the subject of our paper, we have by no means abandoned the thing itself this would be impossible. Ruin, slavery, and death are preferable to such a departure from the only thing that sweetens life and makes its evils tolerable. "THE FAITH", and *the contention for the faith* "once for all delivered to the Saints," are the most interesting as well as important subjects of thought and action that can be presented to the human mind. They are the only things upon which we enter with any spirit or energy of mind; for there is no real abiding profit to be derived from anything else. Abandon the faith then, and cease to contend for it! Let not our readers impute to their friend so evil a thing. We have changed our motto, not as significative of this, but that it may be superseded by another strikingly expressive of "the faith" for which we do earnestly contend.

Our paper is the *Herald of the Kingdom and Age to Come*. A stranger taking it up and casting his eye upon the title would very naturally inquire, "Of what kingdom in this republican country is this paper the Herald?". In the former volume he would see the motto, "Contend earnestly for the faith once delivered to the Saints" --- "What faith is this?" he might add. "What is it about; is there a new question in politics? Are the saints tired of republicanism and going to found a kingdom for themselves? Is this their faith for which the Herald professes

to contend? If it be, the sooner our authorities look after them the better; for the greatest revolutions have ever resulted from small beginnings." Now, to keep these authorities in their proper place, and to give sensitive strangers all the information possible in a few words, we have set forth a new motto that will at once show him for what the Saints are patiently waiting; what is to be the fate of all other kingdoms; and *by what power* they are to be demolished and expunged for ever. When, therefore, he shall read our new motto, it may strike him, notwithstanding all his admiration of the regenerative influence and potency of republicanism and democracy, that they are not exactly the "sanctified ones" by whose power the Lord of heaven and earth proposes to abolish the existing royalties of the world!

By comparing the motto with Daniel .2:44, in the common version, it will be seen that it differs a little in the reading. Our rendering of the Chaldee is more literal and accordant with other parts of the same book. The first variation is in the expression of the time. The common version is not so emphatic as the original words. "In *their* days (even) of *those* kings" points more precisely to *the toe divisions of* the FOURTH KINGDOM, than the words "in the days of *these* kings." The phrase *beyomayhon* signifies "in their days;" then follow *di malchayyah innun* "of those kings." We have only inserted *even* to show that 'their' is explained by "those kings."- *In their days --- of those kings is* the plain English of the text.

The Fourth Kingdom still exists, only in its divided form. Speaking in general terms, we may say that it has assumed three forms --- one, in which it was a united dominion under one head; a Though we have changed the sentence expressing the subject of our paper, we have by no means abandoned the thing itself. This second, in which it was united under two heads; and a third, in which it is disunited under two heads, and ten smaller divisions. It has not yet, however, passed through all the forms predetermined. The fourth kingdom has yet to exist in its fourth form, which will be its last. Under this its final constitution, it will be *united under ONE HEAD bearing rule over SEVEN DEPENDENT ROYALTIES.*

This Fourth Kingdom, represented by the iron legs and ferro-aluminous feet and toes of Nebuchadnezzar's Image, endures symbolically from its union, or incorporation, with *the brazen thigh-kingdoms* of the Macedonians, till the manifestation of the Stone-kingdom which grinds it to powder. *The One Head who rules the fourth kingdom at the crisis of its fate, and has dominion over the Toes is the Head of Gold, a king of Assyria, and pre-figured by Nebuchadnezzar, who may be regarded as the first individual of the Golden Dynasty. The king of Assyria in all ages, from Nimrod to Christ's glorious advent, is he who encloses the old Assyrian territory within the limits of his dominion. Hence, Darius the Persian, who reigned from India to Ethiopia over an hundred and twenty-seven provinces, is styled by Ezra 6.22. "*the king of Assyria:*" and hence also THE CZAR, whose dominion when consummated will be vastly more extensive than Darius', is styled in prophecy "*the Assyrian*" and "THE KING." Isa.30:31,33. This Assyrian king cannot be any of the ancient rulers by that name, for he is declared to be contemporary with the day when Israel shall cast away his idols to the moles and to the bats: Isa.2:20; 31:7. when the Lord shall arise to shake terribly the earth, and men shall be afraid of him, because of the glory of his majesty; and when He alone shall be exalted. Isa 2.19. Here then is a long line of kings --- *the kings of the Golden Head, the kings of the Silver Breast and Arms, and the kings of the Brazen Body and Thighs. But these never reigned over the Fourth kingdom. Nebuchadnezzar, Darius, Alexander, and the Seleucidæ were all kings of Assyria, but never of the Iron Power. As yet the Head of Gold--- "*the Assyrian*" -- has presided over only three fourths of the Image; but it is as necessary to the decorum of the symbol ---- a colossal man--- that he should preside over the Legs and Feet, as it is that the human head should direct the motions of all the members of the human body. Where then are we to look for the Assyrian? None of Julius Caesar's successors who have ruled the Iron Legs, nor any of the kings of the Toe-royalties, ever ruled Assyria, or had any claim to be regarded as the Assyrian. The Assyrian Head of the Fourth Kingdom

*See what is said about "the latter days" in these references—Dan.2:28; 10:14; Ezek.38:8,16; Jer30:24; Hos3:5; Dan7:8.

must be looked for in the Scythian dynasty that now, as yet indeed, only rules Assyria in part. That dynasty is the Czar's. He is the Image's Head of Gold when it stands complete upon its Feet "*in the latter days,*" * for the Image is the symbol of the Assyrian's dominion when the Stone-power shall contend with it in battle.

The One Head, then, bearing rule over the seven dependent royalties is the Assyrian Autocrat. At present they are independent. They have no imperial chief who directs their policy to one common end. Great events must happen to bring them under his dominion. The probability is, that finding themselves too weak to contend successfully against the armed and combatant Democracy, the governments will place themselves under the protectorate of the Assyrian, who will guarantee to them their existence as kingdoms but without power to form alliances, or to act in any way in foreign affairs independent of his will. Whatever turns up among the nations the seven kingdoms will continue to exist until the Stone-power is revealed. Their thrones are to be cast down, but the Democracy cannot do it so as to keep them down. The Assyrian will be their guard. He will be ready to sustain them "until the words of God be fulfilled."

"And in their days even of those kings will the God of heaven set up a kingdom." Dan 2.44. In the days of which of all these kings we have treated of will God do this? That learned mystifier and perverter of plain truth, Moses Stuart, Professor of profane nonsense, which "theologians" term "Sacred Literature," has the absurdity to aver that the kings referred to are ten kings who preceded Antiochus Epiphanes, one of the Seleucidae, who flourished upwards of 2,000 years ago! His words are "the Little Horn, beyond all reasonable doubt symbolises Antiochus Epiphanes." Having said truly that the *Ten Toes* and *Ten Horns* represent the same kings, he goes on to say, "the ten toes appear to designate in special manner, the ten kings who precede the king symbolised by the Little Horn, whose reign and character correspond well with the symbol of the iron and the clay." "Those kings must of course mean the kings that belong to the fourth dynasty (the Antiochian) although they have not thus far been expressly named, but only

by implication." But seeing that the Fifth, or Stone, kingdom has not yet been set up, how does Professor Stuart make it break the kings of the Antiochian dynasty in pieces? Hear him! "When the Fourth Dynasty is crushed, which virtually comprised all the others, then the whole are represented as being crushed. If the crushing took place, as being necessary to *prepare* for the coming or ushering in of the fifth kingdom, then it may be well said that this kingdom occasioned the crushing. It is enough that before the fifth dynasty becomes actually established, the other preceding dynasties are no more. This last circumstance seems very plainly to oppose the idea that the *Roman* dominion constitutes the fourth dynasty; for this had not reached its acme when Christianity was established."

Another Professor, y'clep'd of "*Sacred History*," differs from Moses Stuart, and avers that the kings in whose days the God of heaven sets up the kingdom are *Roman emperors*, to wit: Augustus and Tiberias Caesars! But why should we trouble the reader with learned nonsense any more? We will not. We only quote these "authorities" that they may know how blind they are who say they see, and whom the people are wont to look up to as the great and blazing luminaries of the age!

The Fourth Kingdom is the Assyrian's "whose princes are altogether kings." It began with the Roman, and ends with the Assyrian, to whom the ten Toe-kingdoms belong-kingdoms which though on the Roman territory, were never subject to the Roman emperors; but not only so, they had no existence in the days of Antiochus Epiphanes, nor in those of Augustus and Tiberius; no, not even for centuries after their reigns. They do, however, now exist and will exist until the Stone-power puts an end to them for ever. Their kings, the last of the race, will witness with dismay the introduction and growth of the power of their invincible enemy, who will not only defeat them and bind them in captive chains, but seize their kingdoms and make a spoil of all they call "their own."

The fourth or Iron Kingdom is symbolised in the seventh of Daniel by a *Fourth Beast*. Dan 7. "The prophet has a vision of it in

which it is presented to him under two aspects. He saw it first as having conquered all before it, and subsequently divided into Ten Independent Kingdoms, which he terms "horns." In it's second aspect, he sees it subdivided into *Eight governments* yet all one Beast or dominion. These Eight are seven regal and one imperial. He saw how this change of constitution was produced, namely, *by war*. Of the ten Toe, or Horn, kingdoms, the Imperial Power, which arises after them, conquers three, thus reducing the ten to seven. "He shall subdue three kings," says the interpreter; a subjugation which makes the victor imperial. This imperiality originates with Charlemagne, the founder of the "HOLY ROMAN EMPIRE," which was temporally suspended in 1806, and renewed in the Austro-Papal in 1815. As such it still exists at this the crises of its fate, but even now as the mere satellite of the Assyrian Czar. It is only prevented from falling to pieces by the support it derives from him. When the house of Hapsburg loses its dominion, the Imperiality of the Fourth Beast will be Assyrian, the Head of which will receive the kingdom of the ten kings for one hour, even until the words of God shall be fulfilled; for they have one mind, and shall agree to give their power and strength to him until then. Rev.17:12,13,17. Now, it is the kings of these ten divisions of the fourth beast or kingdom who will be contemporary with the Stone-power; for "they shall make war with the Lamb," and The Lamb shall do to them what is affirmed of the kingdom in our motto, grind them to powder and bring them to an end, or "overcome them." It is "in their days even of those kings" the kingdom of God shall be established.

In the common version it reads, "the God of heaven shall set up *a kingdom* and, *the kingdom* shall not be left to other people;" Dan 2.44-45. but in our motto this rendering is varied somewhat. There it reads, "he shall set up *a kingdom and a dominion*." This distinction evidently obtains in the original Chaldee. The word used there for "kingdom," is *malchu*, *While* that for "dominion" is *malchuthahh*. It is also sustained by parallel testimony as well as by a verbal difference. This may be seen by turning to Dan.7:13&14; where Daniel tells us that he saw one like the Son of Man to whom there was given "*dominion, glory, and a kingdom.*" Dan 7. 13.

It is true that "dominion" in this text is *shahltahn*; authority or empire, and not *malchuthahh*; but the reason of that is that the latter is *dominion delegated* to the saints, which is not left to another people; while the *shahltahn* is dominion *absolute* conferred upon the Son of Man. Our motto, then, contains the glorious announcement to the saints of God that he intends to establish in the earth *a kingdom and an empire* which shall be imperishable; and that they who shall possess them at their institution shall possess them always, for the dominion "shall not be left to another people;" but the saints shall possess it, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan 7.27.

But while our motto proclaims such "*glad tidings*" to the Saints, it heralds forth dismay to every son of Adam interested in the continuance of the Fourth Monarchy and in the perpetuity of "*all dominions*" contemporary with it. Hear this, ye kings of the Roman earth, that your kingdoms are to be ground to powder and to be put an end to! And ye also, O ye rulers of the world, be ye absolutists or constitutional, republican or regal, ye are to have your dominion taken away; Dan 7:12&14 and the Saints whom ye know not, 1John.3:1. and whom ye have despised, opposed, and prevailed against, are to possess it in your stead. Righteous is God; just and true in all his ways is the King of Saints. The world's rulers and their people are his enemies and hostile to his sons, therefore according to the measure they have meted out, so will he measure to them again.

*Our motto, moreover, announces in part the nature of the Stone-power, or kingdom, which constitutes with all its attributes the subject-matter of "*the faith*" for which the Saints contend earnestly. And by the way, we would remark, that they have no scriptural right to reckon themselves of the Saints who do not believe in this kingdom according to its true character; nor are they of the Saints in the gospel or higher sense, who though they believe do not become subject to "*the law of faith*," that is, to the obedience which it requires. Having

stated this much on account of faithfulness, we proceed to say, that *our motto declares the kingdom which God is about to set up to be a *military power* and imperishable, and therefore invincible. The common version says, "it shall break in pieces and consume all these kingdoms," Dan 2.44. or divisions of the fourth monarchy. The Chaldee phrase *is taddik vethahsaiph*. The root *dahkak*, signifies to *beat* or *grind small, reduce to powder*, hence *dak* a substantive signifying *small dust*. We prefer "*it shall grind to powder*" as the rendering of *taddik*, rather than "*it shall break in pieces*," because that interpretation has been sanctioned by Jesus himself. Referring to our motto he said, "What is this then that is written, The STONE which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you (Chief Priests and Pharisees, v.45), and given to a people (Dan.7:27; 1Pet.2:9.) bringing fourth the fruits thereof. Rom.14:17. And whosoever shall fall upon *this* STONE shall be broken; but on whosoever it shall fall it will *grind him to powder.*" Mtt.21:42-44. The word in the Greek is *likmeesei* "to winnow grain; to scatter like chaff anything broken fine; by implication, to grind to powder, dash in pieces, destroy." Such are the words used to express *the nature of the power* employed in bringing the royalties of the Fourth Kingdom to an end. According to college professors and their satellites, the crushing or grinding operation which is to exterminate the kingdoms, is preaching what they call the gospel, by which all kings and potentates and peoples will come to do Gods will on earth, and hell will be no longer receiving accessions of disembodied souls to the decillions already there! Grinding to powder kingdoms by preaching! By preaching commenced on Pentecost, when the kingdoms of the fourth monarchy to be so reduced had no existence whatever! Is this learned nonsense, or ignorant foolishness? Whatever it is we do not envy the college divines all the renown of the exegesis!

But let us turn from them to the truly wise and great men of Israel. In speaking of this destruction of the fourth kingdom and its divisions, Isaiah writes thus -- "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar

off, and shall be chased *as the chaff of the mountains before the wind, and like thistledown before the whirlwind.*" Isa.17:13. Again, *"*Then* (baydayin, *at that very time*) were iron, clay (the Feet and Legs) brass, silver, and gold, ground to powder **TOGETHER** --- *dahku chakhadah* - and they became *like chaff of the summer threshing floor*; and the wind carried them away, and *no place was found for them*; and ***THE STONE** which smote the Image become **A GREAT MOUNTAIN**, and filled all the earth." Dan.2:35. This is a contemporaneous and most complete grinding to powder. Not a vestige of them remains --- not even space to receive them were their existence possible; for the place previously occupied by them is taken possession of by the Conqueror whose power is submitted to by all the earth. The meanest intellect must comprehend what it is to grind metal to powder. It is a pounding, rasping, violent operation, by which it is broken down and comminuted into the finest dust; so that the molecular attraction being completely overcome, it is easily blown away by the wind. This familiar process, then, of reducing hard substances to dust is referred to in our motto to give the reader some idea of the manner in which the kingdom of God will "bring to an end" the Assyrian and the Royalties over which he will have established his dominion.

We have said that *the kingdom of God in its beginning is a military power. By a military power, we mean, that "the King of the Jews" will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued. He will gather armies together, which will consist of officers and privates, armed with weapons even as the armies of the kingdoms are accoutred, whose honour and glory it will be to outgeneral and overthrow them in the name of the Lord, whose power will co-operate with them as in the days of old. Now, if the reader be a disciple of Moses Stuart, of the Evergreat, of John Wesley, Calvin, or Martin Luther, or one whose mind is unenlightened by --- "the Testimony of God," he will hold up his hands in most lack-a-daisical astonishment, and perhaps conclude that we are beside ourselves. But before he comes to conclusions we would inquire of him - Do you know what is written in the prophets, and if you know do you understand it? What would you say of us if you were to hand to us a book we had never looked into, and you were to tell us

that such and such was written in it, and we were to laugh at you for a fool and deny that there was any such thing contained therein? Would you not conclude that the ignorance, the folly, and the ill manners were on our side? You would conclude rightly; for no wise or reasonable and well-bred man would pass a judgement upon a matter without considering it.

If the reader reflect upon what is to be accomplished he will see the necessity of a military power arising that shall be stronger than those already in existence. The work to be done is to overthrow all kingdoms and dominions; to set up one instead of them, which shall have rule over the whole earth; and to put an end to the study and practice of war, There are in Europe alone about 3.000,000 men who live by soldiering. It is by these the governments are sustained, and society defended as at present constituted. The world-rulers are wicked spirits, and so are the priests that minister unto them; and if they were ever so much disposed to believe and obey the truth, which they are not, and will never be, there are none able to teach them. You cannot persuade such men as these to disband, and study war no more; nor can you induce them to "renounce the devil and all his works with all the pomps and vanities of this wicked world;" in doing which they would have to abdicate their crowns, and titles, and wealth, and honours, and become the poor of Christ's flock. And suppose they did, *who would assume the government of the world?* The people! Bah, the people are as evil as their rulers, for it has ever been, "like priests like people;" so that to put the reins in their hands would only mean a change of drivers equally devoted to the lust of the flesh, the lust of the eye, and the pride of life. That man knows but little of human nature, and has studied the history of the world to but little purpose who can imagine that its evils can be cured by preaching and persuasion; or who thinks that kings priests and nobles will strip themselves of all their glory, honour, wealth, and power, and dismiss their soldiers to cultivate the fields, from conviction of its benefit to other people. Men are so constituted, especially those who fancy themselves "born to command." and grow up like wild beasts of the forest, as is the case with the world-rulers, that they will die and be the death of thousands, yea, millions, rather than lose caste and position and power in society. This is doubtless wisely so ordered,

for it will involve them at last in a contest that will be their ruin. We have only space now to say, that the Bible reveals that the work to be done will be effected upon the same principle that one kingdom overthrows another - host will encounter host until victory shall remain with the strongest. What purpose does the reader suppose God had in scattering Israel among the nations, and in accumulating them in greater numbers where the tyrannies are the strongest? The Bible reveals, that their king may make use of them as his battle-axe and weapons of war in subduing the kingdoms.

*And are not the saints to take command of Israel in the wars of the kingdom?

For is it not said concerning all the Saints, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, even punishments upon the people; to bind their kings with chains, and their nobles in fetters of iron: to execute upon them the judgement written: this honour have all his Saints?" Psm.149. Does it not say also that the Gentile powers "prevailed against them UNTIL the Ancient of Days came, and judgement was given to the Saints of the Most High" Dan.7:21&22. And again, "the judgement shall sit and they shall take away his dominion, *to consume and to destroy it to the end*". Dan.7:26. This is the work of the Saints, to co-operate with Israel's king and his hosts in grinding the kingdoms to powder, and so bringing them to an end. Let the reader think on these things, and give his mind to learn. EDITOR.

EDITOR.

*This paragraph has been edited and an extract # from Eureka added to reflect Brother Thomas's mature consideration on the work of the saints. M.A.P

M.A.P

The stone on our cover is depicted by a cube; a stone *cut out* not broken off and therefore indicative of the spiritual city which lieth four square –*according* to the measure of a man – the Christ Man of One.

Rev.21:16&17.

The Hosts in the Heaven

“And the Hosts in the heaven followed him upon white horses, having been invested with fine linen white and pure”.

These hosts being invested with the same clothing as the betrothed, indicates that they are the same persons. The fine linen investing the betrothed is declared to be representative of the righteous deeds, *ta dikaiomata*, of the saints. This is equivalent to saying, that the betrothed of the Lamb is constituted of the Saints. Hence the wearers of the fine linen, which is granted specially and exclusively to approved saints, whether on foot or “upon horses,” are known to be saints by their uniform. The white and pure fine linen deeds shine forth resplendently in a pure and bright nature like that of the angels; for the saints are made “equal to the angels,” when “the mortal is swallowed up of life”. In the scene before us, they illustrate the name YAHWEH *Tz’vaoth*, which signifies in plain English, *He who shall be hosts*. The Eternal Spirit who named himself YAHWEH at the bush, manifests himself in Jesus and his Brethren, who are the Commander and his Hosts of this remarkable scene. Each one of them is a distinct spiritual entity—an incorruptible and immortal flesh-and-bones organization, which is Spirit-body, or a man like to the Lord Jesus after he had been “revived” or quickened (Luke 24:39; Rom. 14:9). The first man Adam is multiplied into thousands and tens of thousands of millions, by a natural law, so “the second Adam the Lord from heaven,” who is “the Lord the Spirit”, multiplies himself into *hosts of immortals* after his own image (1 Cor. 15:49) by the creative operation of his almighty power. These *tz’vaoth*, or hosts, in the heaven, cannot be computed; for they are “a multitude which no man can number,” taken out from among “all nations, and kindreds, and peoples, and tongues,” by the belief and obedience of the truth; and who “stand before the throne and before the Lamb,” whom “they follow whithersoever he goeth,” “upon white horses,” “clothed with white robes;” and when “the war of the

great day” is over, holding “palms in their hands,” the emblem of victory (Apoc. 7:9; 14:4).

But, though no man can compute the number of these heavenly hosts, they are symbolically represented by the number of their nationality, and measured by its cubical contents; or by 144,000, and 144 cubits, respectively (ch. 14:1; 21:17). They are the kings and lords, the official companions of the Great King, who accompany him in all his enterprises against the nations. They are the third angel, and the angels of the harvest and vintage scenes of ch. 14; Joel 3:13: they tread “the vat of the wine of the indignation, and wrath of the all-powerful Deity,” without the city, by the space of a thousand, six-hundred furlongs; or during the forty years of the seventh vial judgments upon “*the Air*”.

The White Horses

“I saw the heaven opened, and behold a White Horse”.

THE Commander-in-Chief, the real Commander of the Faithful, the Captain, who leads many sons to glory, was seen by John, sitting upon a white horse in the opened heaven; and all his “called, and chosen, and faithful”, hosts, sitting upon white horses likewise. They are themselves *the heaven* that rejoices over the fall of the Great Harlot; the horses they ride upon are therefore Apocalyptically regarded as in the heaven also.

The white horse upon which the Commander of the Hosts of the heaven rides, is not representative of that symbolized by the white horse of ch.6:2. This is the Roman Horse of the first seal period. The white horse of the scene before us, is the Hebrew Horse; and all the other horses upon which the faithful hosts who follow him sit, are horses of the same race. A clue to the signification of the horse in this place is found in Zech.10:3, where the Spirit saith, “Mine anger was kindled against the shepherds (kings of the earth), and I punished the goats;” and the exposition given, showing how and when they were punished, is added in the words, “for YAHWEH *Tz’vaoth* hath visited his flock the House of Judah, and hath made them his GOODLY HORSE

in the battle. And they shall be as mighty ones who tread down as in the mire of the streets in the battle: and *they shall fight*, because Yahweh is with them,” “and shall be seen over them” (ch. 9:14). The House of Judah will then be not only the horse to be ridden, but it will be made a *goodly* horse, before YAHWEH *Tz'vaoth* will condescend to ride them in his wars. Zechariah tells us, that “He will save the tents of Judah first” (ch. 12:7): He will save them from Gog; and He will save them from their sins, which is an essential part of his mission. When He hath delivered Jerusalem, The governors of Judah will say heartily The inhabitants of Jerusalem shall be my strength in YAHWEH *Tz'vaoth* their *Elohim* the 144,000 (ch. 12:5). They will have looked upon him whom their ancestors pierced, and repented (v. 10); and so find access to the fountain opened to the inhabitants of Jerusalem for sin and uncleanness (ch. 13:1). Thus they will become nationally white, or “*goodly*,” being “washed in the blood of the Lamb” (Apoc. 7:14). They are by this process grafted into their own olive, and become fit for the master’s use, as soldiers of the rank and file in the holy and righteous war.

When Habakkuk saw “Eloahh come from Teman, and the Holy One from Mount Paran,” he had a glimpse of the military armament of Apoc. 19. He inquires in ch. 3:8 saying, “Was YAHWEH displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea that *thou didst ride upon thy horses*, thy vehicles of salvation? Thou didst march through the sea with thine horses, through the mire of great waters” (verse 15). The time of this movement against the nations he terms “the Day of Trouble”, and prays that he may rest in it; and adds concerning it, “when he cometh up against the people, he will cut them in pieces with his troops”.

Moses also, in Deut. 33:26, alludes to the same military display of power, saying, “there is none like the AIL of Yeshurun *riding the heavens* in thy help, and in his majesty the clouds. A refuge is the Elohim of old, and underneath the powers of Olahm; and He shall thrust out the enemy; and shall say, Destroy!”

Here then we have a complete army exhibited for the conquest of

the nations, and the salvation of the Twelve Tribes of Israel—the Lord Jesus Christ the Commander; “the called, chosen, and faithful” his brethren and companions, filling all the offices of the army; and the men of the Hebrew race the goodly soldiery of the kingdom. The heavenly hosts, or immortal saints, are “the heavens” ridden by the Ail of Yeshurun; while these heavens ride upon their goodly Hebrew horses to the destruction of all the governments of the world. An armament like this, in which every soldier of the ranks shall be able to “chase a thousand, and to put ten thousand to flight” (Deut. 32:30; Lev. 26:8)—an army of Samsons—cannot but be invincible. It will be just the force the necessities of the situation demand. These soldiers of the king of Israel will not only be the goodly horses ridden by the Saints, but they will be the long, or far reaching, *sword* of their Commander, and his bow and arrow, battle axe, and new sharp threshing instrument with teeth. “I declare,” saith the Spirit, “that I will render double to thee; when I have bent Judah for me, and filled the (Judah) bow with (the) Ephraim (arrow), and raised up thy sons, O Zion, against thy sons, O Greece, and made thee *as the sword of a mighty man*. And YAHWEH shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning: and *Adonai YAHWEH* shall blow the trumpet, and shall go forth with the whirlwinds of Teman” (Zech. 9:13). And in Isa. 41:14, “Fear not thou worm Jacob, and ye men of Israel, I will help thee, saith YAHWEH, and thy redeemer the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in YAHWEH, and shall glory in the Holy One of Israel”. Such is the means employed for the fulfilment of Apoc. 16:20, 21, by which we are informed, that “every island fled away, and the mountains were not found;” and that “there fell upon men a great hail out of the heaven, every stone about the weight of a talent”—a plague of meteoric stones from the Hebrew hosts of the New Heaven that will be “exceeding great”.

DIFFICULTIES RESPECTING THE TOE- DIVISIONS OF THE IRON KINGDOM.

Charlottesville, May 30, 1851.

BROTHER THOMAS:

My Dear Sir - I have some difficulty in reconciling your interpretation of Dan. 2:31 to the end (Elpis Israel page. 324; 14th Edition.) with the *facts* stated in the narrative itself, which I beg leave to submit for your consideration. You say,- "The description of the dream says that *the feet* were smitten and "*then* was the iron, the clay, &c., broken to pieces *together*" thereby intimating that the breaking of the power of the ten kingdoms would *precede* that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the *conqueror* will be overturned by the revelation of power from above." This *conqueror*, you take to be Russia, who must subdue the ten kingdoms or toes, *before* the Stone shall strike the Image. But, here is the difficulty: Chap. 2.34, says expressly, it is *the Stone*, not the *Autocrat* who smites the ten toes of the Image - "Thou sawest till that a *Stone* was cut out without hands, which smote the Image *upon his feet* that were of iron and clay and brake *them to pieces*, - *then* was the iron, clay, brass, silver and gold broken to pieces together." If then the *Stone* is to smite and break in pieces the Toe-kingdoms, there is no room for the *Autocrat* in the premises.

Again - Does the phrase, "*then* was the iron, clay, &c." necessarily require as a distinct event, the *previous* destruction of the ten kingdoms? Does not the adverb of time, "*then*" demand the *instantaneous* sequence of the events which follow? In other words, may not the *then* import simply, "at that very time?" Such an interpretation dispenses with the interposition of Russia, or any extraneous power, before the consummation; and is not this construction further strengthened by the saying - "*in the days of these kings*,"- (in the plural) - shall the God of heaven set up a kingdom." Query, how can it be in the days of *these kings*-of the Toe kingdom, when they *no longer* exist, -when

they are *all* merged in the Russian autocracy?

In conclusion, may it not be asked, what is the necessity for the *re-construction* of Nebuchadnezzar's Image? Does the harmony and completeness of the figure require it? It seems to me this conclusion is based chiefly, if not alone, upon the words - "then was the iron, the clay, &c., broken to pieces *together*" - from which it is argued they must *all* exist *contemporaneously*. But will they not all be broken to pieces *together* when "*all* the kingdoms of this world are become the kingdoms of our Lord and his Christ." Besides, how can they be said to exist together, when they have all been destroyed and merged in the Russian power? Again, the colossal Image, entire, it seems, never did represent *one* dominion – it was a succession of empires. Why then make it imperative that the antitypal dominions should appear under a single or autocratic rule?

There is a *practical* question of deep interest to us, in this investigation. It is the question of *time*. If Russia is to play so conspicuous a part in the world's history *anterior* to the glorious coming of our Lord, of course much *time* must elapse before the end come. If, however, this is a mistake, it may be, and would seem, from other premises, already to be - "even at the doors."

I suggest these thoughts for your consideration, anxious to know the whole truth, and desirous so to construe the scriptures as to harmonise all fair objections. I know the uncertainty of trusting to partial, one-sided views of any subject and presume not therefore to say that you are not entirely correct in the interpretations you have given in *Elpis Israel*.

You may make your reply to me privately, or through the *Herald*, as you may think best

Faithfully and fraternally yours in the Hope of the Promise made to Abraham through the Christ, his Seed, in whom all nations are to be blessed,

A. B. MAGRUDER.

Charlottesville, Va., Dec. 20, 1851.

Dear Brother Thomas:

I wish you would publish the article in the shape of a letter, I wrote to you some twelve months ago; as to the question: *of time*, and proposing some difficulties in the way of your interpretation of Daniel's Image - particularly as to the necessity of a *re-construction* of the Image by the Autocrat. I have been led to think more and more - especially from recent movements by Kossuth, Muzzini, and others - as well as from what the Bible declares, that this *re-construction* is unnecessary to the development of the kingdom, for it is *not* the Autocrat that is to strike the Toe-kingdoms, but *the Stone*, in the dream.

But I have no time to write more. Adieu. Let me hear from you. Faithfully and affectionately.

A. B. MAGRUDER.

UNIQUE INTERPETATION OF NEBUCHADNEZZARS'S

IMAGE.

Who are disqualified for correctly interpreting the Image---One image, therefore, One Dominion - The Head of Gold coexistent with Nebuchadnezzar and the Stone that smites the Image - The other metallic elements also, and the Clay likewise, coexist at the Second advent -The Chaldean and Roman Babylonish Dynasties and their Destroyers, - Koresh a type of the Messiah as the conqueror of the Assyrian - The Time of the Image Empire - How the Latter Days may be known - The Adventual Battle - The Iron Legs of the Image - Where are the Feet? - Interpretation of the Clay" - The Post-Adventual War - Objections categorically answered.

Much that might be said upon the points brought out in our friend's epistle interrogatory is anticipated in the preceding article styled "*Our Motto.*" This was not written in view of his letter, and therefore does not dwell particularly on the difficulties he suggests. They are difficulties not to be glossed over or evaded; but they must be ingenuously and evidentially considered, for they are important, as he truly says, and in-

volve a right understanding of the things represented by the Image.

Though much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory - that is, *that harmonises with the testimony of other prophets in relation to the time of the end, or latter days*. This is not to be wondered at; for the nation of the Stone-power or kingdom, and how it is to be established, have not been, and as far as we are informed, are scarcely at all understood even now. To give such an explanation as will elucidate all the points of the Image and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to a right apprehension of the things of the kingdom of God. A theory that makes the Ten Kings antecedent to Antiochus Epiphanes, as commentators do of the Moses Stuart school; or that construes "*these kings*" to mean Augustus and Tiberius Caesars; or that imagines the Stone-kingdom consists of all saints ruling with Christ over wild beasts then tamed, as the first Adam did in Eden; or that makes "the church." in its post-pentecostian and future millennial states, the kingdom, clothed with "latter day glory" by the success of its "ministry" in preaching their theories, which all nations come to receive with unanimity to the full manifestation of their "spiritual reign;" while it proscribes Jesus from the earth, and banishes him and his "everlasting kingdom" afar off "beyond the skies;" and suffers only to return at the end of their 360,000 years spiritual reign, as some make it, to carry off the mortal bodies of the disembodied ghosts alleged to have been reigning with him in kingdoms of the Milky Way, and to burn up the earth and all the wicked on it - theories that propound such solemn nonsense as these things, have no explanation of the grand and eventful crisis, in which God has predetermined that the past, the present, and the future of human power and wickedness shall find their consummation, as illustrated in the catastrophy of the Image; - no exegesis emanating from them is worthy of a respectful consideration.

ONE IMAGE, ONE DOMINION.

*The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; the first three of different degrees of preciousness, indicative of the relative inferiority of the things represented; and the fourth, more abundant and useful than its predecessors, but symbolical of superior strength and power. A golden head, silver breast and arms, belly and thighs of brass, legs and the feet of iron, made up the whole image, *with the exception of some miry potter's clay which was mixed up with the iron of the feet and toes.* It was ONE IMAGE constructed of several *integral* parts – parts necessary to the Image, and with-out which it did not exist. If Nebuchadnezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a *fractional* part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matter.

*As it was *one entire image* it represented *one entire dominion*; and as it was composed of *five* different substances, *a dominion* was thereby symbolised as being constituted of as many different political elements. As a whole, it was a great Assyrian dominion, for the Assyrian Dynasty is declared to be represented by the Head of gold. Hence Daniel addressing the king styles him "a king of kings," that is, an Emperor, and reminding him of the universality of his dominion, says to him, "Thou art this head of gold;" (Dan 2.38.) that is, *the golden head represents thy dynasty*, which was the Assyrian, symbolised in the seventh chapter by a lion stripped of its Ninevite wings, and no longer crouching, but standing erect upon its feet like a man, and possessing a human heart. The golden lion-head was the head of the statue he beheld, answering to the *first* beast of Daniel's vision (Chapter 7) which he saw in the reign of Nebuchadnezzar's grandson, and which Assyrian Lion is represented to the prophet *as a dominion coexistent with the destruction of the Fourth Beast, and the possession of the kingdom by the Son of Man and the Saints.* Dan. vii.12. Let this be noted. It is admitted on all hands that, the Head of gold and the First Beast represent the same thing; and that thing

is the Assyrian Dominion - the Assyrian under two dynasties; the Ninevite and Babylonish; the Ninevite; the Lion with the eagle's wings; and the Babylonish; the Lion without wings, as stated above, having very much the appearance of a man. Now mark; this Babylonish Assyrian dominion exists in the latter days, and loses its dominion then; but that its subjects in Assyria continue a people thenceforth for a season and a time, "whom the Lord of hosts shall bless, saying, Blessed be Assyria the work of my hands." Isa.19:23-25. From these, and many other testimonies that might be adduced, we conclude that the Head of gold represents not one man, *but a dynasty contemporary with the latter days* - an ancient dynasty, indeed, taking root potentially, but not hereditarily, in Nebuchadnezzar who saw the dream.

But, not only doth the golden, but also the silver, brazen, and iron parts of the statue coexist in the latter days when judgement is given to the Saints. It is admitted that the Four Beasts Daniel saw in the first year of Belshazzar represent the same dominions as the Four Metals of the Image. Now these four beasts do all coexist at the crisis of the Fourth Beast's destruction; which no world-wise man would aver had yet come to pass. It follows, then, that the gold, the silver, the brass, and the iron, or the dominions they represent, are all contemporaneously existent with the setting up of the kingdom of God. But of these coexistent dominions which is ascendant over the rest? Which of them is then "a king of kings, to whom the God of heaven hath given a kingdom, power, strength and glory; and made ruler over all the sons of men," as he had Nebuchadnezzar before him? It is not Persia, nor Greece, nor Rome; for the head of the Image Empire is neither silver, brass, nor iron: it is then the Assyrian, for he is the Head of Gold, and something else, as we shall see.

THE TWO BABYLONISH DYNASTIES AND THEIR DESTROYERS.

We may remark here in passing, that the first king of the Head was Babylonish, and so will the last king be likewise. The first was literally and typically Head of Babylon's dominion; a city or metropolis which

was the beginning of the Assyrian monarchy, and so named because the confusion of human speech began: the last of Assyria's kings is literally and antitypically Head and Feet of the empire of the latter days, figuratively styled the Babylonish; for the dominion he will have then acquired, comprehending all the Iron Kingdom and its divisions, commenced in Rome, the city of confusion, where the one speech of the faith was confounded, and whence the scattering over the modern earth began; and because of many points of similitude also named "great Babylon." Dan 4.30. Rev 17.5. The Chaldean Babylon and the Roman Babylon are as type and antitype. When the career of both is finished, the latter as completely as the former, they will both have belonged to "the Assyrian" We do not say that the Czar's dominion began in Rome. He is hereditarily descended from *Rurik* of the family of *Russ*, of Scandinavian origin, which first appears in history about A.D.862 Rurik was invited by the Scythians to become their sovereign. He accepted the invitation, and founded the Grand Duchy of Great Russia, whose capital was first at Novgorod and afterwards at Kiew. This was the origin of the Czar and his present dominion. But he is destined to acquire another dominion - the dominion of the Iron monarchy - and this dominion, we say, the modern Babylonish, had its commencement in Rome. It is this hereafter – to-be-an acquired dominion that will constitute the Autocrat's dominion the Babylonish.

Perhaps it may be well to add a few more hints under this head. When "the very time of the king of Babylon's land" had come, that is, when the 70 years allotted to the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar, during which all nations were to serve them, were fully accomplished, the time had arrived for the restoration of Israel. Jer.27:7 There was no disposition on the part of Belshazzar to release them. He imagined himself firmly seated on his throne in "the golden city." "He ruled the nations in anger, and opened not the house of his prisoners; but said in his heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Mount Zion) in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High." Isa.14:6,13-17, 19. But how this vain-glorious monarch trembled when

he saw the hand inscribing the doom of his dynasty upon the wall! he that drank to the praise of his gods out of the gold and silver vessels of the temple, and "lifted himself up against the Lord of heaven," was seized with the pallor and prostration of extreme fear. But the Lord whom he had defied had numbered his kingdom and finished it; he had weighed him in the balances and found him wanting; and had therefore divided his kingdom to the Medes and Persians. Nor was he long in executing the sentence he had pronounced; for in that night he was slain, Dan.5. and "cast out as an abominable branch - as a carcase trodden under feet."

Now, let it be observed that the effect of the fall of "the Assyrian," and the acquisition of supreme power by Koresh, or Cyrus, was a proclamation throughout all his kingdom, saying "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1.2-4.

This Koresh, we doubt not, was a representative man. His name, the part he played in the overthrow of the Assyrian and the restoration of the Jews, and the things which the Lord uttered concerning him, are strongly evidential that he was a typical person. His name *Koresh* is compounded of the prefix *k*, pronounced *kar*, signifying comparison or resemblance, namely, *as, as if, like*; and the noun, *yoraish* heir. *Kah-yoraish*, "like the heir," contracted into *Koresh*, because of certain rules in the pointing with which it would be useless to trouble the reader. It is to be remembered here that about 185 years before the fall of Babylon Yahweh gave the name of **LIKE-THE-HEIR** to the Persian who overthrew the Assyrian and delivered Israel. He says concerning him, "For Jacob my servant's sake, and Israel mine elect, I have

even called thee by thy name; I have surnamed thee, though thou hast not known me." Isa.14:4. He also says of him, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid." Isa 44:28. Then again he styles him "his Anointed," that is, *his Christ*. Isa.14:1. Can it be imagined that all these expressions found their full significance in the Persian Conqueror? No, we conclude rather that Yahweh named him *Like-the-Heir*, because he was to enact a similar part in regard to the first Babylon to that predetermined for Yahweh's Anointed Shepherd "the Heir" in respect to the last. Matt 21:38; Heb 1:2. The Persian was therefore officially like him. Each Babylonish dominion, the ancient and the modern, require a destroyer. Cyrus smote the former on the Head; Christ in smiting the latter on the feet will also abolish the head: Cyrus proclaimed the return of Israel; so will Christ "in the day of the great slaughter" when "he shall cause his glorious voice to be heard, and shall show the lighting down of his arm," and "he shall beat down the Assyrian who smote with a rod": Isa 30.25,26,30,31. Cyrus laid the foundation of the temple; Christ, the "man who's name is the Branch shall build the temple of the Lord:" Zech 4:12. all the kingdoms of the earth were given to Cyrus; so also hereafter the kingdoms of this world are to become Yahweh's and his Christ's. These are not accidental analogies. Well, there-fore, may the Persian be styled "Like the Heir," for the work appointed for each to do is as relative as the substance and the shadow.

Lastly, under this head it is important to observe, that Yahweh in his utterances against the ancient Babylon, makes a declaration which has found no accomplishment hitherto. His words are, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand; that *I will break the Assyrian in my land, and upon my mountains tread him under foot*; THEN shall his yoke depart from off them (Israel) and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations". Isa.14:24-26. The war by which the Assyrian was broken by Cyrus was waged at Chaldea and at the gates of Babylon, and not upon

the mountains of Israel; and although the yoke and burden of the oppressor departed from the Jews, it was only in a limited degree. The Assyrian to this day is Israel's greatest tyrant, for there are more Israelites in his dominions and he treats them more barbarously than any other despot. But other prophecies show that the breaking referred to occurs in the latter days, and doth actually come to pass on the mountains of Israel, Ez 38:8; 39:4,17. and that too by "THE HEIR", who is thenceforth to be Israel's Prince for ever, even "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

THE TIME OF THE IMAGE-EMPIRE.

**One Image of divers parts, one dominion of different elements, and that the Assyrian* This is the proposition sustained by the testimonies adduced. But our friend inquires, If the Image represent one dominion at what time does it exist? In reply we remark that it does not exist now; nor has it at any time hitherto existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an empire that should "*hereafter*" exist, of which his dynasty, the Assyrian, should be the Head. But when should this *hereafter* be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king *what shall be IN THE LATTER DAYS.*" And again, "Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee *what shall come to pass.*" Dan 2.28. The grand object, then, of the revelation was to make known "*what should be in the Latter Days*" - what should come to pass then; and only incidentally to inform the king of the divinely purposed existence of certain dominions intermediate between his and that to be established by God in the latter days. After he had gone to bed one night he appears to have been revolving in his mind what would come to

pass after his decease. He was the founder of the greatest empire that had hitherto existed, and nothing was more natural than that he should be solicitous to know the fate of it. He could only conjecture. He might suppose it would exist always; and that the dying generations of mankind would be for ever ruled by his successors the kings of Assyria. Poor pagan, what else couldst thou imagine but something like unto this! Thou didst not know that "the Heavens do rule," and had predetermined a better fate for humanity than this. You were like the Absolutists and Democracy of to-day, who as vainly and foolishly imagine that their nostrums will become the eternal facts of endless years to come! But "The Heavens" condescended to enlighten thy darkness, O king, for their sakes who should make known to thee the things thou couldst not divine for thyself. Know, then, that thy dynasty, or kings descended from thee, shall not reign over Assyria to the end of its dominion. Its empire will be enlarged, and thy throne shall be occupied by the Medes, Persians, and Macedonians. After these the Romans shall incorporate much of Assyria in their kingdom, which shall be divided; but in the latter days an Assyrian King from the north shall overflow and pass over their territory, and overthrow them. His dominion shall be great; for he shall rule over the West, Asia Minor, Egypt, Libya, Khushistan, Persia and the Land of Israel, besides his own hereditary estate. Then shall Assyria have attained the full extent of its dominion; and like thy grandson, Belshazzar, its Golden Head, will lift "himself against the Lord of heaven," and "sit upon the Mount of the Congregation in the sides of the north." But his council shall not stand; for though he shall exalt himself against the Prince of princes, he shall be broken to pieces. Thus shall he come to his end, and none shall help him; and Assyria's dominion shall be no more.

HOW THE LATTER DAYS MAY BE KNOWN.

The Image represents this catastrophe in the latter days. But it may be asked, How are we to know the latter days? By the signs given. Thus Yahweh saith, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; afterward

shall the children of Israel return, and seek the Lord their God, and the Beloved (David) their king; and shall fear Yahweh and his goodness in the Latter Days" Hos 3.4-5. Have the Israelites returned and sought David their king? No. Then the Latter Days of Hosea are in the future. Again, "I will bring again the captivity of Moab in the latter days, saith the Lord;" Jer.48:47. and "Moab shall escape out of the hand of the king of the north" Dan.11:44. This is not yet accomplished; therefore the latter days of Jeremiah are still future. And again, Balaam showed the king of Moab what Israel should do to his people in the latter days. Hear his words. Speaking of Israel he says, "His kingdom shall be higher than Agag, and his kingdom more highly exalted." "I shall see Him, but not now: I shall behold the event though it is not nigh: there shall come a Star out of Jacob, and a Sceptred chief shall arise out of Israel. who shall smite the princes of Moab, and destroy all the sons of tumult. And Edom shall be a possession, Seir also, his enemy shall be his possession; *and Israel shall do valiantly*. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the City." Num.34:7;25:14-19. These are events that have never come to pass yet, therefore the Latter Days of Balaam are still in the future.

In these texts the original words for "in the latter days" are *be acharith hayyamim*. They occur in all the following passages Dan.10:14. Ez.38:16. Isa.2:2. Mic.4:1. as well as in Daniel.2:28. the only difference in this place being the difference between Chaldee and Hebrew, as *be-acharith yomayya*. It is well to observe this, because in Isaiah and Micah the common version renders the words "*in the last days*." This phrase is the same as "in the latter days", Mic.4:1. being the same in the original, and therefore to be regarded as referring to the same time. Now, Isaiah and Micah both testify in the texts below that in the days under notice, "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all the nations shall flow unto it." The meaning of this is thus given by Jeremiah in prophesying the return of Israel from the land of the north, or Assyria; "It shall be, saith the Lord, when ye be multiplied and increased in the land, they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of Yah-

weh, to Jerusalem". Jer.3:14-18. Still living in their own countries they shall be gathered to Jerusalem as the metropolis and seat of the government then ruling the world. "Then" continues Micah, "many people 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. And he shall rule (*veshanplat*) many peoples, and he shall cause to conquer with respect to # strong nations afar off". Mic 4.2.; "And they shall beat their swords into ploughshares, and their spears into scythes; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Mic.4:4. None of these events have happened yet, therefore the latter days in which they are to occur must still be in the future.

In Dan. 10.14, the angel informed the prophet that he had come to make him understand "what should befall Israel in the latter days;" and that he might not suppose that those days were near, he added, "for yet the vision is for many days," Dan.8:26. the vision seen as described in the eighth chapter. That he might understand he unfolded to him the premises from which the conclusions of the latter days might be deduced. Hence he began with affairs pertaining to the Ram and Goat, and more particularly outlined the international policy and wars of two of the Goat's Horns lying north and south of Israel, and by which the Jews suffered much, until they both disappeared for a time in the shadow of the Goat's Little Horn. He then describes the character of him whom he styles THE KING, who delights to honour the Roman

So I render *vehokiach legoyim*; the verb in Hiphil from the obsolete root *koach* to overcome in war, *le* insep. part. *with respect to*. In the common version it is *rebuke*; Dr Boothroyd has it, *decide among*; and Dr Lowth., *work conviction in*. Yea, conviction will be wrought in strong nations by the invincible power of the Lord's hosts, whom he will cause to conquer every foe.

god, and divides the land of Israel for gain. Having returned to the subject of the land after this digression about the king and his pontiff, the prophet finds himself "*at the time of the end*," which is another phrase for "the latter days." By this time the two horns of the Goat emerge from the darkness that had overshadowed them for some 1900 years. Daniel is told that the northern or Assyrian Horn would be the conqueror of the time. That he would invade Israel's land, and encamp against the Holy Mountain. That it would be a great day, so that none should be like it, even the time of Jacob's trouble; but that he should be saved out of it, and strangers should no more serve themselves of him; but they shall serve the Lord their God, and David their king whom he would raise up unto them. Jer.30:7-9. That Michael was he-the Prince that stands up for Israel, who should break the Assyrian, and bring the wonders of the prophecy to the appointed end, of which the greatest would be the resurrection of the dead, when he, Daniel, should stand in his lot at the end of the 1335 days. Isa.14:25. Such is the catastrophe of the plot on the eve of its accomplishment. It has not been fulfilled; therefore the latter days remain to be revealed.

Lastly, Ezekiel testifies that "*in the latter days*" a cloud of warriors from the north shall cover the land of Israel. That they shall be marshalled by the Assyrian, whom he styles "Gog of Magog, the Prince of Rosh, Mosc, and Tobl." That *silver* Persia, *brazen* Ethiopia and Libya, &c, *iron* Gomer, and *clay* Togarmah and his bands, shall be confederate with him. But that while he is there making a spoil of Israel, Ez.38.9,16. the *Stone-Power* is revealed in fury and causes him *to fall* upon the mountains of Israel, so that only one sixth part of his multitude is permitted to escape alive. This is the battle of Armageddon, the smiting of the statue on the feet, by which the Image-empire is dissolved for ever. This has not yet occurred, therefore, the latter days of Ezekiel are yet to come.

THE ADVENTUAL BATTLE

When Nebuchadnezzar saw the Stone smite the Image *on the Feet* he beheld an action symbolical of the blow that overthrows the

Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The *unity* of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten on *the feet*, the members by which a union is established between all the Toes and the body of the statue. At present the Toes are indeed in being; but they are not yet conjoined to the feet. They require to be daubed with some "miry potter's clay" to connect them to the Iron. This uniting of them, by at best a brittle union, will be, we conceive, the result of the king of the north's over-throwing of many countries, Dan.11:40,41. and so establishing his dominion over "Gomer and his bands" who now possess the territory of the Ten Toes. This is smiting the toes; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the Toes to one imperial chief is necessary to the bringing of all the nations to battle against Jerusalem Zech.14:2. and to their encampment in the Valley of Jehoshaphat.Joel.3:12. What could induce ten independent and antagonistic powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves One Head, or they could effect nothing. No. The necessity of the case is that they should all be united as kingdoms of one imperality, that one policy may actuate them all; so that if "things come into the mind" of their Emperor. "and he conceive a mischievous purpose," Ez.38:10. they may co-operate with him to carry his will into effect. This concert action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon's when he invaded Russia. He marches them against Israel, and their Protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hand of Yahweh's Anointed, the Shepherd and *Stone* of Israel. Gen 49.24.

By this unexpected event the Feet are smitten. It is the Stone that smites them; and as their Iron is commingled with miry clay, the Feet are dismembered from the Image, which can therefore stand erect no more. The gold, silver, brass, iron, and clay. are all shivered asunder; that is, Assyria, Persia, Greece and Egypt. Ethiopia and Libya, and the Ten kingdoms, no longer constitute one united dominion under the Czar, the Head of the Dragon-empire crushed by the Woman's Seed. Rev 20.2.

What then remains? Are the Legs and Toes to retain their dominions? Or are they to be utterly destroyed?

THE IRON LEGS OF THE IMAGE.

The Legs of the Image are not yet conjoined to the Feet. The Legs are visible and so are the Toes; but the iron legs, feet, and toes as one conjunct dominion with its subdivisions, are not yet seen. The Iron kingdom in distinct parts exists; but these parts at their points of opposition require to be tempered together by the plastic clay of the Assyrian potter. The Iron or Roman kingdom was finally divided at the death of Theodosius. A.D.395. Between his sons Arcadius and Honorius; the former of whom ruled in Constantinople over the eastern division or Leg of the Roman empire; and the latter in Rome over the western. Hence they were styled the Emperors of the East and West. The eastern leg was that now possessed by the Sultan; while the western comprehended Italy, Africa. Gaul, Spain, Noricum, Pannonia, and Dalmatia. Noricum included part of Austria and Bavaria, and Pannonia, part of Hungary; these with Dalmatia, Dacia, and Macedonia constituted the ancient Illyricum. But at the division, Dacia and Macedonia were assigned to the East. Britain belonged to the dominion of the Western Emperor, but is no part of the Image, therefore we say no more about it here. The Eastern Leg is entire; but what is the condition of the Western? It is dwindled down to the attenuated jurisdiction of Austria and the Pope over parts of Italy and Illyricum: still the Austro-Papal dominion, called "*the Holy Roman Empire.*" is the Western Leg, which in modern times extends into countries not anciently subject to Rome. Now, though the territories of the Two Legs stand side by side, the Leg

dominions are essentially antagonistic, having no bond of union between them. But when the Image is complete the same political vitality that energizes the one must energize the other. This political union of the Legs into one dominion is indicated *by the Toes being distributed on Feet united to both the Legs.*

If the ten toes were adherent to one foot, and the other had none, the indication would be that the Legs would be independent dominions in the latter days, one of which was sovereign over the toes: but as it is, the Legs will be *one conjoint dominion with sovereignty over the ten toes*, therefore they are distributed as the decorum of the symbol demands-five on each foot.

WHERE ARE THE FEET OF THE IMAGE?

We see then two separate Legs in existence, eight independent Toes, and two dependent ones, Lombardy and Hungary, whose kingships are vested in the House of Hapsburg; but *where are the Feet*, for Legs and Toes are not feet? The *tibia* is the leg-bone, the *tarsal bones* are the toes; but where are the *metatarsal* which make the foot of the skeleton, and which unite the toes to the leg? Every one is bound to admit that they exist nowhere on the territory of the iron where they must of necessity appear, for they are part of iron and part of clay.

INTERPRETATION OF "THE CLAY."

Now, the proposition we affirm in view of the premises is, that a power must appear upon the territory of the Legs, which shall effect such a change in the political relations of things that the Legs and Toes shall be no longer antagonistic and disjoined, but *e pluribus unum*, united into one. The *power* that shall accomplish this is symbolised by the Feet of the Image; and the agent by which it is effected Is styled the Potter; as it is written, "thou sawest the feet *and* toes part of clay of the Potter and part of iron." The clay represents the power incarnated in those who "shall mingle themselves with the seed of men;" Dan 2.43. and the Potter, the Chieftain who shall mould them into a vessel to suit

his own views. His people, the wild or semi barbarous hordes that follow him, will overspread the countries of the old iron kingdom; but this new inundation of barbarians from the north will not be like that of the fifth and sixth centuries. Then they “*cleave to another*” people. The Goths, and Vandals, and other savage tribes of the north, melted down and lost their distinctive individuality in the populations of the empire they destroyed, so that now the institutions under which they live, civil and ecclesiastical, are the same: but it shall not be so with the Potter's *clay men*. They will mingle themselves with the *Iron men*, and blend their kingdoms into one clayey dominion, but the union will not last sufficiently long for them to cleave together under a permanently new constitution of things not contemplated in the Image; as it is written, “they shall not cleave one to another even as iron is not mixed with clay.”

But what is to be done with this clay fabric of the potter? Hear the decree! “To thee, mine Anointed, will I give the nations for thy possession *** Thou shalt break them in pieces as a potter's vessel.” Psa 2.9. *Keb* a vessel from the root *kaidah*. any thing formed or constructed by a workman. The feet of the image are as a vessel to a potter. Hear also what the prophet saith of the Assyrian who in forming the Feet “*ladeth himself with thick clay*.”-Because he transgresseth by wine, a proud man. neither keepeth at home. who enlargeth his desire as the grave (*sheol*) and as death, and cannot be satisfied, but *gathereth unto him all nations*, and heapeth unto him all people: shall not all these take up a parable and a taunting proverb against him and say. Woe to him that increaseth what is not his! *How long?* and to him that ladeth himself with thick clay!” *Hab 2.6.*

That this from Habbakuk doth not relate to Belshazzar, but to Beleshazzar's antitype, the Assyrian, of the latter days, is clear; for the Lord saith it belongs to “the end”. The prophet saw the Emperor as he hath described him, covered, so to speak, with thick clay, being invested with nations not a few, and madly bent on conquering more. But notice how the prophet saw in vision his plundering and bloody career arrested! “Shall they not *rise up suddenly* that shall bite thee, and *awake* that shall vex thee, and thou shalt be for booties unto them? Because

thou hast spoiled many nations, all the remnant of the people (Israel) shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Then shall "*THE STONE* cry out of the wall." And "*the beam* out of the timber shall answer it;" for by the power of the awakened", "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus, "at the end the vision speaks." Hab.2.

THE POST ADVENTUAL WAR.

The moulding of the Feet out of the iron and the clay is the mission of "*our sacred Russia*" as it is styled by the Czar. It is this work that is on the eve of its commencement, and when it begins it will progress rapidly to its completion. The formative principle is his power which smites the nations and incorporates their kingdoms into his *bi-pedal ferro aluminous* dominion. Gog smitten on the mountains of Israel is the Feet smitten by the Stone; the consequence of which is the breaking of them to pieces. Now, when the Feet are thus broken by the battle of Armageddon what is the condition of the disjoined metals with respect to each other? The brittle bond of union is broken, and the Iron Legs and the toe-kingdoms are disconnected from Persia, Egypt, Khushistan, Libya, &c. Their combined forces will have suffered a great defeat; their power of resistance, however, will not be exhausted. Napoleon lost half a million of men in the Russian campaign; yet he was enabled to raise new armies from his kingdoms, and to put off the evil day of his dethronement for about two years, so, *after* the breaking of the Feet of the Image, the pieces will prolong resistance to the Stone. This infatuate resistance is necessary that the Stone may fall on them and grind them to powder. The fragments of the Iron kingdom are especial subjects of prophecy at this crisis, pertaining to their resistance *after* the battle of Armageddon. It is thus spoken of by John, saying, "And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against the Faithful and True One Rev 19:11,19. that sat on the horse, and against his army". They are met by the white

horseman, styled the King of kings, who, attended by his body guards, the saints (termed “the armies of the heaven clothed in fine linen white and clean”) encounters them with “a sharp sword,” even Judah, who smites the enemy because their king is with them. Zech 10.3-6. This post-adventual war is “the breaking to pieces *together*” of the pieces from the Feet to the Head, and not from the Head to the Feet. “Then (*baidayin, at that very time*) iron, clay brass. silver, and gold, were ground to powder together (*dahqu kachadah*) and became like the chaff of the summer threshing floors; and *the wind* carried them away, that no place was found for them.” *At that very time* and subsequently to the smiting of the Feet. The grinding of the fragments is not accomplished by one blow in an instant. One blow may demolish the form of a statue or a limb of it, by shivering it to pieces; but it requires heavy and oft-repeated blows to reduce the fragments to powder. The post-adventual war is the grinding process in which the metals and the clay are being reduced to dust. The gold, the silver, and the brass, the dynasties of the Lion, the Bear, and the Leopard, or of Assyria, Persia, and Greece are abolished - “they have their dominion taken away;” yet their nationality continues “a season and a time;” but in respect to the iron and the clay, or the body politic, dynastic, and national, as represented by the Fourth Beast which had “devoured the whole earth,” it is “consumed and destroyed to the end.” “Victorious Israel shall be a third with “Egypt my people and Assyria the work of my hands,” saith the Lord; but the nationalities of the Iron and the Clay will be utterly broken up and driven away by “*the wind*”, Jer.4:11,12. (*In this place an army invading a country swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind.*) the fury of the war waged against them by the Saints and their people.

The war which begins with the breaking of the Feet to pieces is carried on, on every side, at the same time. This is expressed by the words “*at that very time*” and “*together*.” No time will be given for the enemy to rally so as to invade the land. The war will be transferred to the countries to be subdued. The Beast and the False Prophet, the Assyrian’s dominion in the west with the Roman Bishop, whose existence he shall

have sustained to the end since Austria shall have given place to the Czar - these are taken and destroyed by extraordinary and signal judgments: the remnant of the iron and the clay, not included in those symbols, as the armies of other states, are slain by the sword of Israel with great slaughter. Rev 19.2. The False Prophet lives as Bishop of Rome until THE STONE comes, and sinks him into hell with "the Eternal City". Thus the Assyrian, and "the god of guardian saints," whom he honours in his kingdom, are utterly destroyed by the brightness of Messiah's advent.

The entire image is no longer in existence being superseded by the dominion of its Destroyer, which becomes as a great mountain filling the whole earth.

OBJECTIONS CATEGORICALLY ANSWERED.

We will conclude this article by answering categorically our friend's questions, and the testimony upon which they are predicated being contained in what has gone before.

He inquires, then,

1. *If the Stone is to smite and break in pieces the Toe-kingdoms what room is there for the Czar to smite them?*

The smiting by the Czar will not break them to pieces, but only bring them under his dominion; while the smiting by the Stone will abolish them. The Czar's mission is to bring their armies against Jerusalem for destruction by the Stone preparatory to the overthrow of their governments.

2. *Does not the adverb --- "then" --- necessarily require as a distinct event the previous destruction of the Ten kingdoms ?*

No; only the previous smiting of the Feet, which has a similar effect upon the Czar's dominion, that the Russian campaign had on Napoleon's.

3. *How can the Kingdom be set up in the days of the Ten toe-kingdoms*

when they no longer exist, being all merged in the Russian Autocracy? Rev 19.2. (The Lago'd inferno or Hell-lake is near Rome: the real one is beneath her.) They exist under the Czar as Naples, Spain, Holland, Westphalia, &c., existed under Napoleon. They are ruled by kings under an emperor till subdued by Christ.

4. Why need Nebuchadnezzar's image be reconstructed?

That it may exist in the Latter Days. It has never existed since the king saw it in his dream. Parts have appeared and disappeared; *but the Feet never*, and without these it cannot stand, nor be smitten.

5. Will not all the metals be broken to pieces together when all the kingdoms of the world become the Lord's?

Yes; for the simultaneous, but not instantaneous, breaking occurs in the setting up of the kingdom which acquires the other kingdoms by conquest.

6. Does not the Image represent a succession of empires?

The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore *one image* of divers metals, *one dominion* of divers constituents.

7. If Russia is to enact so conspicuous a part in the world's future history will it not delay the advent of Christ for a long time to come?

Our calculation is that the Advent will occur in *about* fifteen years, a little more or less; a period which affords ample time for the formation of the Feet, and planting them on the mountains of Israel where they are to be broken. Napoleon conquered Italy twice, though defended by Austria and Russia; also Egypt; subdued the German empire, and founded his own, in about six years. The advent may be sooner. It cannot be too soon for us; but we fear it will not be earlier than we have stated. It cannot be till "all the nations are gathered together to battle against Jerusalem." This is the sign of the coming of the Son of Man in power and great glory.

Dec. 23. 1851. EDITOR.

APPENDIX

1. Definition of a saint

Our motto, moreover, announces in part the nature of the Stone-power, or kingdom, which constitutes with all its attributes the subject-matter of "*the faith*" for which the Saints contend earnestly. And by the way, we would remark, that they have no scriptural right to reckon themselves of the Saints who do not believe in this kingdom according to its true character; nor are they of the Saints in the gospel or higher sense, who though they believe do not become subject to "*the law of faith*," that is, to the obedience which it requires.

8

2. ONE IMAGE, ONE DOMINION.

The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; - - A golden head, silver breast and arms, belly and thighs of brass, legs and the feet of iron, made up the whole image, *with the exception of some miry potter's clay which was mixed up with the iron of the feet and toes.* It was ONE IMAGE constructed of several *integral* parts – parts necessary to the Image, and without which it did not exist. **FOR IT IS A POINT ESSENTIAL TO A RIGHT INTERPRETATION OF THE MATTER.**

21

3. THE GREAT ASSYRIAN DOMINION

As it was *one entire image* it represented *one entire dominion*; and as it was composed of *five* different substances, *a dominion* was thereby symbolised as being constituted of as many different political elements. As a whole, it was a great Assyrian dominion,

21

The One Head who rules the fourth kingdom at the crisis of its fate, and has dominion over the Toes is the Head of Gold, a king of Assyria, and pre-figured by Nebuchadnezzar,

4

The kings of the Golden Head, - - never reigned over the Fourth kingdom. Nebuchadnezzar, Darius, Alexander, and the Seleucidae were all kings of Assyria, but never of the Iron Power. As yet the Head of Gold--- "*the Assyrian*" -- has presided over only three fourths of the Image; but it is as necessary to the decorum of the symbol ---- a colossal man--- that he should preside over the Legs and Feet, Where then are we to look for the Assyrian? None of Julius Caesar's successors who have ruled the Iron Legs, nor any of the kings of the Toeroyalties, ever ruled Assyria, or had any claim to be regarded as the Assyrian. The Assyrian Head of the Fourth Kingdom must be looked for in the Scythian dynasty

4

One Image of divers parts, one dominion of different elements, and that the Assyrian - - it does not exist now; nor has it at any time hitherto existed as a whole. - - "There is a God in heaven that revealeth secrets, and maketh known to the king *what shall be IN THE LATTER DAYS.*"

26

4. The Kingdom to be established by military might
THE STONE which smote the Image become A GREAT MOUNTAIN, and filled all the earth." Dan.2:35.

10

our motto declares the kingdom which God is about to set up to be a *military power* and imperishable, and therefore invincible.

8

the kingdom of God in its beginning is a military power. By a military power, we mean, that "the King of the Jews" will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued.

10

"*Then (baydayin, at that very time) were iron, clay (the Feet and Legs) brass, silver, and gold, ground to powder TOGETHER*

9

Denoted by a * in the text