

INDICATIONS
OF THE
BOOK OF GENESIS.

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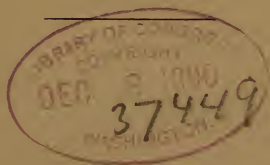
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INDICATIONS
OF THE
FIRST BOOK OF MOSES
CALLED
GENESIS.

BY
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EDWARD B. LATCH,
AUTHOR OF "A REVIEW OF THE HOLY BIBLE," "INDICATIONS OF THE
BOOK OF JOB."



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PREFACE.

IN the following Indications the text used will be the Holy Bible as issued by the American Bible Society, New York, 1860. (Brevier, 12mo.)

The bases are the same as those given in the work entitled "A Review of the Holy Bible," of which there are six,—viz., The Holy Trinity ; The Overthrow of Evil and the Redemption of the Fallen ; The Antiquity of Man ; The Great Law of Iniquity ; The Mystery of our Lord and Saviour Jesus Christ ; and The Veil which enshrouds the Sacred Writings : hence, the various positions set forth in the "Review" are taken up again in these Indications, but are more fully considered and supported.

The accompanying pages of Landmarks are substantially transferred from the "Review." They embody the chronology of the Indications, and give the chief divisions of the grand epoch from the beginning of the creation of God down to the end of time (see Ex. xviii. 13-26), together with the approximate dates of

some of the more remarkable events in the world's history.

By the diagrams a numeral system, that is general throughout the Scriptures, is well set forth, whereby the numbers used in the Scriptures become adjuncts in the location and classification of history from the beginning of the Creative Era down to the end of time.

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B A S E S.

(Extract from the "Review.")

First Basis: The Holy Trinity.—The triune character of the Creator is self-evident,—that is, three separate Persons in One.

These are, first, the Power which conceives; second, the Power which signifies assent as the Word or Command; third, the Power which carries out or performs the thought signified or expressed. Each are equal, the one with the other; for the Power which conceives would not be a Power if each conception was carried out or accomplished without assent. The Word would be no Power without Thought and Action. The Power which acts would be no Power without the Thought and Command; therefore it follows that these three are equal, the one with the other, and that they combine into the One Infinite Majesty, perfect and supreme in all his attributes, and above all other powers; yet each is separate and distinct, the one from the other. They possess the attribute of manifesting themselves separately and distinctly as Persons; and it follows that the Power which creates matter can invest itself in it, endow it with life, and become visible clothed with it.

It also follows that no inharmonious relation can exist between the Three; that they all work together; and that without the Three was nothing made that was

made. It further follows that the fulness of the Three dwells in each one as a Person.

Second Basis: The Overthrow of Evil and the Redemption of the Fallen.—This embodies the ends and aims of the labors involved in the Scriptural Records according to the great work Mount Zion, which was laid down from the beginning.

Third Basis: The Antiquity of Man.—This basis brings to light four separate, independent, consecutive creations of man; of which the present race is the fourth and last. It embraces a period of time of about thirty-three thousand seven hundred and fifty-two years' duration. The Revelation of St. John the Divine unlocks the history of the human races, and sheds, also, much light on the Overthrow of Evil.

Fourth Basis: The Great Law of Iniquity.—By which the iniquity of the fathers is visited upon the children, and upon the children's children, unto the third and to the fourth generation. Divine in its origin, laid down from the beginning, and upon which hinges the plan of the redemption of man as recorded in the Scriptures.

Fifth Basis.—The Mystery of our Lord and Saviour Jesus Christ, who entered upon his mission as the Redeemer of man from the day Melchizedek met Abram returning from the slaughter of the kings. This is the revelation of the apostle Paul.

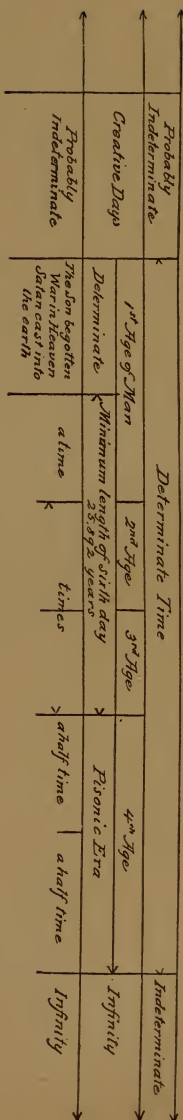
Sixth Basis.—The Veil, under which are hidden the mysteries of the Scriptures.

Probably Indeterminate	Creative Days		Creation of a body for the Word of God as the very beginning.
			First day.—Creation of light.
2074 years	Sixth Day of the Creation		Second day.—Creation of the firmament.
			Third day.—Creation of vegetation.
			Fourth day.—Creation of sun, moon, and stars.
			Fifth day.—Creation of fishes and fowl.
			Sixth day.—Creation of cattle, creeping thing, and beast.
			The Word of God is begotten as the Son of God by investiture as the very beginning of the creation of God (see Rev. 1:5).
33,752 years	Sixth Day of the Creation	B. C.	The Pre-Euphratic Era forms a portion of the First age of the world.
		31,863	
			Creation of the Euphratic or White race.
		29,789	
			Creation of the Hiddekelic or Red race.
		23,017	
			Destruction of the Euphratic race by fire and earthquake.
		21,414	
			Creation of the Gihonic or Black race.
		13,465	
Bounds of time as set according to the number of the Children of Israel	Fisonic Era		Destruction of the Hiddekelic race by famine.
			The abomination that maketh desolate set up (Daniel).
			Creation of the Pisonic or Pale race.
			Destruction of the Gihonic race by the Deluge of Noah.
			Advent of the Messiah the Prince in the flesh of man as the Messiah born of the Virgin.
			Crucifixion of the Messiah. The dividing of a time.
			Transgression come to the full (Zechariah). } Judgmental
			Transgression come to the full (Daniel). } T
			Advent of the Messiah as King of the thousand years. }
			The thousand years fulfilled. }
Indeterminate	Eternity		The approximate end of Time.—Era of Destruction.
			Realms of Eternity.

KS No. 1.

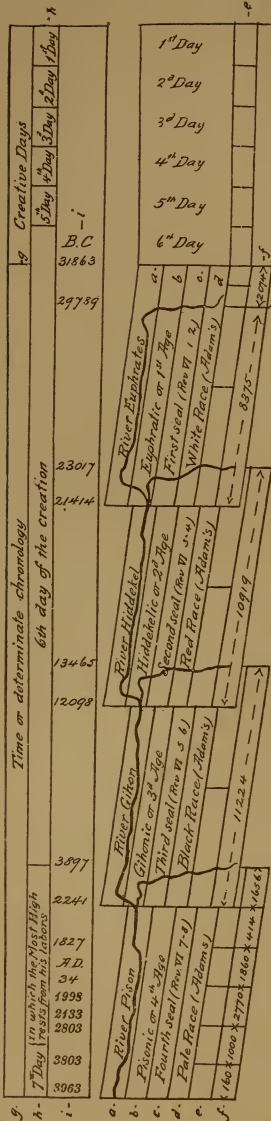
g of the creation of God (see Col. i. 13-18; Rev. iii. 14).

he earth.
 with life the body that was prepared for the Word in and
 ; Lev. xxvii). Beginning of Time.
 ne.



Redeemer of man.

sand Years' Era.



1st Day
 2nd Day
 3rd Day
 4th Day
 5th Day
 6th Day

B.C.
 31863
 29759
 23017
 21414
 13465
 12098
 3897
 2241
 1827
 34
 1998
 2133
 2803
 3903
 3963

A.D.
 160
 1000
 2770
 1860
 4114
 1656

Creation of a body for the Word of God in and
 First day.—Creation of light. Creation of mat
 Second day.—Creation of the firmament.
 Third day.—Creation of vegetation.
 Fourth day.—Creation of sun, moon, and stars.
 Fifth day.—Creation of fishes and fowl.
 Sixth day.—Creation of cattle, creeping thing, a
 The Word of God invests the body created in the beg
 Pre-Euphratic Era divided in the midst thereof.
 Creation of the Euphratic race, or race of the fi
 Semidivision of the Euphratic age.
 Dividing in the midst of the Euphratic age.
 Semidivision of the Euphratic age.
 Creation of the Hiddekelic race, or race of the s
 Destruction of the Euphratic race.
 Semidivision of the Hiddekelic age.
 Dividing in the midst of the Hiddekelic age.
 Semidivision of the Hiddekelic age.
 Creation of the Gihonic race, or race of the thir
 Destruction of the Hiddekelic race.
 Semidivision of the Gihonic age.
 Dividing in the midst of the Gihonic age.
 Semidivision of the Gihonic age.
 Creation of the Pisonic race, or race of the fourt
 Antediluvian Epoch.
 Deluge of Noah. Destruction of the Gihonic rac
 Epoch of replenishment.
 Advent of the Messiah the Prince as the Son of n
 Messianic Epoch.
 The Messiah born of the Virgin.
 Crucifixion, absolute death, and resurrection of the Messiah as
 Transgression come to the full (Zechariah). } Judgmental Era.
 Transgression come to the full (Daniel). }
 Advent of the Messiah as King of the thousand y
 The thousand years fulfilled.
 Era of Destruction.
 The approximate end of Time.

KS No. 2.

the very beginning of the creation of God (see Col. i. 13-18; Rev. iii. 14).

east of the earth.

ing, endows it with life, and thus is begotten as the Son of God (see Lev. xxvii; Rev. xii).

dam.

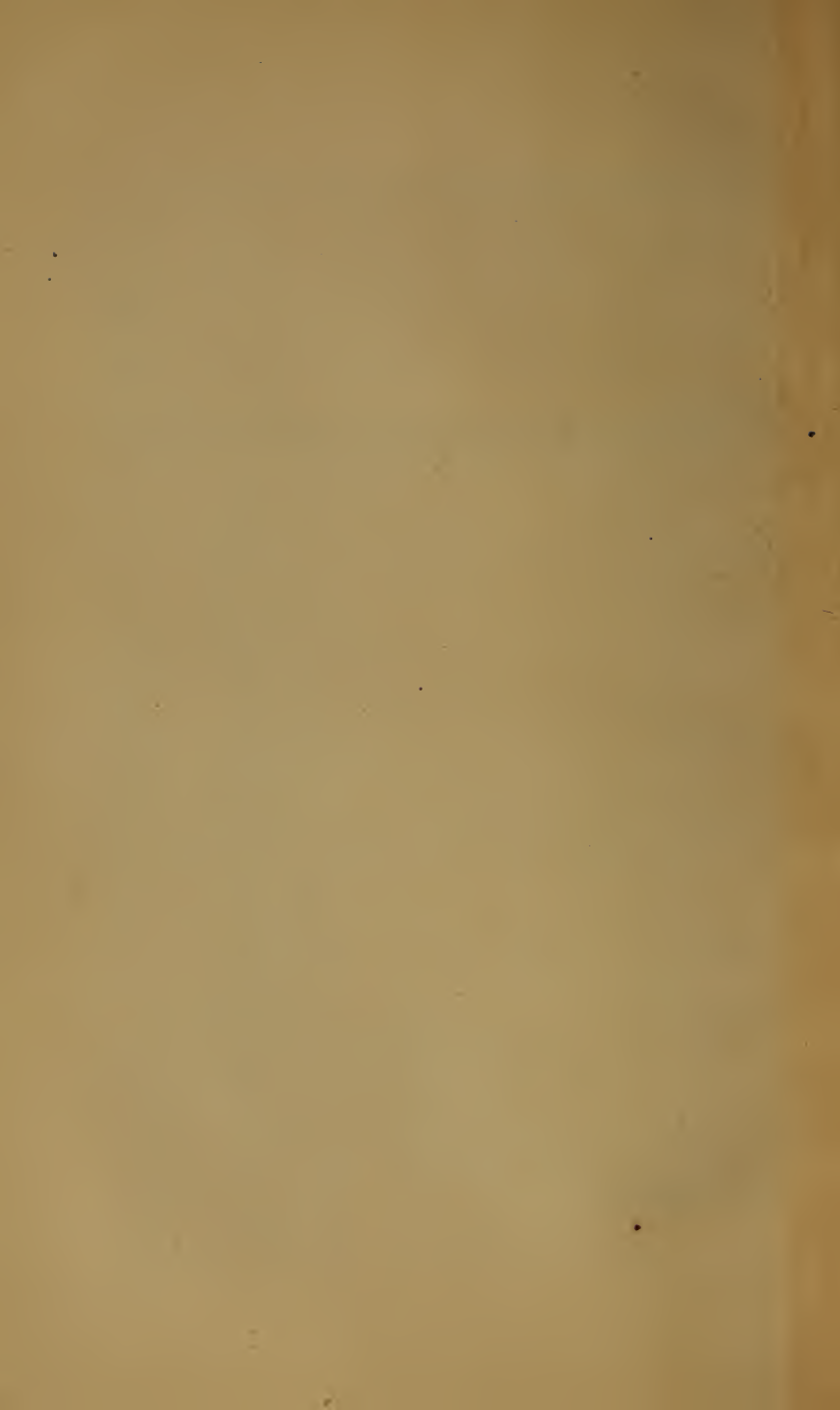
d Adam

am.

lam.

s Christ.

} Thousand Years' Era.



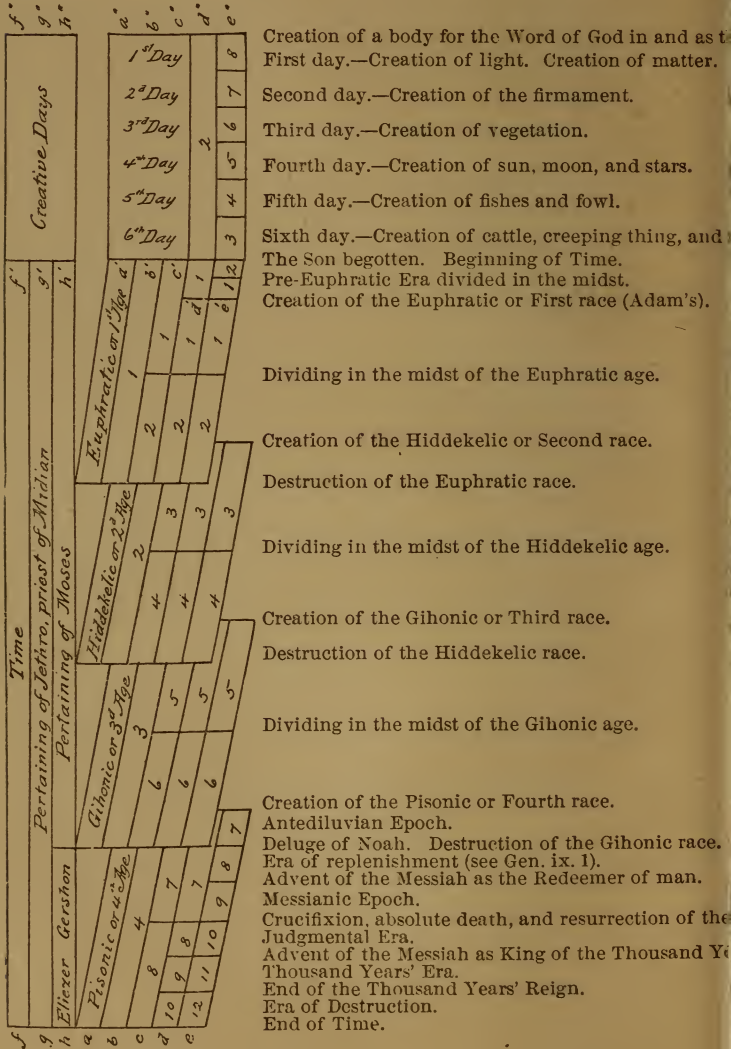
LANDMARKS No. 2.

SPACES *a, a* indicate the four rivers of Eden in their pertainings to the Four Ages of Man; *b, b* indicate the Four Ages; *c, c* indicate the Four Ages by the first four seals of the vision of St. John the Divine (see Rev. vi. 1-8); *d, d* indicate the four races of men of Adam's race,—Adam being the generic name (see Gen. v. 1, 2) of each race; *e, e* indicate twenty chief divisions of the grand epoch from the beginning of the creation down to the end of time; *f, f* indicate approximate years of chief divisions of time; *g, g* indicate time; *h, h* indicate the seven creative days; *i, i* indicate approximate chronology pertaining to time.

DIAGRAM A.—THE DECADE

EXTRACT FROM "INDICATIONS"

Ex. xviii. 21.—"Moreover thou shalt provide out of all the people able men to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."



Creation of a body for the Word of God in and as the First day.—Creation of light. Creation of matter.

Second day.—Creation of the firmament.

Third day.—Creation of vegetation.

Fourth day.—Creation of sun, moon, and stars.

Fifth day.—Creation of fishes and fowl.

Sixth day.—Creation of cattle, creeping thing, and man. The Son begotten. Beginning of Time. Pre-Euphratic Era divided in the midst. Creation of the Euphratic or First race (Adam's).

Dividing in the midst of the Euphratic age.

Creation of the Hiddekelic or Second race.

Destruction of the Euphratic race.

Dividing in the midst of the Hiddekelic age.

Creation of the Gihonic or Third race.

Destruction of the Hiddekelic race.

Dividing in the midst of the Gihonic age.

Creation of the Pisonic or Fourth race.

Antediluvian Epoch.

Deluge of Noah. Destruction of the Gihonic race.

Era of replenishment (see Gen. ix. 1).

Advent of the Messiah as the Redeemer of man.

Messianic Epoch.

Crucifixion, absolute death, and resurrection of the Messiah.

Judgmental Era.

Advent of the Messiah as King of the Thousand Years' Era.

End of the Thousand Years' Reign.

Era of Destruction.

End of Time.

SYSTEM OF CHRONOLOGY.

OF THE BOOK OF EXODUS."

as fear God, men of truth, hating covetousness; and place *such* over them, to

ery beginning of the creation of God (see Col. i. 13-18; Rev. iii. 14).

t of the earth.

Sixth day of the Creation.

ssiah.

Era.

THE DECADE SYSTEM OF CHRONOLOGY.

(Extract from "Indications of Exodus.")

SPACES a, a' indicate the Four Ages; a', a'' indicate the creative days (the creative days are indicated by the number 2); b, b' indicate the Four Ages by four numerals; b', b'' indicate the creative days; c, c' indicate eight semidivisions of the Four Ages; c', c'' indicate the creative days; d, d' indicate ten divisions of the Four Ages from the creation of the Euphratic race down to the end of time, d', d'' indicate two epochs from the creation of the Euphratic race back to the beginning of the creation of God; e, e' indicate twelve divisions or epochs from the creation of the Euphratic race down to the end of time; e', e'' indicate eight epochs from the creation of the Euphratic race back to the beginning of the creation; f, f' indicate time; f', f'' indicate the epoch from the beginning of time back to the beginning of the creation; g, g' indicate pertaining of Jethro, priest of Midian; g', g'' indicate possible pertaining of Jethro to the creative days; h, h' indicate pertaining of Moses and his two sons; h', h'' possible pertaining of Moses to the creative days.

Diagram A, which is extracted from "Indications of Exodus," indicates the chief divisions of the grand

epoch extending from the beginning of the creation down to the end of time; each of which, as allegory, may be a ruler of thousands, a ruler of hundreds, a ruler of fifties, or a ruler of tens. By the ruling thus indicated the Decade System of Chronology is brought to notice, whereby, through the numerals of scriptural text, history pertaining to the various epochs may be located and established.

Inspection of Diagram A will show that, inasmuch as four general chronological lines are given, so the indication follows that, should any one epoch or chief division be considered as the ruler of a thousand, then one thousand would pertain to each chief division in that line. Should, however, any one epoch or chief division be considered the ruler of a hundred, then one hundred would pertain to and shadow each epoch or chief division of the line to which it belongs, independent of the years or longevity of such epochs; wherefore the same rule will apply to these epochs as rulers of fifties and as rulers of tens.

A fractional portion of a hundred or thousand, fifty or ten, may proportionately pertain to a fractional portion of an epoch in its line, but the ruler of a hundred cannot be held as a ruler of a thousand in the solution of an allegory; for the allegoric value of an epoch once fixed by the Decade System, the same must pertain to each full epoch in that line during the particular allegoric rendering under consideration.

One piece of simple history, as allegory, can have several solutions, or one episode may contain several distinct historic rays; in which case a given epoch may, in one solution or ray, be a ruler of thousands, in another it

may be a ruler of hundreds, in another it may be a ruler of fifties, and in another a ruler of tens, so that each ray or solution have its proper significance, and, also, that confusion be avoided.

Wherefore (see Diagram A), should space 12 be given a numerical value of 1,—whether as one year, one month, one day, or one joined to some other magnitude,—then this value will pertain to each space in the line *e*, *e'* for the allegoric rendering under consideration. Should any other numerical value be given to space 12, then, as before, the same must be given to each space or epoch throughout the line to which it pertains, the same system applying to all chronological lines thus established.

A further inspection of Diagram A will show that the numerical harmony of the several lines of chronology is undisturbed by contact, the one with the other; hence, by the relations thus existing, many historic rays converge, as it were, to given points, whereby the resulting unity of diverse labors is made manifest.

Thus the burden of Moses, in his pertaining to the ages of man (see Diagram A), is divided up between rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; through which matters pertaining to individual ages and epochs will be brought to notice in a manner both comprehensive and simple.

The chief divisions thus indicated are not only shadowed by numerals, but they are shadowed also by the sons and daughters of men who (see Isa. viii. 18) are given “for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.”

INDICATIONS
OF THE
BOOK OF GENESIS.

I. 1. "In the beginning God created the heaven and the earth."

This indicates the creation of force and matter.

I. 2. "And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."

This verse indicates that the earth or matter was without form, and void; therefore it was without motion, and, without a single pulsation, it dwelt in space an inert, shapeless mass, clothed with darkness. By the text, the Spirit of God moved upon the waters,—but the Spirit is Action or the Power that fulfils; hence it follows that motion ensued when the Spirit of God, as Action, moved upon the waters, the waters at this time being aggregate matter in a yielding, mobile, atomic form.

This motion became general throughout the aggregated mass; and being general, some one general primary motion must have been brought into existence. This motion, most probably, is that manifest in the rotation of great material bodies; hence it follows, from

this view, that aggregate matter must revolve about one common centre or axis.

I. 3. "And God said, Let there be light: and there was light."

In the beginning force was created; therefore the command "Let there be light" does not indicate the absolute bringing forth of a new creature, but rather that it is a new form or function of some existing creature or condition.

It is not probable that light is a new form of matter, but that it is a function of force; for matter even when endowed with great force is not appreciably increased in weight; neither does a ray of light impinging upon a mass of matter seem to increase its weight: therefore the indications are that light is a new form or function of force, inasmuch as both are without apparent weight, and hence exist as intangible essences or conditions, and yet are creatures. It must also be considered that, thus far, but two created states or conditions are mentioned, viz., force and matter,—that is (see verse 1), the heaven and the earth,—upon which the vitality of the whole creative system is based.

I. 4. "And God saw the light, that *it was* good: and God divided the light from the darkness."

In the division here mentioned the great Law is indicated that light should traverse in straight lines, whereby the line of demarcation between light and darkness would become unmistakably manifest. If light be considered as a correlative or function of force, and if in one of its visible properties it projects or produces itself in straight lines, the condition may be considered as an indication that this property also ap-

pertains to force itself, and to all its invisible correlatives; a manifest confirmative of which is found in the radiation of heat; in the natural growth of plants; in the free electric path; as well as in the line of demarcation between light and shade.

I. 5. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Thus the first day developed the creation of force and matter, together with motion, and certain governing laws.

I. 6-8. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

"And God called the firmament Heaven. And the evening and the morning were the second day."

The second day of the creation indicates the division of matter. The division of matter involves motion, and motion involves force; therefore it follows that this division was accomplished by force, which force, by the text, is called the firmament or heaven. According to verse 1, the heaven was created in the beginning or in the first day; hence it does not follow that the firmament is an absolutely new creation of the second day, but that, in the second day, some function of force acted upon matter whereby it became divided, and that this particular condition or correlation of force was developed in the second day. The firmament is not

space ; for space existed before the creation of the earth, and the earth was placed in space ; space being a void, an emptiness : hence the command, "Let there be a firmament in the midst of the waters" indicates a new working form of force ; the firmament being neither space nor matter.

At this stage of the creation matter seems to exist in a fluid state,—that is, its atoms are not in actual contact, they being kept asunder by some form of force ; hence it follows, from the command, that large masses of matter in a fluid or mobile state took up new positions, separate and independent the one from the other, without regard to intervening space, and were governed in such positions by the strength of the forces involved. It becomes manifest that the separating force must be checked by a counterforce, when any desired position of matter is reached, that force itself may not become a dead function. This counterforce is recognizable in the attraction of gravity or the mutual attraction existing between two bodies of matter. The separation of aggregate matter, at this time, into detached masses may be considered confirmative evidence that the primary motion of matter was that of revolution about an axis ; but, by the text, the separation of aggregate matter into detached masses was accomplished during the second day.

I. 9, 10. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear : and it was so.

"And God called the dry *land* Earth ; and the gathering together of the waters called he Seas : and God saw that *it was good*."

It has been indicated that, during the second day, matter existing in a fluid or mobile atomic state was divided or separated into masses by the firmament or heaven. Of one of these masses it is said in the text, "Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so." This command involves the institution and development of the great field of chemical affinities which is but another condition, state, function, or correlation of force, and force was called in the beginning. By its action diverse atoms rapidly approached each other, and clashing together, reacted in huge bodies; some solid, some liquid, some gaseous. These, in turn, acted and reacted upon each other for ages, evolving great heat, and with a violence inconceivable, until a chemical equilibrium was partially established; at which time the command for the dry land to appear and for the waters to be gathered together became an established fact. These particular waters are now called Seas and the dry land is called Earth, but the waters spoken of at the first evidently expressed the original existing flowing condition of aggregate matter, even as the waters of the present day express a flowing condition, but with a different density.

I. 11-13. "And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

"And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

“And the evening and the morning were the third day.”

In the evening of this, the third, day the substance of the earth was gathered together unto one place; and after passing through many chemical changes, which were terribly sublime in their character, it was left in a condition suitable for the development and propagation of vegetable life.

The command for the institution of vegetable life and its propagation and the fulfilment of the command are given in the above verses, which fill out the concluding portions of the burden of the third day.

It will be observed that at this time the grass, the herb, and the fruit-bearing tree are not nourished by solar light and heat, and therefore the light and heat necessary for their development must come from another source; which, in this comparatively early stage of the creation, evidently is derived from the firmament or force that was created in the beginning, in some one or more of its correlate conditions,—the earth itself, in all probability, being the instrumentality through which such correlatives developed the new forms of matter.

I. 14–19. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

“ And God set them in the firmament of the heaven to give light upon the earth,

“ And to rule over the day and over the night, and to divide the light from the darkness : and God saw that *it was good*.

“ And the evening and the morning were the fourth day.”

Thus it will be seen that the sun, moon, and stars were not called as lights until the fourth day. Upon the second day, however, matter was separated or divided by the firmament, or force, which spreads through and permeates space, as we see and comprehend it; therefore, while the earth was developing for some great purpose, matter otherwise was apparently resting in a quiescent state until, as set forth in the labors of the fourth day, many bodies were brought into existence as lights. From the indications of the similar conditions of matter at the beginning, there seems to be good grounds for supposing that the action for solidifying the detached masses of matter which compose the sun, moon, and stars was, in general, the same as that whereby the earth had been solidified, and that the same laws which apply to the earth would apply to them also.

But the indication seems evident from the text that the command for the gathering together of these bodies in their respective places as comparatively solidified bodies was not given until the fourth day, although they existed as detached attenuated masses from the second day, and were most probably, when in this condition, as obedient to the fixed laws of force as when, later, they were solidified, each having had its individual centre of attraction established upon the second day.

Now, inasmuch as the manifest mission of these great lights is to give light upon the earth, and as they are for signs as well as for seasons and years, it follows that the earth was developing far in advance of them for some great and special purpose altogether outside of their physical construction and their ultimate mission. From the text it becomes evident that, whatever may have been the particular source from whence vegetable life drew its light and heat, that, from the fourth day they shall be derived from the sun; although it does not follow that the preceding correlatives are inactive and void.

I. 20-23. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

"And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

"And the evening and the morning were the fifth day."

The labors of the fifth day bring with them the creation of animal life, but this life appertains more to the waters of the seas than to the dry land. It seems more than probable that at this time the dry land is not in a condition suitable for the support of animal organizations. This is due to the high temperature of the earth's crust and to the poisonous nature of the escaping gases. Here and there along the sea-shore, however, and upon

small islands, the fowls of the air found, most probably, habitations where they could bring forth and rear their young broods in comparative safety, and thus fulfil the divine command, "Be fruitful, and multiply." These varieties of animal life were brought forth upon the fifth day.

I. 24, 25. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good."

The evening of the sixth day witnesses the bringing forth of animal life upon the dry land, from which it is evident that the earth has cooled sufficiently to permit the establishment of such life upon its surface. It also becomes evident from the manner of the creation that marshes and meadows are the first recipients and supporters of this new form of life; and as the age rolls on, and the cooling process continues, so advances animal existence in its various stages.

From the manner of the creation, and from the commands in regard to them, the indication becomes well marked that the perfect creature was made and actually existed before the earth brought it forth, and that, by suitability to purpose, the development of vegetable and animal life in the earth progressed towards the standard of excellence which was established at the first in the formation of the perfect creature. The perfection of the creature, therefore, as witnessed in the earth, is limited by suitability to purpose; hence, in the redevelopment

of any creature from the dust of the earth, the natural laws, the governing conditions, and the general suitability to purpose must be considered. The visible growth of a creature towards perfection, as witnessed in the earth, is not of necessity an advanced step in the standard of excellence pertaining to that creature, but it is a link established in suitability to purpose.

The five days of the creation, and thus far of the sixth, are representative of great ages, apparently, yet perhaps not absolutely indeterminate in extent so far as scriptural chronology is concerned. The length of the present day is limited by the ruling of the sun; while the sun, as a light and a sign and a ruler of seasons, days, and years, was not established until the fourth day of the creation; hence the plain, simple understanding follows that a day of the week is not synonymous with a day of the creation. Moreover, it is strongly indicated that matter was created on the first day,—not that only of which the earth is composed, but that of the whole astral system. It is strongly indicated, also, that on the second day, by divine command, this mass of matter was divided into smaller bodies, widely separated the one from the other, and which, at the time of such separation, were made obedient to fixed laws; that on the third day one of these bodies, the earth, underwent great changes, which involved its fitness for the support of vegetable life; and that upon the fourth day the remaining bodies made a great advance step in their mission when their substance was commanded to be gathered together, the fulfilment of which would develop conditions involving great heat and luminosity; hence the creation of the sun from the

beginning thereof up to its state of incandescency embraced a portion of the labors of four creative days. The sun, therefore, may indicate a day of the week, but not a day of the creation. Also, from the method of the creation, it seems neither possible nor probable that the sun was a new creation of the fourth day, but, rather, that force and matter were created and established the first day, in accordance with some great pre-conceived plan, for secondary creation of matter would unsettle the already existing equilibrium of force and matter, and bring forth confusion instead of order.

I. 26-28. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his *own* image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

By the above verses man was created and brought forth as a governing creature, but where it is stated, let them have dominion over every living thing that moveth upon the earth, the endowment is one of exceedingly great magnitude. If man is invested with this wonderful power, where are the visible evidences of its fruit? Are there none? Is existing man a governing creature in the full sense expressed by the text, or is he not?

It is evident that he is not, and if not, wherein lies the essence of the command? The essence lies hidden under a great veil which enshrouds much of the Sacred Writings; but it will become manifest by the lifting of the veil that there is a man "who shall rule all nations with a rod of iron," "and he shall dash them in pieces like a potter's vessel." This man was brought forth before Adam dwelt upon the earth; this man will be recognizable by the magnitude of his endowments, by the greatness of his power, and by his wonderful works; and with these he will pierce the veil of mystery at every step, and throw aside the covering which conceals the everlasting jewels from the light.

The text stated, "Let us make man . . . and let them have dominion over the fish of the sea . . . and over every creeping thing that creepeth upon the earth." By the term "them" more than one man is indicated, which leads to the conclusion that reference is made to the one (see Gen. iii. 15) who shall bruise the serpent's head, as well as to the Adam of the human family. The one was begotten in the image of God, and the other was conformed to the image of the begotten Son, that, Paul says, the Son "might be the firstborn among many brethren."

From the fact that the Son was begotten in the image of God, it follows clearly that a body was prepared him, or it could not be an image. In the preparation of this body lies the establishment of the great principle which underlies the vitality of the labors involved in the creation,—viz., suitability to purpose.

If, therefore, a body was prepared for the Son; if he was commanded to subdue the earth, and to have

dominion over every living thing that moveth upon it, then it becomes evident that he, as man, must fulfil and carry out the divine commands, or they would be null and void. The man who accomplishes this work must be Strength ; he must be an overwhelming Power ; hence it follows that by his power, by his gifts, by his labors, by the wonderful fruit of his labors, shall he, the Son, the Man, be known ; for dominion over every living thing that moveth upon the earth includes all the hosts of evil, as well as cattle and fishes and fowl. The latter indicate the great veil, but the overthrow of Evil points to the magnitude of the inaugurated labors ; which labors the text fully declares in the commandments to subdue the earth ; to have dominion over every creeping thing that creeps upon the earth ; and to have dominion over every living thing that moves upon it. “ And the evening and the morning were the sixth day.”

II. 1, 2. “ Thus the heavens and the earth were finished, and all the host of them.

“ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.”

From these verses it becomes evident that man was the last thing created ; for after creating man, God evidently—the Infinite Majesty, the Sublime Unity—rested from his labors, and his labors ended with the sixth day.

II. 4-6. “ These *are* the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

“And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

“But there went up a mist from the earth, and watered the whole face of the ground.”

From these verses it is evident that God made every herb and every plant before they were in the earth and before they grew in the field; hence (see i. 11, 12) the earth, by the decree, is as a garden for the reproduction of these plants and herbs. Should it be deemed incredible that God from the beginning comprehended evil in all its ramifications and took measures for its overthrow at every point? Not at all; or evil would be more infinite than God: therefore God made every flower of the field, every herb, and every tree before they, as genera, grew in the earth. What form of vegetable life is too minute to form the habitation of the animal? What form of animal life is too minute to be untinged by evil? None: even the minutest ever revealed to the wondering eyes of man prey upon each other, and rend one another with all the fierceness of the untamed denizens of the forest. If atomic dust makes up the earthy compounds visible on every side, shall not atomic evil, as witnessed in the strife marking the history of every living plant, develop a powerful host of evil? Undoubtedly. Therefore it is not incredible that the great Master-Mind, in providing for its overthrow, should have had every detail set in order before him, even to the creation of a flower or herb or fruit-bearing tree, more especially when such creatures are beset by a host which is as the sands of the sea for numbers.

By the text the earth, at this time, was not suitable for the growth and sustenance of vegetable life ; for the Lord " had not caused it to rain upon the earth, and *there was* not a man to till the ground ;" wherefore the point in the creation here mentioned evidently precedes the begetting of the Son. It must be remembered that the redevelopment of plant-life from the dust of the earth, through the operation of governing laws and conditions, was not established until the third day of the creation ; from which it follows that the mist which went up from the earth was due to chemical reactions, and probably it did not return to the earth again for ages.

II. 7. " And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

Through the perfection of the creature suitability to purpose is established. Therefore, the suitability of the earth as the dwelling-place of man is established by the perfection of the existing animal life. In it the cattle graze and browse comparatively free from all disturbing gases and noxious vapors ; even the creeping thing reclines in its humble position locked in a slumber that knows no fear, or closely embraces the warm, moist earth without dismay.

Is creation simply an aimless, irresolute, uncared-for emanation of a great power, a development which only bears stung fruit ? or is it a concordance with some preconceived plan that mounts the banner of perfection as its standard, some plan which seeks the overthrow and eternal blotting out of the stinging power ? The latter with scarcely a doubt ; and if so, then every

link in the unfolding chain of events must have its corresponding link in the plan, or confusion at some time would prevail, and confusion itself would sting the whole tree.

Now, while all things were created in accordance with a fixed purpose, man was brought forth as an intelligent instrumentality in the work, the earth having been brought to a condition suitable for his support and reproduction as a perfect creature, which condition was already shown by the perfect reproduction of the cattle and creeping thing. As a new creature, man was brought forth conformed to the image of the Son, who was God, and for whom a body (see Heb. x. 5) was prepared, which body (see Col. i. 13-15; Rev. iii. 14) was the first-born of every creature, and the beginning of the creation of God; therefore man was not developed through various stages of inferior life, but he was conformed to the image of the Man who was begotten as the Son of God, and as the first-born among many brethren.

Man's body is formed from the dust of the ground; therefore, physically, it is of the earth, earthy. This is in reference to man of Adam's race; but the Man for whom a body was prepared that he might carry out the vital details of the great purpose,—his body was not of the earth, neither was it earthy, but it was heavenly, and in him was life. As a new creature, man, was suddenly brought into existence, and into his nostrils was breathed the breath of life and he became a living soul, what is his mission? The mission of man is given (i. 26-28), but the fulness of it can only be made manifest after every living, moving thing upon the earth shall have been defined, whether it be material or spiritual.

II. 8, 9. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The garden of Eden thus becomes the first dwelling-place of man, in which are found all trees pleasant to sight and good for food; but in the midst of the garden are two especial trees, one of which is called the tree of life and the other the tree of the knowledge of good and evil. What do they represent? The tree of life becomes representative of the body that was created in the beginning for the one in whom there was, and is, life. Who was, and is, he? He was, and is, the Man that was commanded to subdue the earth and have dominion over it; not only over it, but over every living thing that moveth upon it.

The tree of the knowledge of good and evil is representative of the kingdom of evil and the kingdom of righteousness, as combinable in the one individuality. The indications are that, as physical facts, the tree of life is, or is of some pertaining to, the body that was prepared for the Word of God in and as the beginning of the creation of God, while the tree of the knowledge of good and evil is, or is of some pertaining to, the earthy body in which the creature knows transgression. It is stated, however, that man, after his creation, was placed in the garden of Eden. Who or what is meant by the term "man"? One or more? It is stated (i. 26), "Let us make man in our image, after our like-

ness : and let them have dominion over the fish of the sea." Here the term "man" is used to express more than one, and the inference follows that the intention is to create more than one. It is evident also that the term may refer to man as a class, but by i. 28 they are commanded to replenish the earth. Is it likely, therefore, that the very first man, or race, or class would be commanded to replenish the earth? It seems scarcely probable that such would be the case; hence it follows that the first inference is the more correct of the two; and if so, then the command, as given in the text, could be issued to any race or class succeeding the first; consequently more creations of man than one are indicated by the text. It becomes evident from the above-quoted verses that the plurality of the races of men lies under the veil, and that they and their history are hidden in figure and allegory.

II. 10-14. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

"The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

"And the gold of that land *is* good: there *is* bdellium and the onyx stone.

"And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

"And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates."

What does this allegory represent? It represents four independent consecutive creations of men, and

their ages or epochs ; the eldest of which (see Diagram 1) is the river Euphrates, and which corresponds with the opening of the first seal in the vision of St. John the Divine. The age is called the Euphratic age, from the river Euphrates. It was peopled by a white race, as indicated in Rev. vi. 1, 2 ; Lam. iv. 7 ; Zech. vi. 3 ; Song of Sol. v. 10. The white or Euphratic race was created about the year B.C. 29,789, and was destroyed by volcanic eruption and earthquake about the year B.C. 21,414.

The river Hiddekel is representative of the Hiddekelic, or Second, race and age, and it corresponds with the second seal of the vision of St. John. The people of this age were red in color, as indicated in Rev. vi. 3, 4 ; Lam. iv. 7 ; Zech. vi. 1 ; Song of Sol. iv. 12-14 ; and, as a race, is called the Hiddekelic, from the river Hiddekel. It was created about the year B.C. 23,017, and perished by famine about the year B.C. 12,098.

The Third race and age is represented by the river Gihon, and it corresponds with the opening of the third seal in the vision of St. John. The color of this race was black, as indicated in Rev. vi. 5, 6 ; Lam. iv. 7 ; Zech. vi. 2 ; Song of Sol. i. 5, 6. It is called the Gihonic race, from the river Gihon, which also came out of the garden of Eden. It was created about the year B.C. 13,465, and was swept away by the great deluge of Noah about the year B.C. 2241.

The Fourth race and age is represented by the river Pison, and it corresponds with the fourth seal of the vision of St. John. The distinctive color of this race—which is that of the present day—is pale (see Rev. vi. 7, 8). It was created about the year B.C. 3897, and is called the Pisonic or Pale race. Thus the rivers

of Eden are emblematic of four consecutive ages of men.

Moreover, by the Scriptures, Assyria is emblematic of the First or Euphratic age; the east, of the Second or Hiddekelic age; and the south indicates the Third or Gihonic age; consequently the east of Assyria is emblematic of the Hiddekelic age, while Ethiopia, which lies to the south of Eden, also indicates the Gihonic age; which leaves the Fourth or Pisonic age, with its mineral wealth and fossil substance, to the west; therefore, in the figure of the rivers of Eden, the Four Ages of Man are represented by the terms north, east, south, and west,—Assyria relating to the north. It is manifest that three of these ages are under the veil, but, their existence having been indicated by type and figure, the history of the Fourth age is taken up, and set forth, filled with, or as allegory bearing upon, the whole four.

In Diagram 1, *a, a* indicate the four heads of the river of Eden (see also Ps. xlv. 4); *b, b* indicate the first four seals of the vision of St. John (see Rev. vi. 1–8); *c, c* indicate the four races of men of Adam's race, together with their respective color, and the order of their creation; *d, d* also indicate the Four Ages through the four cardinal points of the compass; *e, e* indicate the names of the Four Ages of Man; *f, f* indicate the Four Ages as four countries. (The dates are transferred from the page of Landmarks.)

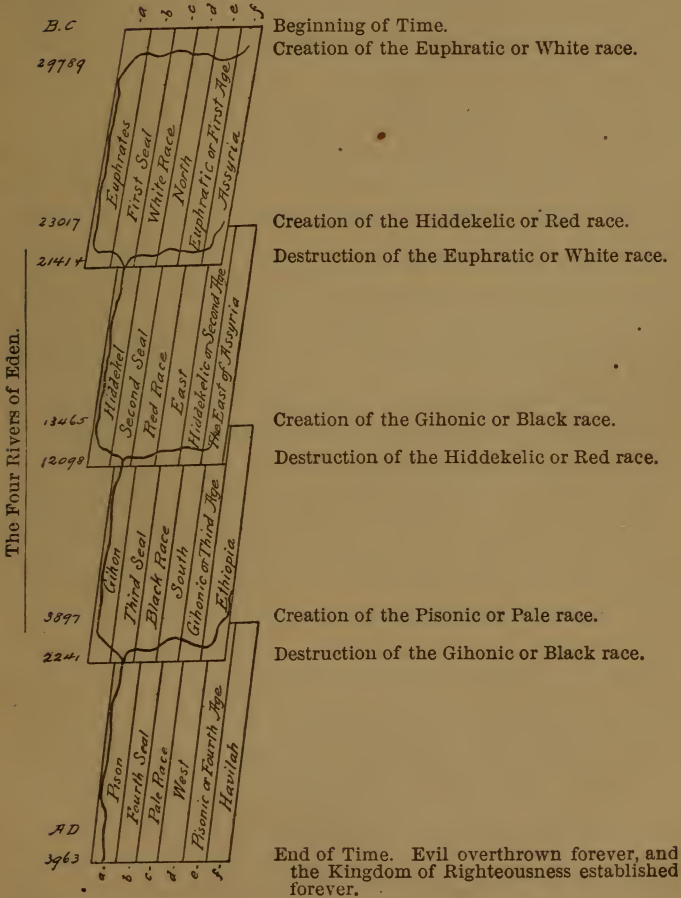
II. 15–17. “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen. ii. 10-14, considered as allegory.

DIAGRAM 1.

THE FOUR AGES OF MAN.



“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Man is now brought into contact with the great power of evil; for it is evident, by the tree of the knowledge of good and evil, that evil is present. The mission of man is to have dominion over all the earth and to subdue it. Can man, who is formed from the dust of the ground, subdue this tree with its knowledge of evil? If so, then he must be an exceeding great power. What is the penalty of a failure in this respect? It is death; for the text states, “In the day that thou eatest thereof thou shalt surely die;” hence the commandment ordains the Law for the government of man, while the prohibition against partaking of evil, and the penalty in case of transgression, embodies the ministration of death that pertains to the Law.

The tree of the knowledge of good and evil expresses the existing conditions of good and evil; but man at the beginning was pronounced good; therefore he is forbidden to partake of the evil fruit, and, should he do so, he would come under the penalty of the transgression. The Law as thus given resolves itself into the two general conditions involving the prohibition against transgression, and the penalty of transgression. It is clear that, by the Law as here defined, should man once fall into transgression there is no possible way of escape provided. But does this commandment embody the whole Law? No; for by Ex. xxxiv. 6, 7, it is proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity

and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*;" hence, should man fall into sin and transgression, his sin and transgression must be forgiven that the above proclamation may have its fulfilment.

How is it possible for man's sins to be forgiven, and that, at the same time, the penalty of the transgression be paid? for the penalty is irrevocable. It is made possible through the transmission of the iniquity of the fathers to the children, and to the children's children, unto the third and to the fourth generation. This condition is the embodiment of the great Law of Iniquity.

How can the transmission of iniquity from fathers to children be, in any way, conducive to the fulfilment of the penalty, and the forgiveness of sins? Why, the iniquity is the debt, and the debt is transmitted from the fathers to the children that, should any one come forth who possesses the power of laying down his life and of returning from the dead, it might fall upon him, whereby he could, through absolute death, pay the debt, and thus relieve man by a strict fulfilment of the law.

From the expressed conditions it is perfectly manifest that such an one must be entirely free from sin and transgression himself, or he would be subject to the penalty from his own transgression. If one who was under the penalty of transgression paid the penalty of such transgression through the Law, and should rise again from the dead against the Law, then it is perfectly clear that the transgressive power would be in the ascendancy, which cannot be the case.

It is evident from the Law governing the transmission of iniquity that the one paying the penalty of the Law must come in the flesh as man, and be of the flesh of man. How is it possible, therefore, for one to come and be of the actual flesh of man and not really be a transgressor himself? The answer to this question is hidden in the mystery of godliness, and the mystery of godliness, Paul intimates, is now made manifest through the Scriptures of the Prophets; therefore the Scriptures of the Prophets will answer the question in all its fulness; for by them one did come in the flesh of man, and did take upon himself man's iniquity through the operation of the Law of Iniquity; in confirmation of which his path and labors can be traced throughout the Scriptures of the Prophets from Moses down to Malachi.

II. 18-23. "And the Lord God said, *It is not good that the man should be alone; I will make him a help meet for him.* . . .

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.*"

By i. 27 man was created male and female, and by the succeeding verse they were commanded to re-

plenish the earth, which led to the conviction that more races of men than one were created. Now, it seems, that woman is made from the rib of a man, and, as such, she is not created independent of the man, but really existed as a part and portion of him; really was flesh of his flesh and bone of his bones; and that, by the power of God, she was brought forth into the world the flesh of Adam as an independent being endowed with all Adam's vitality.

This is indicative of a race altogether independent from the one which was created male and female, and which was commanded to replenish the earth; therefore the formation of this woman may be considered as another link in the establishment of the plurality of the creations of man.

But why should woman have been brought forth in this manner? This is one of the most momentous questions brought forth by Bible research; it embodies one of the greatest mysteries hidden under the veil; for through it as a precedent one can come and take upon him the flesh of man, bear their iniquities, pay the penalty of their transgressions, and not be a transgressor himself; hence he can live in the Law, and be justified in the Spirit, in that he fulfils all the Law.

II. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

As man cleaved to his wife because she was bone of his bones and flesh of his flesh, so shall the one who redeems man from his transgressions cleave to man because he is bone of his bones and flesh of his flesh

(see Eph. v. 30) through the workings of a most wonderful priesthood.

III. 1-6. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

"But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die :

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat."

The serpent mentioned here being more subtile than any beast of the field which the Lord God had made, the indication follows that it was not created by the Lord God ; and if it was not created by the Lord God, then the indication further follows that it was evil ; for all God's creatures were pronounced good in the day they were created ; moreover, the very first characteristic given to the serpent, that of subtilty, is indicative of indwelling inherent evil.

God had said unto man, "Of the tree of the knowl-

edge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die ;” but this embodiment of evil said unto the woman, “ Ye shall not surely die,” thus utterly denying the mandate of the Most High ; whereupon the woman ate of the forbidden fruit, and she gave to her husband, and he partook of it also.

What was man’s mission ? His mission was to replenish the earth, and to subdue it ; he was to have dominion over every living thing that moved upon it ; but here, at the very outset of his labors to subdue the creeping thing, he fails in its most vital point. What shall be done ? Shall this failure bring death, and with it the nullification of the purpose for which man was called ? If so, what would become of the earth with all its influences and bearings ? Would it only become a raging wilderness ; a foster home for ravening beasts ; a desert barren of all intellectual growth and advancement ? Would it only become a great waste through which the serpent triumphantly ranges chief ? Never ; or a faulty plan would be disclosed, weak and tottering to its very foundations. The plan, however, is strength, and its vitality compasses all things. The command was given, “ Be fruitful, and multiply, and replenish the earth, and subdue it :” therefore this command will be fulfilled to the very letter, and not one item of it will be left unfulfilled.

Who is he that shall subdue the earth and replenish it ? He is the Man for whom a body was prepared in and as the very beginning of the creation of God ; he is the Man who was begotten that the grass and the herb and the fruit-bearing tree might lift their blos-

soms to the sun. He will subdue the earth, and he will replenish it; for he will overthrow and drive the Adversary, with all his evil host, from the face of it, and those of his own choosing shall dwell therein. Adam fell, but the Son, the Man, who was begotten to fulfil will never fall. Truly was it said, Psalm ii., "Yet have I set my king upon my holy hill of Zion;" truly was it said, "Thou *art* my Son; this day have I begotten thee;" and of a truth the heathen will be given unto him for an inheritance, and the uttermost parts of the earth for possession.

In partaking of the forbidden fruit man became imbued with evil. His mission was to subdue evil, but through weakness it prevailed against him; therefore, even in a prolonged existence or future, no efforts of his own could provide a way of escape from it; for if he was too weak to overcome when he was strongest, it follows that when he is weaker he cannot succeed and re-establish his first position, but rather that, as temptations are placed in his way, he is all the more given to partake of them also. After the fall it is stated,—

III. 12–16. "And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

"And the Lord God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

"And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman,

and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire *shall be* to thy husband, and he shall rule over thee.”

It is evident from the text that in causing man to transgress the commandment the serpent added greatly to his mass of iniquity ; for because of it he was condemned to go upon his belly all the days of his life, and he was cursed above all cattle, and above every beast of the field. Paul, in speaking of this event, says (Rom. vii. 13), “That sin by the commandment might become exceeding sinful,” from which it is clear that the serpent at that time performed an act which was unusually wicked even for him.

The sentence pronounced against the Adversary embodies the decree for his final overthrow, and carries with it the conviction that the essential command is given at the same time for the restoration of Jerusalem. This becomes evident from the text ; for the one who shall restore Jerusalem is the one who shall replenish the earth. It is now manifest, from the failure of man to accomplish this result, that it must be carried out by the Son, who was begotten, and for whom a body was prepared suitable for this purpose. Therefore the replenishment of the earth is synonymous with the restoration and rebuilding of Jerusalem ; hence it follows that the commandment for the restoration of Jerusalem is given at this time. Each of the four races of men, in turn, failed to subdue the Serpent ; but, on the contrary, Jerusalem, the House of Man, that was called as a

subjugatory element, was ruthlessly thrown down by him ; from which it becomes comparatively clear that the essential commandment for the subjugation of the Serpent by the Son must have been given to the Son after the fall of the Fourth and last race of men.

The text states, substantially, that the seed of woman shall bruise the serpent's head, which indicates that this seed is the Son, the Messiah ; for man otherwise has been found altogether too weak, in himself, to resist the devices of the Adversary.

All man's hopes now rest upon the labors of the Son ; his advent, therefore, must be looked forward to with an interest far outbalancing all other arising conditions. He is, in consequence, the great desire of their trembling hearts (see also Eze. xxiv. 21-25 ; Haggai ii. 7 ; Mal. iii. 1) ; but unto the woman it is said, "Thy desire *shall be* to thy husband, and he shall rule over thee." Now it is manifest from the text that although the woman in sorrow shall bring forth children, that her desire shall be to the husband ; which was fulfilled when he, the Desire, became the Seed of Abraham, the Seed of Isaac, and the Seed of Jacob ; hence the sorrow of the woman as a mother. Still, the promise stands that the Seed of woman shall bruise the serpent's head, which promise will eventually be fulfilled, and made manifest to the wonderment of all hosts.

Chronologically the decrees embodying the restoration of Jerusalem (see iii. 14-20) establish, in point of time, the commencement of the Pisonic age ; but it must be remembered that there are four eras or ages in the habitation of man of Adam's race ; all of which were expressed by the river of Eden (see Diagram 1). This

river, in turn, is figuratively known throughout the Scriptures as Jerusalem, the great city.

III. 21. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

This verse carries with it the conviction that the transgression of Adam consisted in partaking of animal food; to procure which it would be necessary to make use of the terrible function of the angel Death. By i. 29, God said, "Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat." Therefore other food than that set forth is forbidden them; but the skins of the animals wherewith they were clothed becomes strong evidence that they killed them and ate their flesh; which was prohibited.

It seems clear, from the conditions of Eden, that man must have been the actor in this matter; for he was commanded to keep and to dress the garden, while the beasts of the earth were placed under his control; therefore the skins would not have been produced by any other power, as Satan himself could only work his evil schemes through the woman to the man. The Lord God fastened the mark of their crime upon them, and it will cling to them until it is completely obliterated and effaced by the one who shall restore Jerusalem, and who shall bruise the serpent's head.

III. 22-24. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

"Therefore the Lord God sent him forth from the

garden of Eden, to till the ground from whence he was taken.

“So he drove out the man ; and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”

By the coats of skins the condition is made manifest that man is united to the kingdom of evil ; therefore, lest he should partake of the tree of life, and thus live forever, he is driven forth from the garden of Eden, while the tree of life is guarded at every point. Why should this tree be guarded at every point with such great care ? Was it for fear that man would return and partake of it ? Scarcely : for if man was driven out of Eden by the Almighty Power, it is not at all probable that he could return thither again ; but, while man remained in the garden there was a possibility that he might secure for himself this desirable fruit. After he was driven out, however, this danger had passed, but the Serpent, the great transgressive power, still remained there ; and, hence, to protect the tree from him, these extreme precautions were taken.

The fruit of the tree of life is the prize sought by the Serpent, and should he obtain it, the gift of life would be in his possession. He has the power of death over those in bondage to him (see Heb. ii. 14, 15 ; Rev. xiii. 15), but the life-giving power does not belong to him that he should establish his kingdom forever ; consequently, he will leave no means untried whereby he may become possessed of this tree and its inestimable fruit.

IV. 1-7. “And Adam knew Eve his wife ; and she

conceived, and bare Cain, and said, I have gotten a man from the Lord.

“And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

“And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering :

“But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

“And the Lord said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?

“If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.”

This piece of history evidently is an allegory, indicating the conditions of man. Thus Abel is representative of untransgressive man ; while Cain is representative of man of Adam's race under transgression. The one was righteous, and his offerings were acceptable unto the Lord, but with the other, his offerings were rejected ; hence sin lay at the door and he was not righteous.

Such are the conditions following the fall of man ; and if so, how can his offerings be made acceptable ? They can only be made acceptable through the labors of the Seed, the Messiah, which the text indicates where

it says, "Unto thee *shall be* his desire, and thou shalt rule over him." To fallen man, therefore, who is represented by Cain, shall the desire of Abel be; wherefore the desire of Abel is the desire of the woman (verse 16) that shall be to the husband; hence, by the text, it is evident that he, the Seed, the Desire, shall become the son of man, and shall fall into the hands of sinful men, who shall rule over him, the certainty of which is prefigured as follows:

IV. 8. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Thus, by the figure, the Son of God shall be slain by sinful men. The prophet Zechariah states (Zech. xiii. 5, 6), "But he shall say, *I am* no prophet, *I am* an husbandman; for man taught me to keep cattle from my youth. And *one* shall say unto him, *What are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends." The embodiments are much the same, and now man, like Cain (see verses 9-15), is driven to and fro through the earth a fugitive and a vagabond; a fugitive, marked with transgression and crime; a fugitive, marked with the coat of skins; a fugitive, subject to all the devices of an evil host maddened with defeat. An indication is also manifest that Abel, as shadowing the progenitor of a race succeeding the first, is slain by the iniquity of the first, even as the Son is, eventually, slain for the sins of the creature world.

IV. 14-24. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in

the earth ; and it shall come to pass, *that* every one that findeth me shall slay me.

“ And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

“ And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

“ And Cain knew his wife ; and she conceived, and bare Enoch : and he builded a city, and called the name of the city, after the name of his son, Enoch.

“ And unto Enoch was born Irad : and Irad begat Mehujael : and Mehujael begat Methusael : and Methusael begat Lamech.

“ And Lamech took unto him two wives : the name of the one *was* Adah, and the name of the other Zillah.

“ And Adah bare Jabal : he was the father of such as dwell in tents, and *of such as have* cattle.

“ And his brother’s name *was* Jubal : he was the father of all such as handle the harp and organ.

“ And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron : and the sister of Tubal-cain *was* Naamah.

“ And Lamech said unto his wives, Adah and Zillah, Hear my voice ; ye wives of Lamech, hearken unto my speech : for I have slain a man to my wounding, and a young man to my hurt.

“ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.”

In Diagram 2 the dates are transferred from the page of Landmarks.

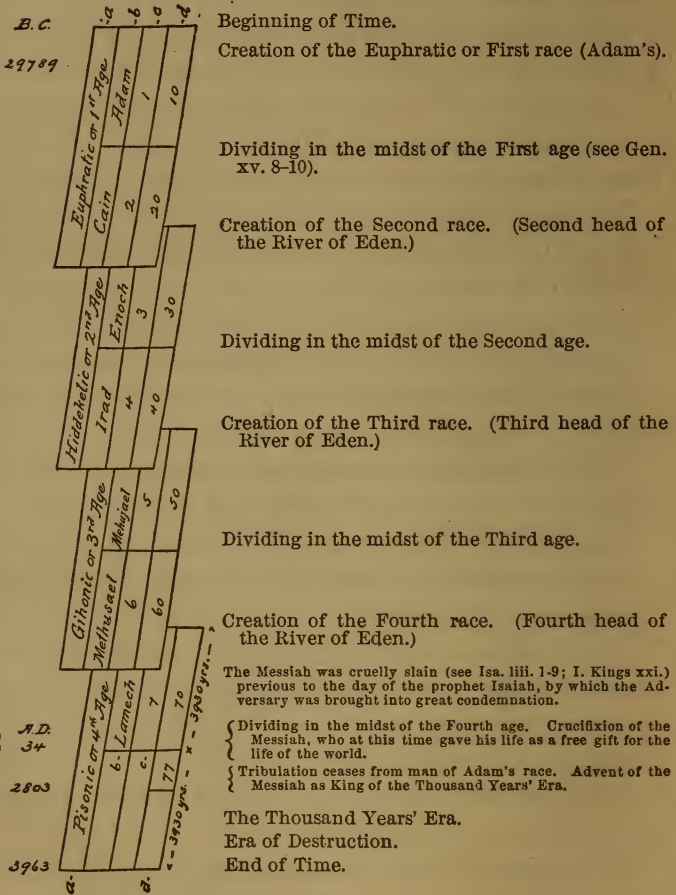
The Four Ages of Man (see Gen. xv. 8-10) are

Gen. iv. 14-24, considered as allegory.

DIAGRAM 2.

THE GENERATIONS OF ADAM THROUGH CAIN.

Application of the Decade System of Chronology or System by Tens.



divided in the midst thereof (see Gen. xv. 7-10), whereby eight semidivisions are brought into notice.

Spaces *a, a* indicate the Four Ages of Man of Adam's race; *b, b* indicate pertaining of the seven generations of Adam through Cain, whereby (see Diagram 2) one generation finds place in each of the first seven semidivisions of the Four Ages. Inspection of the diagram will show that Cain pertains to the First age. The sevenfold vengeance that shall befall the one slaying Cain (see Diagram 2, spaces *c, c*) also points to the first seven semidivisions of the Four Ages; hence, by the shadow, or allegory, Cain pertains to the First age. The text further indicates that those dwelling in the valley of the shadow of death are not absolutely dead.

At or about the end of the seventh semidivision, however, the seeming dead of the First age—as shadowed through Cain—will rise into renewed life with the Messiah, the Redeemer of men; from which time vengeance will no more pursue them, the redeemed of the First age.

The sevenfold vengeance also points to the accumulating iniquity that shall descend from the fathers upon the children during the seven semidivisions.

Cain's departure into the land of Nod, on the east of Eden, where he dwelt with his wife, points to him as being an escaping remnant of the Euphratic or First race; for by the intermarriage of the First race with the Second, the iniquity of the First would surely descend upon the children of the Hiddekelic or Second race in accordance (see Ex. xxxiv. 7) with the great Law of Iniquity. The east of Eden (see Diagram

1, spaces *d, d*) is also significant of the Hiddekelic age.

By the simple history, Cain, as being the son of the fourth Adam, doubtless took the daughter of the Gihonic or Third race for his wife, but allegorically (see Diagram 2) he pertains to the First age, whereby, when he intermarried with the Second race, he, as representative of the First race, went from the presence of the Lord, or became lost to the presence of the Lord as a distinctive people in that of the Second age.

Lamech (see Diagram 2, spaces *b, b*) pertains to the Fourth age; but the people of the Fourth age suffer tribulation until the advent of the Messiah as king of the Thousand Years' Era: therefore, as the sevenfold vengeance that shall be taken on the slayer of Cain indicated the first seven semidivisions of the Four Ages, at the end of which the redeemed of the First age, through the Messiah, rise above tribulation, so the seventy and sevenfold vengeance that shall befall the slayer of Lamech points to the years from the creation of the First race unto the advent of the Messiah as king of the Thousand Years' Era, at which time tribulation ceases from man of Adam's race. Wherefore, by allowing a ten to each of the first seven semidivisions, it will be found that the odd sevenfold will indicate seven-tenths of the last or eighth semidivision, which terminate with the year A.D. 2784, at or about which time the Thousand Years' reign commences.

The slaying of a man by Lamech shadows the slaying of the Messiah in the seventh semidivision of the Four Ages. As, therefore (see verse 23), Lamech slew a man to his wounding, and a young man to his hurt,

so the wounding and hurt of the one who slew the Messiah, in the seventh semidivision, is indicated (see Diagram 2).

IV. 25, 26. "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord."

Why is it that after Enos was born the statement is made, "Then began men to call upon the name of the Lord"? Did not Adam call upon the name of the Lord? Did not Abel call upon the name of the Lord? Did not Cain call upon the name of the Lord, and even brought his offering unto the Lord? Why, then, should the statement be made that, at this time, men began to call upon the name of the Lord? It is, as allegory, because a new race of men has been created and established, the statement being indicative of such new creation, for men did call upon the name of the Lord long before Enos, the son of Seth, was born. By the figure of the river of Eden (see Diagram 1) the creation of more races of men than one was indicated, and, by the charge to man at the first, the creation of more races of men than one was indicated; also by the opening of the first four seals in the vision of St. John, the creation of more races of men than one was indicated. Why should more races of men than one have been created? It was that no question could be raised as to the long-suffering, mercy, and justice of the Most High, for the attributes of the Most High must remain spotless and without

blemish forever. Thus, in causing the transgression of man, sin became exceedingly sinful ; for not only one race fell under the devices of the Adversary, but the whole four, in turn, became subject unto him, and were filled with great wickedness. The signs and wonders performed during the Four Ages of Man will be testimony in the Judgmental Era, after the books shall have been opened and the Ancient of Days shall have taken his seat in judgment ; hence through the mass of testimony thus brought forth it will become clear to all that the attributes of the Most High are, and will be, forever free from blemish in the destruction which, eventually, shall overwhelm the kingdom of Evil and sweep it from existence.

V. 1, 2. “This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him ;

“Male and female created he them ; and blessed them, and called their name Adam, in the day when they were created.”

In these verses the great Law of Conformity is manifest,—that is, that man was created in the likeness and image of God. This Law is set forth in i. 26, 27, and its bearing appears to relate wholly and exclusively to man. The Law in regard to grass, the herb yielding seed, and the fruit-tree yielding fruit whose seed was in itself, is given in i. 11, 12, and by it the seed of grass must yield grass, the seed of the herb must yield herbs, and the seed of the fruit-bearing tree must yield fruit-bearing trees. The Law for cattle, for creeping thing, and for the beast of the earth is given in i. 24, and by it they must bring

forth after their kind ; but man is conformed to the likeness and image of the Son, who is and was God ; therefore, as is the Son, so must they be who are conformed to his image. It must be kept in mind that a body was prepared for the Son suitable and fitting for the labors involved in the subjugation of the earth, and of every living thing that moves upon it, whether it be material or spiritual ; and that man was conformed to the image of this body,—not to that of the Infinite Majesty, of whom it was said, “ None can see him and live ;” hence the material and spiritual bodies of man conform to the spiritual and material body that was prepared for the Son in and as the very beginning of the creation of God, this body (see Col. i. 18) having the pre-eminence in all things,—which certainly includes spiritual as well as material existence,—whereby the subjugation of the spiritual as well as the material may be accomplished.

It now follows that the Law of Conformity cannot conflict with the Law, “ Let the earth bring forth the living creature after his kind ;” for man in the flesh, or the material body, evidently must follow this law, inasmuch as he exists as a material living creature ; but the Law of Conformity to the image of God embraces both the material and spiritual bodies of man, and, hence, both by the Law are conformed to the image of the Son, and, hence, ever will thus conform.

V. 3. “ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image ; and called his name Seth :”

The Law of Conformity is confirmed by this verse ; for if, by it, Adam’s son was in Adam’s likeness and

image, so the Law is established that man, who was created in the likeness and image of God, conforms to the image of God ; hence Seth, as reproduced man, was after the likeness and image of Adam, and Adam was after the likeness and image of the Son. For the Word, who was God, a body was prepared, and when the Word invested this body it became the only begotten Son ; which further establishes the high possibility of the Law of Conformity regarding man,—that is, the conformity of man to the body of the only begotten Son, whether as material or spiritual.

V. 4–29. “ And the days of Adam after he had begotten Seth were eight hundred years : and he begat sons and daughters :

“ And all the days that Adam lived were nine hundred and thirty years : and he died.

“ And Seth lived an hundred and five years, and begat Enos :

“ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :

“ And all the days of Seth were nine hundred and twelve years : and he died.

“ And Enos lived ninety years, and begat Cainan :

“ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters :

“ And all the days of Enos were nine hundred and five years : and he died.

“ And Cainan lived seventy years, and begat Mahalaleel :

“ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters :

“ And all the days of Cainan were nine hundred and ten years : and he died.

“ And Mahalaleel lived sixty and five years, and begat Jared :

“ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters :

“ And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

“ And Jared lived a hundred sixty and two years, and he begat Enoch :

“ And Jared lived after he begat Enoch eight hundred years, and he begat sons and daughters :

“ And all the days of Jared were nine hundred sixty and two years : and he died.

“ And Enoch lived sixty and five years, and begat Methuselah :

“ And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters :

“ And all the days of Enoch were three hundred sixty and five years :

“ And Enoch walked with God : and he *was* not ; for God took him.

“ And Methuselah lived a hundred eighty and seven years, and begat Lamech :

“ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

“ And all the days of Methuselah were nine hundred sixty and nine years : and he died.

“ And Lamech lived a hundred eighty and two years, and begat a son :

“And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.”

The eight generations from the Adam of the Fourth race to Methuselah, inclusive, shadow the eight semi-divisions of the Four Ages, into which time is divided; hence the years of these eight generations from the creation of this Adam to the Deluge of Noah (Methuselah having perished in the Deluge) shadow the aggregate years of the Four Ages from the beginning of the First age unto the destruction of the world, or to the end of time.

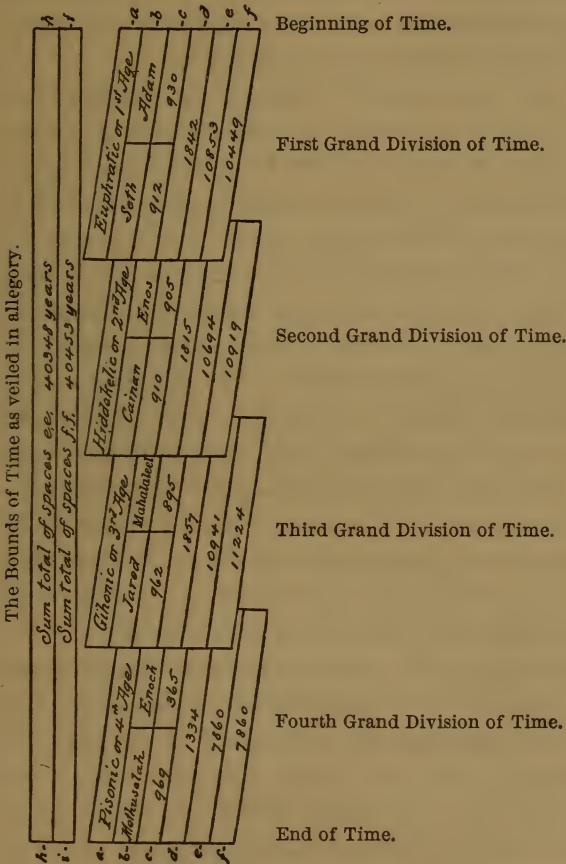
In Diagram 3, *a, a* indicate the Four Ages of Man; *b, b* indicate the pertainings of the eight sons or generations of Adam to the eight semidivisions of the Four Ages; *c, c* indicate the years of the eight sons or generations of Adam; *d, d* indicate the sum of the years of the two generations pertaining to one age; *e, e* indicate the approximate longevity of each age through the years of the generations (see spaces *b, b*) pertaining to them as shadow; *f, f* indicate (see Landmarks No. 2) the longevity of each age as set by the number of the children of Israel (see Deut. xxxii. 8), combined with the records found in Ezek. xlvi. 30–34; Dan. ix. 22–27; *h, h* indicate the total bounds of time as shadowed through spaces *e, e*; *i, i* indicate the total bounds of time as shadowed through spaces *f, f*.

By reference to Diagram 3, it will be found that the years of Adam and Seth—which pertain to the First age—combined number eighteen hundred and forty-two; and that the years of Enoch and Methuselah—

Gen. v. 4-29, considered as allegory.

DIAGRAM 3.

THE BOUNDS OF TIME (see Lev. xxvii. 1-8) THROUGH THE MALE.



which pertain to the Fourth age—number thirteen hundred and thirty-four. By the indications of Dan. ix. 25–27, the years from the Adam of the Fourth race unto the cutting off of the Messiah—at which time the Fourth age was divided into two equal parts or halves—are found to be three thousand nine hundred and thirty; wherefore the whole era will number seven thousand eight hundred and sixty years.

From these indications the longevity of the first three ages may be approximated by simple proportion; hence, by proportion, the years of the First age (see diagram at *e, e*) number ten thousand eight hundred and fifty-three,—that is, as $1334 : 1842 :: 7860 : 10,853$, or to the years of the Euphratic or First age; so also the Second age numbers ten thousand six hundred and ninety-four years,—that is, as $1334 : 1815 :: 7860 : 10,694$, or to the years of the Hiddekelic or Second age; so also the Third age numbers ten thousand nine hundred and forty-one,—that is, as $1334 : 1857 :: 7860 : 10,941$, or to the years of the Gihonic or Third age; while, as already stated, the years of the Pisonic or Fourth number about seven thousand eight hundred and sixty. These numbers approximate the limits (see spaces *f, f*, Diagram 3) otherwise found (see also page of Landmarks).

In summing up the years of the two chronological lines thus given it will be found (see spaces *h, h; i, i*) that the one aggregates forty thousand three hundred and forty-eight, and the other forty thousand four hundred and fifty-three years; which are very close as results and approximations, and whereby the one confirms the other.

It will be observed that these calculations are from

the beginning of time to the end of time, and, hence, include the Pre-Euphratic Era.

The indications will be further observed that where the total years of an age are considered,—that is, years without regard to the overlapping of any two races,—that such consideration is made as through the male; hence the indication arises that, allegorically, time continuous from age to age may be made manifest through the female (see Lev. xxvii. 1–8).

In the preceding diagram time was indicated through the eight generations of the fourth Adam, and of these generations Methuselah pertained to the eighth semi-division, or the last half-time of the Fourth age. In Diagram 4, however, two generations more (Lamech and Noah) are taken up, both of which carry time down to or about to the Deluge of Noah,—the Deluge being significant of the destruction of the world; hence Methuselah, Lamech, and Noah shadow three divisions in the last half of the Fourth age.

The ten generations thus indicated point to the ten epochs into which time is divided: two pertaining to the First age, two to the Second age, two to the Third age, and four to the Fourth. These ten generations, therefore, indicate and shadow the Decade System of Chronology that pertains to the Four Ages of Man, and by which the numerals of the Scriptures become comprehensive as adjuncts in the elucidation of scriptural records otherwise.

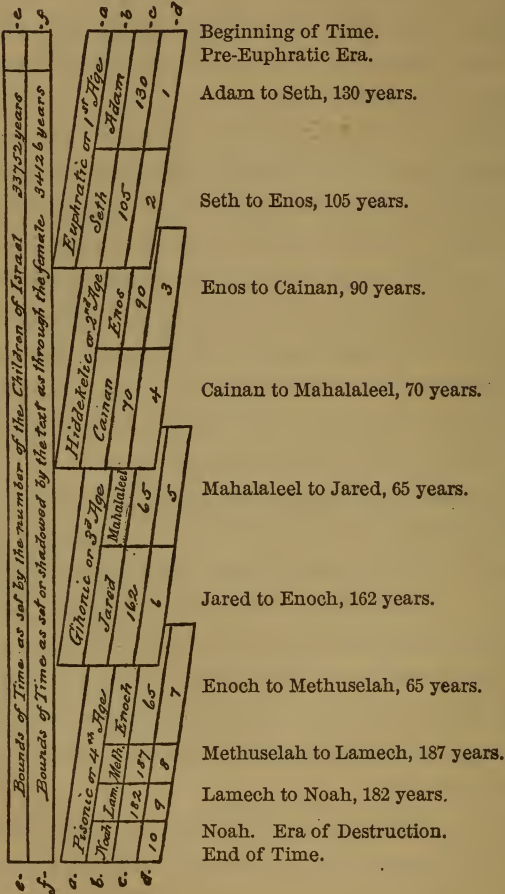
In Diagram 4, spaces *a, a* indicate the Four Ages of Man; *b, b* indicate the ten generations of the fourth Adam in their pertainings to the ten divisions of time; *c, c*, through the years from father to son, indicate and

Gen. v. 4-29, considered as allegory.

DIAGRAM 4.

THE BOUNDS OF TIME (see Lev. xxvii. 1-8) THROUGH THE FEMALE.

The Bounds of Time, and allegory of the Decade System of Chronology.



shadow, in the aggregate, the overlap of races pertaining to the Four Ages; from which the bounds of time may be approximated as through the female.

Wherefore, the sum of the shadowed overlaps (see Diagram 4, spaces *c, c*) is one thousand and fifty-six; the sum of the years shadowing the longevity of the Four Ages through the male (see Diagram 3, spaces *c, c*) is six thousand eight hundred and forty-eight; the combined years of the Four Ages through the male (see Diagram 3, spaces *h, h*) are forty thousand three hundred and forty-eight years; hence, by simple proportion, the combined years of the overlaps as approximations are six thousand two hundred and twenty-two,—that is, as $6848 : 1056 :: 40,348 : 6222$, or to the approximate overlaps, including the Pre-Euphratic Era, which, when taken from the limits through the male, will leave (see Diagram 4, spaces *f, f*) thirty-four thousand one hundred and twenty-six years as an approximation of the bounds of time through the female from the creation of the Euphratic race unto the end of time,—thus corresponding very closely (see Diagram 4, spaces *e, e*) with the bounds as set according to the numbering of the children of Israel. The Decade System of Chronology now becomes an exponent of, and is identified with, the bounds of time as set according to the number of the children of Israel.

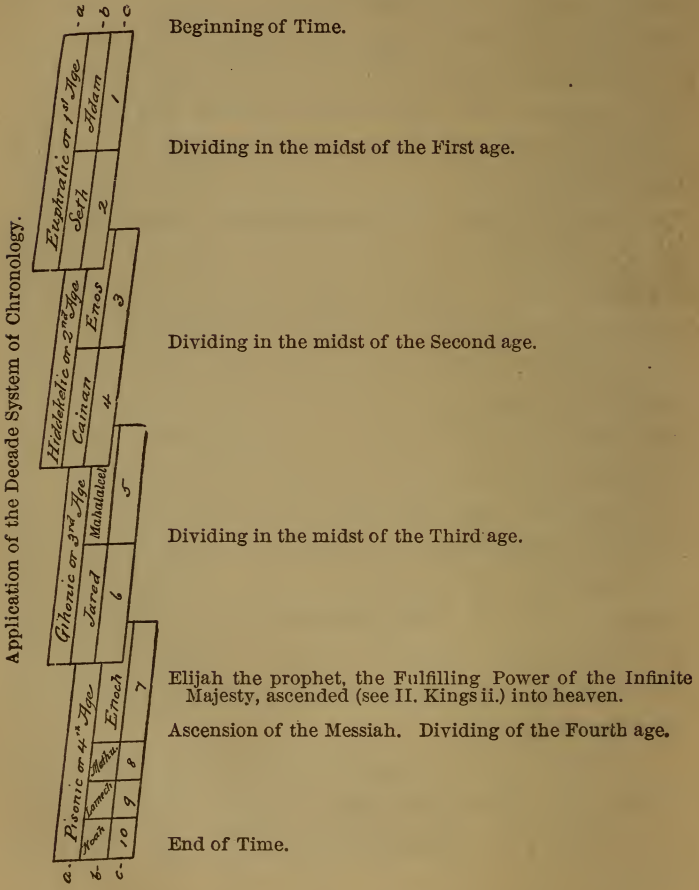
In Diagram 5, *a, a* indicate the Four Ages; *b, b* indicate the ten generations of Adam through Seth; *c, c* indicate the ten divisions of time by the Decade System.

By the Decade System, Enoch, the seventh generation, shadows the seventh semidivision of the Four

Gen. v. 4-29, considered as allegory.

DIAGRAM 5.

THE GENERATIONS OF ADAM THROUGH SETH.



Ages; wherefore his history becomes allegory pertaining to the first half of the Fourth age; hence, of each of Enoch's immediate progenitors it is stated, when he had fulfilled his days, "And he died," but of Enoch it is said, "And he *was* not; for God took him." What is meant by this expression? The answer seems to be given in II. Kings ii. 9-11, by which the prophet Elijah, when he was "taken," visibly ascended into heaven; therefore this event is an indication that, when Enoch was taken, he also ascended into heaven.

If the ten generations of Adam are representative of the Four Ages of Man, or, rather, of their ten chief divisions by the Decade System, then the ascension of Enoch indicates that the seventh semidivision, or half-time, will witness a similar event, which was fulfilled when our Lord and Saviour Jesus Christ—the Man who was begotten in the beginning, the Man for whom a body was prepared suitable for the involved labors, the Man who was commanded to subdue the earth and to have dominion over all things—ascended into heaven at the dividing of the Pisonic or Fourth age.

Thus by Lamech, the seventh from Adam through Cain (see Diagram 2), the Adversary, the slayer, is indicated, and by Enoch, who was the seventh from Adam through Seth, the Messiah, the Redeemer, is indicated,—that is, conditions in the history of each appertaining to the seventh semidivision of the four Times or Ages are indicated or typified.

According to the genealogy Enoch begat Methuselah, and Methuselah begat Lamech, and Lamech begat Noah. Of Noah, Lamech said, "This *same* shall com-

fort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

The work and toil here indicated evidently relate to the labors of man of the Fourth age as an instrumentality in the overthrow of Evil, man having been called according to a purpose. Moses seems fully to understand the importance and magnitude of the calling of man when he says (Ps. xc. 17), "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

The prophecy of Lamech, in regard to Noah, was fulfilled in the after-history of Noah; for he, through his righteousness, together with his family, became the escaping remnant of the whole human family thus far called into existence. The history of Noah, as allegory (see Diagram 5), may also, by the Decade System, have a bearing on the final epoch of time.

V. 32. "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

This verse closes one general line of history. Among the positions set forth is one involving the creation of four independent consecutive races of men; each race appertaining to a time or age, and of which the Pisonic or Pale race—the race of to-day—is the fourth and last; the whole four being typified (see Diagram 1) by the four divisions of the river of Eden.

VI. 1-4. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the sons of God saw the daughters of men

that they *were* fair; and they took them wives of all which they chose.

“And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.”

From these verses it is clearly evident that men were multiplied in the earth, and that daughters were born unto them. The men spoken of here, doubtless, are those of the Pisonic age; but who are the sons of God, that they should override man and, at their option, take his daughters for their wives? It seems manifest by the text that they are aggressive in their spirit, and do not hesitate to appropriate to themselves any of the daughters of men who may suit their fancies, irrespective either of right or of wrong. Such a condition indicates creatures devoid of conscience; creatures which give way to impulse; creatures which acknowledge no restraining influence over their thoughts and actions. Man, apparently, is powerless to defend himself from them, and he submits to the evils which he cannot avert.

By the text the Lord said, “My Spirit shall not always strive with man, for that he also *is* flesh.” Who is it that shows the aggressive evil spirit, that the Lord should proclaim this? the men who peacefully seek to increase and multiply or the sons of God? The sons of God, certainly. Then it follows that the strength of the text applies to them, and that the Spirit shall not

always strive with them, for they also are flesh; and if flesh, then they are men also. If they also are men, why should they be separately classed from the sons of Adam? It is because they are of another race, the fruit of another creation of men, even as expressed by the figure of the river of Eden and its four branches. What are their characteristics? The text stated, "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown." Here, then, gigantic beings are disclosed, some existing before the sons of God, and some existing after that, when the sons of God came in unto the daughters of men. It is most probable, by the text, by Num. xiii., and by Deut. ii., that the sons of God were a race of giants existing in the age immediately preceding that of the fourth Adam, which would identify them with the Gihonic or Black race, and that the giants which existed before them belonged to the Hiddekelic or Red race of men.

The wickedness of the sons of God became so great—which they undoubtedly transferred to the new-born, although fallen, race of Adam—that the Lord said, "Yet his days shall be a hundred and twenty years." This short period of time, therefore, limits their existence on the earth as a nation, and when it shall run out they will have ceased to exist as a nation. The sentence above quoted is prophetic of an almost universal destruction and sweeping away of the people by some powerful agent or element.

VI. 5-8. "And God saw that the wickedness of

man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

“And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them.

“But Noah found grace in the eyes of the Lord.”

From these verses it will be seen that not only the sons of God were extremely wicked, but that evil had extended throughout the whole human family. Noah, however, found grace in the sight of the Lord ; for the text states, “Noah was a just man *and* perfect in his generations, *and* Noah walked with God.”

VI. 13. “And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth.”

This verse reiterates the determination of the Lord to destroy all flesh with the earth. Noah, therefore (see context), is commanded to make an ark suitable as a place of safety from the threatened destruction.

VI. 14–16. “Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

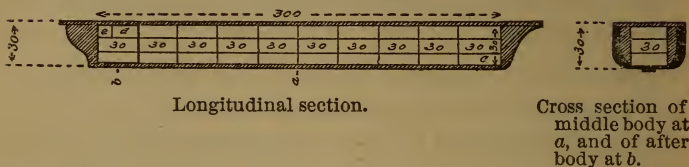
“And this *is the fashion* which thou shalt make it of : The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

“A window shalt thou make to the ark, and in a

cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.”

DIAGRAM 6.

NOAH'S ARK.



The height of the ark is thirty cubits, and the length is three hundred cubits, from which (see sketch of longitudinal section) just ten spaces or rooms thirty cubits square find place. These ten rooms shadow, in all probability, the same magnitudes as the ten curtains of the tabernacle of the congregation (see Ex. xxvi. 1). The breadth of the ark is fifty cubits; wherefore, by allowing an approach to symmetry, and by a consideration of recognized curvature, a decreased breadth at both stem and stern will follow as a natural sequence. This decrease doubtless is limited (see I. Kings vi. 19–20; Ezek. xli. 4) to thirty cubits, whereby a room thirty cubits in length, thirty cubits in breadth, and thirty cubits in height becomes established in the after part of the ark. If, however, the floors be extended through this room, then the topmost space in longitudinal section would be thirty cubits long and ten cubits high, thus corresponding with the dimensions of the tabernacle of the congregation (see Ex. xxvi. 15–20) that Moses was commanded to make, whereby a holy place of twenty

cubits and a most holy place of ten cubits could find place (see Diagram 6, at *d*, *e*).

The indication now manifests itself that this room shadows (see Rev. xxi. 9-16) Jerusalem, the Holy City, in which (see Rev. xxi. 23-27) the redeemed of the nations, clothed with robes of righteousness, shall walk in an emblazoning of celestial light, never more to be harmed by that which worketh abomination or maketh a lie. The ark (see vii. 13-16) also shadows a place of refuge for all flesh that (see vi. 20) they may be kept alive; hence, by the ark as shadow, the creature world, irrespective of host, will live again (see viii. 20, 21).

The tenth room (see Diagrams 6, 7) indicates the era in which (see Rev. xx. 7-9) the fire from God out of heaven shall come down and envelop all things. When, however, this fearful ordeal shall prevail, the redeemed of the Lord will abide in safety; for (see Rev. xx. 6) those who have died with Christ, who have risen with Christ, and who have reigned with Christ—Christ being the Messiah—shall not become subject to a second death, but the Lord (see Gen. vii. 16) will shut them in from all harm when the deluge of fire shall sweep the corrupt from existence.

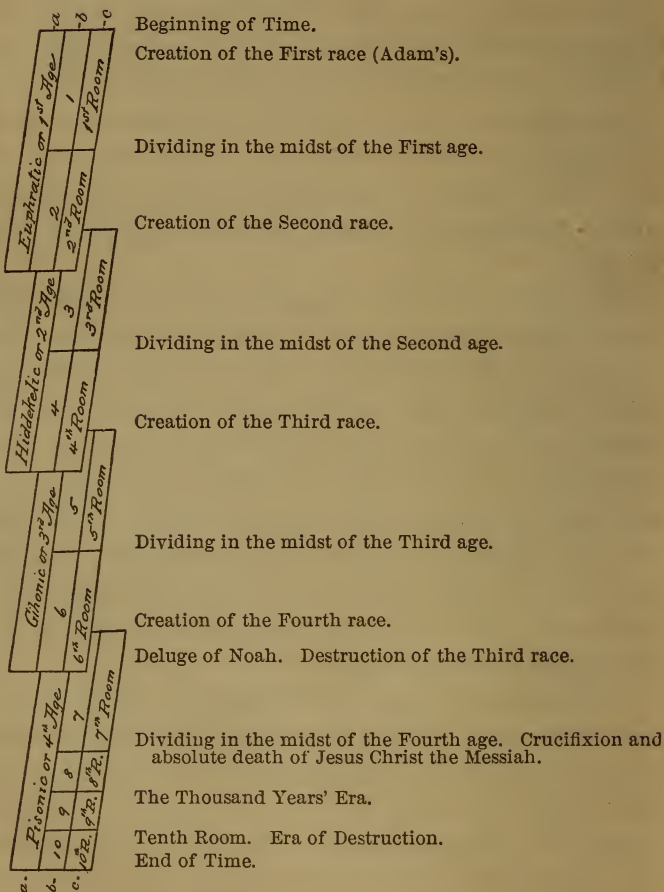
In Diagram 7, spaces *a*, *a* indicate the Four Ages; *b*, *b* indicate the ten divisions of the Four Ages by the Decade System (see Diagrams 4, 5); *c*, *c* indicate the ten rooms into which the ark of Noah is divided; hence, by the Decade System, the tenth room shadows the Era of Destruction, during which the overthrow of Evil will be confirmed forever, while Jerusalem, the Holy City, will be established forever.

Gen. vi. 14-16, considered as allegory.

DIAGRAM 7.

THE ARK OF NOAH.

Application of the Decade System of Chronology.



The three stories of the ark doubtless shadow the first three ages of man, or the three ages that existed prior to the Deluge of Noah. This indication is further pointed to by the proportion between the length and breadth of the ark,—viz., six to one,—whereby the first six semidivisions of the Four Ages by the Decade System (see Diagram 7) are indicated, or time from the beginning thereof down to the Deluge of Noah.

The window made to the ark, and which was finished above in a cubit, probably was a suitable framework, constructed on the uppermost deck, one cubit high, comprehending both light and ventilation.

The door in the side, doubtless, was located in the lower story, or the story that rested upon the ground, at the point *c* (see Diagram 6), so that when the door was closed, and the flood came, Noah (see vii. 16) was completely shut in by the Lord, and, until the waters abated from the earth,—the door being far below the surface of the water,—none could open it and live.

From the conditions pertaining to the ark the indication comes forth that the future welfare of the creature world is shadowed by the ark and its surroundings; and if the future welfare of the creature world is thus shadowed, then, through Noah, the Priesthood of man is brought into notice, the Priesthood of man taking cognizance of the regeneration of the creature world (see also xviii. 1–10; Num. xxxi. 26–54; Ps. i. 10–12).

VI. 17. “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; *and* every thing that is in the earth shall die.”

In this verse the decree is set forth that the people of the earth shall be destroyed by a flood ; from which it follows that the Gihonic race, or the sons of God, will be swept away in this manner. The days of this great race have about run out, and it is seen that they are extremely wicked, and have failed completely in their mission to subdue the earth, and to have dominion over it. The destruction of this people by the flood, or Deluge of Noah, is one of the indications whereby the age in which they lived may be known, so that their history, and the purposes for which they were called, might be made manifest.

VII. 11-13. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"And the rain was upon the earth forty days and forty nights.

"In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark."

Thus, when the flood came, Noah and his family, consisting of eight persons, entered into the ark which he had built in obedience to the divine command ; and of all human flesh they were the only ones who were saved alive. The huge race of giants, the sons of God, were swept away in the overwhelming Deluge, and with them the children of the fourth Adam who took part in the existing corruption and wickedness. The sons

of the fourth Adam were in their youth, but the sons of God, or the sons of the third Adam, were old, both in their years and their evil doings. To purge the earth from them and their abominations, the great Deluge was called forth as a destructive agent, while, from the days of Noah, a new order of things was to be established, and the manifest mission of the Fourth age developed in all its fulness.

What is this mission? It is the overthrow of Evil; it is the overthrow of the Adversary; it is the subjugation of the earth, and of every living thing that moves upon it. The command for this work was given in i. 28; but has the earth been subdued? but has the creeping thing been bruised and brought under foot? No; the prevailing wickedness and the relentless tide of destruction which swept both man and beast from off the face of the earth become evidence of the strongest nature to show that the Serpent still roams unchecked and free, apparently triumphant in all his evil schemes.

What precious things does the ark bear with it? It is replied, "Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them." But is this all? Does this enumeration sum up all the precious contents of the ark? By no means, when these souls are considered as being simply Noah and his family. Then what does Noah and his family represent? They represent, and are representative of, the four races of men; for in their veins run the blood of the White Man and the Red Man and the Black Man, as well as that of the Adam of the Fourth race; therefore,

from them these races will be redeveloped and made manifest again.

Why should their redevelopment ensue? It ensues because of the immutability of the Law of Generation, which Law is given in i. 24, "Let the earth bring forth the living creature after his kind."

If redevelopment ensues through the transmission of blood, why should there be a transmission of blood? It is that through the working of the great Law of Iniquity, the iniquity of the fathers may fall upon the children and upon the children's children to the fourth generation or age. If the sons of God—the race existing before, and which was swept away by, the flood—had not intermarried with the daughters of Adam, how would their iniquity have been transmitted? It is perfectly evident that, by the Law, no way exists, or did exist, for such transmission other than by an escaping remnant; therefore an escaping remnant was always provided for the transmission of the iniquity or debt of the human family, whether they were white or black, red or pale.

Why should the iniquity be transmitted? It is transmitted that the penalty attached to it may be paid. What is this penalty? It is death. Why should not man pay the penalty of his own transgression? Because it would make his creation and calling useless; for had Adam paid the penalty of his transgression the plan of redemption, as set forth in the Scriptures, would have been planned in vain. If the plan of redemption was developed before the calling of man, it becomes evident that man cannot, in himself, pay the penalty of his transgression, or Satan would triumph;

for the man would be unable to return to life again ; hence the plan of redemption would be void, useless.

The plan of redemption is evidence that the fall of man was foreseen, and it is also an evidence that man shall not pay the penalty of his transgression, in his own person, simply as man ; from which it follows that man was called for some purpose outside of himself, that he was called as an instrumentality in some great work.

If man does not pay the penalty of his transgression, what becomes of the Law which says, " For in the day that thou eatest thereof thou shalt surely die" ? Is this made void that the plan of redemption may be full ? No ; for by the precedent established in the formation of the woman (see Gen. ii. 21-23 ; II. Cor. xi. 8) it is possible for one to come in the flesh of man, and to assume the iniquity of man by the operation of the Law governing the transmission of iniquity, that he may pay the penalty thereof. The one who will accomplish this great task is the only begotten Son ; he, through his perfection, has no sin of his own, and, if he lays down his life for others that they may go free, it is evident that he has the perfect right to take it up again free from all blemish ; therefore the transmission of iniquity from father to son is a matter of vital importance. Hence, upon Noah and his sons, and upon their four wives, rests the iniquity of all the preceding races or generations of men ; for they only are the remnant escaping from the flood ; from which it follows that the ark bears with it a priceless treasure-list, in which the names of those slumbering in the dark valley are enrolled.

VIII. 13–16. “And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

“And in the second month, on the seven and twentieth day of the month, was the earth dried.

“And God spake unto Noah, saying,

“Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.”

From these verses it will be seen that within one year, according to the years of a hireling, the great Gihonic race (see vi. 1, 2) was swept away by the Deluge. The prophet Isaiah, in taking up the history of this age, says, with reference to this event (Isa. xxi. 16, 17), “For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail:

“And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken *it*.”

Such is the decree revealed by the prophet concerning the children of the Black race. History indicating some of their manners and customs, and relations regarding their destruction, are given in Isa. ii. 6–21; Jer. vii.; Eze. xiii. 1–16; Dan. viii., ix. 26; Rev. viii. 10, 11; all of which confirm the great wickedness of this people, and their destruction by the flood or Deluge of Noah.

IX. 1. “And God blessed Noah and his sons, and

said unto them, Be fruitful, and multiply, and replenish the earth."

Here Noah and his sons are commanded to replenish the earth. From the previous history it is evident enough that, by the blessing of God, Noah and his sons can replenish the earth, because the people of the earth otherwise have been swept away. If such is the clear and untrammelled meaning of the command to replenish the earth in the days of Noah, why should not the same clear and untrammelled meaning be given to the command as set forth in i. 28, where the man created male and female were commanded to replenish the earth? The meanings are the same, and it becomes evident from the Scriptures that more races of men than one were created; therefore, the plain, straightforward, unstrained meaning of the word to replenish is to restock, to refill, to repeople; and if so, then a race of men must have passed away before the command was issued to the male and female as given in i. 28. The command to Noah indicates this conclusion in a very pointed manner; but if the indication be wrong, then confusion of terms is likely to arise among the records.

IX. 3, 4. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

"But flesh with the life thereof, *which* is the blood thereof, shall ye not eat."

These verses indicate that the flesh of animals was not given man for food until after the Deluge; from which it follows that man at the first was prohibited from eating animal food; yet the coats of skins with which Adam and Eve were clothed while yet in the

garden of Eden were evidence that they had slain the animals. Now, although the flesh of every living thing that moveth is given man for meat, he is forbidden to eat of the blood, for the blood is the life thereof; therefore man is sinless if he eats of the flesh, but guilty if he partakes of the blood. The successful issue of the Priesthood of man appears to be involved in the gift to man of every moving thing that liveth for meat, whether such moving thing be animal or plant-life.

IX. 5, 6. "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

If God requires the blood of the animal (see verses 3, 4) at the hand of the man who partakes of it, the indication becomes evident that God will surely require the blood of man at the hand of him who is guilty of it, be he beast or man. Why? It is because man was made in the image of God. Who was the man that was made in the image of God? He was the Son for whom a body was prepared. Who was the beast? He was the Serpent; therefore, "Whoso sheddeth man's blood, by man shall his blood be shed." Such is the penalty attached to the one shedding the blood of the man who was created in the image of God.

But as for Noah, it is said in the context, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

IX. 8-17. "And God spake unto Noah, and to his sons with him, saying,

“And I, behold, I establish my covenant with you, and with your seed after you ;

“And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

“And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

“And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations :

“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

“And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

“And I will remember my covenant, which *is* between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

“And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

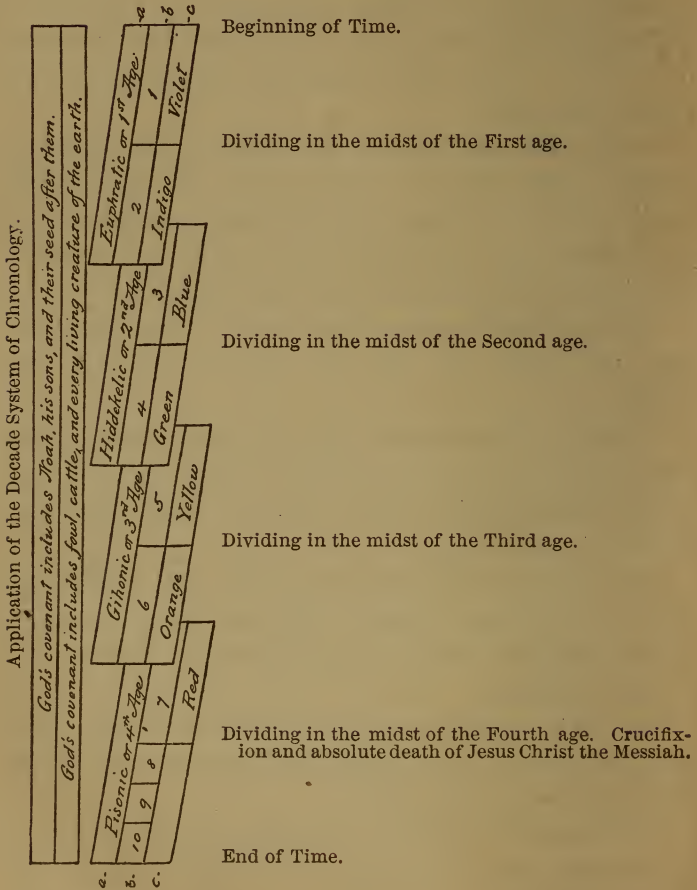
“And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.”

In Diagram 8, spaces *a, a* indicate the Four Ages ; *b, b* indicate the ten divisions of the Four Ages by the Decade System ; *c, c* indicate the first seven semidi-

Gen. ix. 8-17, considered as allegory.

DIAGRAM 8.

GOD'S COVENANT AND TOKEN MADE WITH THE LIVING CREATURE.



visions of the Four Ages as allegorically represented by the seven colors of the bow in the cloud.

The bow in the cloud—in all probability the rainbow—is given to Noah by the Lord as a token of his covenant made with “every living creature of all flesh.” The token thus given carries with it a memorial of the first seven semidivisions of the Four Ages to which (see Rev. ii., iii.) great charges and promises were made.

Now, although the creature hosts that existed during these ages disappeared from the scene, it must be remembered that as, in the day of Moses, the God of Abraham was the God of the living, so, in the day of Noah, the God of Noah is the God of the living; hence the disappearance of myriads of creatures from natural life is, by the Scriptures, no sure indication of absolute death.

If, then, the creature that has shaken off the earthy mould still lives, and if the God of Noah is the God of the living, then the covenant made between the Lord and the living creature will include those of the past as well as those of the future of Noah; for the living creature is indicated irrespective of age and irrespective of host.

The bow in the cloud is a token to Noah, and a memorial to the Lord; hence, by the Decade System (see Diagram 8), the seven colors pertaining to this token and memorial indicate the first seven semidivisions of the Four Ages, at the end of which the Messiah arose from the dead, bearing with him to a land of safety the participants of the covenant made between God and the living creature of all flesh.

Who or what is the living creature of all flesh? Paul states (I. Cor. xv. 39-42), "All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. . . .

"So also *is* the resurrection of the dead."

IX. 18-27. "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

"These *are* the three sons of Noah: and of them was the whole earth overspread.

"And Noah began *to be* a husbandman, and he planted a vineyard:

"And he drank of the wine, and was drunken; and he was uncovered within his tent.

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

"And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

"And Noah awoke from his wine, and knew what his younger son had done unto him.

"And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

"And he said, Blessed *be* the Lord God of Shem; and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The simple history given here is an allegory, both retrospective and prophetic. After the first transgres-

sion God covered the nakedness of Adam with a coat of skins; and, by the Law governing iniquity, the iniquity of Adam and the succeeding generations was transmitted until it fell upon Noah. When, therefore, Noah lay uncovered in his tent, what does Ham, the father of Canaan, see? Nothing more than his father slumbering under the influence of wine? or does he look back through years of transgression with a comprehension of what his father really represents? The latter, with scarcely a doubt. Then the nakedness of Noah indicates sin and transgression. What is to become of it? The condition of Noah simply as man is convincing proof that, although he was called righteous in his generations, he is unable to fulfil the mission of man and subdue the earth.

The text states that neither Shem nor Japheth saw the nakedness of their father; therefore it follows from the figure that Ham, through Canaan his son, is chosen for some especial part in the work for the subjugation of the evil kingdom.

When Noah awoke from his wine, what did he say? for he knew that his second son had discovered his nakedness. He said, "Cursed *be* Canaan; a servant of servants shall he be unto his brethren." Why should Canaan be cursed for the fault of his father? or why should he be cursed above his brothers for the fault of his father? Under the veil it becomes evident that, of the sons of Ham, Canaan is chosen as a special instrumentality in the overthrow of Evil, and in work unfolding from the great Plan of Redemption.

What more did Noah say? He said, "Blessed *be* the Lord God of Shem; and Canaan shall be his ser-

vant." Here, by the prophecy, Canaan shall be the servant of the Lord God, which certainly betokens especial mission.

What further did Noah say? He said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Here again Canaan shall be God's servant; but why should Japheth, whom God shall enlarge, dwell in the tents of Shem? the eldest with the youngest? The prophecy seems to carry with it the conviction that through Shem also much work shall be accomplished or shadowed; therefore through Ham, or Canaan, evil will be made manifest, and through Shem righteousness will shine forth.

The allegory also indicates the magnitudes of the river of Eden,—that is, as the river of Eden represents man, and as its four streams indicate the Four Ages, so Noah represents man; and his four descendants, Japheth, Ham, Shem, and Canaan, also pertain to the Four Ages, three of which existed before the flood. By the descent of blood and characteristics, Japheth, the elder, would surely dwell in the tents of Shem.

In Diagram 9, *a, a* indicate the Four Ages; *b, b* indicate the allegorical representatives of the Four Ages; *c, c* indicate the pertaining of Canaan to the Pisonic or Fourth age.

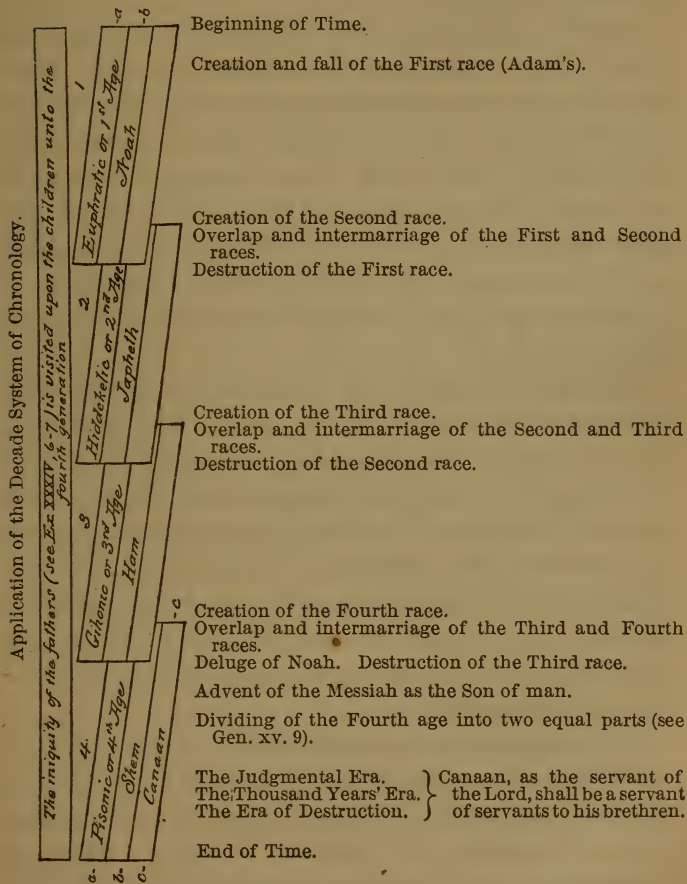
By Diagram 9, Noah shadows the First age, Japheth shadows the Second age, Ham shadows the Third age, Shem shadows the Fourth age. Canaan also shadows the Fourth age, or the earth in the Fourth age.

From these positions the descent of iniquity from

Gen. ix. 18-27, considered as allegory.

DIAGRAM 9.

THE DERELICTION OF NOAH, AND HAM'S VISION.



father to son unto the fourth generation is readily comprehended, and also that, in the fourth generation, the dereliction of Noah through Shem—Shem shadowing the wonderful period in or during which the labors of the Messiah in the flesh were manifested—will be hidden from view.

Japheth, however, as well as Shem, bore the garment wherewith the nakedness of Noah was covered; hence the indication arises that, inasmuch as Japheth shadows the Second age, the Second age also was instrumentality brought forth that sin and transgression might be covered. By the text the Priesthood of man is yet again brought into notice; for this labor of Japheth points to transgression back of Shem and back of Japheth, as indicated in verse 23, even to the very beginning of time.

Canaan, by Diagram 9, shadows the Fourth age; the last half of the Fourth age brings with it the end of time; hence, inasmuch as in the last half the fulness of offence shall abound, judgment shall be rendered, and the kingdom of Evil shall be overthrown forever, so Canaan shall be a servant of the Lord God of Shem; he shall be a servant of servants to his brethren; while the curse pertaining to him and shadowed through him will be rendered against the enemies of the Lord in the Era of Destruction.

In the simple history which follows it will be found that Canaan was prosperous and begat a large family; and that they settled a tract of country of which they retained possession for hundreds of years; which is confirmative evidence that the curse of Canaan becomes or shadows a portion of the burden of the Fourth age.

X. 4, 5. "And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

The sons of Javan are the descendants of Japheth the elder; but who are the Gentiles spoken of in the text? They evidently relate to the sons of God or the people of the Third race, which were destroyed in the great Deluge; from which it follows that, as simple history, the descendants of Noah took possession of many of their cities and occupied their dwellings, thus making among themselves a fair and amicable division of their lands and improvements. Figuratively, the "isles of the Gentiles" indicate the great host which fell before the creation and calling of man; wherefore the genealogy of Noah through Japheth indicates relations between the First age of man and hosts that existed before man of Adam's race was created.

X. 8-12. "And Cush begat Nimrod: he began to be a mighty one in the earth.

"He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

"Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

"And Resen between Nineveh and Calah: the same is a great city."

Nimrod, a descendant of Ham, it is stated, was a mighty hunter, and also that he was the possessor of a

kingdom, the beginning of which was Babel, and Erech, and Accad, and Calneh; but who was the Asshur that builded Nineveh? The indications are that Asshur pertains to the Gihonic age, and that his cities were built in that age. It seems scarcely probable that Nimrod would permit the establishment of a kingdom in close proximity to his own, sufficiently powerful to overwhelm him at their will,—more especially, he would not have permitted it to rise and develop in his own land could he have prevented it; and of his power there is but little doubt, since, by the text, he was a mighty one in the earth. Indications, however, point to Nimrod as pertaining to the Second age, and to Asshur as shadowing the Third; wherefore, as allegory, the beginning of Nimrod's kingdom really was Babel (see xi. 1-9; Isa. iii. 25, 26), which he captured from the people of the First age.

Balaam, in his parable (see Num. xxiv. 22-24), indicates that Asshur pertains to the Third or Gihonic age; while, by the history of Nineveh (see Jonah iii.), the indications seem clearly to relate to the Gihonic age; for, by the three days' journey, the three ages are indicated during which the blood, characteristics, and iniquity of the three great races are transmitted; also by the forty days during which Nineveh shall be overthrown, the forty days of the Deluge are indicated. Also the fast that was proclaimed, and which applied to man and beast, flock and herd, indicates that both man and beast, both flock and herd, would be overwhelmed by the threatened destruction, should it come. Now, although this people repented, yet, eventually, they were overthrown by the Deluge of Noah, as already stated; hence

it is highly probable that Nineveh was built by the Gihons or sons of God before the flood; wherefore the genealogy of Noah through Ham indicates relations pertaining to both the Second and Third ages of man.

X. 21-25. "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

"The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

"And the children of Aram; Uz, and Hul, and Gether, and Mash.

"And Arphaxad begat Salah; and Salah begat Eber.

"And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan."

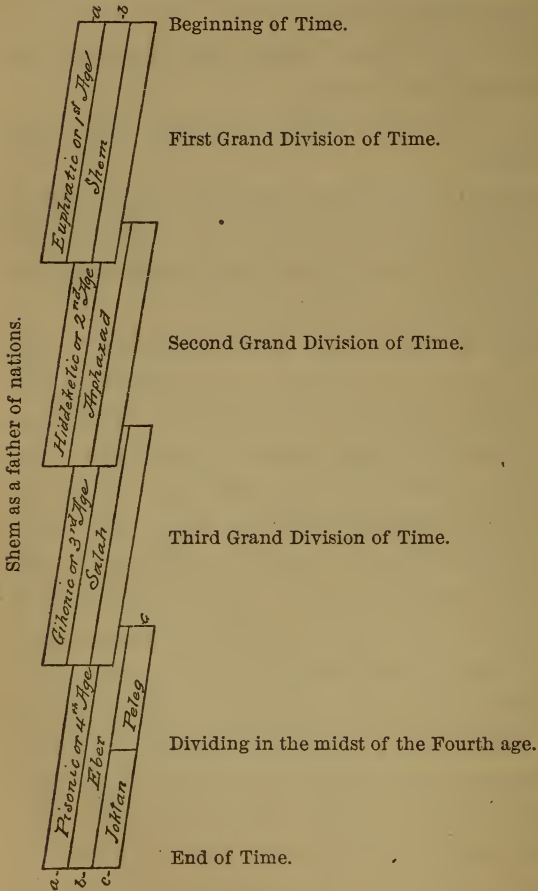
Who is Eber, or whom does Eber represent? As, under the veil, Asshur pertained to the Third or Gihonic age, so Eber pertains to the Fourth or Pisonic age; hence, by the text, Shem becomes, as it were, the father of all the children of the Fourth age; for, by the prophecy of Noah, Japheth, who was the elder, shall dwell in the tents of Shem. Again, as Balaam, in his parable, gave an indication that Asshur pertained to the Third age, so the same prophet indicates (see Num. xxiv. 24) that Eber pertains to the Fourth age.

If Japheth the elder shall dwell in the tents of Shem, and if Shem is the father of all the children of Eber, then by the allegory (see Diagram 10) Shem, Arphaxad, Salah and Eber, become emblematic of the Four Ages of Man; Eber being the fourth and last. Eber's two sons, therefore, indicate the dividing of the Fourth age or time into its two epochs, which, being represented

Gen. x. 21-25, considered as allegory.

DIAGRAM 10.

SHEM AS A TYPICAL FATHER OF NATIONS.



by the two sons, are equal, the one with the other ; consequently (see Diagram 10) they represent the half-times of the Fourth age ; hence the genealogy of Noah through Shem includes relations pertaining, through the Four Ages of Man, to the creature world.

In Diagram 10, spaces *a, a* indicate the Four Ages ; *b, b* indicate four generations of Shem as pertaining to the Four Ages ; *c, c* indicate the Fourth age divided into two parts through Peleg and Joktan, two sons of Eber.

Inspection of the diagram will show that Joktan pertains to the last half of the Fourth age, and, hence, through the operation of the Law of Iniquity, Joktan becomes representative of the whole House of Man, or of time from the beginning thereof ; from which it follows that Joktan's children also may shadow and pertain to the Four Ages.

X. 26-30. "And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

"And Hadoram, and Uzal, and Diklah,

"And Obal, and Abimael, and Sheba,

"And Ophir, and Havilah, and Jobab : all these were the sons of Joktan.

"And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east."

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In Diagram 11, spaces *a, a* indicate the Four Ages ; *b, b* indicate thirteen divisions of time through the thirteen sons of Joktan ; *c, c* indicate numerically the divisions of time, twelve of which pertain to man of Adam's race and one to the Pre-Euphratic Era.

Reference to Diagram 11 shows that Joktan's thirteen sons just fill the thirteen epochs into which time by one system (see II. Sam. viii. 16-18 ; I. Kings vii. 1) is divided.

These thirteen sons are assigned their respective positions in the order given in the text, commencing with Almodad and ending with Jobab ; while the indications of the correctness of their positions will be further confirmed by the definitions of their names ; hence Almodad, the first son of Joktan, by the order named, pertains to the Pre-Euphratic Era, or to the first division of time.

Almodad is defined to mean "measures of God ;" therefore by the measures of God the Pre-Euphratic Era, or the era in which the Son was begotten that he might do the will of God (see Ps. xl. 6, 7 ; Lev. xxvii. 1-8 ; Heb. x. 4-7 ; Rev. xii. 1-16), is brought to notice. In the beginning of this era, therefore, the Son was begotten that he might do the will of God, and, hence, to fulfil and bring to pass the measures of God for the overthrow of Evil, and for the establishment of a kingdom in which all thought and action will be righteous embodiments.

Sheleph, the second son of Joktan, pertains to the second epoch of time. Sheleph is defined to mean "who draws out ;" hence, by the definition, the instrumentality of man (see i. 28 ; Jud. xx. 32) in the warfare for the subjugation of Evil is indicated.

Hazarmaveth, the third son of Joktan, pertains to the third epoch of time, or the last epoch of the Euphratic age, and is defined to mean "dwelling of death."

Man was called shortly after the inauguration of time to draw out (see Jud. xx. 31, 32) and subjugate Evil, but in this mission he made a complete failure, and was himself cast down by it. This casting down finally culminated in the destruction of the First race of men at the end of the second epoch of man (see Diagram 11); hence this epoch really becomes the dwelling of death, even as indicated by the meaning of Hazarmaveth.

Jerah, the fourth son of Joktan, pertains to the fourth epoch of time, or to the first epoch of the Hiddekelic age, and, as a name, is defined to mean "the moon or month."

The First race of men was swept away because of failure of mission, and another took its place. The bringing forth of this race, therefore, was like the bringing forth of a new moon in that the old moon had passed away.

Hadoram, the fifth son of Joktan, pertains to the fifth epoch of time, and is defined to mean "their beauty, their power." This epoch forms a portion of the Hiddekelic or Second age, the age which excelled (see Isa. iii. 1-5; Song of Sol. iv. 12, 13) in all the branches of literary and scientific attainment that give beauty and strength to a nation.

Uzal, the sixth son of Joktan, pertains to the sixth epoch of time, or the first division of the Gihonic age. The meaning of this name, Uzal, doubtless will bear upon history connected with the earlier days of the Gihonic age.

Diklah, the seventh son of Joktan, pertains to the seventh epoch of time, or the second division of the

Gihonic age. The meaning of Diklah, in all probability, will also serve to indicate history connected with the Gihonic age.

Obal, the eighth son of Joktan, pertains to the eighth epoch of time, or the first subdivision of the Pisonic or Fourth age, and is defined to mean "inconvenience of old age." Inasmuch, therefore, as the first subdivision of the Fourth age extends from the creation of the fourth Adam to the Deluge of Noah, and as the failure of the whole four races in their respective missions is indicated and established by the Deluge of Noah, so the old age of man of Adam's race becomes manifest in the epoch represented by Obal, the eighth son of Joktan.

Abimael, the ninth son of Joktan, pertains to the ninth epoch of time, or to the second subdivision of the Fourth age. Abimael is defined to mean "a father sent from God." This epoch or subdivision extends from the Deluge of Noah unto the advent of Messiah the Prince in the day of Abram. Abram, however, was born about one hundred years before this advent took place; wherefore (see xvii. 1-5; Josh. xxiv. 2-4), inasmuch as Abram was chosen as an especial father of nations, so, through the meaning of Abimael, the identity of Abimael, as a son of Joktan, with the second subdivision of the Fourth age becomes strongly marked.

Sheba, the tenth son of Joktan, pertains to the tenth epoch of time, or to the third subdivision of the Fourth age, and is defined to mean "captivity, conversion, old age." The third subdivision of the Fourth age extends from the advent of Messiah the Prince to the

cutting off of Messiah the Prince at the end of his ministry as Jesus Christ the revealed Redeemer.

By the meaning of Sheba the old age of man is indicated, the general captivity of man is indicated, and the conversion of man is indicated : the conversion of man doubtless relating more particularly to the regeneration of man that was inaugurated, through the priesthood of Melchizedek, with the advent of Messiah the Prince in the day of Abram. The term "captivity" may also point to the captivity of the Messiah during this epoch (see xv. 13, 14).

Ophir, the eleventh son of Joktan, pertains to the eleventh epoch of time, or to the fourth subdivision of the Fourth age, and is defined to mean "ashes."

The fourth subdivision of the Fourth age extends from the cutting off of Messiah the Prince as Jesus Christ unto the Thousand Years' Era, during which day the unregenerated ashes of the departed will moulder into kindred dust.

Havilah, the twelfth son of Joktan, pertains to the twelfth epoch of time, or to the fifth subdivision of the Fourth age. Havilah is defined to mean "that brings forth."

The fifth subdivision extends from the Judgmental Era unto the Era of Destruction, and comprehends the Thousand Years' Era ; hence the epoch indicated by Havilah, the son of Joktan, is the epoch in which the great fruits of the labors of Messiah the Prince are brought forth, and which participate with him in the wonders of his glorious reign of a thousand years.

Jobab, the thirteenth son of Joktan, pertains to the thirteenth epoch of time, or to the sixth and last sub-

division of the Fourth age, that constitutes the Era of Destruction. The meaning of Jobab probably will point to some marked event or condition pertaining to the epoch or subdivision which he represents or shadows.

Thus through the thirteen sons of Joktan the thirteen chief divisions of time are indicated ; hence, inasmuch as (see Diagram 10, spaces *c*, *c*) the iniquity of the House of Man rested upon Joktan, so, by Diagram 11, through Joktan's children, in their pertainings to time, Joktan's burden reverts to and becomes identified with its original possessors.

XI. 1-9. "And the whole earth was of one language, and of one speech.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there.

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

"And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"And the Lord came down to see the city and the tower, which the children of men builded.

"And the Lord said, Behold, the people *is* one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do.

"Go to, let us go down, and there confound their

language, that they may not understand one another's speech.

“So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city.

“Therefore is the name of it called Babel ; because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth.”

From all that has gone before it seems that this piece of history must pertain to the First Age of Man, and that the building of this city and tower was the conception and work of the Euphratic or White race ; for the time when the people was one, and the whole earth was of one language and one speech, was that of the First age.

The text states, “As they journeyed from the east.” What does the east represent? The east (see Diagram 1) represents the Second Age of Man, or the Hiddekelic age. Why should this people journey from the east? It is that they may be free from the new-born Hiddekelic race. Why should they desire to get away from the Hiddekelic race? It is that they may not be scattered abroad by them ; for by the vision of St. John (see Rev. vi. 4) the Second race was to take peace from the earth, and that they should kill one another. The Hiddekelic race is represented as being armed with a sword, while the First race is armed only with a bow.

Why should they seek to build a city and tower of such magnitude? It undoubtedly was for the purpose of impressing their natural enemies with an idea of

their strength and greatness, or, as implied by the text, to make them a name, so as, if possible, to check the aggressive movements of the Hiddekels, lest they be scattered abroad.

However, their device was brought to naught; for the Lord sent confusion of tongue among them, which was fulfilled as the Hiddekels, with their diverse speech, advanced and overwhelmed them. That war shall exist between these two races is further indicated in Isa. iii. 25; Isa. xiii. 15, 16; Rev. vi. 4.

From the text it is evident that the Euphratic race was as corrupt as, later, were the Gihons, or sons of God, who were swept away by the Deluge of Noah. The overlap of the two races—viz., the Euphratic and Hiddekelic—is evidence that the First age has nearly fulfilled its allotted days; for by the allegories (see Diagrams 1–11) the races are consecutive. The Law governing the transmission of iniquity, however, requires an escaping remnant; wherefore the Second race was brought forth before the First was destroyed, or, as may be inferred from the text, before they were scattered abroad upon the face of all the earth.

The fulfilment of the divine command given man to increase and multiply would naturally people the earth, and they, in consequence, would dwell in comparative peace; but the text indicates that the alarm of those building the tower was due to some force altogether outside of themselves. As, therefore, the whole earth was included in the alarm, the probabilities are that it arose from the advent and aggression of the newly-created Hiddekelic race, from which it follows that the Tower of Babel was constructed by the First or Euphratic

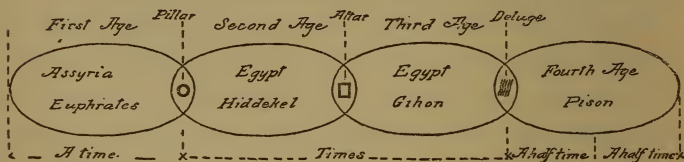
race somewhere between the year 23,017 B.C. and the year 21,414 B.C. It may be that vestiges of this structure remain unto this day, owing to the durability of the brick used, which, by the text, were to be thoroughly burned; a condition conveying the idea that they should last for ages.

This Tower, or Pillar, seems to be the one called for in Isa. xix. 19, 20, as follows: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors."

By reference to Diagrams 1 and 16, it will be seen that Assyria is emblematic of the First age, and Egypt is emblematic of both the Second and Third ages of Man, or "the times;" while the Pisonic or Fourth age is known from its own burden or mission; therefore the positions of both altar and pillar are readily made manifest by Diagram 12.

DIAGRAM 12.



Thus the Pillar, or Tower of Babel, stands at the border of Egypt, or in the overlap of the First and Second ages, a sign and witness that the oppressor is at hand and that the people of the Euphratic race fear for their lives. By the diagram, however, it will be

seen that their fears were realized, and that they were swept away from the face of the earth, with the exception of the escaping remnant. The command for the destruction of this race is given in Ezek. ix. 5, 6: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

"Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark."

The Tower of Babel was built during the overlap of the Euphratic and Hiddekelic races; but the Hiddekels becoming as corrupt as the Euphratics, they, in turn, were swept away. The prophet Isaiah (see Isa. xix. 19, 20) indicates that the Hiddekels established an altar in the midst of Egypt (see Diagram 12) as a sign and witness because of the oppressor; which altar as a sign and witness most probably is manifest as the great Pyramid of Egypt; for if, like the Tower of Babel, it shall be for a sign and witness in the land of Egypt, then, as a work of art, it must be durable as time itself. The history of the Hiddekelic race develops the fact that they were the most learned of the three races preceding the Deluge; for Isa. iii. 2, 3 records that among them were "the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

"The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator;" while the Song of Solomon iv. 12-14 likens this race to a garden filled with all manner of pleasant fruits and spices. Jeremiah also likens the daughter of Zion pertaining to the Second Epoch of

this age to a delicate and comely woman; which is suggestive of art and science, literature and oratory, and all the nobler branches of intellectual development which crown the growing field of man.

It is highly probable, therefore, that this people, which was so eminently qualified, both physically and mentally, should have erected this wonderful monument to the Lord as an altar of witness because of the oppressor. By Diagram 12 it will be seen that the midst of Egypt is that portion indicating the overlap of the Hiddekels with the Gihons, and, therefore, if this pyramid really is this altar, then it must have been constructed between the years 13,465 B.C. and 12,098 B.C.

It is quite probable that Job lived at the time this pyramid was in course of construction; for by Job i. 1, he lived in the land of Uz; which, by the genealogy of the sons of Seir, pertains to the first division of the Gihonic age. That Job belongs to the Gihonic race and not to the Hiddekelic is indicated in Job viii. 8, 9: "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we *are but of yesterday*, and know nothing, because our days upon earth *are a shadow*)," which evidently points to the two ages preceding the Gihonic, and also points to the youth of the Gihonic age.

That Job belongs to the Gihonic race is further indicated in Job xv. 9, 10: "What knowest thou, that we know not? *what* understandest thou, which *is* not in us?"

"With us *are* both the grayheaded and very aged men, much elder than thy father;" in which, by the

figure of the three men, Job pertains to the Third age. The knowledge and wisdom of Job is another indication that he lived during the latter days of the wise and learned Hiddekels; while his perfection as a man is still another; the latter being made manifest in the charge to the first semidivision of the Gihonic age (Rev. iii. 4): "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

XI. 10-32. "These *are* the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:

"And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

"And Arphaxad lived five and thirty years, and begat Salah:

"And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

"And Salah lived thirty years, and begat Eber:

"And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

"And Eber lived four and thirty years, and begat Peleg:

"And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

"And Peleg lived thirty years, and begat Reu:

"And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

"And Reu lived two and thirty years, and begat Serug:

"And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

“And Serug lived thirty years, and begat Nahor :

“And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

“And Nahor lived nine and twenty years, and begat Terah :

“And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

“And Terah lived seventy years, and begat Abram, Nahor, and Haran. . . .

“And the days of Terah were two hundred and five years : and Terah died in Haran.”

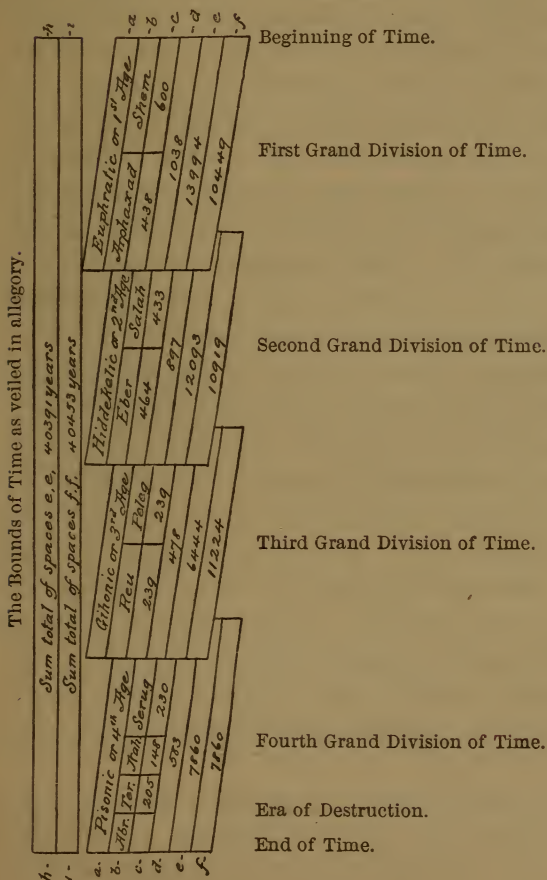
In Diagram 13, spaces *a, a* indicate the Four Ages ; *b, b* indicate pertainings of the ten generations of Shem to the ten divisions of time by the Decade System ; *c, c* indicate the years of these generations down to Abram ; *d, d* indicate the sums of the years of the generations pertaining to each age ; *e, e* indicate the approximate longevity of each age through the years of the generations pertaining to them as shadow ; *f, f* indicate the longevity of each age as set by the numbers of the children of Israel (see Deut. xxxii. 8) combined with records found in Lev. xxvii. ; Ezek. xlvi. 30-34 ; Dan. ix. 22-27 ; *h, h* indicate the total bounds of time from the beginning down to the Era of Destruction, as shadowed through spaces *e, e* ; *i, i* indicate the total bounds of time as shadowed through the spaces *f, f*.

By reference to Diagram 13, the combined years of Shem and Arphaxad—which pertain to the First age—number one thousand and thirty-eight, and the combined years of Serug, Nahor, and Terah—which pertain to the Fourth age—number five hundred and eighty-three, while the actual years of the Fourth age—otherwise

Gen. xi. 10-32, considered as allegory.

DIAGRAM 13.

THE BOUNDS OF TIME (see Lev. xxvii. 1-10) THROUGH THE MALE.



given—are fixed at seven thousand eight hundred and sixty.

By these indications a value for each age may be approximated by simple proportion, but, as indicated (Lev. xxvii. 10), a good shall not be changed for a bad, or a bad for a good; wherefore the years of the First age are found to approximate thirteen thousand nine hundred and ninety-four,—that is, as $583 : 1038 :: 7860 : 13,994$, or to the years of the First age; the Second age approximates twelve thousand and ninety-three years,—that is, as $583 : 897 :: 7860 : 12,093$, or to the years of the Second age; the Third age approximates six thousand four hundred and forty-four years,—that is, as $583 : 478 :: 7860 : 6444$, or to the years of the Third age; while the years of the Fourth age number seven thousand eight hundred and sixty.

Now, although these numbers in this allegory (see Lev. xxvii. 9, 10) may not be changed, yet from them a total sum of forty thousand three hundred and ninety-one years is obtained for the spaces e, e (see Diagram 13, spaces h, h), which corresponds very closely with the bounds indicated in v. 4–29 (see Diagram 3), and with the sum total of spaces f, f (see Diagram 13, spaces i, i). If, however, the sum total of years as through the male be sought by the one calculation, then the proportion would stand as $583 : 2996 :: 7860 : 40,391$, or to the total years of time as through the male.

Where the total years of an age or of ages, from the creation thereof to the destruction thereof, are included in the one sum, such sum pertains to the House of Man as through the male (see Diagram 3, spaces f, f).

Thus the text, as allegory, confirms the various creations of men, the approximate times of their advents, and the approximate times of their destructions : it also confirms the chief divisions of Time by the Decade System of Chronology.

In Diagram 14, spaces *a, a* indicate the Four Ages ; *b, b* indicate the ten generations from Shem to Abram, inclusive, in their pertainings to the ten divisions of time ; *c, c*, through the years from father to son, indicate and shadow in the aggregate the overlaps of the Four Ages, from which the bounds of time may be approximated as through the female ; *d, d* indicate the Decade System ; *e, e* indicate total time as set by the number of the children of Israel ; *f, f* indicate total bounds of time as set by the text.

The sum of the indicated overlaps (see Diagram 14, spaces *c, c*) is five hundred and twelve years ; the sum of the years shadowing the longevity of the Four Ages through the male (see Diagram 13, spaces *c, c*) is two thousand nine hundred and ninety-six ; the combined years of the Four Ages through the male (see Diagram 13, spaces *h, h*) are forty thousand three hundred and ninety-one ; hence, by simple proportion,—that is, as 2996 : 40,391 :: 512 : 6902, or to the combined years shadowed by the overlaps,—viz., six thousand nine hundred and two. Now, if these years be taken from the limits indicated through the male,—viz., 40,391,—there will remain (see Diagram 14, spaces *f, f*) thirty-three thousand four hundred and eighty-nine years as an approximation of the bounds of time through the female from the creation of the Euphratic race unto the end of time, which corresponds very

closely with the bounds as set according to the number of the children of Israel (see Diagram 13, spaces *e, e*).

This wonderful allegory is confirmative of the age of Terah at the time Abram was born as being about ninety-two years; it is confirmative of the advent of the Messiah the Prince (see Dan. ix. 25-27; St. John viii. 56-58) in the day of Abram; and it is confirmative of the limits of time as set according to the number of the children of Israel, the latter forming the standard of Biblical chronology.

By x. 21, Shem was the father of all the children of Eber; and by Num. xxiv. 24, Eber pertained to the Fourth age; by ix. 27, Japheth shall dwell in the tents of Shem; therefore, typically, Shem represents the whole human family, and so becomes the father of it. Hence the ten generations from Shem to Abram memorialize or rather indicate time from the creation of man unto the destruction of the world, and hence become confirmative evidence of a decade system of chronology. Adam was a common father after the flesh, and Noah was a common father after the flesh. Typically, Shem was a common father to all nations, and, typically, Abram was a common father to all nations; therefore they, with their intervening generations, indicate two chronological eras, each consisting of ten epochs or periods of time.

XI. 27-32. "Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

"And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. . . .

“And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

“And the days of Terah were two hundred and five years: and Terah died in Haran.”

In Diagram 15, spaces *a, a* indicate the Four Ages; *b, b* indicate the four generations of Terah as pertaining to the Four Ages; *c, c* indicate the pertaining of Lot the son of Haran to the Second age.

By the diagram (see also Josh. xxiv. 2, 3), Terah shadows the First age, Haran the Second age, Nahor the Third age, and Abram the Fourth age; wherefore, by the overlap of the First and Second ages, indications become manifest that as, by the simple history, Haran died before Terah his father, so the people of the Second race fell into transgression, and that death reigned among them before the destruction of the First race was accomplished.

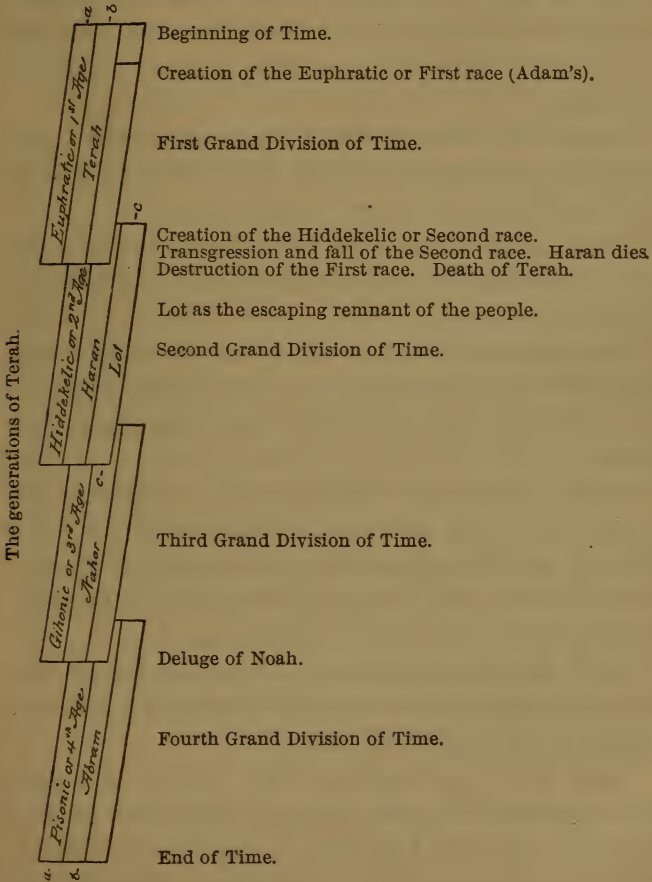
Haran, as shadow, having died before the destruction of the First race, Lot, his son, becomes representative of the Second age in this allegory; hence he, Lot, evidently shadows an escaping remnant for the people when earthquake and volcanic eruption (see Jer. iv. 19–31; Ezek. ix., xi. 1–13; Rev. viii. 7) devastated the earth, and so nearly swept the people of the Euphratic age from existence.

From these indications it follows that when Terah and his household left Ur of the Chaldees, and came unto Haran, and dwelt there, that (see Diagram 15)

Gen. xi. 27-32, considered as allegory.

DIAGRAM 15.

LOT AS AN ESCAPING REMNANT FOR THE FIRST AGE.



such migration shadowed the merging of the First age and race into the Second age and race through the overlap and escaping remnants; hence, also, Terah died in Haran, or in the Second age.

XII. 1-7. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

"So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

Why should such a flood of blessings as those recorded in the text thus be poured upon Abram? It is be-

cause of the great work to be performed. What is this work? It is the restoration and rebuilding of the great city, Jerusalem, the Four Ages of Man; it is the overthrow and downfall of the Serpent which crept into the garden; it is the overwhelming of the whole kingdom of Evil, the driving out of every adversary, and the re-establishment of every good thing that rejoices.

The greatness of the promise to Abram indicates that the Desire (see iii. 16) shall be to the husband; it indicates that Abram is chosen in accordance therewith, and that this great honor shall fall upon him. Therefore Abram was commanded to go alone, to leave his kindred and his father's house,—for that the Desire shall be to him is the almost unmistakable inference from the text,—and, accordingly, he departed as the Lord commanded him. But where the text states in apparent continuation, “And Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran,” the relations are to conditions widely dissimilar; for the command was given Abram in Ur of the Chaldees, not in Haran. By xi. 31, when Abram left Ur of the Chaldees, Terah, his father, took him, and Lot, and Sarai, Abram's wife, and came unto Haran, where he, Terah, remained until he died. The words of the text, however, relate to and shadow the great purpose of God, much of which is concealed under the veil.

The magnitude of the purpose is indicated in the promise to Abram: “And in thee shall all families of the earth be blessed.” These families, it is now evident, must include (see Diagram 1) the three great

races of men that have passed away ; for if the promise includes Adam, Seth, and Enoch, it also must include all families of the earth, as the text declares ; and more, for Abram must leave his kindred and his father's house, the fulfilment of which would bring him in contact with the great host of Gentiles which fell before man was brought forth. The first piercing of the veil, however, discloses the three ages of man preceding the Deluge. Abram's journey from Ur of the Chaldees to the land of Canaan is an allegory of great magnitude, portions of which are indicated in Diagram 16.

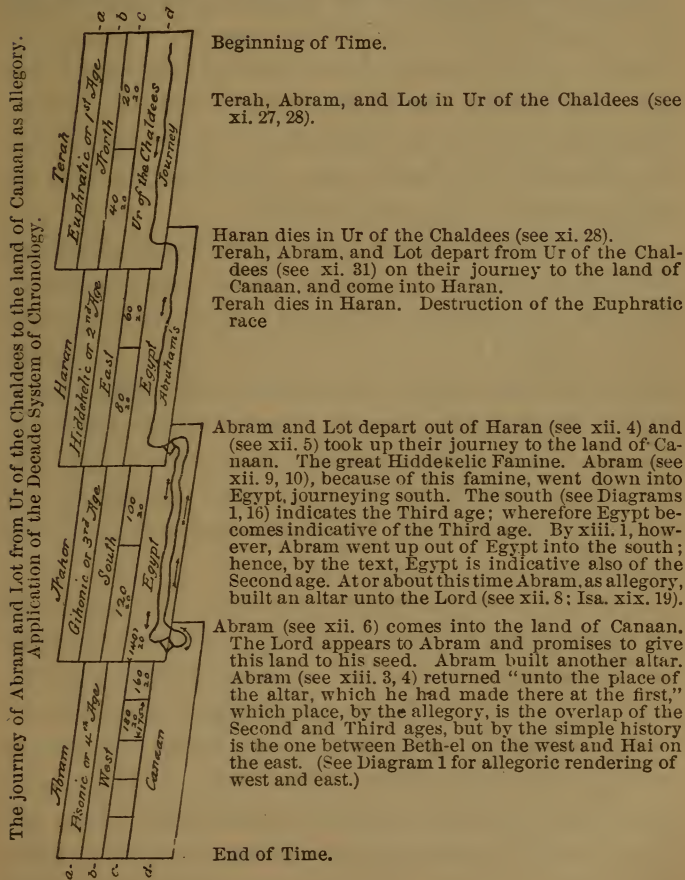
In Diagram 16, spaces *a, a* indicate the Four Ages ; *b, b* indicate the Four Ages through the four points of the compass (see Diagram 1) ; *c, c* indicate an apportionment of Abram's years to nine of the twelve chief divisions pertaining to man of Adam's race ; *d, d* allegorically indicate the journey of Abram and Lot through the House of Man from the First age unto the Fourth, and their return from the Fourth age to the overlap of the Second and Third ages.

By the simple history of this journey, Lot accompanied Abram from Ur of the Chaldees down to the land of Canaan ; but through the simple history thus recorded, the Four Ages of Man are allegorically made manifest. Wherefore, inasmuch as Abram was commanded to leave his kindred and his father's house (see also Acts vii. 2-4), the indications become probable that Abram (see xii. 1) comprehended the allegorical sense of the journey, while Lot did not so comprehend it ; hence to Abram alone the land was shown.

Gen. xii., xiii., considered as allegory.

DIAGRAM 16.

THE LAND SHOWN ABRAM BY THE LORD AS ALLEGORY.



With this construction, therefore, when Abram left Ur of the Chaldees and came into Haran, he, by the allegory, left the First age and came into the Second, the Second being shadowed (see Diagram 15) by Haran the son of Terah.

When Abram left Haran as Egypt the Second age (see Diagram 16) the indications become clear, by the allegory, that he must have entered into the Third age,—the Third age being shadowed by the terms Egypt and south,—and that when he left the Third, he came into the Fourth age, which is the last, as far as the limits of time are concerned.

By the simple history thus given the land passed through and viewed by Abram and Lot will be given to the seed, the progeny of Abram, but, in the allegorical sense, the great land that was comprehended by Abram alone, the Four Ages of Man with their untold hosts, will be given to the Seed of Abram; which Seed (see Gal. iii. 16) is Christ, through whom (see I. Cor. xii. 12, 13) all families of the earth shall be blessed, and through whom (see xiii. 16) the promise to Abram will be fulfilled.

By xii. 4, Abram was seventy-five years old when he departed out of Haran,—Haran, however, shadows the Second age; hence, by allowing twenty years to each of the four divisions pertaining to man in the First and Second ages, eighty years would bring time down to the end of the Second age; wherefore the seventy-five years of Abram, when he departed out of Haran, could, as chronology, shadow the advent of the Third race of men; for then the Second race could mingle with the Third; consequently the overlap of

the Second and Third ages or races would be shadowed by five years.

Now, inasmuch as the Second race was created about the year B.C. 23,017, and was destroyed about the year B.C. 12,098, so the longevity of this race—as through the male (see Lev. xxvii. 1-7)—would be ten thousand nine hundred and nineteen years. This period of time (see Diagram 16) is shadowed by forty years,—that is, twenty to each semidivision of the Second age,—but the overlap of the Second and Third ages is shadowed by five years; hence, by simple proportion, the overlap of these two ages would be one thousand three hundred and sixty-four years,—that is, as $40 : 5 :: 10,919 : 1364$ years, as against one thousand three hundred and sixty-seven years otherwise obtained (see also page of Landmarks).

The total years of Abram's life (see xxv. 7, 8) were one hundred and seventy-five: and he died. Hence (see Diagram 16), by allowing twenty years to each of the first nine chief divisions pertaining to man of Adam's race, time is brought from the First age down to the Messianic Epoch, or to that epoch of the Fourth age in which man—not Abram only, but man of Adam's race generally—died an absolute death in the body of his Redeemer.

Perhaps it would not be out of place to insert here a portion of the allegory pertaining to the sojourn of the children of Israel in Egypt; wherefore, by Ex. xii. 40, 41, the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years, at the end of which all the hosts of the Lord went out from the land of Egypt.

In Diagram 17, *a, a* indicate the Four Ages; *b, b* indicate the Four Ages through the symbolism of the four cardinal points of the mariner's compass; *c, c* indicate the Four Ages by the countries through which Abram passed in his journey from Ur of the Chaldees to Canaan; *d, d* indicate the longevity of the Four Ages; *e, e* indicate chief divisions of the Four Ages.

By xiii. 1, Abram went up out of Egypt into the south,—Egypt, in this verse (see Diagram 17), at *f, f*, expressing the Second age, and the south expressing the Third age; hence when Abram departed from Egypt and entered into the south, he, as allegory, departed from the Second age and (see Diagram 17) came into the Third. From this position the four hundred and thirty years' sojourn would shadow time—as through the male—from the First age down to the end of the Second age; Abram's departure from Haran as Egypt shadowing the escaping remnant of the Second race.

Therefore by allowing a hundred to each of the four semidivisions of the First and Second ages that pertain to man of Adam's race, time—as through the male—is brought down to the end of the Second age; hence the thirty years that remain shadow a proportionate part of the fifth division, which, doubtless, corresponds with the overlap of the Second and Third ages.

Inasmuch, therefore, as the years of the First age, from the creation of the Euphratic race, as through the male, number eight thousand three hundred and seventy-five, and as the years of the Second age number ten thousand nine hundred and nineteen,—the sum of which is nineteen thousand two hundred and

ninety-four,—so, by simple proportion, the overlap shadowed by the thirty years is found to be one thousand four hundred and forty-seven years,—that is, as $400 : 30 :: 19,294 : 1447$ years, against one thousand three hundred and sixty-seven, otherwise obtained (see Diagram 16 and page of Landmarks). This overlap is that of the Second and Third ages; the Second age being shadowed by the term Egypt, from which, as Egypt, Abram departed, after an allegorical sojourn of four hundred and thirty years, into the south.

By the indications the term south points to the Third age, and the Third age (see Diagram 16) is also shadowed by the name of Egypt; wherefore (see Ex. xii. 40, 41) the sojourning of the children of Israel, who dwelt in Egypt, might be construed, as shadow, to indicate the Second and Third ages of man.

In this light, therefore, let a hundred be allowed to each of the four semidivisions of the Second and Third ages (see small digits, Diagram 17), by which time—as through the male—would be brought from the beginning of the Second age down to the end of the Third age, or down to the Deluge of Noah; while the thirty years that remain would shadow a proportionate part of the first division of the Fourth age, or, otherwise, would shadow the overlap of the Third and Fourth ages.

The years of the Second age, as through the male, are ten thousand nine hundred and nineteen, and the years of the Third age, as through the male, are eleven thousand two hundred and twenty-four,—the sum of which is twenty-two thousand one hundred and forty-

three; hence, by simple proportion,—that is, as $400 : 30 :: 22,143 : 1660$, or to the overlapping years of the Third and Fourth ages, or to time from the creation of the Adam of the Fourth race to the Deluge of Noah that swept away the Third race. Hence the value in years of the overlap thus indicated is found to be one thousand six hundred and sixty, against one thousand six hundred and fifty-six, as given by the direct chronology of the book of Genesis (see also page of Landmarks).

Thus the four hundred years' sojourn of the children of Israel, as shadow, applies to the Four Ages of Man, whether Abram be considered as departing from the Third age into the Fourth, or whether he be considered as departing from the Second age into the Third; for Abram in both cases, as allegory, departed from Egypt.

If, however, the sojourning of those who dwelt in Egypt commence from the dividing of the Second age, then, by allowing a hundred to each of the four semidivisions that follow, time, by the sojourning, is brought from the dividing in the midst of the Second age down to the dividing of the Fourth age, at which time the Messiah was crucified, and died the absolute death, whereby the redeemed of the past ages of man, through this death, entered into the great land promised them.

The remaining thirty years shadow or point to some event or events, in the first half of the Fourth age, that stand in intimate relation to the crossing of the river of Death by the redeemed. Hence (see preceding calculations) as $400 : 30 :: 20,613 : 1545$; from which the indication arises that the number one thousand five hundred and forty-five points to the crossing of the

river Jordan by the children of Israel, and their entry into the land promised to the seed of Abram.

The exodus from captivity, the wanderings in the wilderness, the crossing of Jordan, and the entry into the land of Canaan by the children of Israel, shadow the deliverance of the House of Man from their captivity to Death and the Evil Kingdom and their entry (see Diagram 16) into the land promised them.

By the chronology of the Fourth age it will be found that the crossing of Jordan by the children of Israel took place about one thousand four hundred and twenty years before the dividing of the Fourth age. The approximation, however, is close enough; for it must be considered that the first three ages (see xv. 7-10) were divided in the midst thereof, while the Fourth only was divided into equal parts.

The allegoric renderings thus given are confirmative of the chronology of the Four Ages of Man, together with their chief divisions, and they are confirmative of the manifest presence of the Messiah, as recorded in the Scriptures, at or about the dividing of the Fourth age. They also confirm various titles whereby the identity of the Four Ages may be distinguished, and whereby history pertaining to them may be classified.

XII. 11-13. "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon :

"Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

"Say, I pray thee, thou *art* my sister: that it may be

well with me for thy sake; and my soul shall live because of thee."

From the verses quoted above it seems evident that Abram realized the greatness of the promise given him by the Lord, that in him all families of the earth should be blessed; hence he requested his wife, upon his entry into Egypt, to say that she was his sister, for fear the Egyptians should kill him on account of his wife, and thus make the promise void. In this Abram showed his weakness and want of faith; for, had his faith been strong, he would have faced every emergency without fear. It was necessary, however, that his life should be guarded not only for the sake of his wife, but for that of all the families of the earth as well. Why should Abram's life be guarded more than that of another? Because by the promise (see verses 1-4) it is indicated that the Desire, which shall bruise the Serpent's head, shall be to him.

The calling of the Desire as the Seed of Abram does not, however, fill out the measure for Abram's redemption; for he himself says to his wife, "And my soul shall live because of thee," which carries with it the conviction that through the instrumentality of woman, also, the redemption of man shall be accomplished, which, later, was made manifest when the Messiah was born of the Virgin. In the light, however, that Abram (see Diagram 17) is about entering into the Third age, then the slaying of Abram would indicate the downfall of man, while the preservation of Sarai's life would indicate the continued increase and multiplication of man as a sin-tinctured host, or as Hagar the bondwoman (see Gal. iv. 22-26).

XII. 14-19. "And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

"The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaoh's house.

"And he entreated Abram well for her sake : and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

"And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

"And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

"Why saidst thou, She *is* my sister? so I might have taken her to me to wife : now therefore behold thy wife, take *her*, and go thy way."

Abram, in his request to Sarai, manifested his want of faith ; but the Lord, by the plagues wherewith he plagued Pharaoh and his household, showed, in a very marked manner, how needless were his fears ; even Pharaoh reproved him for the part he had acted in the matter. The great lesson, however, was not lost upon Abram, and with a faith greatly strengthened he went up out of Egypt. The text further shadows conditions pertaining to the Third age.

XIII. 1-13. "And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

"And Abram *was* very rich in cattle, in silver, and in gold.

“And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai. . . .

“And Lot also, which went with Abram, had flocks, and herds, and tents.

“And the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together. . . .

“And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we *be* brethren.

“*Is* not the whole land before thee ? separate thyself, I pray thee, from me : if *thou wilt take* the left hand, then I will go to the right ; or if *thou depart* to the right hand, then I will go to the left.

“And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

“Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other.

“Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

“But the men of Sodom *were* wicked and sinners before the Lord exceedingly.”

From these verses, as simple history, it will be gathered that both Abram and Lot became rich in flocks and herds, so much so that they separated themselves the one from the other ; Lot choosing the plain of

Jordan, but Abram dwelt in the land of Canaan. At this time Lot appears to be unmarried, for nothing seems to be said either of wife or child as pertaining to him. Indications have been given that, as allegory, Abram and Lot went back to a place significant of the overlap of the Second and Third ages; such being the case, then (see Diagram 16), when Lot separated himself from Abram and went east, he returned to the age (see Diagram 15) which he, as the son of Haran, represented. The indication follows (see verse 9) that, inasmuch as Lot went east, Abram went west, the west being indicative of the Fourth age, while the Fourth age is shadowed by Canaan; hence Canaan shadows the earth in the Pisonic or Fourth age.

XIII. 14-18. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

"For all the land which thou seest, to thee will I give it, and to thy seed for ever.

"And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered.

"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

"Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."

After Lot, together with his flocks and herds, had separated from Abram, Abram is told to look from the

place where he was then located to the northward, to the southward, to the eastward, and to the westward.

Why was he thus commanded? It was that the great land might be made manifest through the simple history of the land of Canaan. The command to Abram carries with it the conviction that the promise includes the uttermost parts of the earth for a possession; for should the land upon which the eyes of Abram actually rested express the limits of it, how could the seed of Abram, which will be like the dust of the earth for numbers, find a dwelling-place therein,—more especially since the gift shall be forever? It becomes evident from the immediate text, and from xii. 7, 8, that the land upon which the eyes of Abram actually rested will be given to him and his progeny for a possession, which is but the veil to a history of far greater magnitude.

By i. 28 and iii. 14, 15, it was indicated that one should come and replenish the earth, that he should overthrow and cast the Adversary and his evil host out from it; by iii. 16, the indication was given that this one was the Desire, and that he should be to the husband; by xii. 1–3, it was indicated that Abram was chosen, and that the Desire should be to him, for promises of the greatest magnitude were made to him which involved the welfare of all the families of the earth. Now this wonderful history is taken up again, and the promise to Abram and to his seed reaffirmed; therefore the promise of the gift of this unlimited possession is to Abram, and, also, to the Desire which shall be to him; hence, even as the text indicates, the

gift to the Seed or the Desire will be forever, and he will subdue the earth and have dominion over it; while, by the text, this Seed or Desire will be the seed of Abram as a person.

The work of the Seed of Abram, the Desire, is to cast out the Adversary and to replenish the earth; in the fulfilment of which purpose the seed of Abram otherwise (see Gal. iii. 7-9) will be (see Diagram 18) as the dust of the earth for numbers, inasmuch as they will be the fruit of the replenishment. The gift of this land, as already stated, will, by the text, be given to the seed of Abram forever; therefore he has no end of days; and, hence, by the magnitude of his gifts and endowments, the Seed, the Desire, the great Replenisher will be known and traced throughout the Sacred Records. Further, as by the promise the land will be given to Abram and to his seed forever, it follows that this promise must be fulfilled during the lifetime of Abram, or he, Abram, could not be the possessor of it; moreover, by the promise (see xii. 1-4) Abram became heir to all things. The magnitude of the command of the Lord to Abram, "Arise, walk through the land in the length of it and in the breadth of it," becomes comprehensible through inspection of Diagrams 16, 17; for not only man of Adam's race, but the beyond of this Adam, even to the very beginning of the creation of God, is made manifest, whereby the greatness of the gift surely indicates that the recipient thereof is an infinity also; hence the promise thus made to Abram and to his seed is an embodiment of the Second Covenant, through which (see Diagram 18) all the families of the earth shall be blessed.

In Diagram 18, spaces *b, b* indicate the land through which Abram was commanded to walk through "in the length of it and in the breadth of it;" *c, c* indicate the Four Ages by the four cardinal points of the compass; *d, d* indicate the length of the land visited by Abram; *e, e* indicate the land as a gift to Abram, and to his seed forever.

XIV. 1-16. "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

"*That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

"All these were joined together in the vale of Siddim, which is the salt sea.

"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

"And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim,

"And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.

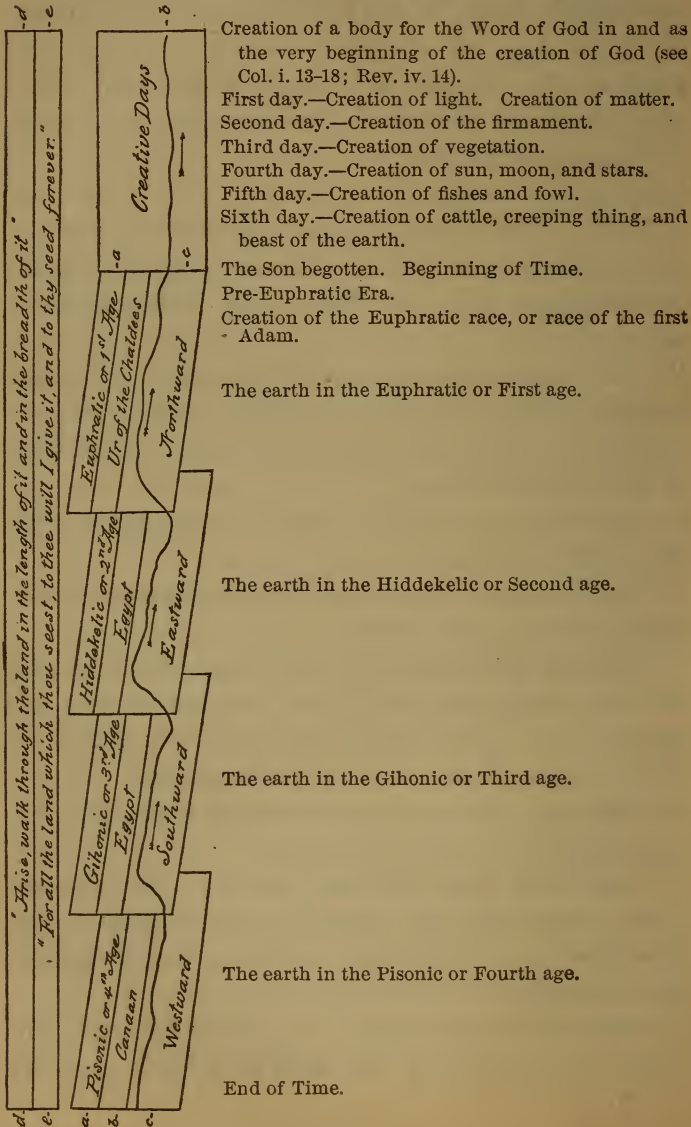
"And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazon-tamar.

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the

Gen. xiii. 14-18, considered as allegory.

DIAGRAM 18.

THE SECOND COVENANT AS MADE WITH ABRAM.



king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;

“With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

“And the vale of Siddim *was full of slimepits*; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

“And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

“And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.

“And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were confederate* with Abram.

“And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

“And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

“And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”

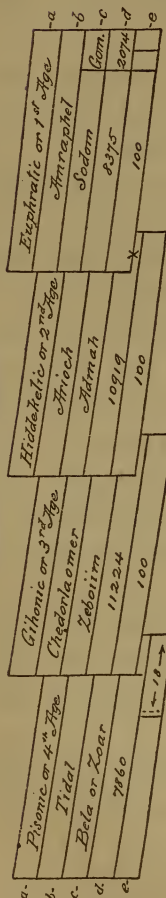
In Diagram 19, spaces *a*, *a* indicate the Four Ages; *b*, *b* indicate through the four kings (see Dan. vii. 17) the Adversarial army in its pertaining to the Four

Gen. xiv. 1-16, considered as allegory.

DIAGRAM 19.

ABRAM'S SLAUGHTER OF THE KINGS.

Abram's war as allegory.



Beginning of Time.

Pre-Euphratic Era (probably divided. See verses 4 and 5).

Creation of the Euphratic or First race (Adam's).

Creation of the Hiddekelic or Second race.

Lot, through the overlap of the First and Second ages, dwells (see verse 12; xiii. 11, 12) both in Sodom and in Admah.

Creation of the Gihonic or Third race.

Creation of the Pisonic or Fourth race.

Deluge of Noah.

Abram born.

Advent of the Messiah the Prince (see Dan. ix. 25).

Advent of the Messiah as the Seed of Abram, and hence, as the Son of man. The Messiah as the Seed of Abram and as the Son of man takes up the subjugatory labors indicated in i. 28.

End of Time.

Ages of Man; *c, c*, through the provinces of the five kings, indicate the field upon which the Adversarial army makes aggression; *d, d* indicate the longevity of the Four Ages as through the male; *e, e*, through the apportionment of the three hundred and eighteen servants of Abram, point to the instrumentality of man as a subjugatory element.

Thus by the text (see Diagram 19) the land viewed by Abram, and which was promised to Abram, and to his seed forever (see Diagram 18), is brought into notice as a great battle-field wherein the Evil Kingdom roams and makes aggression upon the creature which he himself was powerless to create or bring forth.

The subjugation of the Evil Kingdom is shadowed by the war of Abram against Amraphel, Arioch, Chedorlaomer, and Tidal king of nations; these four kings pointing to the Evil Element (see Dan. vii. 1-18) that permeates the Four Ages of Man.

Man was created and given a mission comprehending the subjugation of Evil (see i. 28; iii. 1-4); but, from the time of his calling in the First age unto the day of Abram, Evil prevailed against him. Through Abram, however, and the trained servants pertaining to him,—viz., three hundred and eighteen,—the overthrow of the Power of Evil is indicated; for by allowing a hundred to the First age, a hundred to the Second age, and a hundred to the Third age, time—as through the male—is brought from the beginning of the First age down to the end of the Third; wherefore the eighteen that remain will shadow time from the beginning of the Fourth age unto the day of Abram, or

unto the day that first witnessed the discomfiture of the Adversary.

The years of the First age from the beginning of time to the creation of the First race are two thousand and seventy-four,—these years constitute the Pre-Euphratic Era; the years of the First age from the creation of the Euphratic race down to the destruction of the Euphratic race number eight thousand three hundred and seventy-five; the years of the Second age—as through the male—number ten thousand nine hundred and nineteen; the years of the Third age number eleven thousand two hundred and twenty-four.

The sum total of these years is thirty-two thousand five hundred and ninety-two; hence, by simple proportion,—that is, as $300 : 18 :: 32,592 : 1955$, or to the years from the beginning of the Pisonic or Fourth age to the day of the Subjugator, which day corresponds with the day of Abram. By indications otherwise given Abram was born about the year 1970 of the Fourth age; hence the approximation is very close. Wherefore, inasmuch as the Messiah the Prince made his advent in the day of Abram, and in the day of Abram took up the subjugatory labors, so through the Messiah as the Seed of Abram a successful war is inaugurated and waged against the host of Evil.

The substance of this allegory shows that the Desire (see iii. 16) shall be to Abram, and that the Desire shall be the Seed of Abram, to whom the land (see xiii. 15) shall be given forever. Indications are further manifest that the subjugation of Evil and the recovery of Satan's captives (see II. Tim. ii. 26) must be taken

up by this Seed from the day of Abram; and, hence, that the Seed really made his advent in the day of Abraham as the Son of man, and as the Subjugator.

Verses 4, 5 appear to indicate a dividing of the Pre-Euphratic Era; in which the thirteenth and fourteenth years pertain to the Pre-Euphratic Era, while the remaining twelve years point to twelve divisions of time (see Diagram 11) from the creation of man of Adam's race.

XIV. 18-20. "And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

"And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

In the preceding chapter (see also Diagram 18) the promise was made that to Abram the land should be given, and to his seed forever; now, Abram is blessed by Melchizedek king of Salem, and is called possessor of heaven and earth. Who is Melchizedek that he should thus call Abram possessor of heaven and earth? The text states that he was priest of the most high God. Paul says (Heb. vii. 1-4), "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

“Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.”

If Melchizedek possesses all the attributes accorded him by the text of Hebrews, he must be a power of the highest order. Which are the powers of the highest order? By the first basis of this book they are the Power which conceives, the Power which signifies assent, and the Power which fulfils: these three Powers combine into the One Infinite Majesty who is supreme beyond all conception in the perfection of his attributes.

By the text Melchizedek must be one of the three Powers that combine into the One God, the Infinite Majesty; for he is made like unto the Son of God, and the Son of God is the Word, and the Word is God. If the Word is one of these Powers, it follows that Melchizedek is another of them, and, being made like unto the Word, he must, of necessity, be equal with the Word; therefore if the Word is God, then Melchizedek is God also; and, hence, he can be none other than the third Person of the Trinity, or the Power which fulfils; for the first Person of the Trinity hath no man seen at any time.

Why should such an one bring forth bread and wine, and bless Abram? It was that the great purpose established from the beginning might reach its fulfilment. What is this purpose? It is, in part, the overthrow of Evil and the redemption of the fallen. (See i.

28 ; iii. 14, 15 ; Isa. xiv. 24-28 ; xlix. 5, 6 ; II. Cor. v. 18, 19 ; Gal. iii. 7-9 ; Eph. i. 9, 10 ; iii. 1-6 ; Col. i. 19, 20 ; Heb. ii. 16, 17 ; x. 4, 5.)

In the plan for the accomplishment of this work man was called as an instrumentality, but his fall having been foreseen, it was decreed (see Ex. xxxiv. 7) that the iniquity of the fathers should be visited upon the children unto the fourth generation. By the operation of this Law one could come in the flesh of man and redeem man by taking his iniquity upon himself ; wherefore, by iii. 16, the Desire, or the one that shall thus redeem man, shall be to the husband. By xii. 1-4, Abram is chosen ; by xiii. 14, 15 the land is promised forever to the Seed of Abram, who, doubtless, is the Desire ; now, however, Melchizedek, priest of the most high God, brings forth bread and wine, which, with little doubt, is the Living Bread that (see St. John vi. 51-58) came down from heaven.

It is evident from the text that if Melchizedek brought forth bread and wine and blessed Abram, that Abram must have partaken of the bread and wine ; and thus, by the eating or communion of this bread,—doubtless the Living Bread,—the Desire or Living Bread (see St. John vi. 32-35) was to him, through the priesthood of Melchizedek, in fulfilment of the decree (see Gen. iii. 16) that the Desire should be to the husband.

After Abram had partaken of the Living Bread he became the temple of the Seed, the Desire, and thus, according to promise (see xiii. 15), he at the time actually became and was possessor of heaven and earth ; for unto the Son—who is the Living Bread—all things

were given (see Ps. ii. 6-8 ; viii. 4-6 ; Rev. xii. 1-4 ; Heb. ii. 6-8), while by xii. 1-4 ; xiii. 14-17, Abram was made heir of all things.

That the Living Bread must be eaten becomes evident from Ex. xxix. 33 ; St. John vi. 48-58 ; St. Matt. xxvi. 26-28 ; I. Cor. x. 15-17 ; xi. 23-29 ; and, by the operation of the great Law of Iniquity, it is clear that the Redeemer must take upon himself the flesh of man that the sins of man may fall upon him. To become the flesh of man the text indicates that the bread brought forth by Melchizedek was the Living Bread, that it was eaten by Abram, and thus it became the flesh of Abram. Therefore the day in which Melchizedek met Abram returning from the slaughter of the kings (see verse 18) was the day in which the Messiah the Prince, the Seed, the Desire, the Subjugator, the Replenisher made his advent in the flesh of man as the Redeemer of man. This is the day spoken of in Dan. ix. 25 : " Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks,"—the week of Daniel being about thirty years,—and of this day it undoubtedly is said, St. John viii. 56, " Your father Abraham rejoiced to see my day : and he saw *it*, and was glad."

Would not the wonderful blessing wherewith Melchizedek blessed Abram make his heart glad ? Undoubtedly ; for it embodied the fulfilment of the promise that in him all families of the earth should be blessed.

Through the working of the Law of Iniquity, the iniquity which had descended through the previous ages upon Noah, and which had been transmitted from

Noah through the succeeding generations upon Abram to a greater or less extent, now falls upon the Redeemer, who, as the Living Bread, is, at this very time, the flesh of Abram; Abram, through the eating thereof, being the temple of the Living Bread. In due time, however, the Living Bread will be brought forth into the world as the Son of man and as the Seed of Abram; hence, as the seed of Abram, and as the Son of man, he will be subject to all the temptations and tribulations which befall mankind. Wherefore, as woman, by the power of the Lord God, was brought forth into the world the flesh of Adam, and the event was wholly unknown to Adam, so the Messiah, the Desire, the Living Bread will be brought into the world as the flesh of Abram, and the event will be wholly unknown to Abram, except through faith.

The wisdom of the formation of woman, as given in ii. 21-23, is now partially made manifest; for it is evident that through it, as a precedent, the Redeemer can take upon himself the flesh of man, can assume the iniquity of man through the operation of the Law governing the same, can pay the penalty of such transgressions, and thus deliver man. Also through it the Redeemer can go forth into the world and combat evil on all sides; through it he can bring to nothing the evil schemes of the Adversary and his host of adherents, and thus stand triumphant amid all the persecution and sorrow they can bring upon him.

XV. 1. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding great reward."

What does Abram represent? At this time Abram is the temple of the Seed, and, as such, is possessor of heaven and earth. The word of the Lord to Abram covers the word of the Lord to the Seed, who is now about to enter upon his life of terrible persecution and anguish. The words are addressed to him as an encouragement at the outset of his labors in the flesh, and it truly follows that the Lord is his shield, and that the Lord is his exceeding great reward; for the Word is the Lord, and the Word, undoubtedly, shall return unto the Father (see I. Cor. xv. 24-28).

XV. 2-4. "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?"

"And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

"And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

In these verses Abram expresses grief at his childless condition, and that a comparative stranger is his prospective heir; but the Lord assures him that one out of his own bowels shall be his heir. By the simple history the promise of an heir to Abram doubtless relates to Isaac (see xvii. 15-19); but it must be remembered that, at this time, Abram is possessor of heaven and earth, and, therefore, his heir must inherit all these things. Who is the heir to these vast possessions? It is the Seed, the Messiah; for Abram is the temple of the Seed, and (see xiii. 15) the land was promised to Abram and to his Seed forever; hence, by the gift, the Seed has no end of days, and, in consequence, he must

be the heir. If this Seed is the heir, then, by the text, he must be the flesh of Abram; and, if the flesh of Abram, he will be brought forth into the world the flesh of Abram, even as woman was brought forth into the world the flesh of Adam. If woman was of the flesh of Adam, is it impossible for the Seed to be of the flesh of Abram? No; but if the possibility of the Seed taking upon himself the actual flesh of Abram and being brought forth into the world the actual flesh of Abram in the days of Abram be discarded as impossibilities, then the formation of woman (see ii. 21-24) from the flesh of Adam, as a scriptural statement, may be discarded as well. The possibility is not vitiated because this bringing forth is under a veil, but, as a manifestation of the Seed in the flesh, it is a great mystery (see Eph. v. 29-32; I. Tim. iii. 16). From the statement (see I. Tim. iii. 16) that this mystery was seen of angels, the inference becomes clear that it was unseen by men; and hence it must have been under the veil.

XV. 5, 6. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

"And he believed in the Lord; and he counted it to him for righteousness."

The Lord now tells Abram that his seed shall be as the stars of heaven for number, and Abram believed it; but when he went down into Egypt, although the Lord had said that in him all families of the earth should be blessed, his faith was weak; now, however, his faith is strong, and it is counted to him for right-

eousness. As the possessor of heaven and earth, his faith must be strong; as the temple of the Seed, his faith must be strong; for if the possessor of all things be weak in faith, then righteousness trembles upon its base. The belief of Abram, therefore, establishes the vital point that faith, as a good thing or essence, is counted for righteousness; but it must be borne in mind that at this time, through the faith of Abram, the faith of the Messiah, the Seed, also is made manifest.

Who are the seed of Abram? They are those justified by faith. Of them the Messiah (see Gal. iii. 16) is one, and through him, as the Seed and Desire of Abram, shall all families of the earth be blessed. How shall they be blessed? They are blessed in this, that their faith in the Seed of Abraham as the Word of God, and as King of Righteousness, shall be counted for righteousness; wherefore belief in righteousness is righteousness when proved by good works; hence, as stated (Gal. iii. 7-9), "Know ye therefore that they which are of faith, the same are the children of Abraham.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

"So then they which be of faith are blessed with faithful Abraham."

The promise to Abram that his seed shall be as the stars of heaven for number carries with it the same promise to the Messiah as the Seed of Abram; for the Messiah, as the Seed of Abram, is his heir. Justifying faith, however (see Gal. ii. 16), is faith in Jesus Christ,

and Jesus Christ is the source of justifying faith ; hence the indications are that the faith by which every thought and action will be justified can follow only through the regeneration of the creature, or by the transfer of the spirit of the creature into the pure unblemishable body that was prepared for the Word in and as the very beginning of the creation of God ; for then the creature will be justified by the faith of Jesus Christ the Assenting Power of the Infinite Majesty.

XV. 7. "And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

What is this land? It is the land indicated and shadowed in xii. 1-7 ; xiii. 17 ; it is (see Diagrams 15, 16, 18) a land peopled by a multitude which is as the stars of heaven for number, even though that multitude lie sleeping in the valley of the shadow of death.

XV. 8-12. "And he said, Lord God, whereby shall I know that I shall inherit it?"

"And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

"And he took unto him all these, and divided them in the midst, and laid each piece one against another : but the birds divided he not.

"And when the fowls came down upon the carcasses, Abram drove them away.

"And when the sun was going down, a deep sleep fell upon Abram ; and, lo, a horror of great darkness fell upon him."

Abram sought for a sign whereby he might know

that he should inherit the land. The sign was given him in which the land was represented by the animals that he was commanded to take,—viz., a heifer, a she goat, and a ram ; a turtledove and a young pigeon.

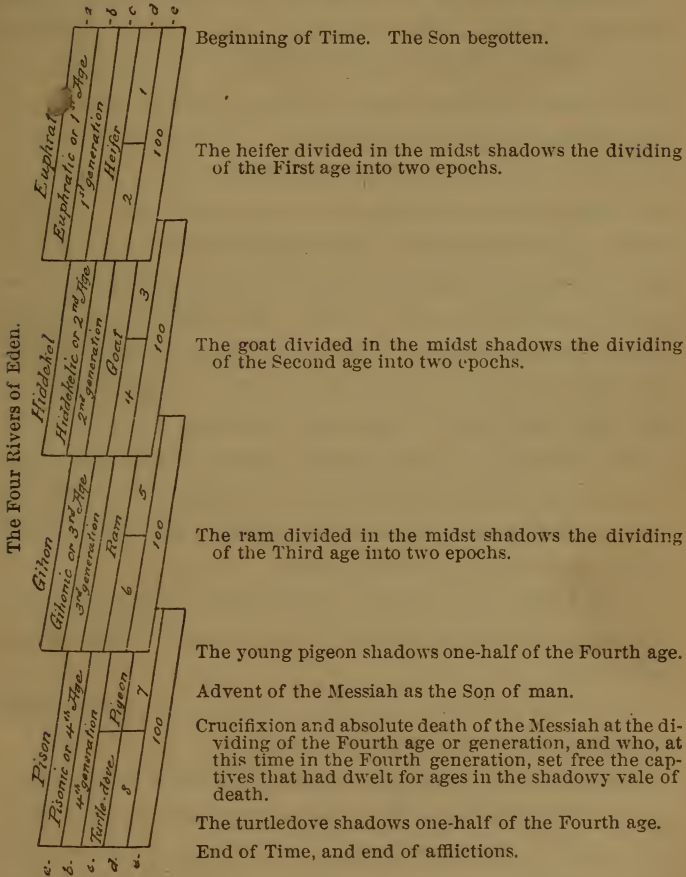
In Diagram 20, spaces *a, a* indicate the Four Ages that are called after the four rivers of Eden ; *b, b* indicate the Four Ages as four generations (see verse 16) ; *c, c* indicate the Four Ages through the symbolism of a heifer, a goat, a ram, a pigeon and a turtledove , *d, d* indicate the eight semidivisions of the Four Ages ; *e, e* indicate the four hundred years of affliction that shall befall the seed of Adam (see verse 13). All these spaces (see also Diagram 18) indicate the land promised Abram and to his seed forever.

By the allegory (see Diagram 20) the first three animals typify the first three ages of man, and, as they are divided in the midst, they give rise to six subdivisions or semidivisions appertaining to the first three ages or times. The Fourth age, however, is represented by a turtledove and a young pigeon ; and, as Abram divided them not, they typify the division of the Fourth age into two equal parts or half-times ; for the turtledove and the young pigeon are equal, the one with the other. Thus, by the allegory, the Four Times or Ages are indicated ; and, by the allegory, the times or ages are subdivided ; in one of which, the Fourth, the divisions are equal. This is an important distinction ; for dividing them in the midst simply indicates approximate division, but where the divisions are marked by equalities, it is evident that equal parts are indicated, upon which condition rests the great chronological line of the three ages lying under the veil.

Gen. xv. 7-21, considered as allegory.

DIAGRAM 20.

THE LAND INHERITED BY ABRAM.



By verse 7 this is the land which Abram had been commanded to visit (see also xii. 1-3; xiii. 14-17), and, accordingly, when the sun was going down a deep sleep fell upon Abram, and a horror of great darkness fell upon him.

It is very probable that, in a vision, Abram visited the whole land in the length of it and in the breadth of it. If so, what a terrible scene is brought to his view as the hideous mass of sin and evil pertaining to the past ages unfolds before him! Yet all this sin and all this evil must be gathered together and set upon its own base in a land where it never more will see the light. This is a task the accomplishment of which will invoke tribulations of such fearful character as to be inconceivable, even by the most afflicted of mankind; hence, he who fulfils this mission will (see Isa. lii. 14) be marred more than any man, and truly (see Isa. liii. 1-9) will be a man of sorrows.

XV. 13-17. "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and they shall afflict them four hundred years;

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is not yet full*.

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."

According to the first of these verses the seed of Abram shall be afflicted four hundred years. Who is or are the seed of Abram the possessor of heaven and earth? The magnitude of the gift to Abram indicates that the seed of Abram—as a whole—includes the Messiah, to whom all things were given; therefore the strength of the prophecy applies to him, and he is the one who will suffer the four hundred years of affliction, while the Adversary and his evil host (see Diagram 19), the nation that will pour upon him this torrent of persecution, eventually the Lord will judge; but the Seed, the Messiah, shall come out with great substance.

The promise was given Abram that he should live to a good old age, and should go to his fathers in peace. Now, how could this be the case were his children overwhelmed by affliction? for Abram lived to see his grandchildren. It is evident that the text does not intend to convey the meaning that the immediate descendants or progeny of Abram should suffer throughout the four hundred years. Again, does the simple history of the children of Israel fill out the measure of the prophecy? No; for the children of Israel could not have fallen into bondage until after the death of Joseph, Abram's great-grandson, and he, Joseph, lived one hundred and ten years out of the four hundred in comparative ease and comfort.

How, then, can the prophecy find fulfilment? It can only be found in the sufferings of the Messiah, who really and truly will be of the flesh of Abram as indicated by the text, by St. John viii. 56, and by Heb. ii. 14-17.

The text states, "But in the fourth generation they

shall come hither again." Does this statement refer to the descendants of Abram? or do they return again in the fourth generation? Not in fulness; but in the fourth generation Joseph did return with the remains of his father Jacob (see Gen. l. 7-13) and buried him in the land of Canaan. The iniquity of the Amorites, however, was not yet full, so Joseph went back again into Egypt. This piece of simple history indicates that in the Fourth generation or age (see Diagram 20) the people of the preceding ages shall return hither; for the land has been brought into notice by the sign given Abram; which sign was an assurance that it should be inherited.

If the people return in the Fourth generation or age, it becomes evident that their names must be raised up again, and that their iniquity must fall upon the one who is able to pay the penalty of their transgressions. The one who accomplishes this work, as already stated, is the Desire, and, by the text of the three chapters immediately preceding this, he, the Desire, will be to Abram; therefore, as the Seed of Abram, he will raise up the names of those lying in the land of darkness; therefore, as the Seed of Abram, he will bear their iniquities; and as the Seed of Abram he will bring them back in the Fourth generation or age. With this view the term Amorites becomes typical of the Adversary and his army of adherents.

That the land should be inherited was made manifest by a smoking furnace, and a burning lamp which passed between the pieces representing the Four Ages of Man. This figure is typical of the baptism of fire (see Rev. xx. 9) which will, eventually, test all things;

the good—of which faith is a vital point and element—remaining, but the evil shall be destroyed.

XV. 18–21. “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates :

“The Kenites, and the Kenizzites, and the Kadmonites,

“And the Hittites, and the Perizzites, and the Rephaim,

“And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

Thus the land from the river of Egypt, or the river Gihon (see ii. 13) to the river Euphrates (see Diagram 1), together with certain other hosts, is given to the Messiah in his great Personality as the Seed of Abram. The gift is now made and announced as an actual existing fact. Could this gift have been made unless the Seed was present? Under the circumstances it does not seem possible; for, by xiii. 15, the land was promised to the seed of Abram forever; by xiv. 18, 19, the Seed made his advent; and now, by xv. 18–21, the land is given to the seed of Abram; therefore it follows that the seed must exist as an actual physical presence. But who is the seed of Abram? Paul says, Gal. iii. 16–17, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

“And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

Therefore, by this statement the seed of Abram is Christ, and unto Christ all things were given and confirmed long before the promise to Abram, even as indicated by St. Paul and by Ps. ii. 6-8; which promise the Law, as given forth by Moses four hundred and thirty years after, cannot disannul; hence both the Law and the promise must fulfil. But the fulfilment of the command to subdue the earth, and to have dominion over it, the decree regarding the transmission of iniquity, together with the redemption of man, and the statement that the Desire should be to the husband, make it imperative that Christ should, at some time, come in the flesh of man, that the Law may stand and the promise to Abram be sustained.

Wherefore, that these purposes might reach accomplishment, Abram was chosen, and Christ took upon himself the flesh of Abram in the day of Abram; by which Abram became possessor of all things,—but, by the text, Christ, the Seed of Abram, shall be Abram's heir,—therefore, by heirship, as well as by promise, gift, and command confirmed of God years before Abram's day, all things remain with Christ.

XVI. 1-10. "Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name *was* Hagar.

"And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

"And Sarai, Abram's wife, took Hagar her maid the

Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

“And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

“And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

“But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

“And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

“And he said, Hagar, Sarai’s maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. . . .

“And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.”

The circumstances and conditions recorded in this chapter, in all probability, transpired about thirteen years before the meeting between Abram and Melchizedek. At this time Sarai was barren, and she gave her handmaid, Hagar, to be Abram’s wife, that she might obtain children by her. Accordingly, Abram took Hagar the Egyptian for his wife, and she conceived, and, by verse 15, bare him one son, Ishmael. Of this son it is said, through Hagar, “I will multiply

thy seed exceedingly, that it shall not be numbered for multitude."

In Diagram 21, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the countries through which Abram passed in his journey from Ur of the Chaldees to Canaan; *c, c* indicate the years of Abram's life as shadowing time by epochs from the beginning down to the assured fall of the Fourth race; *d, d* indicate the barrenness of Jerusalem the House of Man as a subjugator; *e, e* indicate the transgressive condition of Jerusalem the House of Man.

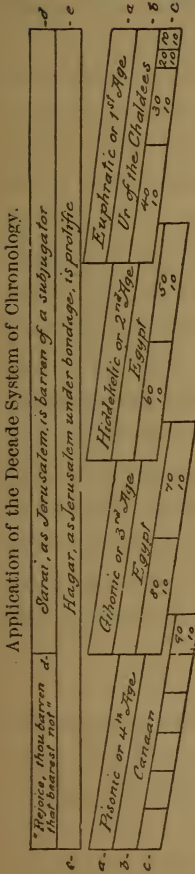
Paul throws great light on this allegory (see Gal. iv. 22-31), by which Hagar represents the great city Jerusalem, the river of Eden, the Four Ages of Man under transgression (see Diagram 21); hence by Ishmael, the son of Hagar, the inhabitants of this great city are typified; all of whom are under bondage to the Adversary, for none among them were found able to subdue him. By the context Ishmael will be a wild man; his hand will be against every man, and every man's hand will be against him; which embodies the edict set forth against Cain; and it becomes evident that they each typify the same magnitude,—viz., the whole host of man from the river Euphrates to the river Pison, all of whom are under the Law, bound by the chains of sin to a bondage which finds its strength in the Law; for by the Law sin is made known, iniquity is transmitted, and with it the irrevocable penalty that follows with transgression.

Now, if the seed of the bondwoman shall multiply into such a great host, what will become of Sarai? for Sarai is barren. Will she be forever desolate? No;

Gen. xvi., considered as allegory.

DIAGRAM 21.

SARAI AND HAGAR.



Beginning of Time.
Pre-Euphratic Era (divided. See Diagram 19).
Creation of the First race (Adam's).

Dividing in the midst of the First age.

Dividing in the midst of the Second age.

Dividing in the midst of the Third age.

Creation of the Fourth race.
The fall of the Fourth race is indicated by the barrenness of Sarai and by the conception of the bondswoman the Egyptian at the time Abram was eighty-six years old; hence the eighty-sixth year of Abram shadows time (see Diagram 21) shortly before the Deluge of Noah.

End of Time.

for Paul indicates that Sarai, or Sarah, as she afterwards was called, is emblematic of the Jerusalem which is above; and the Jerusalem which is above is the mother of us all; wherefore Paul adds, "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband."

Whence come all these children that they should outnumber the host of the bondwoman? They undoubtedly are those (see Rev. xii. 4) whom Satan cast down to the earth; they undoubtedly are those (see Heb. ii. 14, 15) whom Christ came to deliver, and who, through fear of death, were all their lifetime subject to bondage; they undoubtedly are those (see Rev. xv. 2) which filled the sea of glass, and which had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; they undoubtedly are those which fell before man, and for the redemption of whom man was called as an instrumentality that they (see I. Peter iv. 6) might live according to God in the Spirit. Therefore the hosts of Sarai, or Sarah, include all the redeemed; hence, Sarah will become a mother of nations (see xvii. 15, 16) that shall far outnumber those of Hagar.

XVII. 1. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect."

This verse seems to be a continuation of xiv. 18-20, in which one made like unto the Son of God; one who was King of Righteousness; one who was King of

peace; one who was without father, without mother, without descent, having neither beginning of days nor end of life; one who was priest of the most high God, and who abideth a priest continually, appeared unto Abram, and blessed him, and called him possessor of heaven and earth. Who can such an one be but God? Does any but God possess the attributes accorded the one which met Abram? or can the particular attributes of God, as called for by the text, be more clearly defined? Is it possible to clothe any righteous being other than God with such attributes? It is not possible, or the number of self-existing intelligencies would be indefinite; but by the triune character of the Almighty the number is limited to three, which, as already stated, are, first, the Power which conceives, as Thought; second, the Power which signifies assent, as the Word; and, third, the Power which fulfils, as Action. These three combine into the one Infinite Majesty, the Supreme Unity, and by them as Persons the work as set forth in the Sacred Records is made manifest. The three Persons of the Trinity can always be traced by the magnitude of their endowments,—endowments which pertain only to them irrespective of the temples in which they may walk.

By xiv. 18–20 it was indicated that Abram partook of the bread and wine brought forth by Melchizedek; and it is further indicated by St. John vi. 50–58, that the Living Bread came down from heaven, that the Living Bread was the body of Christ, and that the Living Bread must be eaten. If the Living Bread must be eaten, then it is in thorough accord with the Scriptures, that the bread brought forth by Melchizedek,

priest of the Most High God, was the Living Bread which came down from heaven. If Jesus Christ, who was made a priest after the order of Melchizedek, gave bread to his disciples, and said, "Take, eat; this is my body," then it follows that Melchizedek, through whom this order of priesthood was instituted, also must have administered the Living Bread, which was the body of Jesus Christ the Lord; hence it follows that when Abram was ninety and nine years old he became the temple of the Seed through the eating of the Living Bread that was brought forth by Melchizedek, priest of the most high God (see xiv. 18-20); wherefore the command of the Almighty God, "Walk before me, and be thou perfect," was addressed to the Seed through Abram the temple (see Diagram 22).

In Diagram 22, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the countries through which Abram passed in his journey from Ur of the Chaldees to the land of Canaan; *c, c* indicate the years of Abram's life as shadowing time by epochs from the beginning down to the meeting between Melchizedek and Abram (see verses 1-8; xiv. 18-20), at which time the Messiah the Prince (see Dan. ix. 25; Gen. xiv. 18-20) made his advent as the Living Bread. It will be observed that the years of Abram just fill the epochs from the beginning of time to the advent of the Messiah as the Son of man.

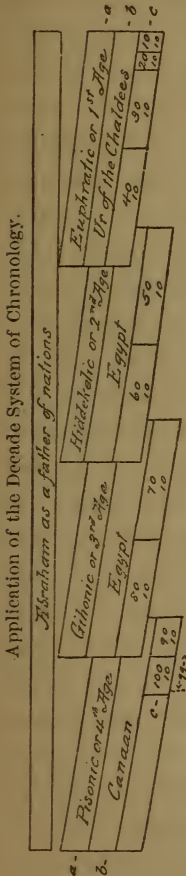
XVII. 2-5. "And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face: and God talked with him, saying,

Gen. xvii., considered as allegory.

DIAGRAM 22.

THE PROMISED ADVENT OF THE MESSIAH AS THE SON OF MAN.



Beginning of Time.
 Pre-Euphratic Era (divided. See xiv. 1-5).
 Creation of the Euphratic or First race (Adam's).

Dividing in the midst of the Euphratic or First age.

Dividing in the midst of the Hiddekelic or Second age.

Dividing in the midst of the Gihonic or Third age.

Creation of the Pisonic or Fourth race.
 Fall of the Fourth race as shadowed (see Diagram 21) through Hagar the bondwoman.

Abram's name (see verse 5) is changed to Abraham, because he is made a father of nations. The land is promised unto Abraham and to his seed (see xiii. 15) for an everlasting possession; hence this seed must be without end of days. The covenant of the circumcision (see verses 13, 24) indicates that Abraham is at the time thereof the temple of the Seed even as indicated xiv. 18-20).

A son is promised Abraham also of Sarai—or Sarah, as she is now called, for she shall be a mother of nations—at or about the time Abraham shall be one hundred years old; hence the indications are that the first-mentioned seed (see xv. 4) will be brought forth at or about the same time, and that this seed is the Seed of Promise; wherefore, as the temple of the Seed, Abraham became, and was in his ninety-ninth year, a father of nations through the communion of the Living Bread that was brought forth by Melchizedek, priest of the most high God. The Living Bread is Christ the Messiah, and Christ the Messiah is Abraham's heir as the Son of man.

“As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.”

Thus, after Abram became possessor of heaven and earth, his name was changed to Abraham: the text indicates this, verse 5, “For a father of many nations have I made thee.” If Abraham had been made possessor of heaven and earth years before he was made a father of many nations, it seems evident that the first gift became a dead letter, for possession of heaven and earth includes the fathership of many nations. If the first gift is made a dead letter, why should it be re-established? It is not re-established, but the history in regard to it is made fuller; for it becomes evident that xvii., xv., and portions of xiv. are connected together, and relate to episodes of the day Melchizedek met Abram returning from the slaughter of the kings.

It now can be seen that Abraham, as the temple of the Seed, can be possessor of heaven and earth, and can be a father of many nations; for unto the Seed, the Messiah, all things were given, and confirmed of God long before Abraham's day; but if he is not the temple of the Seed, how can these great gifts pertain to him? Would the Father take them from the Son that Abraham might be the possessor? It does not seem probable, if possible, for what would be gained thereby? Nothing; for no man is able to subdue the earth and have dominion over it, all having failed (see Diagram 21), and there is “none that doeth good; no, not one.” The failure of man as a governing creature was all foreseen,

and, therefore, to the Son all things were given from the first that he might subdue and rule; hence all things will remain with him until he shall have subdued all things. Abraham, therefore, simply as man, cannot be the possessor of all things, but through him, as the temple, the labors of the Possessor are made manifest as he takes upon himself the flesh of man, or, as called for by the text, the Seed of Abraham; which Seed, by xiv., xv., has made his advent; and, which, through the communion of the Living Bread, is, at this time, the very flesh of Abraham.

XVII. 10-13. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

"And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant."

According to this the circumcision of the Seed shall be in the flesh of Abraham (see verses 10-13); consequently through the circumcision of Abraham, Abraham at the time being the temple of the Seed, the circumcision made without hands is brought to notice. What does this circumcision indicate? It indicates that Abraham is the temple of the Seed. Why should

Abraham be the temple of the Seed? It is that the iniquity which he bears may fall upon the Seed through the operation of the Law governing iniquity. Therefore through the circumcision of the Seed, which is made without hands, the sins of the flesh are put off, inasmuch as, by the Law, they fall upon the Seed, who, at this time, is, through the communion, part and portion of the flesh of Abraham.

Paul evidently indicates this where he says (Col. ii. 11), "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," Christ and the Seed of Abraham (see Gal. iii. 16) being one and the same. From this the wisdom of the Law whereby iniquity is transmitted from father to son becomes clearer; for, eventually, through the communion of the Living Bread, the whole harvest will be gathered together, and will be washed away through the blood of Christ, who pays the irrevocable penalty of the transgressions which fall upon him through the operation of the Law when he takes upon himself the flesh of man.

The circumcision of the Seed in the flesh of Abraham, Abraham at the time of his circumcision being the temple of the Seed, is an evidence of the actual presence of the Messiah as the flesh of Abraham in the day of Abraham, and that he has made his advent in the flesh as the Redeemer of man in fulfilment of the decree that the Desire should be to the husband. It further becomes evident that through this circumcision of Christ, all the redeemed, or all the seed of Abraham (see Gal. iii. 7-9), are circumcised through the working of the priest-

hood which is of and after the order of Melchizedek,—that is, they participate in the circumcision made without hands through the communion of the Lord's body, for by the communion of the Lord's body through the ministrations of Melchizedek, priest of the most high God, the redeemed are regenerated or born into the Lord's body. Inasmuch, however, as evil cannot be born into the Lord's body, it, evil, cannot be a partaker of the circumcision made without hands, and, hence, shall be cut off.

XVII. 15, 16. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*."

"And I will bless her, and give thee a son also of her : yea, I will bless her, and she shall be *a mother of nations*; kings of people shall be of her."

By xiii. 15, the land was promised to the Seed of Abraham ; by xiv. 18, the Seed made his advent ; and by xv. 18, the land was given to the Seed of Abraham. Who was this Seed ? Was it Ishmael ? No ; for the assurance was given that Ishmael should not be his heir ; therefore another than Ishmael was indicated to whom the land was given from the river of Egypt unto the river, the great river Euphrates. The existence of this Seed is again made manifest by the text ; for Abraham is promised a son also of Sarah ; which clearly indicates that another than the son promised of Sarah had been the subject of the conversation between the Lord and Abraham. The son of the bondwoman, clearly, is not the one spoken of ; he may be a veil, but the Seed of Abraham is Christ (see Gal. iii. 16), and he is the one of whom mention was made, and to whom such great gifts were given,—not will be given ; hence

the promise given Abraham that he should have a son also of Sarah clearly indicates that the son promised of Sarah is not the seed of Abraham as previously called for by the text.

Now, although Paul, in taking up this allegory (see Gal. iv. 22-31), plainly stated that Abraham had two sons, the one by a bondwoman, the other by a free woman, it does not unsettle the view already given that the son spoken of was the Seed, and that the gift and promises were to him ; for Paul, by the allegory, places both Sarah and Hagar outside the veil by indicating the magnitudes which they represent ; moreover, by Gal. iii. 16, the Seed of Abraham is Christ ; hence the actual presence of the Seed of Abraham is made manifest independent of Isaac and Ishmael. Abraham was made a father of many nations, and, allegorically, Sarah is a mother of nations ; whereby their pertainings to the Four Ages of Man are clearly signified.

XVII. 17-22. "Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?"

"And Abraham said unto God, O that Ishmael might live before thee !

"And God said, Sarah thy wife shall bear thee a son indeed ; and thou shalt call his name Isaac : and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

"And as for Ishmael, I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation.

“But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

“And he left off talking with him, and God went up from Abraham.”

When the word of the Lord came to Abraham, xv. 4, saying, “This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir,” the faith of Abraham was strong, and he believed it,—although (see Rom. iv. 19) at this time Abraham was about one hundred years old,—and it was counted unto him for righteousness.

Why was it that Abraham’s belief in the fulfilment of this particular promise should have been counted to him for righteousness? It was, with scarcely a doubt, owing to the peculiar bringing forth of this heir; for the decree was issued that the Desire should be to the husband, and, therefore, how could Abraham credit such a situation? It is almost incredible; it is almost past belief that such should be the case; even now, even at this day, unbelief would rear its head at the mere suggestion of it; but if those of to-day, with all the light which has been shed upon the Scriptures, should disbelieve it, how much more difficult the task of believing must have been in the days of Abraham!

No wonder Abraham’s belief was counted for righteousness,—Abraham (see Rom. iv. 18–22), “Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

“And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah’s womb:

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

“And being fully persuaded, that what he had promised, he was able also to perform.

“And therefore it was imputed to him for righteousness.”

But when the Lord told Abraham that he would give him a son also of Sarah, then “Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?”

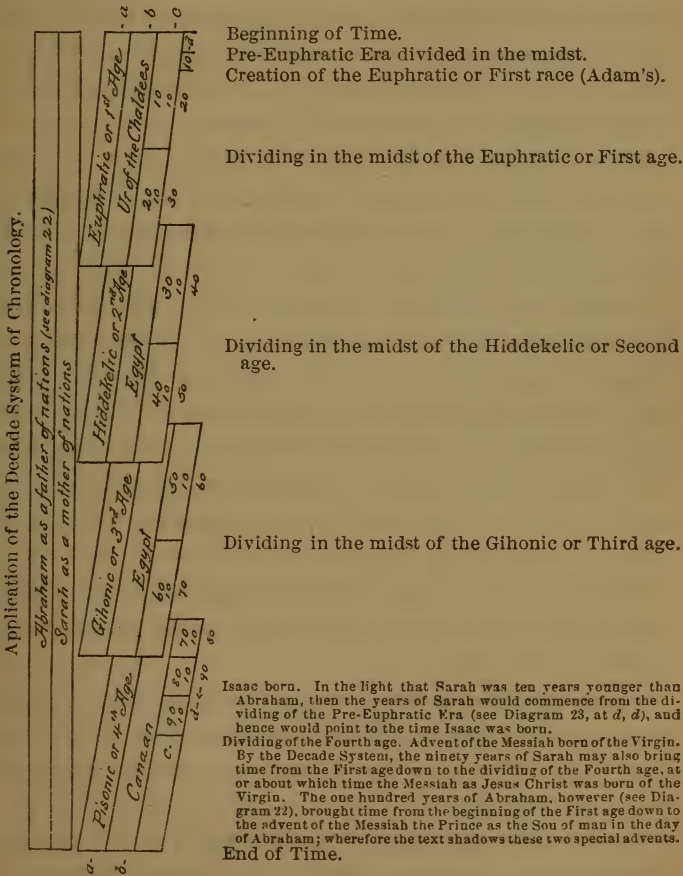
In this case Abraham does consider the deadness of his body, and he does consider the deadness of Sarah's womb. How is this? Does the statement of Paul contradict the text of Genesis? or are they both harmonious and in thorough keeping, the one with the other? The latter, with little doubt; for, of the two conditions, the one indicates the advent of the Seed as the flesh of Abraham, and the other the begetting of his son Isaac of Sarah his wife. In the one case the belief required was something almost superhuman, but in the other it was simply faith from the stand-point of human probability. Abraham, however, was reassured that his wife should bear a son, and that he should be called Isaac; with whom, also, the Lord will establish his covenant for an everlasting covenant, and with his seed after him. The simple history of Sarah and her son (see Diagram 23) is an allegory pertaining to the advent of the Messiah as the Seed of woman.

In Diagram 23, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the countries through which Abraham passed in his journey to the land of

Gen. xvii., considered as allegory.

DIAGRAM 23.

THE PROMISED ADVENT OF THE MESSIAH AS THE SEED OF WOMAN.



Canaan; *c, c* indicate the years of Sarah's life as shadowing time from the beginning of the First age down to the dividing of the Fourth age, at or about which time the Virgin conceived and bore a child, who (see St. Matt. i. 18-25) was called Jesus; *d, d* indicate the years of Sarah's life as shadowing time from the midst of the Pre-Euphratic Era down to the time Isaac was born, and at or about which time the Messiah made his advent as the Son of man. The diagram also points to Sarah as a mother of nations.

But of Ishmael it was said, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

Allegorically, Ishmael, through Hagar (see Gal. iv. 25), represents the whole human family which is under bondage; and, hence, the twelve princes, which he shall beget, will indicate twelve appertainings to the Four Ages of Man. It becomes evident, from Gal. iv. 22-27; Isa. liv. 1-6, that the magnitude represented by Sarah includes others than those represented by Hagar.

XVIII. 1-5. "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

"And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

"And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:-

“Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree :

“And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, So do, as thou hast said.”

As Abraham sat in the tent door, the Lord appeared unto him, and by the Lord stood three men, whom Abraham ran to meet. Who are the three men whom Abraham ran to meet? They seem to be angels appertaining to the Ages of Man. Who are the angels appertaining to the Ages of Man? By Eze. ix., x ; by Dan. x., xi., xii. ; by I. Cor. xi. 10 ; by Jude i. 9 ; by Rev. xii. 7, they are great princes, or archangels, leaders of hosts, and as such are identified with the work involved in the overthrow of Evil and the redemption of the fallen. These powerful princes have charge, as it were, of the Four Ages of Man,—one to each age,—and, therefore, where the welfare of the people committed to their care is concerned, these three princes will be found.

Why should these angels come to Abraham for comfort? They come to Abraham for comfort because he is the temple of the Seed, and, in consequence, through Abraham all families of the earth shall be blessed ; hence it is plainly seen that the welfare of their charge, the welfare of the great city Jerusalem, is involved through Abraham.

How can the welfare of the Four Ages of Man be connected with Abraham, even though he is the temple of the Seed? It is through the working of the Law governing the transmission of iniquity, for by the Law

the sins of the fathers rest upon their children ; hence the iniquity which, throughout the past generations, has descended from father to son upon Abraham will now fall upon the Seed of Abraham who is the flesh of Abraham, and of which Abraham, at this time, is the temple.

XVIII. 6-10. " And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

" And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man ; and he hasted to dress it.

" And he took butter, and milk, and the calf which he had dressed, and set *it* before them ; and he stood by them under the tree, and they did eat.

" And they said unto him, Where *is* Sarah thy wife ? And he said, Behold, in the tent.

" And he said, I will certainly return unto thee according to the time of life ; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him."

Abraham became possessor of heaven and earth through partaking of the Living Bread which was brought forth by Melchizedek. Melchizedek, by his wonderful attributes, and by his having been made like unto the Son of God for whom a body was prepared, is God, and hence it seems evident, from the text, that he is the one who appeared unto Abraham in the plains of Mamre, as given above.

If such is the case, then the relation to the bread for which the angels came becomes manifest, for the office of the priesthood of Melchizedek involves the care and ministration of the Living Bread ; from which it fol-

lows that the three measures of meal kneaded by Sarah and made into cakes became, through the priesthood of Melchizedek, imbued with the Living Bread. This imbuelement seems to be indicated as follows (St. Matt. xiii. 33): "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened;" this imbuelement seems to be indicated in Isa. vi. 13: "But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof."

It must be kept in mind that, after Abraham became possessor of heaven and earth, he gave Melchizedek tithes of all, and hence a tenth of the Living Bread would still remain with Melchizedek, who could, therefore, imbue the cakes, which Sarah prepared, with the Bread of Life. The Living Bread is eaten by man that the iniquity of man may fall upon it, and also that the spirit of man may be transferred from the earthly body and be regenerated or born into it.

The text does not say that the angels partook of this bread, but that they partook of the butter and milk and the calf which Abraham had dressed and set before them. If the angels did not partake of the cakes which Sarah made upon the hearth, who were the partakers? or for whom were they made? The angels themselves are evidence that they were made for man, for the angels are present in the interest of man. If the bread is not eaten by angels, but is partaken of by man, then it becomes evidence of the communion of the Lord's body. Abraham, through the

priesthood of Melchizedek, partook of the Living Bread when he was returning from the slaughter of the kings: if so, why is it that portions of the Living Bread still remain? It is that the iniquity of future generations may fall upon it, and that the many channels through which iniquity has descended may be drained, for the Law regarding the descent of iniquity is immutable and cannot be revoked.

If the Living Bread became the flesh of Abraham after he had partaken of it, and if from the flesh of Abraham the Seed of Abraham was brought forth, then it becomes evident from the text, and from xvii. 19, that the Living Bread, or the Seed, will be called in others than Abraham through the ministrations of the same priesthood,—viz., that of Melchizedek; hence, the angels came to Abraham for an assurance that the welfare of their charges will be regarded; which is made manifest in the declaration that Sarah shall have a son, and, also, by the clear inference that the Living Bread, or the tenth spoken of in Isa. vi. 13, shall return and shall be eaten. It is not improbable, however, but that the angels may have partaken of the bread that was prepared by Sarah after it had become imbued with the Living Bread through the ministration of the priesthood of Melchizedek, for all things (see Eph. i. 10) must be gathered together in one in Christ, both which are in heaven, and which are on earth; from which the universality of the death of Christ for all hosts, heavenly and earthly, is brought into notice.

XVIII. 11–15. “Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

“Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

“And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

“Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

“Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.”

The episode in which Sarah laughed is an indication that her faith was not sufficiently strong to be counted for righteousness. If, in this, the faith of Sarah was not counted for righteousness, why should the faith of Abraham be counted for righteousness where the circumstances were similar? It is perfectly evident, from Sarah's experience, that Abraham's faith was not counted to him for righteousness when he also laughed, and asked, “Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?” If Abraham's faith was not counted for righteousness at this time, when was it counted unto him for righteousness? It was thus counted to him (see xv. 4-6) when the Lord said, “He that shall come forth out of thine own bowels shall be thine heir . . . and he believed in the Lord;” hence two heirs are promised to Abraham, and they are the children of promise,—viz. (see Rom. ix. 8, 9), Christ the Seed of Abraham, and Isaac the son of Sarah.

Where the promise of the Seed is indicated the faith

of Abraham is strong, and he does not share Sarah's doubts; but if there be no seed but Isaac, then it becomes difficult to see wherein the faith of Abraham was counted unto him for righteousness.

XVIII. 16-19. "And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

"And the Lord said, Shall I hide from Abraham that thing which I do;

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

It is now stated in substance that, of a surety, Abraham shall become a mighty nation, and that in him all the nations of the earth shall be blessed, for he shall command his children. Who are his children? Outside the veil but one has been promised, Isaac. Why, then, is the term children used? Simply to express his grandchildren, his descendants? Scarcely; for "his household after him" expresses that. If so, then the term "children" conforms to all the previous views, and indicates the Messiah as the Seed of Abraham as well as his son Isaac.

If the term "children" only refers to the progeny of Abraham, how is it possible for them to keep the way of the Lord; to do judgment and justice? and the Lord says they shall do so. It can only be done

through the Messiah as the Seed of Abraham : he it is through whom judgment and justice (see Isa. xi. 1-5 ; ix. 6, 7) will be accomplished, and he it is through whom all the families of the earth shall be blessed.

Does the after-history of the children of Israel show that they have done justice and judgment, and have fulfilled the requirements expressed by the text? The simple history of the children of Israel emphatically says no. Where, then, can the fulfilling answer be found? It can only be found in the labors of the Messiah the Prince, who made his advent in the flesh as the Seed of Abraham in the day of Abraham. He, as Abraham's heir, is possessor of heaven and earth, and through him, to do justice and judgment, the promises to Abraham will be made sure.

Is the mystery of the Advent in the flesh of man any more intense because it occurred first in the days of Abraham? No; but by the lifting of the veil it becomes simplified, and the mystery resolves itself into the unfolding of a clear preconceived plan, which was laid down in the beginning.

By the plan, a body was prepared for the Son (see Col. i. 13, 14; Rev. iii. 14); this body, later, became the Living Bread; the Living Bread was brought forth by Melchizedek, priest of the most high God, and Abraham partook of it. In partaking of it the Living Bread became the flesh of Abraham, and, by the power of God, it was brought forth the Seed, the flesh of Abraham, even as woman was brought forth the flesh of Adam. Wherein, then, lies the mystery? It disappears; hence it follows that, through the ministrations of the priesthood of Melchizedek, the Virgin

likewise partook of the Living Bread,—which, evidently, by Isa. vi. 13, shall return and shall be eaten,—and it was brought forth the child of the Virgin in fulfilment of the prophecy recorded in Isa. vii. 14. But the Messiah's advent as the Seed of Abraham is indicated in Isa. ix. 6, 7, as follows: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The work specified by the above verses is the work of the children of Abraham as already called for by the text of Genesis; therefore, the child of Abraham who fulfils it, with little doubt, is Christ the Seed of Abraham, which Seed was brought forth into the world as the Son of man (see Psalm viii. 4–6) long before the Virgin conceived and bare a son; long before the time when he was seen and known of men as the Seed of woman. His very title, Son of man, calls for his existence as the flesh of man; but when he is born of the Virgin (see St. Matt. i. 20, 21), he is, clearly, the Seed of woman, and, as such, is altogether independent of man through the ministrations (see II. Cor. xiii. 14; Gen. xiv. 18–20) of Melchizedek, the wonderful priest of the most high God.

XVIII. 20–22. "And the Lord said, Because the

cry of Sodom and Gomorrah is great, and because their sin is very grievous,

“I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

“And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.”

It has been stated (xiii. 13) that the men of Sodom were exceedingly wicked, and now, because the cry is great, the Lord seeks to inquire into it; therefore, the angels, which have charge of the great City, the Four Ages of Man, go towards Sodom. By the context the destruction of Sodom is determined upon by the Lord, yet Abraham drew near to the Lord, and sought to avert their impending doom should fifty righteous be found in the city. His plea was that the righteous should not be smitten with the wicked; for he said, “Shall not the Judge of all the earth do right?” It becomes evident that righteousness cannot destroy righteousness, or the kingdom would be divided against itself; and if it be divided against itself, then it would surely fall, for the destruction of any good thing is an emanation from an evil source. The good must be separated from the evil, and this task forms a portion of the labors of the Seed of Abraham as indicated in Jer. xv. 19: “If thou take forth the precious from the vile, thou shalt be as my mouth.”

At Abraham’s final intercession the Lord said, “I will not destroy *it* for ten’s sake.” Now, inasmuch as, by verses 26–32, Abraham—Abraham being a father of many nations—made intercession six times, they

become emblematic of divisions of time which are under the veil ; and they typify the conditions of evil existing throughout the great city Jerusalem as indicated in Rev. xi. 8, where Sodom typifies the Euphratic age ; Egypt, both the Hiddekelic and the Gihonic ages ; while the age in which our Lord was crucified is the Fourth or Pisonic age. The numbers of the righteous men (see Diagram 24) become emblematic of the condition of the ages, and, as they constantly decrease as the ages roll on, so the kingdom of evil seems to be triumphantly establishing its power on the earth, over which man was to have dominion, and which he was commanded to subdue.

XIX. 1-3. " And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing *them* rose up to meet them ; and he bowed himself with his face toward the ground ;

" And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night.

" And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat."

These two angels, doubtless, are of those which appeared in the preceding chapter. They entered into Lot's house, and Lot prepared them a feast, giving them unleavened bread, of which they partook. By xviii. 6-8, although Sarah made cakes upon the

hearth, it is not clear that the angels partook of them, but, rather, that they did not, they having made their meal from that which was set before them. Indications are given (see St. Matt. xiii. 11-33) that leaven was hidden in three measures of meal, and that it was a great mystery. If it was a great mystery, then a mere feast spread before the angels by Abraham cannot be the solution of it; but the solution really seems to lie in its bearings to the Bread of Life, which shall return, and which shall be eaten, that the harvest of iniquity may be gathered and the redemption of man accomplished.

The angels whom Lot entertained were fed with unleavened bread, which circumstance, very probably, was recorded that the conditions relating to the mystery of the imbue ment of the visible bread of the communion might be realized.

In the context the moral condition of the people of Sodom is made manifest, and it will be seen that great wickedness prevailed among them. Destruction has been pronounced against the city, and the mission of the two angels is to fulfil and carry out the plan determined upon. Lot, however, his wife, and two of his daughters are hurried out of the city by the angels, but the remainder of his family and the inhabitants of Sodom perished in the ensuing destruction, which was accomplished by a rain of fire and brimstone. In the light that Sodom is representative of the First Age of Man, the text (see Diagram 24) is an indication that the people of this age were swept away by volcanic eruption and earthquake, confirmations of which are found in Num. xvi. 1-35; Isa. iii. 14-26; Jer. iv. 19-31; Eze. ix., x.; Dan. iii. 19-28; Rev. viii. 7.

In Diagram 24, spaces *a, a* indicate the Four Ages (see Diagram 1); *b, b* indicate the Four Ages as the land passed through by Abraham (see Diagram 16); *c, c* indicate the Four Ages as shadowed in Rev. xi. 8 (see also Diagram 19); *d, d* indicate the ten chief divisions of time by the Decade System; *e, e* indicate the fifty righteous men as apportioned by the Decade System; *f, f* indicate the apportionment of the seven thousand slain (see Rev. xi. 13).

Lot, after the death of Haran his father (see Diagram 15), became representative of the Second age; hence he is an escaping remnant (see Diagram 19) for both the First and Second races that overlap. Lot's pertaining to the Second age indicates (see Diagram 16; xiii. 10-12) that Sodom shadows the First age; wherefore Lot's history shadows events pertaining both to the First and Second ages.

By Rev. xi. 8, the great city is spiritually called "Sodom and Egypt, where also our Lord was crucified" (see spaces *c, c*, Diagram 24), and (see Diagram 16) Ur of the Chaldees, Egypt, and Canaan shadow the Four Ages; hence, by allowing five men to each of the ten divisions of time, the fifty men (see xviii. 24-32), by the Decade System, will just find apportionment, and thus will shadow and pertain to the Four Ages as the great city (see Rev. xi. 8) from the beginning of time to the end of time.

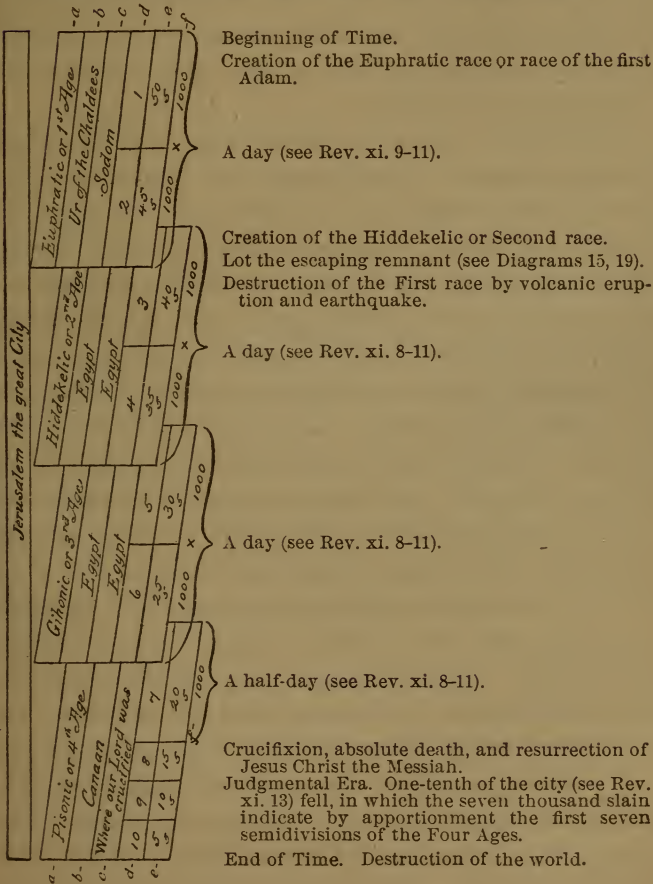
The three days and a half (see Rev. xi. 8-11) doubtless shadow (see Diagram 24) three and a half of the Four Ages of Man; at the end of which the Messiah as Jesus Christ was crucified, died an absolute death, and (see Rev. xi. 11) rose again from the dead. The

Gen. xviii. 20-33, xix., considered as allegory.

DIAGRAM 24.

THE DESTRUCTION OF SODOM AND GOMORRAH.

Application of the Decade System of Chronology.



death of the Messiah, however, inaugurates the day of judgment; hence, inasmuch as, by the Decade System (see Diagram 24), the Judgmental Era constitutes one of the ten divisions of time, or one-tenth of the great city, so (see Rev. xi. 13) a tenth part of the city fell, and seven thousand men—which, by the Decade System, doubtless pertained to the first seven semidivisions of the Four Ages, and which at this time come up for judgment—were slain.

Figuratively, Lot and his family represent an escaping remnant of the First age, and the city to which they fled for refuge is the Second age in its youth, although their true refuge (see Diagram 19) is in the Fourth, whereby Lot's history as allegory may now be taken up as in the Fourth age; hence, by the simple history of the Fourth age, Lot and his family represent the escaping remnant of Sodom and Gomorrah, and the cities of the plain. This becomes evident from xix. 29: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." The Lord not only remembered Abraham because of the righteous men who may have dwelt in Sodom, but it was that the promise to Abraham, that in him all families of the earth should be blessed, might be fulfilled. The iniquity of many generations had fallen upon the people of Sodom, and, by the Law of Iniquity, it must fall from Sodom upon the children of Sodom. This was accomplished when Lot was sent from the midst of the overthrow; for upon his family, which was the escaping remnant, the iniquity of Sodom and its pre-

ceding generations rested, even that reaching to the First Age of Man.

After Lot and his family had escaped from the city it is stated (xix. 26), "But his wife looked back from behind him, and she became a pillar of salt." The motive which actuated Lot's wife and caused her to look back was, in all probability, her desire for the children she had left behind. None can tell the agony of mind she experienced as she hastened from the threatened dangers, even though her children had fallen far below the required standard of righteousness. Undoubtedly her feelings overcame all fears of personal safety, and she turned towards the dwellings of her offspring; but, in so doing, she became a pillar of salt, and was left with her children. Of the two, Lot and his wife, one was taken and the other was left; but it does not follow that Lot's wife was destroyed, but rather, as stated in St. Luke xvii. 33, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it;" the pillar of salt being typical of preservation and not of destruction; besides which, it stands, as it were, a witness that names from far beyond Sodom shall be raised again among their brethren.

How shall the names of those from far beyond Sodom be raised again among their brethren? It is by the transmission of the iniquity of those generations from father to son upon the escaping remnant. Who is the escaping remnant of Sodom? It is Lot and his family, and, therefore, from Lot and his family it must be transmitted until it shall fall upon the one who will transmit it no more; but, by the context, Lot, with his two daughters, fled from Zoar, the city where he

sought shelter because of the wickedness of the people, and came and dwelt in the mountains where there was no man. It was necessary, however, that the iniquity of Sodom should be transmitted in accordance with the Law, and so Lot's children became with child by Lot; through whom the debt of Sodom, and cities from far beyond Sodom, descended upon the succeeding generations that, in the end, the attached penalties might be paid, and that the promise given Abraham, that in him all families of the earth shall be blessed, be fulfilled.

XX. 1-18. "And Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

"And Abraham said of Sarah his wife, *She is my sister*: and Abimelech king of Gerar sent, and took Sarah.

"But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

"But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

"Said he not unto me, *She is my sister?* and she, even she herself said, *He is my brother*: in the integrity of my heart and innocency of my hands have I done this.

"And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

"Now therefore restore the man *his wife*; for he *is* a prophet, and he shall pray for thee, and thou shalt

live : and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

“Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears : and the men were sore afraid.

“Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

“And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

“And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife’s sake.

“And yet indeed *she is* my sister; *she is* the daughter of my father, but not the daughter of my mother; and she became my wife.

“And it came to pass, when God caused me to wander from my father’s house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

“And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

“And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

“And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprovèd.

“So Abraham prayed unto God: and God healed

Abimelech, and his wife, and his maidservants; and they bare *children*.

“For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham’s wife.”

In Diagram 25, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the land through which Abraham journeyed (see Diagram 16); *c, c* indicate the apportionment of the thousand pieces of silver by the Decade System; *d, d* indicate the Four Ages with particular relation to the First age as an historical stand-point; *e, e* indicate time through the thousand generations; *f, f* indicate time through the thousand pieces of silver.

The Law entered (see verse 17; Rom. v. 13, 14) with or shortly after the creation of man of Adam’s race. With the entering in of the Law (see verse 17; ii. 15–17) free agency is established that (see St. Matt. vii. 15–20) every tree may prove the quality of (see St. Luke vi. 44) his own fruit.

With free agency under the Law (see Rom. v. 13) sin will be imputed, and by the Law (see Rom. v. 20) the offence will abound against the transgressor whoever he may be.

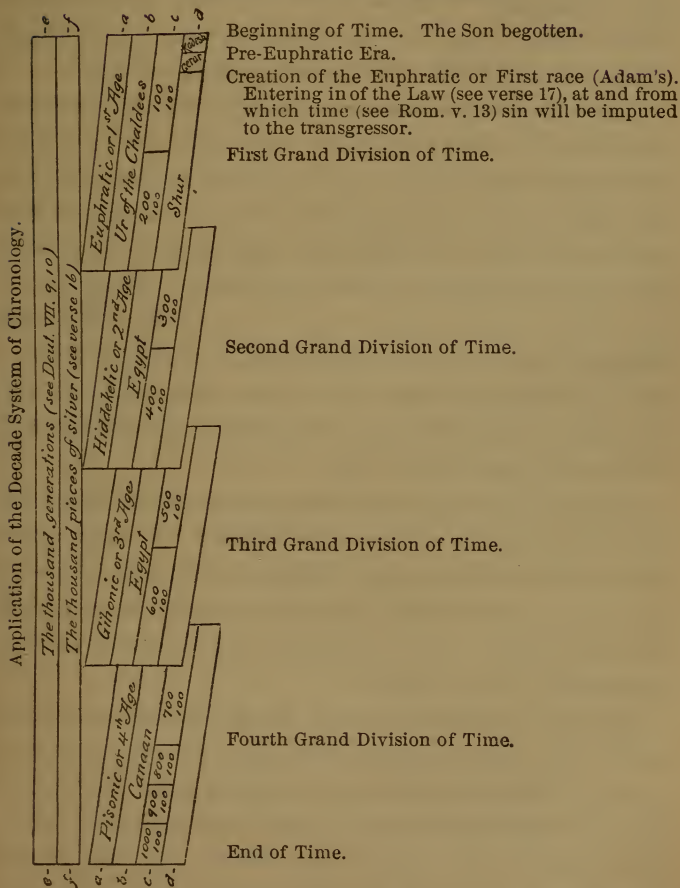
Abraham (see xvii. 5) is made a father of many nations; Sarah (see xvii. 15, 16) shall be a mother of nations; wherefore the indication follows that Abimelech becomes representative of an aggressive power, which power (see Rev. xii. 9–17) evidently is Satan King of Evil.

In the light that Abraham is made the father of many nations he becomes representative of the First

Gen. xx., considered as allegory.

DIAGRAM 25.

ABRAHAM AND ABIMELECH.



race of men, whatever bearing may pertain to other hosts through him. By the indications thus given the stand-point, as allegory, is in the beginning of the First age; wherefore as Kadesh is defined to mean "holy" or "holiness," and as Gerar is defined to mean "pilgrimage," "combat," "dispute," and as Shur is defined to mean "wall," "ox," or "that beholds," so also, by these definitions, the First or Euphratic age is indicated.

Hence Kadesh points to the first part (see Diagram 19) of the Pre-Euphratic Era, in or during which (see Lev. xxvii.; Rev. xii. 1-4; Ps. xxii. 9, 10) the Son (see also Isa. vi. 13) was begotten. Gerar points to the latter part of the Pre-Euphratic Era, during which (see Rev. xii. 6-9) there was war in heaven. Shur, however, which means "wall," "ox," or "that beholds" (see Diagram 20; xv. 9, 10; Dan. ix. 25; Ps. li. 18; Rev. xii. 6), indicates man of Adam's race, and, hence, points also to the First age or (see Ezek. xlvi. 30, 31) to the north wall of the city.

Inasmuch, therefore, as Abraham dwelt in Gerar, the indications become further marked that the stand-point shadowed by the text (see Diagram 25) is at or about the time man of Adam's race was created, and at which time (see Rom. v. 13, 14-20) the Law entered for the government of all hosts.

By verse 12 Abraham and Sarah had one common father, but were not the offspring of one common mother. These conditions, as shadow, point to the formation of man and woman as set forth in ii. 7, 21-24; for the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, in which, as allegory, the Lord God was the father

of man, but in which the dust of the ground was his mother.

But the Lord God made woman from the flesh and bone of the man; hence while, as allegory, the father of the woman was the same with the father of the man,—in that the Lord God formed them both,—the mothers were not the same; for one was made directly from the dust of the earth, while the other was made from the bone and flesh of the man; which distinction is filled with momentous import in that, through man as a priesthood (see Ex. xxix. 32, 33) and as a holy nation (see Ex. xix. 5, 6), the regeneration and future welfare of the creature world may be provided for in the eating of those things with which the atonement was made.

The indication is manifest that regeneration as a positive physical fact may be brought about through the eating of those things wherewith the atonement is and was made. Hence regeneration, through man as a priesthood and a holy nation, may extend to and include the living creature irrespective of host, and whereby the command given man (see i. 28) to replenish the earth may, as simple history, find its fulfilment.

The relationship existing between Abraham and Sarah shadows the above conditions, and, hence, further indicates that the stand-point shadowed by the text is in the beginning of the Euphratic age, at or about the time of the creation of man of Adam's race.

The stand-point of the text is still further indicated where Abraham states (see verse 13), "And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which

thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother;" for Abraham received the command of the Lord in Ur of the Chaldees to depart from thence or to wander from his father's house, while Ur of the Chaldees (see Diagram 16) shadows the Euphratic age.

The covenant of the Lord (see Deut. vii. 9, 10) is to a thousand generations; a generation (see Num. xxxi. 25-54; Ps. xxii. 30) is about thirty-three and one-half years, from which the value of a thousand generations would be thirty-three thousand five hundred years; hence the thousand generations to which the covenant of the Lord was made shadows the bounds of time.

In this light the thousand pieces of silver given Abraham by Abimelech also shadow, by the Decade System, the bounds of time, and indicate that Satan, as shadowed through Abimelech, comprehends the value of the thousand generations, to which the covenant was made, as regards time.

Man (see i. 31; Job i. 1-8) was created good, perfect, and upright, and for a time (see Rom. vii. 9) was alive without the Law. The indications are (see verses 4-6; Job i. 9, 10) that Satan was not permitted to touch man of Adam's race for harm before the Law entered in, but when the Law entered (see Job i. 11, 12; ii. 4-8; Rom. vii. 9) Satan, through the free agency accorded by it, could make aggression upon man, and could touch him for harm. The hedge (see Job i. 9, 10) that was about man was, for the time being (see verse 6), also about the aggressive Power; but when (see verses 17, 18) Abimelech and his house were healed, and they commenced to bear children again, so through

this piece of simple history, as shadow, the restraint of the Lord is taken from Satan, and he stands as a free agent under the Law that was given forth with or shortly after the advent of man of Adam's race for the government of all hosts. The indications are, however (see verse 7), that should Satan and his kingdom, as shadowed by the text, make aggression upon man of Adam's race, the penalty of death would rest over him and over his kingdom as surely as it will rest over man (see ii. 15-17) should he transgress the commandment of the Lord God.

Indications further follow from verse 16 that Satan is cognizant of the meaning of the Lord's word (see iii. 14-16), "and thy desire *shall be* to thy husband, and he shall rule over thee."

XXI. 1-3. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

"And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

By xx. 16 it was brought to notice again that the Desire should be to Abraham, but now (see verse 3 in particular) a son is born to him of Sarah his wife. These two are the children of promise, as indicated in xviii. 14; Rom. ix. 8, 9; for Paul repeats the word of promise, as follows: "At this time will I come, and Sarah shall have a son," which evidently means that at this time the Desire will come, and Sarah shall have a son. Now, inasmuch as Isaac is born unto Abraham of Sarah his wife, it becomes evident that,

by the word of promise, the Desire has been brought forth into the world as the Seed of Abraham and as the Son of Promise (see xv. 4); therefore Abraham, from this time, is no more the temple of the Seed, except it be through his regeneration. The Seed of Abraham, through the communion of the body that was prepared for the Son, became and is of the flesh of Abraham, even as woman was of the flesh of Adam. Wherefore, is the mystery of the bringing forth of the Seed of Abraham from the flesh of Abraham any greater than the mystery of the bringing forth of woman from the flesh of Adam? Not at all; for by xviii. 14 it is asked, "Is any thing too hard for the Lord?" Therefore, if the Sacred Records are to be elucidated harmoniously, then the positive positions set forth must be accepted, be they regarded as truth or as fiction. If the Bible be a work of fiction, then, even as a work of fiction, the positions advanced must be accorded that understanding may follow. To assert a law on one page and then contradict it on the next would produce inextricable confusion, or to establish a vital point on one page and on the next say it does not mean that, a babel of words would ensue almost devoid of strength. If woman was brought forth from the flesh of Adam, and the Records (see ii. 21-23; I. Cor. xi. 8, 9) state in the plainest manner that she was, then, as a positive assertion of the Records, it is a vital point, and admits of no contradiction. If she was thus brought forth, then some great purpose must have been involved in it; which purpose is now partially made manifest by the advent of the Messiah as the Seed of Abraham and as the Son of man.

XXI. 4. "And Abraham circumcised his son Isaac being eight days old, as God had commanded him."

In accordance with the covenant (see xvii. 10) Isaac was circumcised by his father Abraham upon the eighth day, but the circumcision of the Seed (see Col. ii. 11) was the circumcision made without hands; for it was made in the flesh of Abraham at the time Abraham was the temple of the Seed, even as indicated in xvii. 13, 24, "And my covenant shall be in your flesh for an everlasting covenant. . . . And Abraham *was* ninety years old and nine, when he was circumcised;" hence the indications are that Abraham was ninety and nine years old when Melchizedek met him as he was returning from the slaughter of the kings.

XXI. 5. "And Abraham was a hundred years old, when his son Isaac was born unto him."

From this record Abraham was one hundred years old when his son Isaac was born to him of Sarah; and, by the word of promise (see xviii. 14; Rom. ix. 9), the Messiah's advent as the Seed of Promise will have been made before Isaac was thus brought forth; hence by the chronology of the book of Daniel (see Dan. ix. 24-27), where the value of the week is about thirty years, the Messiah the Prince will make his advent about the year 2070 of the Fourth age, which date corresponds (see St. John viii. 56) with the day of Abraham.

Abraham, as already indicated, was born about one hundred years before this advent, which, when taken in conjunction with the record of years from Adam down to Terah, the father of Abraham, would make Terah about ninety-two years old when Abraham was born (see also Diagram 13).

XXI. 6. "And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me."

The joy of Sarah, therefore, is something which involves the joy of all that hear; for although it was said that Sarah should be a mother of nations, it also was said (xvii. 21), "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year;" hence the joy of all that hear is in relation to this covenant,—which shall be established with Isaac,—whereby all families of the earth shall be blessed, and whereby Sarah truly will become a mother of nations.

XXI. 9–13. "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

"Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

"And the thing was very grievous in Abraham's sight because of his son.

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

"And also of the son of the bondwoman will I make a nation, because he *is* thy seed."

Paul, in taking up this history, considers it as an allegory, in which Sarah is representative of the redeemed city Jerusalem, while Hagar is representative of the city under bondage to sin. The city Jerusalem, indicated by Paul, is not the one built upon Hebron; for that had been built and restored years before Paul's time, in fulfilment of the simple history prophecy in

regard to it; still less could reference be made to it in Abraham's day, for probably it had no recorded existence at so early a stage of Bible history. Moreover, why should such a comparatively small town be contrasted with the great city of the redeemed from all nations? It is not; but Jerusalem under bondage represents the whole habitation of man,—the Four Ages of Man,—which are bound to the kingdom of evil. Allegorically, therefore, Hagar represents this magnitude, and Ishmael also, through Hagar, shadows man under transgression, even as Cain shadowed man under transgression; hence it becomes evident from the command given at the first (see i. 28; iii. 15) that the evil kingdom must be overthrown and subdued, otherwise the kingdom of righteousness cannot prevail, and the earth cannot be replenished.

By the allegory, then, the bondwoman and her son must be cast out, as the text declares; but the event, when considered as simple history, is not detrimental to Ishmael's prosperity; for he shall become a nation because he is Abraham's seed.

When Abraham was commanded to cast out the bondwoman and her son, the matter was very grievous to him. Why should it be so, seeing that he had a son by Sarah? Undoubtedly his disquietude arose from the knowledge that the "Tenth" (see Isa. vi. 13) should return, and should be eaten, while no positive assurance had been given as to the future temple of this Tenth or Seed. Abraham's doubts, however, were removed when the Lord said to him, "In Isaac shall thy seed be called."

Who is the Seed of Abraham? Paul says (Gal. iii. 16), "Now to Abraham and his seed were the promises

made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." Therefore, by Paul's record, the seed of Abraham is Christ, and, by the text, the seed of Abraham shall be called in Isaac ; wherefore the indication becomes clear that Isaac shall be the temple of the Seed,—which Seed is the "Tenth" (see Isa. vi. 13) that shall return and shall be eaten,—even as his father Abraham had been the temple ; and, also, that Isaac shall be one of the fathers (see Rom. ix. 5), of whom, as concerning the flesh, Christ shall come.

Why should the Tenth return and be eaten, and become the flesh of Isaac ? It is that the iniquity which is borne by Sarah may fall upon the Seed. When Abraham was the temple the iniquity which he bore fell upon the Seed ; but when Isaac shall become the temple, then the iniquity which has fallen upon both Abraham and Sarah will rest upon him ; and thus, through the woman, many channels will be drained of their overwhelming floods of transgression. The indication, however, must not be lost to sight, that through the communion of the Tenth that shall return and shall be eaten, or, otherwise, that through the communion of the Lord's body the regeneration of the creature becomes a physical possibility.

XXI. 14-21. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away : and she departed, and wandered in the wilderness of Beer-sheba.

"And the water was spent in the bottle, and she cast the child under one of the shrubs.

“And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

“And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

“Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

“And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

“And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

“And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.”

Thus the bondwoman and her son are cast out; for by the text those under bondage shall not be heirs with the redeemed.

Hagar and her son are representative of the whole House of Man from the river of Egypt to the great river Euphrates, and not only of them, but those of the river Pison, the river of to-day as well. Why should they be cast out? It is because of sin and transgression, even as Adam and Eve were cast out of the garden of Eden for transgression. It does not follow from the casting out that they shall not be restored again, but, on the contrary, it was said to Abraham, “The son of the bondwoman will I make a nation, because he *is* thy seed;” and the same promise is given Hagar when her son is threatened with death;

therefore, by the allegory, the promise regarding Ishmael is the promise regarding the whole human family, which is included in the seed of Abraham through faith (see Gal. iii. 9).

If Ishmael represents man, then it becomes evident that there are other hosts than man; for Abraham was made a father of nations; moreover, "the desolate hath many more children than she which hath a husband,"—that is, the children of Sarah shall outnumber those of Hagar.

In Diagram 26, spaces *a, a* indicate the Four Ages; *b, b*, through the wilderness, indicate the barrenness of man (see Diagram 21) as a subjugatory element; *c, c* indicate the Four Ages through the pertainings of Ishmael; *d, d*, through the years of Abraham, indicate time from the beginning down to the advent of the Messiah the Prince as the Son of man and as the Subjugator, at or about the time Ishmael, by the simple history, was cast out; *e, e* indicate the House of Man under bondage; *f, f*, through Ishmael the son of the bondwoman, indicate the transgressive condition of man.

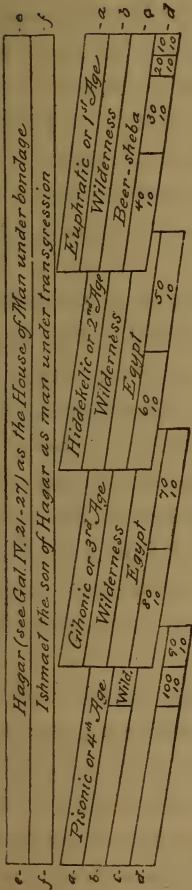
Ishmael dwelt in the wilderness; therefore, allegorically (see Diagram 26), he dwelt in the Three Ages of Man which existed before the flood. This indication becomes manifest from the text; for when he dwelt in the wilderness of Paran and became an archer, the reference (see Rev. vi. 1, 2; also verse 18) is to the First or Euphratic age; but when he took a wife from the land of Egypt, the reference is to both the Hiddekelic and Gihonic ages; hence the term "wilderness" is, under the veil, an expression emblematic of, and relating to, the First Three Ages of Man.

Gen. xxi. 9-21, considered as allegory.

DIAGRAM 26.

HAGAR AND ISHMAEL.

Application of the Decade System of Chronology.



Beginning of Time.
Pre-Euphratic Era.
Creation of the Euphratic or First race (Adam's).

Ishmael in Paran.

Ishmael in Egypt.

Ishmael in the Fourth age. Deluge of Noah.

Advent of the Messiah the Prince as the Subjugator. Ishmael, the son of the bondwoman, as transgressive man still mocking, is cast out. The years of Abraham indicate that Ishmael has a pertaining to the host of fallen creatures that people the Pre-Euphratic Era.

End of Time.

If man was called according to a purpose (see II. Tim. i. 9), then it is manifest that the bounds of his habitations must be set or established, so that the works and labors appertaining to them may be placed where they belong. At this stage of Bible history the habitations of man are more particularly indicated as ages, of which there are four, and, as three of these are under the veil, it becomes clear that the history of the Fourth must be taken as allegory that the hidden history may be revealed. The necessity of inspiration, therefore, becomes manifest; for man of himself cannot recall or bring back that of which he has no remembrance or knowledge.

If there is no hidden history, if there is no covering, or veil, thrown over the Sacred Records, then there really seems but little need of inspiration in their preparation; for simple history, to all intents and purposes, was as easily chronicled in the days of David as in these days. However, Paul has shown (see Gal. iii.) that the simple history of the Scripture is allegory; that it possesses a value far beyond the mere episodic life of individuals; that it possesses a value far beyond its profit "for doctrine, for reproof, for correction, for instruction in righteousness."

That simple history is a veil is clearly stated in Isa. viii. 18: "Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." The book of Jeremiah also confirms it as follows (Jer. i. 10): "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to

build, and to plant." Such being the case, the conclusion is unavoidable that the harmony of the hidden meanings contained in the Scriptures of the prophets proves their inspiration.

In the days of Adam, events surrounding the life of Adam were taken as parable of illustration; in the days of Noah, events surrounding the life of Noah were taken as parable of illustration; in the days of Abraham, events surrounding the life of Abraham were taken as parable of illustration; and as, in the future, the same magnitudes are to be brought into notice, history connected with such future will also be used as parable of illustration; but the purpose involved in the calling of man must not be lost to sight in the simple history of any man, be it Noah, Abraham, or David.

XXI. 22-34. "And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest :

"Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

"And Abraham said, I will swear.

"And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

"And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

“And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

“And Abraham set seven ewe lambs of the flock by themselves.

“And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

“And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

“Wherefore he called that place Beer-sheba; because there they swore both of them.

“Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

“And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

“And Abraham sojourned in the Philistines’ land many days.”

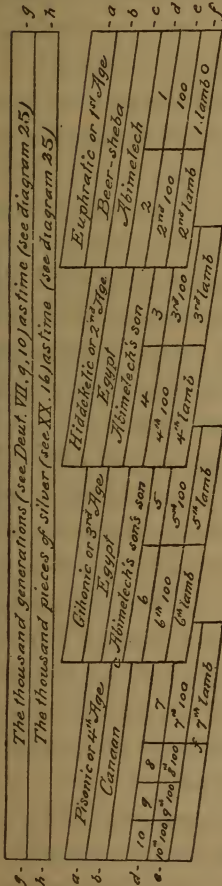
In Diagram 27, spaces *a, a* indicate the Four Ages; *b, b* indicate the land (see Diagram 16) passed through by Abraham; *c, c* indicate the first three ages through Abimelech, his son, and his son’s son; *d, d* indicate the ten divisions of time by the Decade System; *e, e* indicate the apportionment of the thousand pieces of silver (see xx. 16) Abimelech gave Abraham; *f, f* indicate the apportionment of the seven ewe lambs by the Decade System; *g, g* indicate the thousand generations (see Deut. vii. 9, 10) as time; *h, h* indicate the thousand pieces of silver as time.

Gen. xxi. 22-34, considered as allegory.

DIAGRAM 27.

THE FIRST COVENANT AS MADE WITH ABRAHAM.

Application of the Decade System of Chronology.
The First Covenant as made with Abraham.



Beginning of Time.
Kadesh. } Pre-Euphratic Era (see Diagram 25).
Gerar. }
Creation of the Euphratic or First race (Adam's), or of the well (see Num. xxi. 12-18) that was digged by the Lawgiver. The oath of kindness or the covenant, established between Abraham and Abimelech (see verses 23, 24), points to the entering in of the Law, or to the covenant for the establishment of righteousness by works; hence, righteousness by works is a ruling principle of this the First Covenant. The Adversary (see verse 25) disregards the oath of kindness, or the First Covenant, and makes aggression upon man of Adam's race, thereby bringing him into bondage. The Adversary (see verse 26) disclaims all knowledge of the fall of man, yet (see iii. 1-6) he caused the fall through his plausibility.

In view of the covenant between Abraham as the father of nations and Abimelech as shadowing the Adversary, Abraham takes seven ewe lambs (see verses 28-30) as witness unto him that he digged the well that was violently taken away by the servants of Abimelech; hence, should Abimelech make further aggression, he will surely transgress the covenant.

This well shadows the First race of men of Adam's race, and as (see verse 31) the place of the oath or covenant is called Beer-sheba, so Beer-sheba shadows the First age, in which Gerar—where Abraham dwells—finds place (see Diagrams 26, 27).

In the light that Beer-sheba shadows the First age, then the seven ewe lambs, by the Decade System, shadow and pertain to the first seven semidivisions of the Four Ages; at the end of which the redeemed of the Four Ages are freed from all aggression on the part of Satan the mighty Power of Evil.

Thus the covenant made at Beer-sheba (see verse 32) shadows the institution of the Law or First Covenant at or about the time of the creation of man of Adam's race in the First age.

Creation of the Pisonic or Fourth race.
Abraham's oath of kindness to Abimelech expires (see verses 23, 24) at the end of the Third age.
Crucifixion, absolute death, and resurrection of the Messiah, who brings back with him the redeemed of the past ages, and who takes them with him to his abode (see Acts iii. 20, 21) in the heaven.

End of Time.

In the text the history of Abraham and Abimelech is again taken up; from which the indication is plainly seen that Abimelech is aware of the greatness of Abraham as a prophet, and as one chosen by the Lord for the fulfilment of some great purpose. By xx. 14 he made Abraham valuable presents, whereby he might secure his good will, and now he seeks to confirm it by Abraham's oath of fair-dealing and kindness.

In the light that Abraham is the father of many nations, and in the light that Sarah is the mother of many nations, Abimelech also becomes a great power, which, allegorically, is the Power of Evil. The well of water Abraham digged, and which Abimelech's servants violently took away, relate to the creation and fall of man. The seven ewe lambs which Abraham set by themselves are emblematic of the first seven semidivisions of the times, and as such are witnesses of the digging of the well or the bringing forth of man.

Man was brought forth suddenly (see Isa. xlvi. 7): "They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them." Abimelech said (verse 26), "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day," which embodies much of the substance quoted from Isaiah. The indication must not be lost to sight, however, that Abimelech disclaimed all knowledge of the seizure of the well by his servants.

It is stated (verse 27), "And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant;" therefore, as the seven ewe lambs typify the seven semidivisions of the times, so

the thousand pieces of silver which Abimelech gave Abraham typify the thousand generations to which the covenant between Abraham and Abimelech was made; which covenant, by the hidden meaning, is the First Covenant, or the Covenant of Righteousness by Works. Hence, by the allegory,—for Abraham is a father of many nations, while Abimelech shadows Satan king of evil,—all hosts are included under its provisions, the same being substantially set forth in Deut. xxix. 9–17, and also as follows, I. Chron. xvi. 15–22: “Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

“*Even of the covenant which he made with Abraham, and of his oath unto Isaac;*

“*And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,*

“*Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;*

“*When ye were but few, even a few, and strangers in it.*

“*And when they went from nation to nation, and from one kingdom to another people;*

“*He suffered no man to do them wrong: yea, he reproved kings for their sakes,*

“*Saying, Touch not mine anointed, and do my prophets no harm.*”

By xx. 7 Abimelech, king of Gerar, is told by the Lord that Abraham is a prophet; hence Abraham, Isaac, and Jacob are the prophets called for in the above quotation, but who is the anointed of the Lord? It seems thoroughly in accord with the preceding indications that the anointed one is the Seed of Abraham;

from which it follows, in conjunction with the text, that the covenant made between Abraham and Abimelech, in point of time (see also Diagram 27), is limited to a thousand generations, as set forth in I. Chron. xvi. 15-22; Deut. vii. 9; Ps. cv. 8-15.

Such being the case, the thousand generations indicate the bounds of time—at least as far as the habitation of man of Adam's race is concerned—during which, as substantially stated in Deut. vii. 10, the Lord will repay “them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.”

The allegory of the seven ewe lambs, however, indicates that the oath of kindness which was given Abimelech does not extend beyond the seventh semidivision of the times, although by verse 23 (see Diagram 27) it really expires at the end of the Third age. Therefore, during the eighth semidivision, repayment will be made to those hating righteousness, as called for by the text of Isaiah. Now, although both Abraham and Abimelech swore when the covenant was made, yet history up to the present day clearly shows that forbearance remained only with the Father of many nations, while the Power of Evil hastened to fill out the measures of his iniquitous kingdom. The covenant between Abraham and Abimelech is an embodiment of the First Covenant, and therefore, as indicated by the text, is based upon works; but the covenant which the Lord afterwards made with Abraham was based upon faith in the Word of God, and, in consequence, is the Second Covenant.

If the bounds of time are limited to a thousand generations, how shall a generation be determined? This

particular generation is given in Ps. xxii. 30: "A seed shall serve him; it shall be accounted to the Lord for a generation;" and this Seed, by the Psalm, is evidently our Lord and Saviour Jesus Christ; for it is stated, "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*," thus giving both the declarer and listeners a place far away in the indefinite future. With this view, the years in which our Saviour, as Jesus Christ, was manifest to man determines the value of the generation, for otherwise the length of his generations are under the veil; hence the bounds of time are found to approximate thirty-three thousand five hundred years. This great period of time relates altogether to the habitation of man of Adam's race; for the covenant is made with man as a limiting agent; but, by the figure of the river of Eden, the first four seals of the Revelation of St. John, and many other figures, time is divided into four ages. These ages, in turn, are divided, giving rise to eight half-times or epochs, as indicated in xv. 8-10; and, as progress is made, the chief landmarks appertaining to the Four Ages will become manifest.

XXII. 1, 2, 9-12. "And it came pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. . . .

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the

wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

“And Abraham stretched forth his hand, and took the knife to slay his son.

“And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham : and he said, Here *am* I.

“And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.”

In the temptation recorded here Abraham showed his great faith in the Lord, that the Lord would fulfil his promise even though Isaac was taken away from him. Paul makes this point quite clear (see Heb. xi. 17-19) in that Abraham accounted that God was able to raise Isaac even from the dead. The preservation of Isaac's life, however, was a matter of the gravest importance; for the promise had been given that in Isaac the Seed should be called; hence the indications follow that if Isaac had been offered up as a burnt-offering he would most assuredly have been restored again, that the promise might reach its fulfilment. Moreover, Paul further intimates that, in a figure, Abraham received Isaac from the dead. If such a meaning is really intended, then it becomes obvious enough, as Isaiah substantially declares, that the Tenth “shall return, and shall be eaten : as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves* : so the holy seed *shall be* the substance thereof,” —the Tenth evidently pointing to or actually indicating the Messiah as the Living Bread. If such be the case.

then the Seed of Abraham, after such a return, may be, or is already, called in Isaac, and Isaac at this time may be, and probably is, the temple of the Seed ; and hence, through Isaac as a figure, Abraham received the promised heir (see xv. 4) from the dead, or, otherwise, from the valley of the shadow of death.

It must be remembered that, before this episode, the Messiah had been brought forth into the world as the Seed of Abraham in accordance with the promise in xv. 4, which view James ii. 23 evidently confirms as follows: "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." If the Scripture was fulfilled, then the heir must have been brought forth,—not the heir to Abraham's flocks and herds merely, but the heir to all things, Abraham at the time of the promise being possessor of heaven and earth ; and if brought forth, then the Seed of Abraham could have been called in Isaac at any time after Abraham was assured that such should be the case. If at the time of the offering Isaac was the temple of the Seed, then truly Abraham received him from the dead ; for to change his tabernacle the Messiah, as the Seed of Abraham, must have descended into the valley of the shadow of death, and must have returned from thence.

The heir to all things is the Seed of Abraham, the Seed of Abraham is Christ, and Christ is the Son of God. By the Records, a body was prepared for the Son, and the Son was begotten, made in and after the image and likeness of God ; then man, who was predestinated by the plan, was called and conformed to the image of the Son, whereby the Son (see Rom. viii.

29) became "the firstborn among many brethren." To them—that is, to the Son and to man—the command was given to subdue the earth, and to have dominion over it, and to replenish it. The failure of Adam, whether as the progenitor of the First or of the Fourth races, is evidence sufficiently strong to show the inability of man in himself to carry out the great work, and, therefore, the Son, to whom also the command was given, must fulfil it, or the command and all its issues would become dead, which cannot be.

If the fourth Adam failed, is it probable that nothing would be done for nearly four thousand years? Is it at all probable that Satan should roam unchecked throughout this period of time?—not only this period, but, also, throughout that of the whole habitation of man, the three great ages preceding that of the fourth Adam? It is not probable; but great work has been going on from the fall of the first man. Who performs this work? The answer is found in Rev. xi. 2-4: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

"And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* three-score days, clothed in sackcloth.

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

Thus the two Faithful Witnesses are, and have been, laboring throughout the Four Ages of Man; and, therefore, as the seven ewe lambs—which were witnesses of the covenant between Abraham and Abimelech—

indicated the first seven semidivisions of the times, so the forty-two months during which the two Faithful Witnesses labor indicate the same magnitude, from which it becomes evident that Abimelech and his servants control the Gentiles who shall tread the holy city under foot. It is stated, however, that the two Faithful Witnesses shall prophesy during this time, from which, and from Rev. xi. 7, 8, it is clear that they have been working from the fall of the first man of the human family, or from the entering in of the First Covenant or Law.

One Faithful Witness is Jesus Christ (see Rev. iii. 13, 14), and inasmuch as Melchizedek was made like unto him, he must be the other; therefore, these two, the Word and the Spirit (see also Rev. iii. 13, 14) are the Faithful Witnesses called for by the Sacred Records.

If the begotten Son has been laboring throughout all these years, why is it that he becomes the Seed of Abraham? It is that man may be redeemed; for, when man was predestinated as an instrumentality in the overthrow of evil, his fall was foreseen, and by the commandments given at the first it was decreed that his iniquity should be visited from father to son until the great debt should be paid. Thus the primary object in the calling of man could progress towards its fulfilment independently, as it were, of man's immediate debt; but, eventually, the time rolled around when the debt of man must be considered. It is evident that the one paying the debt must assume it; and to assume it he must, by the Law of Iniquity, become the son of man; therefore, the body of the begotten

Son, the Living Bread, was eaten by Abraham, thus becoming the flesh of Abraham, and was brought forth into the world the Seed of Abraham, that the Law be fulfilled and the redemption of man inaugurated.

If the Son is brought forth into the world as the Seed of Abraham, how is it possible for him to be called in Isaac? The possibility is indicated in the offering up of Isaac; for Abraham (see Heb. xi. 19) accounted that God was able to raise Isaac from the dead that the promise might be fulfilled. From this statement the inference is clear that, should the Seed of Abraham descend to the valley of the shadow of death, he also could return again, and, hence, could be called in Isaac. The possibility of the return of the Tenth, or the Living Bread, from the valley of the shadow of death is exemplified by the return from thence (see II. Kings iv. 32-36) of the son of the Shunammitish woman. If it is possible for the widow's son to return from thence, so is it possible for the Tenth to return. The possibility of the return is positively expressed in the New Testament by the restoration of Lazarus, who was permitted by the Saviour to remain in the grave four days, which, undoubtedly, was to show the absolute possibility of such a return. By this death, however, Lazarus did not pay the penalty of transgression,—for that is absolute death, a death from which none but God can return, and those whom he brings with him,—or else Lazarus and the widow's son would be the first fruits from the dead, which cannot be. The great point to be derived from the return of those who descended into the valley of the shadow of death is the cer-

tainty of the return of the Seed of Abraham from thence when he changes his habitation, or tabernacle, in accordance with the plan for the assumption of man's iniquity.

If, in a figure, Abraham received Isaac from the dead, then, by the figure, Isaac must be the temple of the Seed of Abraham; consequently, the Tenth must have descended into the valley of the shadow of death, must have returned from thence, and must have been eaten by Isaac through the ministrations of the priesthood of Melchizedek.

By his action (see verse 10) Abraham showed the vitality of his faith; and although he was not permitted to injure the lad, the evidence of his faith in the promise of God, that his Seed should be called in Isaac, remained with him, and could not be taken away.

It is quite probable that the angel of the Lord mentioned here is Melchizedek, for of his divine character there is little or no doubt. In the development of the work called for by the Sacred Writings, the three Persons of the Trinity are made manifest; of these the First Person has no man seen at any time; but, in the mystery of godliness, it is altogether probable that both the Second and Third Persons have been manifest to man as the Messiah and as Melchizedek. If the Messiah is God, then Melchizedek, also, is God; for he is made like unto him, and has neither beginning of days nor end of life.

If God is so unapproachably great, what man of Adam's race can be like unto him? None; for by all the records man had a beginning of days. Moreover,

no man of Adam's race is King of Righteousness; for the Kingdom of Righteousness is the Kingdom of God.

If, in the mystery of godliness, the two Persons of the Trinity are made manifest to man, it is evident that they will be known by their works and attributes; and, as they have been working throughout the Four Ages of Man, it is also evident that their labors will be seen on every side. Therefore, if the Scriptures are to be read understandingly, it is clear that the magnitudes involved must be brought to the light; consequently the establishment of the presence of the Third Person of the Trinity in the work is a matter of the greatest importance. Hence Paul unmistakably defines Melchizedek as a divine being, a being clothed with the highest attributes; wherefore, if he is not the Word, he must be the Spirit, for the Father hath no man seen at any time.

Among the magnitudês of the Scriptures are three general lines of interpretation, one of which involves the hidden meaning, or the primary object sought in the calling of man, another involves the simple history of man, while the third line takes up all the desirable moral lessons and inculcations applicable to the government and interest of man. These three lines are traceable on every page of the inspired Records, and as they are sought out the sublimity of the great purpose of God will be manifested.

XXII. 15-18. "And the Angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*,

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

By xv. 5 the Lord promised Abraham that his seed should be as the stars of heaven for number, and Abraham believed God, and it was counted unto him for righteousness; but now, after Abraham had given this great proof of his faith in God, the Lord swore by himself that Abraham's seed should be multiplied as the sand which is upon the sea-shore.

When the promise was given Abraham (see xv. 5) Abraham was the temple of the Seed, but when the proof of his faith was given it was given simply as the man Abraham; for his Seed was at the time, or had been, out in the world suffering from the persecutions of the Adversary and his adherents, suffering the afflictions which God assured Abraham should surely befall him; now, however, the Lord swore to Abraham, saying, “Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.” Thus, by the promise (see xv. 5) and by the oath (see xxii. 15-18), two immutable things (see Heb. vi. 13-20), the redeemed shall be an innumerable host; for through faith in the Word of God the heathen will be justified, and through faith they will be counted the seed of Abraham (see Gal. iii. 8). From the fact that Isaac is called the “only son,” the indications are further confirmed that the Seed of Abraham really is called in

Isaac, and that Isaac is at this very time the temple of the Seed.

The shadow of death is a figure of death ; hence, as Abraham received his Seed in this figure from the dead, so he, by his offering up of Isaac, expressed and manifested his belief in the return of his Seed from absolute death, should such a death environ him.

XXIII. 1-9. " And Sarah was a hundred and seven and twenty years old : *these were* the years of the life of Sarah.

" And Sarah died in Kirjath arba ; the same *is* Hebron in the land of Canaan : and Abraham came to mourn for Sarah, and to weep for her.

" And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

" I *am* a stranger and a sojourner with you : give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

" And the children of Heth answered Abraham, saying unto him,

" Hear us, my lord : thou *art* a mighty prince among us : in the choice of our sepulchres bury thy dead ; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

" And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

" And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

" That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field ; for as much

money as it is worth he shall give it me for a possession of a buryingplace amongst you."

By this allegory Abraham is the father of nations; Sarah is the mother of nations; the land of Canaan is the earth in the Fourth age (see Diagram 28); the inhabitants of the land of Canaan are the hosts under bondage to the Adversary.

In Diagram 28, spaces *a*, *a* indicate the Four Ages; *b*, *b* indicate the Four Ages by the land through which Abraham passed (see Diagram 16) in his journey from Ur of the Chaldees to Canaan, and also the apportionment of the purchase-money (see Diagram 20, spaces *e*, *e*); *c*, *c*, through the years of Sarah as a mother of nations, indicate time from the dividing of the Pre-Euphratic Era down to the near approach of the end of time.

Among the people of Canaan Abraham is a stranger and a sojourner, and, therefore, he seeks a burying-place for his dead, which, as indicated by Sarah the mother of nations, is man. If Abraham's dead is man, then a burying-place becomes necessary; for in the "fourth generation" they shall come hither again; hence the cave of Machpelah is not only a sepulchre for Sarah the wife of Abraham, but it is representative of the pit wherein the absolute dead of the last epoch (see Diagram 28) shall rest, forever oblivious to any call.

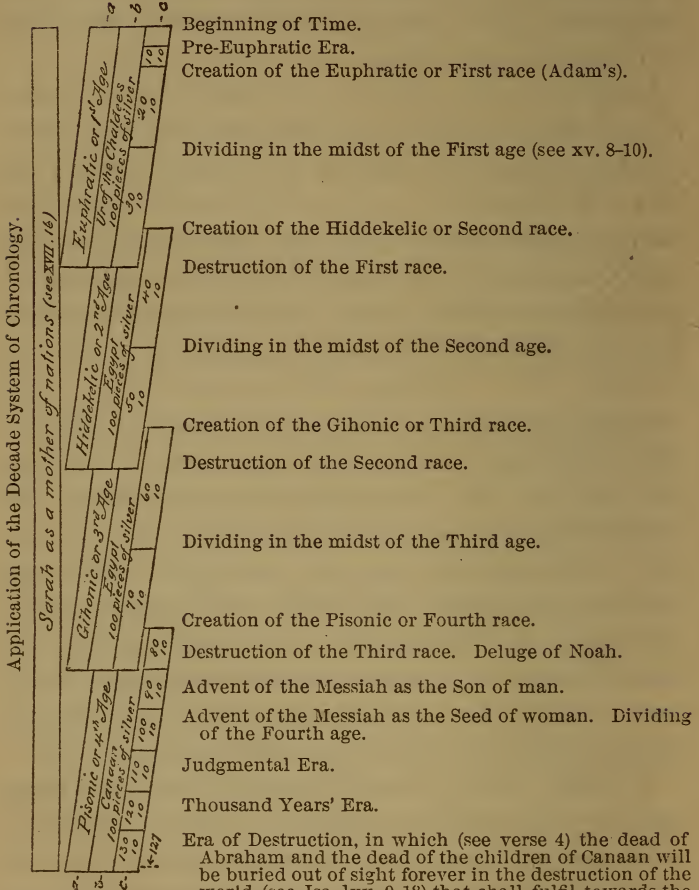
XXIII. 16-18. "And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver current *money* with the merchant.

"And the field of Ephron, which *was* in Machpe-

Gen. xxiii., considered as allegory.

DIAGRAM 28.

THE YEARS OF SARAH AS A MOTHER OF NATIONS.



- Beginning of Time.
- Pre-Euphratic Era.
- Creation of the Euphratic or First race (Adam's).
- Dividing in the midst of the First age (see xv. 8-10).
- Creation of the Hiddekelic or Second race.
- Destruction of the First race.
- Dividing in the midst of the Second age.
- Creation of the Gihonic or Third race.
- Destruction of the Second race.
- Dividing in the midst of the Third age.
- Creation of the Pisonic or Fourth race.
- Destruction of the Third race. Deluge of Noah.
- Advent of the Messiah as the Son of man.
- Advent of the Messiah as the Seed of woman. Dividing of the Fourth age.
- Judgmental Era.
- Thousand Years' Era.
- Era of Destruction, in which (see verse 4) the dead of Abraham and the dead of the children of Canaan will be buried out of sight forever in the destruction of the world (see Isa. lxxv. 9-18) that shall fulfil towards the

end of time,—that is, evil and sin, which are the dead issues of existence, will, in the last era of time, be blotted out forever, and their kingdom will have fallen forever.

lah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

“Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.”

Thus, by the simple history, a dwelling-place has been prepared for Abraham’s dead, and in it they will remain until they rise again the children of the free-woman; but when they rise, the field, and the trees that are in the field, and all that are in the borders thereof, which were made sure unto Abraham for a possession by purchase, will be theirs also; for they will be Abraham’s children, among whom the children of the Adversary (see St. Matt. xiii. 24–30) will have no place.

XXIII. 19. “And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.”

Thus, by the simple history, Sarah the mother of nations was buried in the cave of the field of Machpelah: thus Sarah the wife of Abraham was buried in the cave of the field of Machpelah.

XXIV. 1–4. “And Abraham was old, *and* well stricken in age: and the Lord had blessed Abraham in all things.

“And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

“And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell :

“But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.”

At this time Abraham is old and well stricken in age, his son Isaac is well grown into manhood, and, by verse 1, the Lord had blessed Abraham in all things. If such be the case, wherein lies the surety that the seed of Abraham—as set forth in xv. 13—shall be afflicted four hundred years? The fulfilment of this prophecy is under the veil, but by the lifting of the veil the Messiah, as the Seed of Abraham, becomes manifest as a bodily presence, and he undoubtedly is the one that shall suffer affliction for this length of time. It is clear from the text that Abraham is prosperous and that Isaac is happy; therefore, since the four hundred years expire with the Exodus (see Acts vii. 17, 18), how can the prophecy find fulfilment except the Messiah, as the Seed of Abraham, be actually present? The mere admission of the lapse of these years from the time the assurance was given Abraham unto the Exodus does not fill out the measure of the prophecy, and, therefore, seed of Abraham suffering from affliction must be present. If such seed be present, then it is under the veil, for both Abraham and Isaac are blessed, and appear to be unconscious of any suffering or affliction at a time when nearly forty years of the four hundred have expired. If no seed is or are suffering, how, then, is it possible for the prophecy to be fulfilled? The positive assurance of the Lord

admits of no curtailment; therefore the Seed of Abraham, as the Messiah the Prince, must have entered upon his mission for the redemption of man; for no other can be substituted to fill his place.

Abraham is anxious that Isaac shall take a wife from among his kindred and not from among the Canaanites, which is an allegory indicating that the land of Canaan shall be a free gift unto his seed, and not possession by law. The land of Canaan is symbolic of the earth in the Fourth age, and the earth will be given to the Messiah as the Seed of Abraham; for, in the fulness of his mission, he will drive out the Adversary and his army of adherents, and he will subdue the earth and have dominion over it as called for in i. 28.

By the simple history of the text, should Isaac intermarry with the Canaanites, he would be of them, whereby the promise (see xxvi. 3), "Unto thy seed I will give all these countries," would become void; for the land would entail or fall to his children through the law of the land, and, consequently, could not be a free gift. The gift of the earth, however, was made to the Seed, the Messiah, long before the calling of man, while the Edenic Law came with the calling of man; hence the indication is clear that the gift cannot be vitiated by the Law that entered later (see Gal. iii. 17).

Through the weakness of man, as a subjugator, it is evident that both good and evil must be transmitted by the provisions of the Law of Iniquity, wherefore, if the land be possessed through or by any law (see Gal. iii. 21), then evil is not eliminated from the good,

and the subjugation of the earth would remain unaccomplished; for the First Covenant—which is altogether Law—would be the ruling principle; hence Abraham sent his eldest servant unto his kindred to bring a wife for Isaac, that, by the allegory, the land may be a free gift to his seed, and not by or through the Law.

XXIV. 5, 6. “And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?”

“And Abraham said unto him, Beware thou that thou bring not my son thither again.”

Abraham, as the father of nations, came from a country of which comparatively little is known; he was commanded to leave his country and his kindred and go to a land which the Lord would show him. This land was the land of Canaan, and the land of Canaan (see Diagram 16) is symbolic of the earth in the Fourth age. Here Abraham is a stranger and sojourner; but the land is promised to him, and to his Seed forever. If the land is promised to him, and to his Seed forever, and if he is a stranger and a sojourner in the land, then it becomes evident that the Canaanites must be driven out. Who are the Canaanites? By the allegory they are the Serpent and his immediate adherents, the Adversary and his host; for by iii. the Serpent was present and crept through the fields of Eden; by Job. i. 6–12; Job. ii. 1–7, the same power walked up and down in the earth, and strolled to and fro in it as though he was possessed of every monarchical attribute, and also, by Rev. xii. 9, the

Serpent, called the devil and Satan, was cast out into the earth, and his angels were cast out with him ; therefore they are in the earth ; therefore they are in the Land of Canaan ; and it follows that they form the great host which man was predestinated and called to subdue.

Allegorically, Abraham is the father of nations ; Isaac is representative of the seed of Abraham ; and the eldest servant represents (see Dan. x. 19-21 ; Jude 9) the angel of the First Age of Man. The land of Canaan is symbolic of the earth, and the country from which Abraham came symbolizes, to him, the land of non-existence, or the land from whence he was predestinated and called ; while the Canaanites, as stated above, indicate the Adversary and his host. Such being the magnitudes involved by the allegory, it becomes manifest that Abraham, as a father of nations, has every reason for prohibiting a union between his son and the Canaanites.

If, as in a previous allegory (see Diagram 21), Sarah represented the city Jerusalem which is from above, then the wife of Isaac must be representative of the same magnitude ; for (see xvii. 19) the Lord will establish his covenant with Isaac ; hence, allegorically, Isaac's wife must come from the land of righteousness that the covenant made with Abraham be steadfast and sure. Indications further follow that the son of the bondwoman shall not be heir with the son of the free-woman ; whether the bondwoman be Hagar, or whether she be a daughter of Canaan ; whether the free-woman be Sarah, or whether she be Rebekah.

Abraham's concern regarding Isaac's return to the

land from whence he came is indicative of failure,—that is, of the ineffectual calling of man; for a return to the land of non-existence indicates a never-ending and eternal blotting out of the creature.

XXIV. 10. “And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.”

In the light that Abraham’s eldest servant represented the angel of the First Age of Man, then the ten camels, by the Decade System of Chronology, represent or memorialize the whole House of Man, as indicated (see Diagrams 29, 4, 13, 14) by the ten generations from Adam to Noah, and also by the ten generations from Shem to Abraham.

In Diagram 29, spaces *a, a* indicate the Four Ages; *b, b*, by the countries through which Abraham passed, indicate in a reverse manner the journey of Abraham’s servant from Canaan, or the Fourth age, to Ur of the Chaldees, or to Mesopotamia, as the First age, and the return from thence; *c, c* indicate the ten divisions of time by the Decade System; *d, d* indicate the apportionment of the ten camels to the ten divisions of time; *e, e* indicate the apportionment of the ten shekels to the ten divisions of time.

XXIV. 11–14. “And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.”

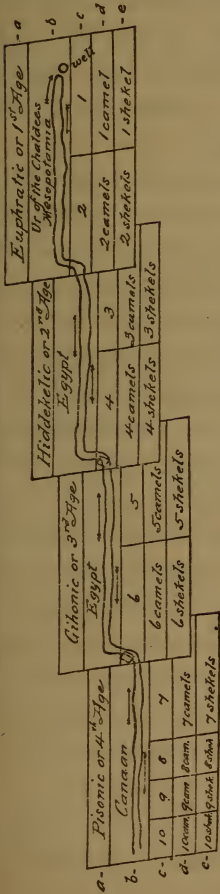
“And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Gen. xxiv., considered as allegory.

DIAGRAM 29.

REBEKAH AT THE WELL AS A MOTHER OF NATIONS.

Application of the Decade System of Chronology.



Beginning of Time.

Pre-Euphratic Era.

Creation of the Euphratic or First race (Adam's), or of the well (see Num. xxi. 17, 18). Rebekah at the well.

Dividing in the midst of the Euphratic or First age.

Dividing in the midst of the Hiddekelic or Second age.

Dividing in the midst of the Gihonic or Third age.

Dividing in the midst of the Pisonic or Fourth age.

End of Time.

“Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

“And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac*; and thereby shall I know that thou hast shewed kindness unto my master.”

By the allegory the wife of Isaac must represent the same magnitude as Sarah; therefore she, also, will be a mother of nations. This fact seems to be indicated in the prayer of the servant who represents the First age; for although he only seeks a drink for himself, yet the sign of the mother of nations will be given when she shall reply, “Drink, and I will give thy camels drink also;” which, by the Decade System (see Diagram 29), includes all the Ages of Man. (For the allegory of the well, see Diagram 29.)

Now, inasmuch as the covenant made with Abraham will be established with Isaac, the substance of it will be shown forth under different figures as Isaac’s history is taken up, but the magnitudes will remain the same. In the context the servant’s prayer was answered when Rebekah, the daughter of Bethuel, came out and gave him drink, and (see context) drew water for all his camels.

XXIV. 19–27. “And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

“And she hasted, and emptied her pitcher into the

trough, and ran again unto the well to draw *water*, and drew for all his camels.

“ And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

“ And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold ;

“ And said, Whose daughter *art* thou? tell me, I pray thee : is there room *in* thy father’s house for us to lodge in ?

“ And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

“ She said moreover unto him, We have both straw and provender enough, and room to lodge in.

“ And the man bowed down his head, and worshipped the Lord.

“ And he said, Blessed *be* the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth : I *being* in the way, the Lord led me to the house of my master’s brethren.”

From this it becomes evident that Rebekah is chosen as the wife of Isaac, and that, as such, she will be the mother of nations ; also that the covenant of the Lord will be established with Isaac, through which the mercy and truth of the Lord will be sure unto Abraham,—not to Abraham only, but unto all the nations of the earth.

XXIV. 29–32. “ And Rebekah had a brother, and his name *was* Laban : and Laban ran out unto the man, unto the well.

“ And it came to pass, when he saw the earring, and bracelets upon his sister’s hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man ; and, behold, he stood by the camels at the well.

“ And he said, Come in, thou blessed of the Lord ; wherefore standest thou without ? for I have prepared the house, and room for the camels.

“ And the man came into the house : and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that *were* with him.”

Allegorically, Rebekah is representative of the free-woman, and (see verse 3) the daughter of Canaan represents the bondwoman ; but, since Rebekah is chosen, the indication is clear that the bondwoman has been cast out, even as indicated in a preceding allegory.

The journey of Abraham’s servant from Canaan to Mesopotamia shadows a journey from the Fourth age back to the First age ; the First age being represented (see Diagram 16) by Ur of the Chaldees. The ten camels, by the Decade System (see Diagram 29), also point to the Four Ages, thereby indicating that the head servant, as shadow, journeyed from Canaan to Ur of the Chaldees.

The half-shekel of the golden earring points (see Ex. xxx. 12, 15) to the offering of the Lord as given by one man, be he rich or poor ; wherefore, by the half-shekel that pertains to the earring,—the earring pertaining to the head,—so (see, also, Ex. xxix. 20 ; Dan. ii. 36–40) the stand-point as regards time is, at this stage of the allegory, in the beginning of the First age, at or about

the time of the creation of man of Adam's race. Hence when Rebekah at the well gave the camels drink—the camels shadowing the ten divisions of the Four Ages by the Decade System—she stood revealed as the chosen mother of nations.

As Sarah, the wife of Abraham, the mother of nations, journeyed from Ur of the Chaldees through the great land, as shadow, to Canaan, so, now, Rebekah, the chosen mother of nations, will journey from Ur of the Chaldees to Canaan; which journey (see Diagram 29) is shadowed by the ten shekels of the two bracelets she wore upon her hands; the two bracelets doubtless shadowing Egypt as the Second age, and Egypt as the Third age (see, also, parallel indication, Ex. xxix. 20; Dan. ii. 36-40).

Rebekah returned with the eldest servant and became the wife of Isaac; but the allegory of Rebekah at the well seems to indicate that she is chosen as the mother of nations, even as Sarah was chosen as the mother of nations; and that she represents Jerusalem which is from above, even as Sarah represented Jerusalem which is from above.

XXV. 1, 2. "Then again Abraham took a wife, and her name *was* Keturah.

"And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."

This appears to be a portion of the veil covering the promise to Abraham that in multiplying the Lord will multiply the seed of Abraham as the stars of heaven; yet, allegorically, Keturah, as a daughter of Canaan, may, in the history of Isaac, represent the same magni-

tude as Hagar, that the allegory be full ; for, by verse 6, Abraham sent them away also while he yet lived.

XXV. 7-10. "And these *are* the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of *years* ; and was gathered to his people.

"And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre ;

"The field which Abraham purchased of the sons of Heth : there was Abraham buried, and Sarah his wife."

Thus Abraham died in a good old age, and went to his fathers in peace seventy-five years after he was assured that his seed should suffer affliction. If no covering or veil is thrown over this history, then the Records are singular and contradictory ; but if there is a covering or veil, then the Records are wonderful and harmonious. Which is it? The latter beyond all question, whether the Bible be regarded either as truth or as fiction. (For the allegory of Abraham's years, see Diagram 16.)

XXV. 11. "And it came to pass after the death of Abraham, that God blessed his son Isaac ; and Isaac dwelt by the well Lahai-roi."

Here, again, the blessing of God is poured upon Isaac, even after seventy-five years of the four hundred have expired. Why should this be so? Has circumstance or exigency made the prophecy (see Gen. xv. 13, 14) a dead letter that it should not be fulfilled? It is impossible that such should be the case, for the

assurance was positive, unequivocal, unconditional ; therefore it must be fulfilling, and the Seed of Abraham, unknown, unrecognized of men, yet seen of angels, must be suffering untold tribulation.

XXV. 12-18. "Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham :

"And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth ; and Kedar, and Adbeel, and Mibsam,

"And Mishma, and Dumah, and Massa,

"Hadar, and Tema, Jetur, Naphish, and Kedemah :

"These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles ; twelve princes according to their nations.

"And these *are* the years of the life of Ishmael, a hundred and thirty and seven years : and he gave up the ghost and died, and was gathered unto his people.

"And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria : *and* he died in the presence of all his brethren."

Ishmael, through Hagar, is representative of the great city Jerusalem, the Four Ages of Man which are under bondage to sin ; and, as already indicated, the twelve sons of Ishmael appertain to these Four Ages. By the allegory they dwelt in these Four Ages ; for Assyria pertains to the First or Euphratic age ; Egypt to both the Hiddekelic and Gihonic, or Second and Third ages ; while Havilah pertains to the Fourth or Pisonic age (see Diagram 1). Now, inasmuch as Ishmael "died in the presence of all his brethren," it

follows, as allegory, that he died at or about the end of time (see Diagrams 28, 30), and, hence, that the bondage of sin shall expire with the Fourth age never to return; for the son of the bondwoman shall not be heir with the son of the free-woman.

In Diagram 30, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages through four countries (see Diagram 1); *c, c* indicate the apportionment of Ishmael's years to the chief divisions of time (see Diagram 19).

XXV. 19-26. "And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

"And Isaac entreated the Lord for his wife, because she *was* barren: and the Lord was entreated of him, and Rebekah his wife conceived.

"And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the Lord.

"And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

"And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

"And the first came out red, all over like a hairy garment; and they called his name Esau.

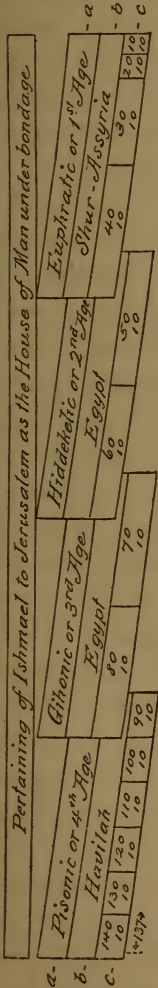
"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called

Gen. xxv. 12-18, considered as allegory.

DIAGRAM 30.

THE YEARS AND THE GENERATIONS OF ISHMAEL.

The Chief Divisions of Time.
Application of the Decade System of Chronology.



- Beginning of Time.
- Ishmael. Pre-Euphratic Era divided in the midst.
- Creation of the First or White race (Adam's).
- Nebajoth.
- Kedar.
- Creation of the Second or Red race.
- Destruction of the First or White race.
- Adbeel.
- Mibsam.
- Creation of the Third or Black race.
- Destruction of the Second or Red race.
- Mishma.
- Dumah.
- Creation of the Fourth or Pale race.
- Massa.
- Deluge of Noah. Destruction of the Third or Black race.
- Hadar.
- Advent of the Messiah the Prince as the Son of man.
- Tema. Messianic Epoch.
- Crucifixion of the Messiah as Jesus Christ.
- Jetur. Judgmental Era.
- Naphish. Thousand Years' Era.
- Kedemah. Era of Destruction.
- Ishmael dies and is buried in the presence of all his brethren. (See death of Sarah, Diagram 28.)
- End of Time.

Jacob: and Isaac *was* threescore years old when she bare them."

In this allegory, Rebekah, like unto Sarah, was barren, as it is written (Isa. liv. 1), "Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord;" for Rebekah, like unto Sarah, is emblematic of Jerusalem which is free, which is the mother of us all. But Isaac entreated the Lord because his wife was barren, and she conceived twins. The children struggled within her, and, when she inquired of the Lord why it should be thus, the Lord informed her that two manners of people should be separated from her bowels, one of which should be stronger than the other, and that the elder should serve the younger. When the children were born the elder was called Esau and the younger was called Jacob.

This piece of simple history calls for a double allegory; for two manners of people are set forth by it. In the first (see Diagram 31, spaces *d, d*) Jacob is emblematic of the Fourth Age of Man, while Esau is emblematic of the Three Ages of Man preceding the Deluge. Now, although these people are of one blood, yet they differ in their characteristics; for of those existing before the flood, one was white, another was red, and another was black, while those of the age which Jacob represents are of a pale color. Still, again, the races which existed prior to the Deluge (see vi. 1-4; Deut. ii. 1-23) were giants, were men of great stature, were mighty men, were men of renown; which clearly implies that, physically, they were much stronger

than the race of the fourth Adam, of which Jacob is the allegorical representative.

In Diagram 31, spaces *a, a* indicate the Four Ages; *b, b* indicate the ten divisions of time by the Decade System; *c, c* indicate the apportionment of the threescore years of Isaac to time from the creation of the First race down to and including the overlap of the Third and Fourth ages; *d, d* indicate time; *e, e* indicate the pertainings of Esau and Jacob to the Four Ages.

In the second allegory the magnitudes are much increased; for by it Jacob represents the whole human family, while Esau represents the great host which fell before the creation of man.

The color of Esau denotes that he pertains to the Hiddekelic or Red race; and it will be noticed that, throughout scriptural interpretation, the Second age has a special bearing upon the whole Four Ages independent of its own immediate history.

XXV. 27-34. "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

"And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

"And Jacob sod pottage: and Esau came from the field, and he *was* faint:

"And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

"And Jacob said, Sell me this day thy birthright.

"And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

"And Jacob said, Swear to me this day; and he

sware unto him: and he sold his birthright unto Jacob.

“Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.”

By the first allegory (see Diagram 31) Esau represents the Three Ages of Man which existed previous to the flood; and now—that is, at or about the time of the great Deluge of Noah—he comes to Jacob faint, and on the point to die. Why should he come to Jacob for assistance? Is he not in his own father’s house where all things are at his command? Is he not the elder son? Does not his father love him? Yes. Then why should he come to the younger for help? Is it because of the transmission of a great debt which he cannot lay aside; wherefore, burdened and weary, his birthright possesses no value in itself whereby he may be relieved of his load? By the sale of the birthright, however, the accumulated debt of nations goes with it, and Jacob, the new-born race of Adam (see, also, Song of Sol. i. 6; viii. 8–10), takes up the care of it; hence, the birthright becomes his in exchange for a mess of pottage.

Every sale or transmission of the birthright involves a reissue of the command to subdue the earth and have dominion over it, because a new race of men is brought forth with such transmission of birthright; but, through Esau, the weakness of man is shown, and how valueless the birthright is, in his hands, to preserve himself from death. From these indications the mess of pottage which Jacob gave Esau doubtless was a fair compensation, and was intended to indicate the weak and fallen state of man as a governing and subjugatory agent.

The strength of the second allegoric rendering is made manifest by the predestination and calling of man; for man was predestinated and called to be conformed to the image of the Son, that the Son might be the first-born among many brethren. This conformity was established that, in part, man might be redeemed through the operation of the Law governing the transmission of iniquity that was given from the first; therefore, as Esau, through Jacob, found relief and, as it were, renewal of life, so, through the regeneration, redemption, and justification of man, the highway of escape is provided and made manifest for others than man, or for those which fell before man was created, should they seek to enter therein. (This view involves the priesthood of man.)

The allegory of Jacob and Esau points out the two great hosts of fallen beings to which the way of light and life is open. Esau, as the allegoric representative of the sin-tinctured and evil host, is clothed with hair as with a garment, and it will be found that, throughout the Scriptures, all hosts under bondage to sin, whether man or angel, are marked with the coats of skins, and, as such (see Ezek. i. 4-11), are indicated as beasts, in consequence of which the natural history given in the Sacred Writings possesses a very important bearing on Biblical interpretation.

XXVI. 1-17. "And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

"And the Lord appeared unto him, and said, Go

not down into Egypt; dwell in the land which I shall tell thee of.

“Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed:

“Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

“And Isaac dwelt in Gerar.

“And the men of the place asked *him* of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

“And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

“And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.

“And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us.

“And Abimelech charged all *his* people, saying, He

that toucheth this man or his wife shall surely be put to death.

“Then Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him.

“And the man waxed great, and went forward, and grew until he became very great:

“For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

“For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

“And Abimelech said unto Isaac, Go from us; for thou are much mightier than we.

“And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.”

According to these verses Isaac went down to Gerar, and while there the Lord appeared unto him, and told him to sojourn in that land, and promised the land unto him and his seed, his progeny, as a free gift. The promise of the Lord involved the possession of the country of Canaan and its immediate surroundings, upon which Isaac pastured his herds and flocks; but, in addition to this, the Lord said, “And I will perform the oath which I sware unto Abraham thy father.” What was this oath? It was this (xxii. 16–18): “By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*,

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven,

and as the sand which *is* upon the sea shore ; and thy seed shall possess the gate of his enemies ;

“And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.”

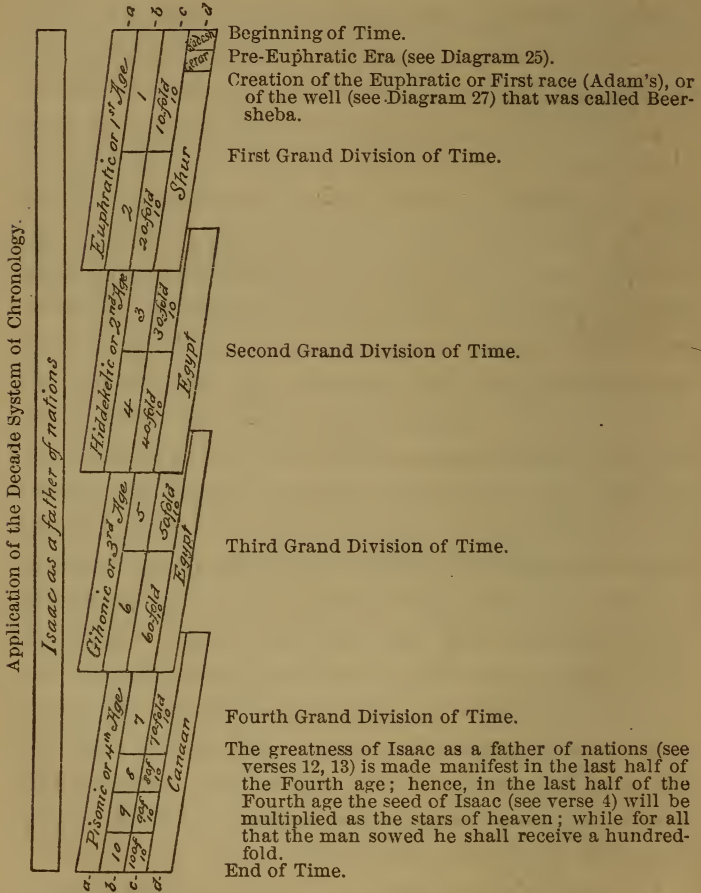
By the promise thus given Abraham, the indication follows that the Seed of Abraham, which is Christ, shall possess the gate of his enemies, and therefore that, in him, shall all the nations of the earth be blessed. The apparently strange promise is now given (see verse 4) that in the seed of Isaac all the nations of the earth shall be blessed. If the Seed of Abraham is Christ, and, as such, is a personality, how can he become the Seed of Isaac, that in him all the nations of the earth shall be blessed? or how shall the Seed of Abraham be called in Isaac? It is through the ministrations of the priesthood of Melchizedek ; for the Tenth, after descent into the valley of the shadow of death as the Seed of Abraham, can return, and can be eaten, and the holy seed can be the substance thereof (see Isa. vi. 13). It becomes obvious from the text that, through the priesthood of Melchizedek, the Seed will be called in Isaac, and that the covenant which the Lord made with Abraham will be established with Isaac, and with his Seed after him ; for that which was promised to Abraham and to his Seed (see Diagram 16, spaces *d, d*) is now promised to Isaac and to his Seed (see Diagram 32, spaces *d, d*) ; hence the covenant now established with Isaac is the Second Covenant, or the Gospel of Christ (see Gal. iii. 8).

In Diagram 32, spaces *a, a* indicate the Four Ages ; *b, b* indicate the ten divisions of time by the Decade System ; *c, c* indicate the hundredfold multiplication

Gen. xxvi. 1-17, considered as allegory.

DIAGRAM 32.

THE SECOND COVENANT AS ESTABLISHED WITH ISAAC.



of Isaac as a father of nations; *d, d* indicate the countries through which Abraham passed in his journey from Ur of the Chaldees to Canaan, which, doubtless, comprehend the land (see verse 3) promised to Isaac and to the seed of Isaac.

Isaac dwelt in Gerar, and, by the simple history, although he had received promises of such magnitude, he, like Abraham his father, could scarcely credit them, and his faith was weak; so much so was it that he sought to pass Rebekah his wife as his sister. Abimelech, however, discovered that Rebekah was Isaac's wife, and he charged all his people against injuring Isaac, as it is written (I. Chron. xvi. 22), "Touch not mine anointed, and do my prophets no harm." It was revealed unto Abimelech that Abraham was a prophet, and he was forbidden to harm him under pain of death; the same condition now follows with Isaac; for Abimelech says, "He that toucheth this man or his wife shall surely be put to death;" therefore, the great mantle which enveloped Abraham has fallen upon Isaac. The Lord's charge to Abimelech against harming Abraham and his wife shadows conditions pertaining to man before his fall.

The blessing of the Lord followed Isaac, and he, by verse 13, "waxed great, and went forward, and grew until he became very great." When Isaac became very great he may have been the temple of the Seed, at which time he, like Abraham his father, became possessor of heaven and earth, in which case the Seed could not have been called in Isaac at the time he was offered as a burnt-offering by Abraham. The greatness of Isaac, as recorded in verse 13, points rather to

the sublime fruits manifest in the last half-time of the Fourth age (see Diagram 32, spaces *c, c*); for Isaac, as a father of nations, pertains to the whole Four Ages of Man, through which the hundredfold multiplication becomes manifest.

XXVI. 18-33. "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

"And Isaac's servants digged in the valley, and found there a well of springing water.

"And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

"And they digged another well, and strove for that also: and he called the name of it Sitnah.

"And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

"And he went up from thence to Beer-sheba.

"And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

"And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

"Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

“And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?”

“And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

“That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

“And he made them a feast, and they did eat and drink.

“And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

“And it came to pass the same day, that Isaac’s servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

“And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.”

As, by the allegory (see xxi. 25–30), the well which Abraham dug at Beer-sheba (see Diagram 27) symbolized the creation of the First race of men, so, in the allegory above given, the wells of water which Isaac dug are symbolic of the creations of man.

Now, inasmuch as four wells have been dug (for Abraham dug the well Beer-sheba), so four independent creations or races of men have been brought forth; and, as three of these wells appear to be under the control of Abimelech and his chief captain Phichol

(see verses 18, 19), so the three ages which existed before the flood are subjugated by the Adversary and his powerful ally Lucifer, the destroying angel; both of whom are symbolized in the text by Abimelech and Phichol his chief captain.

In Diagram 33, spaces *a, a* indicate the Four Ages; *b, b* indicate the countries passed through by Abraham in his journey from Ur of the Chaldees to the land of Canaan; *c, c* indicate the Four Ages by the names of the four wells; *d, d* indicate the Four Ages by the four wells.

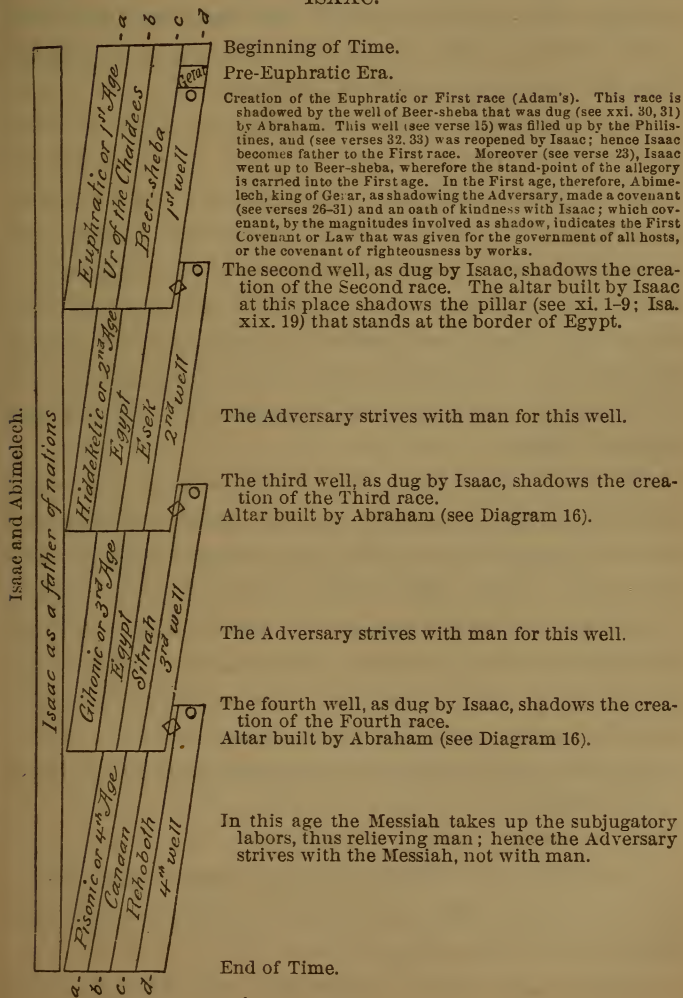
The fourth well (see Diagram 33) indicates that the Fourth age will be fruitful, and that man shall dwell in the land; but why is it that the Adversary and his adherents do not strive for this well? It is because of the advent of their Master, their King, their Ruler. All their energies are bent to overthrow him; for, as set forth in xv. 13, the Seed shall be afflicted four hundred years; and, from Dan. ix. 25, 26, the manifestations of the Seed in the flesh extend from the days of Abraham until he shall be cut off in the grand consummation of his labors; hence, in the Fourth age, the adversarial host well may exclaim with Abimelech (verse 16): "Go from us; for thou art much mightier than we."

By xxi. 22-33, Abimelech made a covenant with Abraham that he would not deal falsely with him; but the text clearly indicates that Abimelech paid little heed to it, for he filled up the wells which Abraham had dug. Now, however, he makes a similar covenant with Isaac; but the probabilities are that he will pay little, if any, more attention to the covenant and oath

Gen. xxvi. 18-33, considered as allegory.

DIAGRAM 33.

THE FIRST COVENANT OR LAW AS ESTABLISHED WITH ISAAC.



made with Isaac than he did to those made with Abraham ; still, by the allegory, the covenant is made, and by its indications become evident that all hosts are included under its provisions that they may give heed to its rulings. Hence this covenant shadows the First Covenant or Law, that entered in with man of Adam's race, for the government of all hosts.

In the covenant with Isaac the Four Ages of Man are indicated by the four wells, but in the covenant with Abraham the ages were indicated by the thousand pieces of silver which Abimelech gave Abraham, while the time the oath of the covenant remained in force was shadowed by Abimelech, his son, and his son's son, where the thousand pieces of silver typify the thousand generations, and Abimelech, his son, and his son's son (see Diagram 27) shadow the First Three Ages of Man.

The well which Isaac dug at Beer-sheba (see verses 32, 33), in all probability, was the same which Abraham had dug, and at which his covenant with Abimelech was made. This well, together with others, doubtless was filled up by Abimelech and reopened by Isaac, so that, in reality, but four particular wells are called for by the allegory. The stand-point of the text, as shadow (see verses 22-33) at the time of the agreement between Isaac and Abimelech, is in the First Age of Man.

XXVII. 6, 7. "And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

"Bring me venison, and make me savoury meat,

that I may eat, and bless thee before the Lord before my death.”

Isaac, becoming old and blind (see verses 1-5), requests his elder son, Esau, to prepare him savory meat that he might bless him before he died. In compliance with the request of his father, Esau (see verse 30) hunted for venison; but Rebekah, having overheard the conversation, spoke unto Jacob, her younger son, as quoted above.

It was revealed unto Rebekah (see xxv. 23) that the elder should serve the younger; which indicated that the birthright should fall to the younger son. It seems absolutely necessary, by the allegories, that such should be the case; for Esau, the elder, who (see Diagram 31) represented the ages of man preceding the Deluge, had failed in his mission; and, therefore, Jacob, who succeeded him, must take up Esau's burden; hence (see verse 16) the skins of the kids of the goats were put upon his hands, and upon the smooth of his neck, that the great purpose may reach its fulfilment; man having been called as an instrumentality in the work (see Ex. xix. 5, 6) that was purposed in the beginning.

As already stated, Jacob purchased Esau's birthright, which indicated that the burden had been taken up by Jacob as representative of the Fourth age; hence indications become manifest that the blessing shall rest with Jacob, which, through skilful management, Rebekah succeeded in securing for him (see verses 9-17).

Did Rebekah act unrighteously in this matter? It seems scarcely probable that such could have been the case; for she knew by revelation that the elder should serve the younger. Paul himself seems substantially to

ask the same question (Rom. ix. 14), "*Is there unrighteousness with God?*" To which he gives reply, "God forbid." Therefore it follows that Jacob's personation of Esau (see verses 15-23) is an allegory indicating that the names and debts of the preceding ages (see Diagram 31) has fallen upon him; while the manner of the blessing also indicates that Jacob will be the temple of the Seed, through whom Esau and all families of the earth shall be blessed.

XXVII. 26-29. "And his father Isaac said unto him, Come near now, and kiss me, my son.

"And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the Lord hath blessed:

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

Such is the great blessing wherewith Isaac blessed his son Jacob; such is the blessing with which Isaac blessed Jacob before the Lord. What does this blessing involve? It involves dominion over peoples and nations, and it involves lordship over all his mother's sons. Who are his mother's sons? His mother's sons are the inhabitants of Jerusalem which is from above, Jerusalem which is free; for, by the allegory, Rebekah, like Sarah, is the free-woman, and the free-woman (see Gal. iv. 22-27) is the mother of us all.

When the promise was given Abraham (xii. 3), "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed," reference is made to the future. How is it, then, that through Abraham all families of the earth shall be blessed? It is because the Seed, the Messiah, after the promise had been made to Abraham, was called in Abraham, whereby he, Abraham, became possessor of heaven and earth. This Seed was called in Isaac, and he not only waxed great, but (see xxvi. 13) he "went forward, and grew until he became very great." Now it is seen that this mantle of greatness, which had fallen from Abraham upon Isaac, has, in turn, fallen upon Jacob; for his dominion, by the blessing, is exceeding great and includes all hosts; the text stating, "Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee," which includes even the host of evil.

The greatness of the blessing indicates that Jacob has become the temple of the Seed. How did Jacob become the temple of the Seed? As in the case with Abraham, it was by partaking of the Living Bread. What did Sarah prepare when the three angels came to Abraham for comfort? She prepared three measures of meal, which she made into cakes upon the hearth. What did Abraham bring? He brought a calf, which was dressed and set before the angels. The preparation of the three measures of meal was a great mystery, and by it, as allegory, the indication was given that the bread which Sarah baked upon the hearth became imbued with the Living Bread through the priesthood of Melchizedek.

So also with Isaac, savory meat was brought forth, of which he was very fond, and of which he partook ; but in addition to the savory meat Rebekah gave bread, which, by the allegory, through the ministrations of the priesthood of Melchizedek, and by the strength of Romans ix., must have been imbued with the Living Bread. At some time during the feast—Jacob doubtless being a partaker thereof—Jacob ate of this bread, and thus he became one of “the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever.” The endowment to Christ is the endowment to Jacob ; and, therefore, Jacob must be the temple of the Seed ; for the gift of all things can be made but to one, and that one is the Seed of Promise, whether he be called in Abraham, in Isaac, or in Jacob.

XXVII. 30–33. “And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

“And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son’s venison, that thy soul may bless me.

“And Isaac his father said unto him, Who *art* thou ? And he said, I *am* thy son, thy firstborn, Esau.

“And Isaac trembled very exceedingly, and said, Who ? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him ? yea, *and* he shall be blessed.”

As Abraham was in doubt as to which of his two sons would be chosen as the temple of the Seed, so

Isaac also was ignorant as to which of his two sons would be chosen. He thought, doubtless, that the Seed would be called in Esau the first-born, but it is made evident by the revelation to Rebekah, by the sale of the birthright, and by the blessing, that the Seed would be called in Jacob the younger son. Isaac is amazed at the discovery, and trembled exceedingly; but he confirmed his blessing in the presence of Esau, saying, "Yea, *and* he shall be blessed."

It does not follow from the simple history of the text that Jacob was a better man than Esau, but, on the contrary, the indications seem to point the other way. Why, then, should Jacob have been chosen? Paul lights up this query (Rom. ix. 11): "For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Hence it follows, as shown by the choosing of Jacob, that justification by faith, which is a sure point in the purpose of God, is a matter of election, and not a matter of works. Abraham believed God, wherefore, by election, his faith in the Word of God—not his works—was counted unto him for righteousness, which condition is one of the vital principles set forth by the Second Covenant or Gospel.

Hence, by election (see Gal. iii. 8), "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed." By election, therefore,—not by merit,—Jacob was chosen, in order that God's purpose, according to election, might be made manifest independent of works; for Jacob, by the

manner in which he secured the blessing, received the blessing independent of works. So, also, in the case of Isaac, when he denied his wife and said, "She *is* my sister," God's purpose by election is made manifest independent of works. So, also, in the case of Abraham, when he "laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?" The purpose of God by election is made manifest altogether independent of merit or of works; hence the doctrine of the election embodies the doctrine of justification by faith; righteous works being the fruit of justifying faith.

Indications now follow that justification by faith, as a principle, must have been established in the beginning by the election of God; hence, again, God's purpose according to election embodies the justification of all thought and action through the Assenting Power of the Infinite Majesty, by which the Infinite Majesty will become the Supreme Director and Conceiver of all things to the exclusion of every other power.

From this position an indication further follows that those justified by faith, irrespective of works, are the elect; but the vital consideration must be kept in mind that, while the Law or First Covenant exists as the ruling principle, the righteousness of faith is and must be made manifest by righteous works, even as stated in James ii. 20-22, "But wilt thou know, O vain man, that faith without works is dead?"

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

If Jacob's works, or Isaac's works, or even Abraham's works had been evil continuously, their faith would have been barren, dead, devoid of good fruit. James further stating, "The devils also believe, and tremble." Hence, the quotations from the Epistle of James clearly indicate that righteous works are the fruit of faith; not of every faith, however, but (see Gal. ii. 16) they are the fruit of the faith of Jesus Christ. If righteous works are the fruit of the faith of Jesus Christ, then by them the perfection of this faith as a tree is made manifest; wherefore, the perfection of this fruit-bearing tree being thus established, justification must follow every emanation—be it thought or action—springing from it. If justification follows every emanation springing from it, then the participants of these emanations must be justified by the tree itself rather than by the fruit thereof. If the participants of the fruit are justified by the tree itself, then they are justified by faith,—faith being the tree and righteous works the fruit thereof,—which faith evidently (see Eph. ii. 8, 9) is not of themselves. If not of themselves, whence comes this faith by which man is justified? This faith, as already indicated (see Gal. ii. 16), is the faith of Jesus Christ. How can a man be justified by the faith of Jesus Christ as an actual existing condition pertaining to him individually? Man is justified by the faith of Jesus Christ, and participates in the faith of Jesus Christ through his regeneration or by his spirit being born into the body that was prepared for the Word of God in and as the very beginning of the creation of God. If man is born into the body that was prepared for Jesus

Christ as the Word of God in and as the very beginning of the creation of God (see Col. i. 13–18; Rev. iii. 14), then he must participate in its perfection, and hence, individually, he must participate in the faith of the Word of God, which is Jesus Christ, who invested this body and gave it life. Through regeneration, therefore, one great point of God's purpose by election—viz., justification by faith—pertains to the creature world; for through regeneration the faith of Jesus Christ is imparted to the creature, while the faith of Jesus Christ—be it imparted whence it may—will never fail by bringing forth unwelcome fruit, but will forever give the righteous proofs pertaining to a perfect tree.

XXVII. 38–40. “And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

“And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”

Isaac's blessing confers worldly prosperity upon Esau, even as worldly prosperity was conferred upon Jacob; but as, in the case of Jacob, the blessing of Jacob involves magnitudes far beyond the personal welfare of Jacob, so the blessing of Esau indicates a magnitude far in excess of his immediate welfare; for although the birthright is with Jacob, yet, by the text,

the strength of it, the birthright, will be lost forever in the consummation of the purpose of God. When, therefore, this purpose reaches fulfilment, then Esau will have dominion, and then every yoke will have been broken never again to be re-established.

By the context Esau hated Jacob because of the blessing wherewith his father had blessed him, and he thought to slay him after his father's death, whereupon Rebekah advised Jacob to flee to Haran until Esau's fury should be turned away.

XXVII. 46. "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"

This verse contains another indication that the land of Canaan shall be possessed by gift and not by the law. Should Jacob marry a daughter of Heth, then the land would become his through the law, but as allegory, and as simple history, it must come to him as a free gift, for the covenant which was made with Abraham and established with Isaac will be confirmed with Jacob.

XXVIII. 1-5. "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

"Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

"And God Almighty bless thee, and make thee

fruitful, and multiply thee, that thou mayest be a multitude of people ;

“ And give thee the blessing of Abraham, to thee, and to thy seed with thee ; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

“ And Isaac sent away Jacob : and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob’s and Esau’s mother.”

Thus Isaac, in turn, strictly charged Jacob that he should not take a wife of the daughters of Canaan, and, hence, he sent his son to seek a wife from among his kindred. In sending him away he bestowed a blessing upon him which clearly involved his earthly prosperity, but where he says in addition, “ And give thee the blessing of Abraham, to thee, and to thy seed with thee,” the conditions are altogether different. What is the blessing of Abraham ? The blessing is this, “ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed.”

The strength of this blessing rests upon the Seed of Abraham, which Seed (see Gal. iii. 16) is Christ, and this Seed is now called in Jacob, and of which, at this time, Jacob is the temple ; hence (see Rom. ix. 4, 5), Jacob, also, is one of the fathers of whom as concerning the flesh Christ came. That Jacob is the temple seems manifest where Isaac says, “ To thee, and to thy seed with thee.” How can the great blessing of Abraham rest upon another than the Seed of Promise ?

It is not possible; and, if the Seed is not present, how can it be with Jacob? If the Seed of Abraham, which is Christ, and (see St. John viii. 56-58) whose day Abraham rejoiced to see, had no palpable existence in the flesh until his birth of the Virgin, how could the blessing of Abraham fall upon the seed of Jacob which was with him? Is it at all probable that the blessing which pertains to the Seed of Abraham could fall upon another than the Seed of Abraham? It is manifest that such could not be the case except that other be the temple of the Seed; as when Abraham became the possessor of heaven and earth, and as when Isaac became very great. It seems evident, by the revelation to Rebekah, by the sale of the birth-right, by the blessing of Isaac, and by this invocation of Isaac, that the Seed is with Jacob, and that Jacob is at this very time the temple of the Seed.

XXVIII. 10-15. "And Jacob went out from Beer-sheba, and went toward Haran.

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

"And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

"And thy seed shall be as the dust of the earth;

and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

“ And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done *that* which I have spoken to thee of.”

Here again the land is promised to the Seed of Jacob ; for the Seed of Jacob, by the gift, and by the accruing blessing, is the Seed of Abraham ; therefore, in the Seed of Jacob all the families of the earth shall be blessed. Thus the covenant is made with Abraham, and with the Seed of Abraham ; it is established with Isaac, and with the Seed of Isaac ; and now it is confirmed unto Jacob, and unto the Seed of Jacob. What is the substance of this covenant ? It is this, that in the Seed of Abraham, which is Christ, all the families of the earth shall be blessed. Who are the seed of Abraham, that they should be blessed in Christ ? They are those who shall be justified through faith in Christ ; and they, by the covenant, shall be as the stars of heaven, and as the sand that is upon the sea-shore, and as the dust of the earth for number ; they are, also, the fruit of election, the fruit of justification by faith ; for the purpose by election is not of works, but of faith, that, by the calling of man, this vital principle may be established for the ruling of all hosts. Faith is, therefore, the basis of the Second Covenant. Faith in what ? Why faith in the Word of God ; faith in the Assenting Power of the Infinite Majesty ; faith in the Seed promised by this, the Second Covenant, which Seed (see Gal. iii. 16) is Christ.

In Diagram 34, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages, or the land given Jacob (see verse 14); and through which he shall spread, by the four cardinal points of the compass; they also point to the land given Abraham (see Diagram 18); *c, c*, through Beer-sheba and Haran, indicate the First and Second ages; they also point to the land given Jacob.

The Seed of Abraham, the Seed of Isaac, the Seed of Jacob, by the magnitude of the gift, is one and the same Personality; and this one is now with Jacob. It is of this one the text particularly speaks: "And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of." This charge is to the Seed of Jacob, and, with little doubt, has reference to the four hundred years of affliction, at the end of which time he, the Seed, will return to the land of Canaan, bearing with him many names pertaining to the past Ages of Man; a burden of exceeding great preciousness. Hence the angels of God are witnesses of the wonderful promise; and these angels, doubtless, are those which have charge, as it were, of the Four Ages of Man; for where the interest of man is at stake, there they will be found.

XXVIII. 16-22. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not.

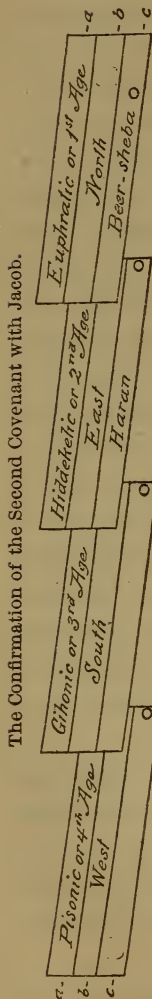
"And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

"And Jacob rose up early in the morning, and took

Gen. xxviii. 10-22, considered as allegory.

DIAGRAM 34.

THE SECOND COVENANT AS CONFIRMED UNTO JACOB.



Beginning of Time.

Pre-Euphratic Era.

The well Beer-sheba. Creation of the Euphratic or First race (Adam's). Beer-sheba (see Diagrams 27, 33) indicates the First age, and Haran (see Diagram 15) indicates the Second age. By verse 10, Jacob left Beer-sheba—doubtless the well—and went towards Haran; hence Jacob's journey, as shadow, begins with the creation of man in the First age.

By verses 12-14 the covenant made with Abraham and established with Isaac is now confirmed unto Jacob in a dream; by which the land given to the Seed of Abraham and to the Seed of Isaac will be given to the Seed of Jacob. This land (see verse 14) is shadowed by the terms north, east, south, and west, and hence (see Diagram 1) correspond with the Four Ages of Man. The covenant that was thus made with Abraham, established with Isaac, and confirmed unto Jacob, is the Second Covenant, and it embodies the gospel of Jesus Christ.

Creation of the Hiddekelic or Second race.

Well dug by Isaac (see Diagram 33).

Creation of the Gihonic or Third race.

Well dug by Isaac (see Diagram 33).

Creation of the Pisonic or Fourth race.

Well dug by Isaac (see Diagram 33).

End of Time.

the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

“And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

“So that I come again to my father’s house in peace; then shall the Lord be my God:

“And this stone, which I have set *for* a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.”

When Jacob awakened out of his sleep he was overwhelmed with astonishment and dismay; he was filled with fear, and thought the place dreadful; from which it becomes evident that the message of the Lord must have been addressed to another than Jacob the son of Rebekah. If the message was intended to inspire confidence, why did not Jacob express it? In all probability it was because he failed, at this time, to comprehend the greatness of the promise; therefore, Jacob’s fear becomes evidence that the message was truly given to the Seed of Jacob that was with him (see verse 4) as an assurance of protection from his enemies, and as an assurance that they should be delivered into his hand (see, also, xxii. 17); hence the history of Jacob involves the history of the Seed of Abraham that was with him.

With this view the stone Jacob set up becomes emblematic of the habitation of God spoken of in Eph. ii. 20, 21, as follows: “Jesus Christ himself being the chief corner *stone*;

“In whom all the building fitly framed together groweth unto a holy temple in the Lord.”

This stone, therefore, which shadows labors pertaining to the Seed, shall grow and become God’s house. How shall it grow and become God’s house? It is through the return and eating of those things wherewith the Atonement is made, which things in essentiality are found in and as the Living Bread, the body of Christ the Redeemer. The text indicates this where it states, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

“So that I come again to my father’s house in peace; then shall the Lord be my God:

“And this stone, which I have set *for* a pillar, shall be God’s house.”

This bread is emblematic of the Living Bread, and, in the eating of it, “all the building fitly framed together groweth unto a holy temple in the Lord.” The Scriptures are thoroughly united in this respect, both in shadow and in substance, for it is stated (Ex. xxix. 33), “And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them;” by St. Matt. xxvi. 26, “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body;” by I. Cor. xi. 28, 29, “But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord’s body.”

Moreover, that the Lord's body is eaten that the eater may obtain life is clearly stated in St. John vi. 47-58.

How can the building grow into a holy temple of the Lord through eating the Living Bread? Because, in partaking of the Living Bread the transgressions of man fall upon it through the operation of the Law of Iniquity, and if they fall upon it, then man is made dead to the Law through it. Why is man made dead to the Law through it? Because Jesus Christ, who is the Living Bread that was eaten, paid the penalty of the transgressions of the eater; therefore it is certain that man, as the eater, is dead to the Law. Hence, inasmuch as the spirit of man, through the eating, is regenerated or born into the Lord's body, and thereby becomes redeemed from his transgressions, so by the regeneration or transfer "the building fitly framed together groweth unto a holy temple in the Lord." The priesthood of man, however, must not be lost to sight in the great plan of the Redemption.

As the bread in the text indicates the Living Bread, so the raiment indicates the tabernacles in which the Seed walks, or shall walk, as the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, and the Seed of Jacob after him; and as Abraham gave a tenth to Melchizedek, priest of the most high God, so Jacob, also, will surely give a tenth to the Lord, which symbolizes the Tenth that shall return and shall be eaten, and the holy seed shall be the substance thereof. In the shadow of heavenly things (see Ex. xxviii. 15-30; Heb. viii. 3-5) the raiment is represented by the breastplate of judgment, in which is placed the Living Bread, the

Urim and the Thummim, the Fruit of the Tree of Life, the wonderful Prize sought after (see Jud. v. 28-30) by Sisera, the embodiment of evil, and who thought to render Eden desolate forever.

The vow of Jacob indicates that the Seed shall encounter great difficulties, while Abraham was assured to a certainty that his Seed should be afflicted four hundred years. Did the Seed suffer from the persecutions of the Adversary during this time? Turn to Isa. lii. 14, and it will be found that "his visage was so marred more than any man, and his form more than the sons of men;" continue into Isa. liii., and it will be found that he was without form or comeliness, and there was no beauty in him that we should desire him; he was despised and rejected; he was an object of repulsion; he was wounded; he was bruised; he was afflicted; he was even cut off out of the land of the living. Was this one the Seed or was he not? The eunuch asked Philip this question (Acts viii. 34), "Of whom speaketh the prophet this? of himself, or of some other man?" Philip, in reply, began at the same Scripture and preached Jesus, thus indicating that it was Jesus, which view the text of Isaiah fully bears out in its exposition of the attributes of the sufferer.

If Jesus Christ, the Saviour of men, suffered all the afflictions called for by the text of Isaiah, then they were filled out under the veil, for the records of his ministry as Jesus, who (see St. Matt. xxvii. 17) is called Christ, fail to show them in their fulness. If they were filled out under the veil, then the prophecy to Abraham must have had its fulfilment previous to the days of Isaiah, and if previous to the days of Isaiah,

then, in the Old Testament days, the Seed must have been in the world as the flesh of man. Paul states (Heb. ii. 10), "For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings;" from which it follows that, in the future, when the song of the Lamb shall be sung, no man can say, "Behold, I suffered in the flesh more than our Captain;" or, "Behold, my temptations far exceeded those of our Captain." That he was in the world as the flesh of man is manifest from Ps. viii. 4-6: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet."

The magnitude of the gift indicates the Son of man as being the Seed, to whom all things were given; therefore, as, by the Psalm, the gift has been given, and as the Son of man has been brought forth into the world, it follows that the one for whom a body was prepared suitable for the subjugation and replenishment of the earth has made his advent as the Son of man, which advent must have occurred previous to the recording of Ps. viii.

Paul, in referring to this record, calls it testimony, not prophecy, as follows (Heb. ii. 6): "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?" He says "testified," not prophesied; therefore, if the record was testimony—not prophecy—

at the time Ps. viii. was recorded, the indication is clear that the Seed must have been in the flesh, even as called for by the text of Genesis, and really must have commenced his labors as the Redeemer of man (see xv. 3, 4) from the days of Abraham, or, at least, prior to the recording of Ps. viii.

In the vision at Luz, or Beth-el, the covenant made with Abraham and with Isaac was confirmed with Jacob, and, in consequence, the simple history of Jacob will become allegory, in which the same magnitudes that surrounded the lives of Abraham and Isaac will again become manifest, wherefore Jacob, like unto Abraham and Isaac, by the promise, becomes a father of nations.

XXIX. 1-10. "Then Jacob went on his journey, and came into the land of the people of the east.

"And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

"And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

"And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

"And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

"And he said unto them, *Is* 'he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

“ And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

“ And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well’s mouth; then we water the sheep.

“ And while he yet spake with them, Rachel came with her father’s sheep: for she kept them.

“ And it came to pass, when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, that Jacob went near, and rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother.”

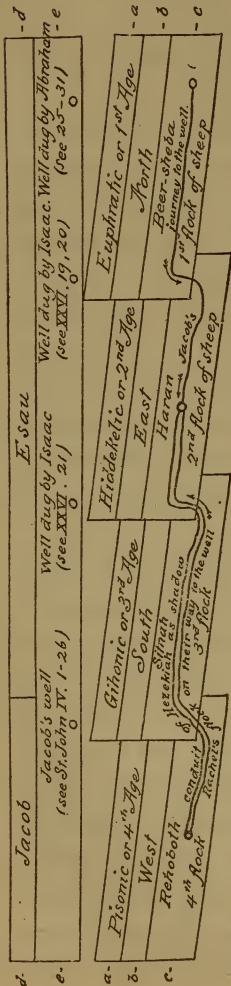
In Diagram 35, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the four cardinal points of the compass; *c, c* indicate the Four Ages, Jacob’s journey from Beer-sheba to Haran or the east, Rachel with her flock from the Fourth age to the Second (see Neh. xii. 31–37), and, also, the conduit constructed by Hezekiah, King of Judah.

In this allegory (see Diagram 35) the three flocks of sheep lying by the well indicate the first three Ages of Man; Rachel with her flock represents the Fourth age; the well is emblematic of the Living Water (see Ezek. xlvii. 1–9; St. John iv. 10–15); the stone upon the well’s mouth is emblematic of the First Covenant, the stone of stumbling, the stone which the builders rejected; the gathering together of the sheep indicates the gathering together of the people; for it was stated, “In the fourth generation they shall come hither again;” those in charge of the flocks, being of Haran, indicate that they pertain to the human family and are

Gen. xxix. 1-10, considered as allegory.

DIAGRAM 35.

JACOB AND RACHEL AT THE WELL.



Beginning of Time.

Pre-Euphratic Era.

Beer-sheba, or the well dug by Abraham (see Diagram 27), symbolizes the creation of the First race (Adam's).

Jacob (see xxviii. 10) went out from Beer-sheba towards Haran. Beer-sheba (see Diagram 27) shadows the First age and Haran (see Diagram 15) shadows the Second age; the Second age is also indicated by the term east (see Diagram 1). By verse 1 of the text, "Jacob went on his journey, and came into the land of the people of the east;" hence, by the indications, he came into the Second age, which (see Diagram 15) is Haran. In this land there is a well, and beside it are lying three flocks of sheep. These flocks shadow the first three races of men. The Fourth race is made manifest by the flock of Rachel; hence, when Rachel shall come the whole four flocks will be gathered together at the well in the east that they may be watered.

By the text (see verse 2) the flocks must be watered out of this particular well. This indication is confirmed (see Ezek. xvii. 1-9) by the water that flowed eastward from the threshold of the house, as seen by the prophet. The indication is clear, however, that the labors for the Redemption were filled out in the Fourth age; hence, by the shadow, Rachel's flock—the flock of the Fourth age—must go thither that all the sheep of the preceding ages may be watered.

The conduit constructed by Hezekiah, King of Judah (see Isa. xxii. 11; II. Kings xx. 20), doubtless shadows the rejuvenation of the waters of the old pool by the waters of a new pool.—or, in other words,

it shadows the renewal of life to the Second age through the labors that pertain to the Fourth (see, also, Neh. xii. 31-37). Wherefore (see Diagram 31) through Jacob, as indicative of the Fourth age, the stone of stumbling, the burdensome Law or First Covenant, will be removed from the mouth of the well of Living Water, whereby those pertaining to the Four Ages who shall partake of it (see Ezek. xvii. 9; St. John iv. 13, 14; Rev. xxii. 1, 17) will, through the Water, spring into everlasting life.

Pool of Bethesda, as shadow.

End of Time.

not of the "Amorites;" where they say they know Laban the son of Nahor, Jerusalem the city in bondage is indicated; where they say, "Behold, Rachel his daughter cometh with the sheep," the time for watering the sheep from the well of Living Water is indicated; where Jacob says, "*It is yet high day,*" actual progress of the labors involved in the watering of the sheep is indicated; where Jacob says, "*Neither is it* time that the cattle should be gathered together," the resurrection or the time of return in the Fourth generation is indicated; where Jacob says, "Water ye the sheep, and go *and feed them,*" the mission of Esau, the nations prior to the Deluge is indicated; where they reply, "We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth," the failure of Esau, the great nation, in the fulfilment of his mission is indicated, and it further indicates the admission that another must fulfil it; hence the inability of Esau to hold his birthright. Where they say, "Then we water the sheep," dominion restored to Esau is indicated, at which time the yoke of the oppressor will have been broken, even as expressed by Isaac's blessing of Esau. Where Rachel came with her flock of sheep, the Fourth age is indicated; and where Jacob rolled the stone from the well's mouth, and watered the sheep of Laban his mother's brother, the sale of the birthright is indicated as confirmed; from which it follows that when the Seed shall have rolled away the great stone, the First Covenant, which seals the mouth of the well of Living Water, then Esau and all families of the earth shall be blessed in him; for the stone of stumbling will be taken away

for evermore ; for the First Covenant will be lost to sight for evermore, and then justification by the faith of Jesus Christ the Seed of Abraham will be the ruling principle in the government of all hosts ; hence none believing in him shall be “made ashamed.”

XXIX. 16-30. “And Laban had two daughters : the name of the elder *was* Leah, and the name of the younger *was* Rachel.

“Leah *was* tender eyed ; but Rachel *was* beautiful and well favoured.

“And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter.

“And Laban said, *It is* better that I give her to thee, than that I should give her to another man : abide with me.

“And Jacob served seven years for Rachel ; and they seemed unto him *but* a few days, for the love he had to her.

“And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

“And Laban gathered together all the men of the place, and made a feast.

“And it came to pass in the evening, that he took Leah his daughter, and brought her to him ; and he went in unto her.

“And Laban gave unto his daughter Leah Zilpah his maid *for* a handmaid.

“And it came to pass, that in the morning, behold, it *was* Leah : and he said to Laban, What *is* this thou hast done unto me ? did not I serve with thee for Rachel ? wherefore then hast thou beguiled me ?

“And Laban said, It must not be so done in our country, to give the younger before the firstborn.

“Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

“And Jacob did so, and fulfilled her week : and he gave him Rachel his daughter to wife also.

“And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

“And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.”

In Diagram 36, spaces *a, a* indicate the Four Ages ; *b, b* indicate the ten divisions of time by the Decade System ; *c, c* indicate the semidivisions of the Four Ages ; *d, d* indicate the seven years served for Leah ; *e, e* indicate the seven years served for Rachel ; *f, f* indicate Jerusalem the free, the Lamb's Bride ; *g, g* indicate pertainings of Leah and Rachel, as mothers of nations, to the Four Ages ; *h, h* indicate pertainings of Zilpah and Bilhah as Jerusalem under bondage (see Diagram 26).

In this allegory (see Diagram 36) Rachel seems emblematic of the whole house of man of Adam's race, while Leah is emblematic of the Pre-Euphratic Era ; hence the seven years which Jacob served for his wife become emblematic of the first seven semidivisions of the times during which the labors of the Messiah as the begotten Son for the redemption of Jerusalem the great city were accomplished.

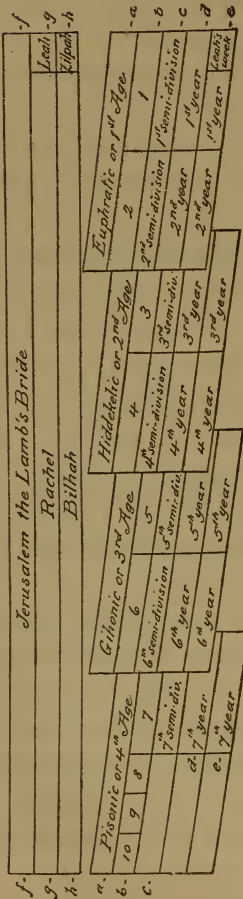
The interpretation of the allegory is further indicated (Hosea xii. 12, 13). “And Jacob fled into the

Gen. xxix. 16-30, considered as allegory.

DIAGRAM 36.

JACOB SERVES FOR A WIFE.

Application of the Decade System of Chronology.



The Son begotten (see Lev. xxvii. ; Ps. xxii. 9, 10; Rev. xii. 1-5). Beginning of Time. Leah's week. Pre-Euphratic Era. Creation of the Euphratic or First race (Adam's).

Dividing in the midst of the First age (see xv. 8-10).

Creation of the Hiddekelic or Second race.

Destruction of the Euphratic or First race.

Dividing in the midst of the Second age.

Creation of the Gihonic or Third race.

Destruction of the Hiddekelic or Second race.

Dividing in the midst of the Third age.

Creation of the Pisonic or Fourth race.

Deluge of Noah. Destruction of the Gihonic or Third race.

Dividing in the midst of the Fourth age. Crucifixion, absolute death, and resurrection of Jesus Christ the Messiah ; at which time Jerusalem the Lamb's Bride (see Rev. xxi. 9, 10) will have been won, and the Lamb's servitude will have come to an end.

End of Time.

country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

“And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved;” in that Jacob, as Israel, the son of Rebekah (see Gen. l. 1-6), was dead when he was brought out of Egypt; wherefore the Israel that came out of Egypt (see xxxii. 10) was Israel the Messiah.

Did the Messiah keep sheep during any portion of his labors? It is stated (Zech. xiii. 5), “But he shall say, *I am* no prophet, *I am* a husbandman; for man taught me to keep cattle from my youth.” What grounds are there for supposing that this episode relates to the Messiah? The grounds are given in the succeeding verse of Zechariah, as follows: “And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.” (See, also, St. Luke xxiv. 39.)

If the Messiah served during the first seven semi-divisions of the times for his wife, where can a description of this loved one be found? It is found in Rev. xxi. 9-14: “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

“Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

“And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel :

“On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”

This beautiful city, it is further stated, was garnished with all manner of precious stones: its foundations were of jasper and sapphire ; chalcedony and emerald ; sardonyx and sardius ; chrysolite and beryl ; topaz and chrysoprasus ; jacinth and amethyst ; while the gates were pearls, and the streets pure gold.

Do the Scriptures claim that this Bride was won without great servitude, without great labor? No. If not, where, then, are the records of the labors to be found? They are found in Isaiah, they are found in the Psalms, they are found in Jeremiah, they are found throughout the scriptures of the prophets ; but, when the Messiah took up his ministry as Jesus Christ, he took it up in his power and majesty as prophesied (Micah v. 2-4): “But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel ; whose goings forth *have been* from of old, from everlasting.

“Therefore will he give them up, until the time *that* she which travaileth hath brought forth : then the remnant of his brethren shall return unto the children of Israel.

“And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.” And he took it up after the Adversary had been overthrown as prophesied (Isa. vii. 16): “For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings;” which is confirmed (St. Matt. xii. 28, 29): “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

“Or else, how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”

If Satan is bound before him when he enters upon his ministry as Jesus Christ, it is clearly evident that the great warfare was accomplished before the Saviour was born of the Virgin; which warfare not only existed from the days of Abraham, but (see Rev. xi. 3, 4) throughout the first seven semidivisions of the Four Ages, as indicated (see Diagram 36) by the labors of Jacob when he served for Rachel.

After Jacob had fulfilled his days, he asked Laban for his wife; upon which Laban made a feast, and took Leah, his elder daughter, and gave her unto Jacob for his wife. This substitution was not discovered by Jacob until the morning, and when Jacob sought from Laban the reasons for such substitution, Laban said, “It must not be so done in our country, to give the younger before the firstborn.”

Laban further said (verses 27, 28), “Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

“And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.”

Thus Jacob served a second seven years for Rachel his wife, which, by the allegory, signifies that the Lord shall set his hand the second time to recover the remnant of his people, as set forth (Isa. xi. 11): “And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea;” and as set forth (Micah v. 3): “Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel;” the second time evidently relating to the ministry of Jesus Christ the Lord. The two times in which the Lord set his hand to recover his people, as simple history pertaining to the Fourth age, points to the redemption of the great hosts that existed before man of Adam’s race was created, as well as to the redemption of man of Adam’s race.

By the allegory it seems that both Leah and Rachel, like Esau and Jacob, are representative of Jerusalem as comprehending man of Adam’s race, and the creature hosts that existed before man of Adam’s race was created; also that Leah and Rachel, like Esau and Jacob, represent the Four Ages of Man, three of which are under the veil, and one, the Fourth, being manifest. This indication appears by the context, for Leah (see xxix. 32–35; xxx. 17–19) bare unto Jacob six sons, who symbolize the six semidivisions of the

first three ages; while Rachel (see xxx. 22-24; xxxv. 16-18) bare unto him two sons, who indicate the half-times of the Fourth age; hence it further follows, by the type of Esau and Jacob, that Leah becomes representative of man of Adam's race, and, also, of the Gentiles which fell before man was brought forth, and that Rachel is representative of man of Adam's race only; by which Leah, like Sarah and Rebekah, would become the mother of nations.

XXX. This chapter states that Jacob had two sons born unto him of Zilpah, Leah's maid, and that two more were born unto him of Bilhah, Rachel's maid, thus making twelve sons in all.

In the light that Leah and Rachel represent the Four Ages of Man, then the twelve sons born to Jacob of his four wives must appertain to the Four Ages also. That they do appertain to the Four Ages of Man is made manifest in the description of the great city Jerusalem (see Rev. xxi. 12, 13), in which the four sides of the wall thereof are emblematic of the Four Ages of Man. Each side has three gates, and each gate is named after one of the tribes of the children of Israel; consequently three tribes, or three of the sons of Jacob, appertain to each of the Four Ages. How shall it be known which tribes appertain to one age and which to another? The appertainings are given in Ezek. xlvi. 30-34: "And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

"And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one

gate of Reuben, one gate of Judah, one gate of Levi.

“And at the east side four thousand and five hundred : and three gates ; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

“And at the south side four thousand and five hundred measures : and three gates ; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

“At the west side four thousand and five hundred, *with* their three gates ; one gate of Gad, one gate of Asher, one gate of Naphtali.”

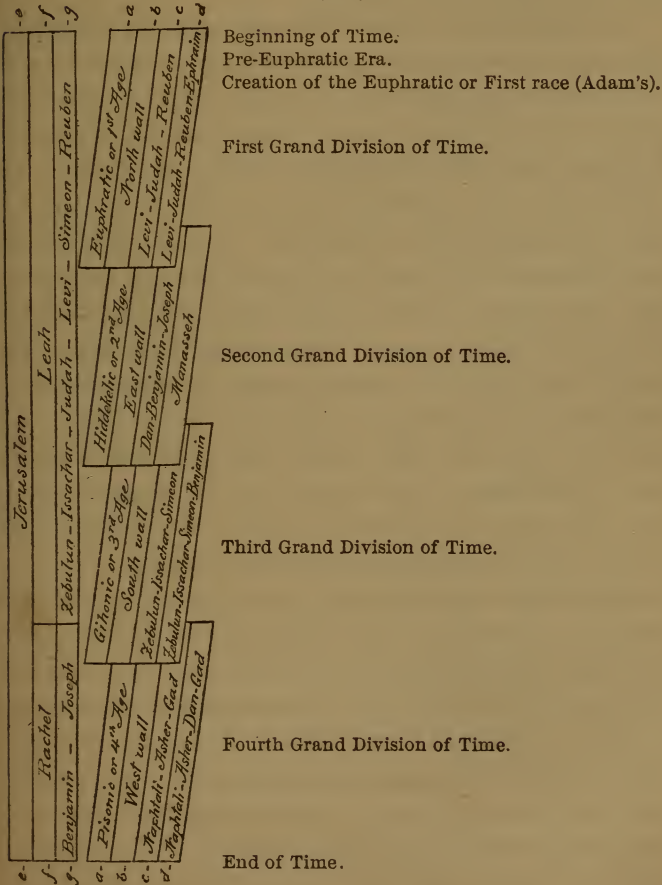
In Diagram 37, spaces *a, a* indicate the Four Ages ; *b, b* indicate the Four Ages by the four sides to the wall of Jerusalem (see Rev. xxi. 10–16) ; *c, c* indicate the appertainings of the twelve sons of Jacob to Jerusalem as the Four Ages (see Ezek. xlvi. 30–34) ; *d, d* indicate by lot (see Ezek. xlvi. 1–29) the appertainings of the twelve sons of Jacob to Jerusalem as the Four Ages ; in this lot, however, Joseph is represented by his sons Ephraim and Manasseh ; *e, e* indicate Jerusalem the great city ; *f, f* indicate appertainings of Leah and Rachel to the Four Ages ; *g, g* indicate the appertainings of the sons of Leah and Rachel to the Four Ages by seniority. The bounds of the people (see Deut. xxxii. 8) are set in accordance (see Ezek. xlvi. 30–34) with spaces *c, c*, the special numbering being given (Num. i. 1–50). An especial bearing of the Second age to the whole four is indicated (see spaces *d, d*) by the lot pertaining to Rachel’s children.

Thus the names of the tribes appertaining to each age are given, and also the order (see Diagram 37)

Gen. xxix. 31-35; xxx. 1-24, considered as allegory.

DIAGRAM 37.

THE APPERTAININGS OF THE SONS OF JACOB (see xxxv. 11, 12).



in which these ages were established ; for the First, or Euphratic, age (see the allegory of the river of Eden, ii. 10-14 ; Diagram 1) is indicated by the north ; the Second, or Hiddekelic, age by the east ; the Third, or Gihonic, age is indicated by the south ; and the Fourth, or Pisonic, age by the west.

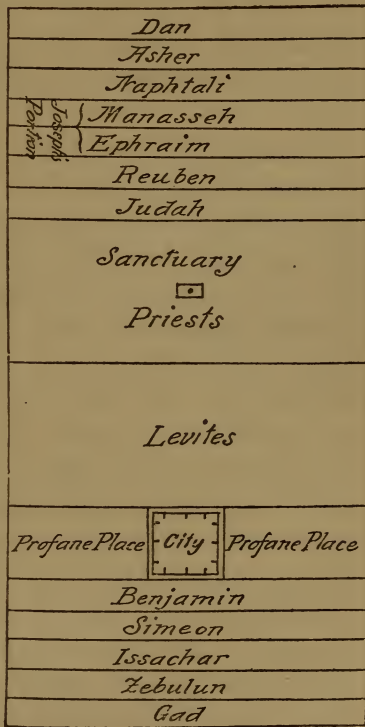
All the names or indications by which the Ages of Man are made manifest become of great importance in the classification and location of the historic events set forth from under the veil. Thus Assyria, the river Euphrates, the north, the tribes of Reuben, Judah, and Levi, point, as a general thing, to the First Age of Man throughout the Scriptures ; so also Egypt, the river Hiddekel, the east, the tribes of Joseph, Benjamin, and Dan, point to the Second age ; Egypt (which corresponds with the term "times"), the river Gihon, the south, the tribes of Simeon, Issachar, and Zebulun, indicate the Third age ; while the river Pison, the west, the tribes of Gad, Asher, and Naphtali, indicate the Fourth age. The history of the Fourth age is also brought from under the veil by the development of the manifest mission and calling of man.

It will be observed that the appertainings of the children of Israel are not in the order of seniority, that the eldest should appertain to the First age and the youngest to the Fourth age, but the appertainings are set by lot, as indicated by the groups in Diagram 38 (see Ezek. xlviii). Thus, if the ends be joined together, it will be found that Simeon, Issachar, and Zebulun form one group ; Gad, Asher, and Naphtali another group ; Reuben, Judah, and Levi another ; while Manasseh, Joseph's first-born, represents still another. From the

manner of the grouping it will be seen that Rachel's children represent a bearing throughout the Whole House of Man, or the Four Ages of Man; for Ephraim is grouped with the First age; Benjamin with the Third age; Dan with the Fourth age; which leaves Manasseh with the Second age, to which he belongs, and which he, as the first-born of Joseph, represents.

If, in the view already set forth, Rachel allegorically represents the Four Ages of Man, then Leah must be the allegorical representative of the Pre-Euphratic Era; and is, therefore, the mother of many nations, even as Sarah and Rebekah in the preceding allegories were mothers of nations. The diagram, by apportionment, also

DIAGRAM 38.
THE APPORTIONMENT BY LOT
(see Ezek. xlviii.).



indicates that Leah and Rachel combined represent the Four Ages of Man; hence the allegory has two meanings: one relating to the division in the House of Man,

and the other the division between man and the Gentiles, or the great creature host or hosts which existed and fell before man of Adam's race was brought forth.

Sarah, Rebekah, Leah, and Rachel, all were barren, which indicates the entire inability of man to accomplish the subjugation of the earth. Man, in himself, was barren of all the vital fruit of his calling, but as Ishmael, and as Esau, he was prolific, and multiplied exceedingly; yet all their children were under bondage to evil.

Now, although the children of Rachel appear to have an especial bearing upon the Four Ages of Man (see Diagram 37), yet the tribes appertaining to the different ages are those corresponding with the gates of the great city Jerusalem; therefore Joseph, Benjamin, and Dan appertain to the Hiddekelic age, and the bounds of the Hiddekelic age will be set by their numbers; for (see Deut. xxxii. 8) "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." So in the same manner the bounds of the remaining ages are set; but with the First age, as far as the habitation of man of Adam's race is concerned, the tribe of Levi was not numbered. (This particular numbering is found in Num. i. 1-50.)

The twenty-ninth and thirtieth chapters of Genesis develop the appertainings of the children of Israel to the Four Ages of Man, whereby the bounds and history of these ages may be identified and established. From the history of the children of Israel, the conclusion is

almost unavoidable that the Scriptures are a unit within themselves, and that no continuation of the simple history recorded in the Scriptures, derived from other sources, can add to their inspired value that they, the Scriptures, should be incomplete without them. The developments of scientific research undoubtedly confirm the inspiration of the Scriptures, and point out the high calling of man; for man of Adam's race, intellectually, is found to be the same where the surroundings are the same, let history be traced back as far as it may. It does not follow that because one man discovers one planet and another man another planet, that the second is superior to the first simply because the first did not discover both, otherwise the compiler would be stronger than the originator or the discoverer, which position will not stand; for (see Heb. iii. 3) "He who hath builded the house hath more honour than the house;" and, further, by the axiom, "Things which equal the same things equal each other." Man, therefore, must be measured by equality of works, and not by accumulation of works. Such being the case, works of art which have been brought to light, and the history of them which had been lost in the indefinite past, but which now is partially restored by the scientific hand, are so many evidences of the equality of men as rational intelligent beings of a high order; beings of a creation altogether independent of preceding animal organizations; hence accumulation must not be permitted to supersede originality, or equality would become lost to sight. Let every star of progress shine in its own firmament, and then, as the great host spreads itself throughout this wondrous heaven, who

can point to any particular star and exclaim, Behold, this is the most lustrous?

XXXI. 41. "Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times."

In Diagram 39, spaces *a, a* indicate the Four Ages; *b, b* indicate the ten divisions of time by the Decade System; *c, c* indicate a change of wages for each of the ten divisions of time (see, also, Isa. xlvi. 1-11; Rev. ii., iii.); *d, d* indicate the apportionment of the twenty years Jacob served for his wives and cattle; *e, e* indicate possible Jerusalem bounded by infinity (see Zech. ii. 5); *f, f* indicate Jerusalem the great city from the beginning of the creation to the end of time; *g, g* indicate the pertainings of Leah and Rachel to Jerusalem the great city; *h, h* indicate twenty divisions in the grand epoch from the beginning of the creation of God down to the end of time; *i, i* indicate the approximate years of the chief divisions of time.

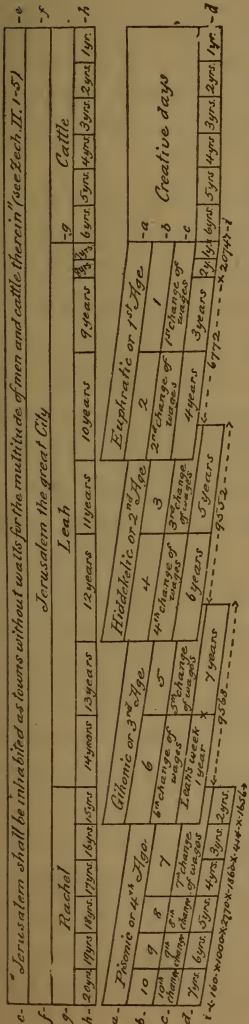
By Diagrams 36, 38, Rachel, as a mother of nations, pertains to time from the calling of man of Adam's race, while Leah, as a mother of nations, pertains to the Pre-Euphratic Era with its hosts; hence in Diagram 36 the apportionment of the fourteen years Jacob served for his wives is made in accordance with this allegoric rendering.

Leah and Rachel, however, also have another appertaining (see Diagram 37), by which Leah shadows the First Three Ages of Man that are under the veil, and by which Rachel shadows the Fourth age. Wherefore,

Gen. xxxi. 41, considered as allegory.

DIAGRAM 39.

JACOB'S SERVITUDE FOR HIS WIVES AND CATTLE.



A body was created for the Word of God as the very beginning of the creation of God (see Col. i. 13-18; Rev. iii. 14).
 First day.—Creation of light.

Second day.—Creation of the firmament.

Third day.—Creation of vegetation.

Fourth day.—Creation of sun, moon, and stars.

Fifth day.—Creation of fishes and fowl.

Sixth day.—Creation of cattle, creeping thing, and beast of the earth.

Beginning of Time. The Son begotten. Pre-Euphratic Era.

Creation of the Euphratic or First race (Adam's).

Dividing in the midst of the First age.

Creation of the Hiddekelic or Second race.

Destruction of the Euphratic or First race (Adam's).

Dividing in the midst of the Second age.

Creation of the Gihonic or Third race.

Destruction of the Hiddekelic or Second race.

Leah given Jacob to wife. Dividing in the midst of the Third age.

Creation of the Pisonic or Fourth race.

Deluge of Noah. Rachel given Jacob to wife. Destruction of the Gihonic or Third race.

End of Time.

Sixth day of the Creation.

in harmony with this allegoric rendering, an apportionment of the twenty years Jacob served for his wives and cattle is given in Diagram 39, spaces *d, d*.

By reference to Diagram 39 it will be seen that the grand epoch, extending from the beginning of the creation of God to the end of time, is divided into twenty epochs, of which six pertain to the six days of the creation, while the remaining fourteen (see Diagrams 11, 19) pertain to time.

A further reference to Diagram 39 will show that, in harmony with Diagram 37, the seven years Jacob served for Leah take in and include the seven minor epochs from the beginning of the Pre-Euphratic Era down to the dividing in the midst of the Third age. The indication follows, therefore, that, inasmuch as Jacob claimed his wife at this time, great work had been accomplished by the Faithful Witnesses; one of whom (see Rev. i. 5, 6) is Jesus Christ the Messiah.

By the allegory Rachel pertains to the Fourth age; hence, by the allegory, Rachel (see xxix. 25-28) could not be given to Jacob at the time he made his claim, but Leah, who, by the allegory, pertains to the First Three Ages, was, in consequence, given to Jacob for his wife. Indications further follow that Rachel could not be given to Jacob before Leah's time had expired; wherefore, by the allegory (see Diagram 39), the last semidivision of the Third age corresponds with Leah's week.

Now, inasmuch as the seven years that Jacob served for Leah expired at the end of the first semidivision of the Third age, the indication is manifest that Leah's week, or the last semidivision of the Third age, becomes the first of the seven years that Jacob shall serve for

Rachel, and, also, that the remaining six years of this servitude are shadowed by the six minor divisions of the Fourth age; hence it follows that Rachel, as the mother of nations, became the wife of Jacob, as the father of nations (see Diagram 39), at or about the time of the Deluge of Noah, Leah's week fulfilling with the Deluge of Noah.

The six years Jacob served for his cattle doubtless memorialize the six creative days, with their labors. The fruits of these labors are given Jacob as an answer to his righteousness (see xxx. 32, 33; xxxi. 8, 9); wherefore if, by the allegory, they are given to Jacob, the father of nations, as an answer to his righteousness, then clearly (see, also, the blessing of Abraham by Melchizedek, xiv. 18-20; Ps. ii. 8) their creation was not a vain measure, or the gift would be made valueless through their eternal disappearance.

The ten changes of wages, independent of other import, shadow and memorialize, in this allegory, the ten chief divisions of time by the Decade System of Chronology, and hence, through harmony, the existence thereof as a system becomes further strengthened and confirmed.

Inasmuch as the great unit (spaces *e, e*, Diagram 39) is divided into twenty parts (see spaces *d, d*) through the twenty years Jacob served for his wives and cattle, it may not be out of place to indicate, or rather to recapitulate to some extent, the pertainings of these parts to general history as follows:

The first year of Jacob's servitude shadows the first day of the creation of God. The beginning of the creation of God was established (see Col. i. 13-18;

Heb. x. 5; Rev. iii. 14) in the creation of a body for the Word of God that in it the Word of God might do the will of God; this body has the pre-eminence in all things, spiritual as well as material. The first day also witnessed the creation of matter otherwise than that of the body for the Word, the creation of light, of motion, and of certain physical laws.

The second year of Jacob's servitude shadows the second day of the creation. The second day of the creation witnessed the separation of aggregate matter—that is, matter other than that created for the Word of God—into detached atomic masses.

The third year of Jacob's labors shadows the third day of the creation. On the third day the great field of chemical affinity was instituted, by which agency the atoms composing the earth became united, thereby forming compounds, gaseous, liquid, and solid. Vegetation was developed in the earth, as a garden, upon the third day, but the reproduction of the image of the parent tree from its germs or seed—the parent tree (see ii. 4, 5) having had existence before it grew—depended, in excellence and perfection, upon the suitability of the earth, as a garden, for such perfect reproduction and excellence.

The fourth year of Jacob's servitude shadows the fourth day of the creation. Upon the fourth day the sun, moon, and stars were called as lights; therefore, as upon the first day the matter composing the sun, moon, and stars was created, and as upon the second day this matter was parted and became detached masses, and as upon the third day chemical affinity was instituted in the earth, so now, upon the fourth day, by chemical

affinity, the elements that form the sun, moon, and stars unite into blazing compounds, thereby throwing out light to almost incredible distances.

The fifth year Jacob served for his possessions shadows the fifth day of the creation. Upon this day (see i. 20, 21) animal life was abundantly brought forth by the waters; and fowl also were reproduced after their kind,—for the command is to bring forth the living creature after its kind,—thus indicating that, as in the case of every plant and herb (see ii. 4, 5), the parent creature had existence before the command was given the waters to bring them forth abundantly after their kind.

If the living creature of i. 20, 21 had no existence before the waters were commanded to bring them forth, how could the waters bring them forth after their kind? “after their kind” clearly indicating existence before the command. Development may reproduce the living creature of the text, but development simply recognizes neither pattern nor precedent; and if it recognizes neither pattern nor precedent, then the outgrowth of development becomes as obscure as the beginning.

By i. 21, however, a far better state of things is indicated, for by it God created the living creature that moved in the waters, and, hence, the waters brought them forth after their kind. The indication is manifest, however, that, as in the case of the plant and herb, the reproduction of the image of the parent creature, after its kind, in point of excellence and perfection, will be influenced by the suitability of the waters for such perfect reproduction and excellence.

The sixth year of Jacob shadows the sixth day of the creation. Upon the sixth day the earth was commanded to bring forth the living creature after his kind, cattle, creeping thing, and beast of the earth. As with the waters, so now the earth is commanded to bring forth the living creature after his kind. If no pattern or precedent had existence, how could the earth bring forth the living creature after his kind? or, in other words, how could the very first creature be after its kind? The indications still follow that, as with the plant and herb, the cattle, creeping thing, and beast of the earth had existence before the earth brought them forth, and that the excellence of their reproduction depended upon the suitability of the earth for such reproduction.

The sixth day of the creation also witnessed the creation of man of Adam's race. When, however, man of Adam's race was created the earth (see v. 3) was in a condition suitable for his perfect reproduction, and, hence, the mission of man, as an intelligent, rational being, could progress towards fulfilment without hinderance because of any physical non-suitability to purpose.

As the living creature that moved in the waters was brought forth by the waters after his kind or after his precedent, and as the living creature that moved upon the earth was brought forth by the earth after his kind or after his precedent, so man of Adam's race is brought forth conformed (see i. 26-28 ; Rom. viii. 29) to the image of the One for whom a body was created (see Col. i. 13-18 ; Rev. iii. 14) in and as the very beginning of the creation of God, but who later (see

Lev. xxvii. 1-7; Ps. ii. 6-8; Rev. xii.; Ps. xxii. 10) was begotten as the Son of God that (see Heb. x. 5-7) he might do the will of God.

When, therefore, the Word of God shall become the begotten Son of God, that he may do the will of God, the indication becomes manifest that a definite period of years will be set apart for the fulfilment of the will of God, and, hence, that the advent of the Word of God, as the begotten Son of God, establishes the beginning of this period of years, or, in other words, that it establishes the beginning of time. The indication also becomes manifest that the Son was begotten before man of Adam's race was created (see i. 26; Rom. viii. 29) as a portion of the work pertaining to the sixth day.

From these indications time begins in the sixth creative day; wherefore, inasmuch as the labors involved in the fulfilment of the will of God by the begotten Son pertain to time, so, now, the remaining years during which Jacob served for his possessions will, as shadow, be continued through time and its divisions.

Time (see ii. 10-14; Rev. vi. 1-8) is divided into four grand divisions called ages or times; and these, in turn, are subdivided into epochs of varying length; four of which pertain to the Euphratic or First age (see Diagram 39), two to the Hiddekelic or Second age, two to the Gihonic or Third age, and six to the Pisonic or Fourth age.

The seventh year of Jacob's servitude (see Diagram 39) shadows the first part of the Pre-Euphratic Era, or to time previous to the creation of man of Adam's race. In the beginning of the Pre-Euphratic Era (see Lev. xxvii. 1-7) the Son was begotten; after the

begetting of the Son (see Rev. xii. 1-9) there was war in heaven, in which Michael and his angels fought against Satan, and Satan fought and his angels. Satan, however (see Rev. xii. 9; St. Luke x. 17-20), was cast out into the earth, and his angels were cast out with him; hence the seventh year, in point of continuity, shadows the first part of the Pre-Euphratic Era, during which the war in heaven took place.

The eighth year of Jacob's servitude shadows the second part of the Pre-Euphratic Era, and thus points to the earth as the dwelling-place of Satan and his angels. Satan, before he was cast out of heaven (see Rev. xii. 4), through his machinations, had cast a great host into the earth; hence these two hosts—viz., Satan's army, and the stars of heaven which he had cast into the earth prior to the creation of man of Adam's race—have place upon the earth in the epoch shadowed by the eighth year of Jacob's servitude.

The ninth year of Jacob indicates the third division of the Euphratic age. In the beginning of the ninth year man of Adam's race was created, conformed, as already stated, to the image of the begotten Son, the first-born among many brethren (see Rom. viii. 29). Man (see i. 28) was commanded to subdue the earth, to replenish it, to have dominion over every living thing that moved upon it; hence this portion of man's mission will necessitate the subjugation of Satan's army, which, as already stated, is cast into the earth.

The commands given man of Adam's race must also pertain to the Son, inasmuch as the Son is the first-born among many brethren; wherefore, should man of Adam's race fail in his subjugatory mission, then the

Son will take up these labors that the commands of God (see i. 28) be fulfilled.

With the advent of man of Adam's race the Law entered (see ii. 16, 17 ; xxi. 22-24 ; xxvi. 17-23 ; xxxi. 43-55) for the government of all hosts, and that sin (see Rom. v. 13-20) might be imputed to the transgressor irrespective of host. From these indications it follows that sin committed before the entering in of the Law, even including the rebellion of Satan as already recorded, will not be imputed as an abounding offence, but that from and after the institution of the Law the offence will abound, be the transgressor whence he may.

The tenth year of Jacob shadows the fourth division of the Euphratic or First age. The people of this age failed in their mission as subjugators, and were swept from the face of the earth, with the exception of an escaping remnant.

The eleventh year, as shadow, witnesses the creation of the Hiddekelic or Second race of men (see ii. 10-14). The mission of the Euphratic race falls upon it, but (see Rev. ii. 12-17) they also failed to subjugate Satan and cast down his army.

The twelfth year. This year shadows the second semidivision of the Hiddekelic or Second age. Inasmuch, however, as the people of this age failed to cast down Satan and his host (see Rev. ii. 23) they also were swept away and their place given to another.

The thirteenth year shadows the first semidivision of the Gihonic or Third age. For this age a third race of men was created, and to them the subjugatory mission was given ; but they failed (see Rev. iii. 1-6) as did their predecessors.

The fourteenth year. The fourteenth year of Jacob's servitude shadows the second semidivision of the Gihonic or Third age. The people of this age failed to subjugate Satan, and they, in turn, became lost to sight in the Deluge of Noah, with the exception of an escaping remnant.

The fifteenth year shadows the overlap of the Third and Fourth ages, or the Antediluvian Epoch. In the beginning of the Fourth age a fourth race of men was created, and to it also (see i. 28) the subjugatory mission was given. Their failure in the subjugation of Satan is clearly shadowed (see iii. 1-6); for Satan prevailed over them to their hurt.

A large portion of this race, together with the Gihonic or Third race, perished in the great Deluge of Noah, and with them perished the hope of any one arising in the House of Man strong enough, in himself, to overthrow Satan the mighty Power of Evil.

The sixteenth year shadows the epoch of replenishment (see ix. 1, 2) through Noah and his family, after the Deluge. The Fourth race of men—which is the last—having failed in its mission, the indication follows that the begotten Son, the first-born among many brethren, must take up the subjugatory labors, and fulfil the divine commands for the overthrow of Evil.

The seventeenth year of Jacob's servitude for his wives and cattle shadows the Messianic Epoch, or the epoch during which the begotten Son of God as the Son of man, in the flesh of man, took up his high calling for the subjugation of Satan and his hosts, and for the release of those (see Isa. xxvi. 15-19; Jer. li. 19-26) held captive by Lucifer, the destroying angel.

The eighteenth year of Jacob's labors shadows the Judgmental Era in its pertainings to the earth, and it shadows the Year of Jubilee in its pertainings to the heaven; for judgment commences with the death of Jesus Christ the Messiah, that the dead in Christ may rise with Christ. When, therefore, the dead in Christ rise with Christ they will enter with him (see Lev. xxv. 8-13; Acts iii. 20-26) into his celestial abode, and partake of the blessings of the Year of Jubilee.

The nineteenth year of Jacob shadows the Thousand Years' Era, or the epoch (see Rev. xx. 4-7) during which the Messiah will reign a thousand years upon the earth, in proof (see Isa. xi. 1-9; lxxv. 13-25; Rev. xx. 1-3) of the subjugation of Evil, and of the replenishment of the earth.

The twentieth year, during which Jacob served for his possessions, shadows the Era of Destruction or the final era of time. The Messiah's peaceful reign of a thousand years gave proof of the Subjugator's power; but, in the final era of time (see Rev. xx. 7-10), all hosts must stand the great test that shall come down from God out of heaven; the good, however (see Rev. xx. 6) shall remain; but the evil (see Rev. xx. 9, 10) shall be devoured forever. When, therefore, Evil as a Power shall have been destroyed then time will end, and the Kingdom of Righteousness will continue eternally without one influence to mar its glory.

XXXI. 44-55. "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

"And Jacob took a stone, and set it up *for* a pillar.

"And Jacob said unto his brethren, Gather stones;

and they took stones, and made a heap: and they did eat there upon the heap.

“And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

“And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed,

“And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

“If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

“And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

“This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

“The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

“Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

“And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.”

As Abraham made a covenant and an oath with Abimelech, and as Isaac made a covenant and an oath with Abimelech, so Jacob makes a covenant and

an oath with Laban, who, in this allegory (see Laban's pursuit of Jacob, verses 22, 23), represents the same magnitude as Abimelech. The seven days during which Laban pursued Jacob (see Diagram 40) places the allegorical stand-point, at the time the covenant was made between Jacob and Laban, in the beginning of the First age.

In Diagram 40, spaces *a, a* indicate the Four Ages; *b, b* point to the First Covenant as made with Abraham (see Diagram 27); *c, c* point to the First Covenant as established with Isaac (see Diagram 33); *d, d* point to the First Covenant as confirmed unto Jacob, the allegorical stand-point being carried, by the seven days' journey of Laban, from the Fourth age back to the beginning of the First age, or to the same stand-point as that manifested by the covenants of Abraham and Isaac; *e, e* indicate Jerusalem the great city; *f, f* indicate the pertainings of Leah and Rachel as mothers of nations.

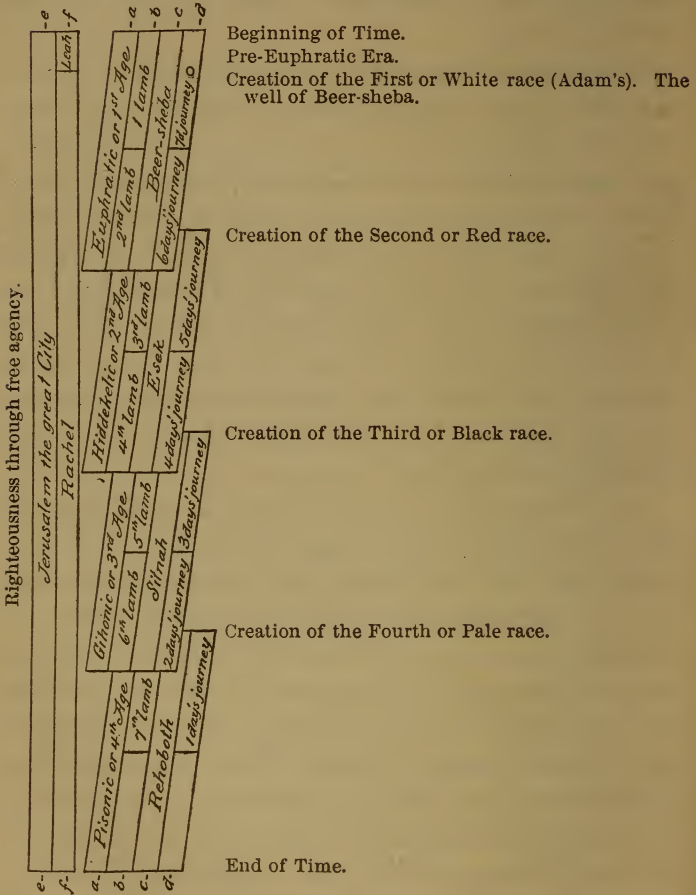
As Abraham feared that Abimelech would take his wife from him, and as Isaac feared that Abimelech would take his wife from him, so Jacob fears (see verse 31) that Laban will take his wife from him.

As in the covenant between Abraham and Abimelech the Four Ages of Man were represented by the thousand pieces of silver, and by the seven ewe lambs, and as in the covenant between Isaac and Abimelech the Four Ages of Man were represented by the four wells of water which Isaac dug, so in the history of Jacob and Laban, the Four Ages of Man are indicated by the rams (see xxxi. 1-12) which, under the veil, mingled with Laban's flock of white sheep, for by the allegory

Gen. xxxi., considered as allegory.

DIAGRAM 40.

THE FIRST COVENANT AS CONFIRMED UNTO JACOB.



Laban's flock was white, and by the allegory Laban pertains to the First age. After the white flock there came forth rams ringstreaked, speckled, and grizzled, which mingled with the white flock. Whence came they? It is obvious that, by the Law "Let the earth bring forth the living creature after his kind," the rams are emblematic of creatures brought forth after the creation of the white flock. The sheep, by the allegory, are taken from Laban and given to Jacob (see xxx. 32, 33) as an answer to his righteousness, whereby the desolation of the city of bondage and the replenishment of the earth is clearly indicated, for Laban, in this part of the allegory, shadows the same power as Abimelech.

The covenant made in each case was a covenant of righteousness through free agency, but the unfolding history of Abraham, Isaac, and Jacob shows clearly enough that the compact was set at naught by the Power of Evil; still the covenant was made, not only once or twice, but three times; which indicates that it was established as each new creation of men was brought forth. Is it any wonder, therefore, that Abraham feared that his wife, the mother of nations, should be taken away from him? Is it any wonder that Isaac feared that his wife, the mother of nations, should be taken away from him? Is it any wonder that Jacob feared that his wife, the mother of nations (see Diagram 40), should be taken away from him? Not at all; for the power of the Adversary is very great; and as Jacob said (xxx. 42), "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me

away now empty ;” therefore the protection of the Lord was over Sarah, and over Rebekah, and over Leah.

As the mothers were protected, so the fathers were protected ; for it was said unto Abimelech in regard to Abraham (xx. 7), “Now therefore restore the man *his* wife ; for he *is* a prophet, and he shall pray for thee, and thou shalt live : and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.” Where the reference is to Isaac (xxvi. 11), “And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.” While God said unto Laban (xxxvi. 24), “Take heed that thou speak not to Jacob either good or bad.” Thus the three covenants relate to the Three Ages which are under the veil, but the covenant, as indicated in Deut. xxix. 1-29, takes in and includes all, and clearly indicates the fate which shall befall those setting the covenant at naught.

The covenant between Abraham and Abimelech, and that between Isaac and Abimelech, and that between Jacob and Laban, and that which Moses made in the land of Moab, are interlinked and belong together as continuous history of most vital importance (see Diagrams 27, 33, 40). What is this covenant ? It is the First Covenant, or the covenant of righteousness by works ; it is the covenant which (see Gal. iv. 24) gendereth to bondage ; it is the stone of stumbling ; it is the stone the builders rejected ; for it is altogether of the Law, as indicated by the allegories. Under it all are included, and, consequently, all are under the Law ; still, by the allegories, the Law is based unconditionally upon righteousness ; from which it follows

that if those under it had lived up to its rulings then evil could not have revived (see, also, Rom. vii. 8, 9). It is plainly seen from the allegories that, by this covenant, the establishment of righteousness depended upon the strength of those included under its provisions; but through weakness it became ineffective, for Jacob (see Diagram 36) forsook the daughters of Laban and took up with Zilpah and Billah; therefore another was established in which righteousness was based upon the faith of the Word of God as the justification for all thought and action.

This Second Covenant, however, does not make void the Law or First Covenant; for the conditions given under it must be fulfilled, because, as shadowed, both Abraham and Abimelech swore to them. If, therefore, the conditions must be fulfilled, then it becomes absolutely certain that the penalty of transgression must be paid, even though a second covenant has been made. If the First Covenant is still in force, and the penalty must be paid, of what possible use is the Second, that it should have been established? The Second Covenant involves the high calling of Jesus Christ the Son of God, the Redeemer of men; for Jesus Christ was called and begotten, and for whom a body had been prepared suitable and fitting for the redemption of man from the rulings of the First Covenant. After the Son was begotten, man of Adam's race was called and conformed to be in the likeness and image of the Redeemer,—who was God,—that the Redeemer might be the first-born among many brethren. God is strength, and, therefore, he comes as man that the Law may be fulfilled,—not one portion only, but

every single point of it. If God fulfils all the Law, which is the embodiment of the First Covenant, then it is manifest that he lives in the Law, inasmuch as he transgresses in nothing. If he lives in the Law, then it is manifest also that he is justified in the Spirit or in the Fulfilling Power.

By the Law the transgressions of the father fall upon the son, in which God's judgment is made manifest, for, by the allegories, he must judge; therefore should the Redeemer take upon himself the flesh of man, then, by the Law, the transgressions of man—which had fallen from father to son—would unquestionably fall upon him, and the judgment of both father and son would be against him.

That the Son would take upon himself the flesh of man is indicated by the promise given Abraham in Ur of the Chaldees (see xii. 1-3), but the covenant that he would take upon himself the flesh of Abraham, and that he should come forth the Seed of Abraham, is given in xv. 4-6. Through the Messiah, therefore, as the Seed of Abraham, all families of the earth shall be blessed; which is an embodiment of the Second Covenant or Gospel. Now it can be seen that, through the establishment of the Second Covenant, a highway is prepared for the escape of those who, through transgression, are under bondage to the Law,—a provision which in no way or manner pertains to the transgressor by or through the Law or First Covenant,—for the Seed of Abraham, in harmony with the Law governing the transmission of iniquity, assumed the transgression and penalty of those under the Law. Hence the indications follow that, as he was justified in the

Spirit or Fulfilling Power of the Infinite Majesty, he had no transgression of his own to pay that his attribute of returning from the dead should be vitiated; therefore, when he laid down his life as a propitiation for sin, the penalty attached to the transgressions of man, under the First Covenant, was paid.

If the penalty attached to the First Covenant is paid in the death of the Seed of Abraham,—who is Christ,—then it is manifest that a new order of things must be established, or otherwise the First Covenant would survive in all its strength as the ruling principle. This new order of things is established in the faith of Abraham; for Abraham's faith, through his regeneration, was counted for righteousness; hence, after the penalty of transgression is paid, justification by the faith of Jesus Christ, the Word of God, becomes the ruling principle for all hosts; wherefore their faith will be counted for righteousness. During natural life, as a free agent, the creature's action, if righteous, is justified by the faith which culminated in such action; but should the action be unrighteous, or should it unwittingly bring harm or distress to another, then such action is not justified by the faith that led to the performance thereof; hence the creature's faith is defective, and, under the Law, the creature cannot be strictly just. If "the just shall live by faith," where can such faith be found, or how can such faith be obtained, that not one error of judgment bring the creature into condemnation? The justifying faith of the creature world, as already indicated, is God's gift to the creature world through regeneration, whereby they partake of the faith of Jesus Christ, who invested

with his life the body into which the creature world is regenerated or born.

The high calling of Jesus Christ—which takes cognizance of both the First and Second Covenants—points to the ways of escape from the penalty of the Law. These ways are not only for those of Adam's race, but for all those which God created, for all those which fell before the creation of man of Adam's race, for all those symbolized in the allegories embodying the First Covenant; hence the new order of things, brought about through the Second Covenant, becomes manifest in the decree that "the just shall live by faith;" wherefore faith shall be counted for righteousness. Unrighteous works, however, still come under the ruling of the First Covenant, and the First Covenant is in full force where unrighteous works are concerned; therefore (St. Matt. xxi. 44), "Whosoever shall fall on this stone" (evidently the First Covenant, or stone of stumbling) "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Righteous works, however, are a proof of faith in righteousness, and to such there is no condemnation under any covenant.

It now becomes evident that in Abraham all families of the earth shall be blessed; but the gospel of justification by the faith of Jesus Christ was not preached in its fulness unto all hosts until after the Saviour had risen from the dead; for the Second Covenant was made with Abraham, and not with Abimelech (see, also, Gal. i. 11-17; Eph. ii. 16; iii. 4-6).

XXXII. 1, 2. "And Jacob went on his way, and the angels of God met him.

“And when Jacob saw them, he said, This is God’s host : and he called the name of that place Mahanaim.”

It may be that these angels pertain to the Four Ages of Man, and that they have been witnesses of the covenant made between Jacob and Laban. It is also probable that the Lord’s host is the army of the redeemed from the dark valley, whose names now are, and are being, raised up again among their brethren by the Messiah ; for the term “God’s host” indicates work done ; hence the Messiah, as the Seed of Jacob, is with the heavenly host.

XXXII. 3–8. “And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

“And he commanded them, saying, Thus shall ye speak unto my lord Esau ; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now :

“And I have oxen, and asses, flocks, and menservants, and womenservants : and I have sent to tell my lord, that I may find grace in thy sight.

“And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

“Then Jacob was greatly afraid and distressed : and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands ;

“And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.”

This record, when considered as simple history, shows that Esau still cherished a lingering animosity against

his brother, and that Jacob was greatly distressed thereby; in consequence of which he divided his flocks and herds into two bands, so that should one be smitten the other would escape.

XXXII. 9-12. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

"Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

"And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

The simple history involving the division of Jacob's flocks and herds now becomes veiled in allegory, and, as the veil is lifted, so the allegory will become manifest.

When Jacob left his father's house to seek a wife from among his mother's kindred, he was the temple of the Seed, and the Seed was with him, as indicated by Isaac's blessing (xxviii. 4), "And give thee the blessing of Abraham, to thee, and to thy seed with thee;" and, as indicated also by Jacob himself, where he says (verse 10), "For with my staff I passed over this Jordan." What is this staff? It is, with little doubt, the Bread of Life, the Living Bread; of which Jacob had partaken before leaving his father's house;

and of which, at the time, he was the temple. Now, however, Jacob has become two bands. Why is this? It is because the Seed of Abraham has been brought forth into the world as the Seed of Jacob. As such he now bears with him the names of those whose iniquity has fallen upon him through the operation of the great Law of Iniquity; hence he of himself, and independent of Jacob, is a band, a host; wherefore, as indicated in verses 1, 2, he is of the Lord's host.

Truly, Jacob has become two bands, but how great the magnitudes! Is it any wonder that Jacob fears lest Esau, the Esau of the far beyond, shall smite the mother with the children? Still Jacob said (verse 8), "If Esau come to the one company, and smite it, then the other company which is left shall escape," which clearly indicates his faith in the triumph of the Seed over his enemies. The smiting of the Shepherd, therefore, develops the crowning triumph of the Seed, as given forth (Zech. xiii. 7-9), "Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

"And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein.

"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, *The Lord is* my God."

XXXII. 13-20. "And he lodged there that same

night; and took of that which came to his hand a present for Esau his brother;

“Two hundred she goats and twenty he goats, two hundred ewes and twenty rams,

“Thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals.

“And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

“And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

“Then thou shalt say, *They be* thy servant Jacob’s; *it is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

“And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

“And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.”

It was prophesied (xxv. 23) that the elder should serve the younger; therefore it is necessary that Esau should accept of Jacob. Why should Esau accept of Jacob? It is because the covenant made with Abraham and established with Isaac was confirmed with Jacob. What was the covenant with Abraham? It was this, “In thee and in thy seed all families of the earth shall be blessed;” hence it becomes obvious that

not only Esau, but (see Diagram 41) all families of the earth will be blessed in Jacob (see also xii. 1-3). Jacob, it must be remembered (see verse 10), has now become two bands; one of which is Jacob the son of Rebekah, and the other is Jacob the Seed of Promise.

In Diagram 41, spaces *a, a* indicate the Four Ages; *b, b* indicate the ten divisions of time by the Decade System; *c, c* indicate the apportionment of the goats by tenths to the ten divisions of time; *d, d* indicate the apportionment of the ewes and rams; *e, e* indicate the apportionment of the milch camels and their colts; *f, f* indicate the apportionment of the kine and bulls; *g, g* indicate the apportionment of the she asses and their foals.

According to the Decade System the various droves, by their respective numbers, just find place in the ten divisions of time; there is not one more than required, neither is there one less than required; hence, by the systematic division thus established, a pertaining of the animal kingdom to the Four Ages is clearly indicated. It must be considered further that Jacob did not select his present to Esau, but (see verse 13) he took of that which came to hand; hence the application of the allegory becomes general (see Diagram 39) to the animal kingdom.

XXXII. 21, 22. "So went the present over before him; and himself lodged that night in the company.

"And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok."

By these verses it is seen that Jacob and his family passed over the ford Jabbok that night; and if so,

Gen. xxxii. 13-20, considered as allegory.

DIAGRAM 41.

JACOB'S PRESENT TO ESAU AS SHADOW.

Application of the Decade System of Chronology.

Jacob		Esau (see diagram 31)									
		Time.					Appportionment by tenths				
70	70	1/10th	1/10th	1/10th	1/10th	1/10th	1/10th	1/10th	1/10th	1/10th	1/10th
a-	10	9	8	7	6	5	4	3	2	1	0
b-	20g	20g	20g	20g	20g	20g	20g	20g	20g	20g	20g
c-	20h	20h	20h	20h	20h	20h	20h	20h	20h	20h	20h
d-	20e	20e	20e	20e	20e	20e	20e	20e	20e	20e	20e
e-	30m	30m	30m	30m	30m	30m	30m	30m	30m	30m	30m
f-	40k	40k	40k	40k	40k	40k	40k	40k	40k	40k	40k
g-	20a	20a	20a	20a	20a	20a	20a	20a	20a	20a	20a
	10	10	10	10	10	10	10	10	10	10	10

Pisonic or 4 th Age		Gihonic or 3 rd Age		Hiddehelic or 2 nd Age		Euphratic or 1 st Age	
1	30 she goats	20 she goats	20 she goats	20 she goats	20 she goats	20 she goats	20 she goats
2	2 he goats	2 he goats	2 he goats	2 he goats	2 he goats	2 he goats	2 he goats
3	20 ewes	20 ewes	20 ewes	20 ewes	20 ewes	20 ewes	20 ewes
4	3 milch rams	3 milch rams	3 milch rams	3 milch rams	3 milch rams	3 milch rams	3 milch rams
5	2 rams	2 rams	2 rams	2 rams	2 rams	2 rams	2 rams
6	3 milch camels	3 milch camels	3 milch camels	3 milch camels	3 milch camels	3 milch camels	3 milch camels
7	4 colts	4 colts	4 colts	4 colts	4 colts	4 colts	4 colts
8	4 kine	4 kine	4 kine	4 kine	4 kine	4 kine	4 kine
9	1 bull	1 bull	1 bull	1 bull	1 bull	1 bull	1 bull
10	2 she asses	2 she asses	2 she asses	2 she asses	2 she asses	2 she asses	2 she asses
11	1 foal	1 foal	1 foal	1 foal	1 foal	1 foal	1 foal

Beginning of Time.

Inspection of Diagram 41 will show that, by the Decade System (see also verse 13), the animal kingdom generally is considered in the plan for the replenishment of the earth, and, hence, that Jacob's present to Esau, as allegory, bears upon the regeneration and restoration of the creature world through the Priesthood of Man.

Number of she goats	200
“ “ he goats	20
“ “ ewes	200
“ “ rams	20
“ “ milch camels	30
“ “ camel colts	30
“ “ kine	40
“ “ bulls	10
“ “ she asses	20
“ “ foals	10

End of Time.

what moved him that it should have been done at such an apparently unseasonable hour? It was, doubtless, by direction of the Lord; for, by the context, Jacob said, "I have seen God face to face, and my life is preserved."

XXXII. 23-29. "And he took them, and sent them over the brook, and sent over that he had.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

"And he said unto him, What is thy name? And he said, Jacob.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there."

By verses 21, 22, Jacob lodged that night in the company, and he with his family passed over the ford Jabbok; but by verses 23, 24, Jacob sent over all that he had, and Jacob was left alone, and there wrestled a man with him until the breaking of the day. The harmony of these records seems much disturbed excepting Jacob, as stated in verse 10, really has become two bands.

The text seems to indicate that Jacob, the son of Rebekah, together with his family, his flocks, and herds, rested by the ford Jabbok, and that during the night he was directed by the Lord to cross the ford with all his possessions, as indicated in verse 22. Such being the case, it must have been Jacob the Seed who was left alone; besides which Jacob the son of Rebekah, by verses 1, 2, had met the Lord's host at Mahanaim,—which host doubtless included the Seed,—and, therefore, the man who wrestled with Jacob the Seed (see, also, xxxv. 9–11) would have been Melchizedek, who, by his attributes (see Heb. vii. 1–3), is God; wherefore the indication is strong that the angels of God which met Jacob were Melchizedek and the Messiah as the Seed of Jacob; the latter bearing with him the host of names that had fallen upon him through the operation of the Law of Iniquity.

In his great blessing to Abraham God said (xxii. 17, 18), “Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.” Isaac, in sending Jacob to Padan-aram, said, “And give thee the blessing of Abraham, to thee, and to thy seed with thee;” consequently, the blessing that now, by the text (see verse 29), falls upon the Seed of Jacob is given in confirmation of the promise to Abraham, and in answer to the invocation of Isaac; the invocation of Isaac (see xxviii. 4) calling for the blessing of Abraham to fall on the Seed of Jacob.

The Seed of Abraham is Christ, and who but Christ the Messiah could wrestle with God that he should prevail? Not one. Why should Christ the Messiah wrestle with God? It is that “the heathen may be

given him for an inheritance and the uttermost parts of the earth for a possession." In this he prevailed, and his name was changed to Israel; which is an indication of his power with God, and of the perfection of his labors in the replenishment of the earth. The hollow of Jacob's thigh being put out of joint indicates that he, the Seed, was really in the flesh as man; and where the Seed states that his name is Jacob, the indication is given that the Seed is known and apostrophized by the name of the temple in which he has walked; hence, as the Seed or flesh of Jacob, he is called Jacob. • It does not follow, however, that the lameness which came upon the man Jacob was an extraordinary visitation of God, but rather that it arose from natural causes, and that, as in the case of other simple history, it is selected that a veil may be over the more important renderings of the text.

That God appeared unto Jacob, the son of Rebekah, and also changed his name to Israel, is clearly stated in xxxv. 9-13; which, evidently, is a portion of the vision given in this, the thirty-second, chapter.

XXXIII. 1-4. "And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

"And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

"And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.”

The grounds which Jacob had for fearing Esau are now dispelled, for the meeting between the two is of a most peaceful nature; yet, by xxxii. 11, the indication is clear that Esau was possessed of great power within himself that he might, perchance, crush Jacob with all his pertainings. The pertainings of Jacob, however (see Diagrams 41, 42), point to magnitudes far beyond those indicated by Esau.

In Diagram 42, spaces *a, a* indicate the Four Ages; *b, b* indicate the appertaining of Esau's men to the Four Ages (see also Diagram 20); *c, c* indicate the ten divisions of time by the Decade System; *d, d*, by the seven bows of Jacob, indicate the first seven semi-divisions of time by the Decade System; *e, e*, through Zilpah and her sons, indicate Jerusalem the House of Man (see Gal. iv. 22-25) under bondage; *f, f*, through Bilhah and her sons, also indicate Jerusalem the House of Man under bondage; *g, g*, through Leah and her sons (see Gal. iv. 22-26), indicate free Jerusalem; *h, h*, through Rachel and her son, also indicate free Jerusalem.

The aggressive spirit shown by Esau, and the four hundred men who were at his command, when considered as allegory, may indicate the four hundred years of affliction which shall befall the Seed of Abraham, but the indication is strong that allegorically these men (see Diagrams 20, 42) shadow the Four Ages of Man.

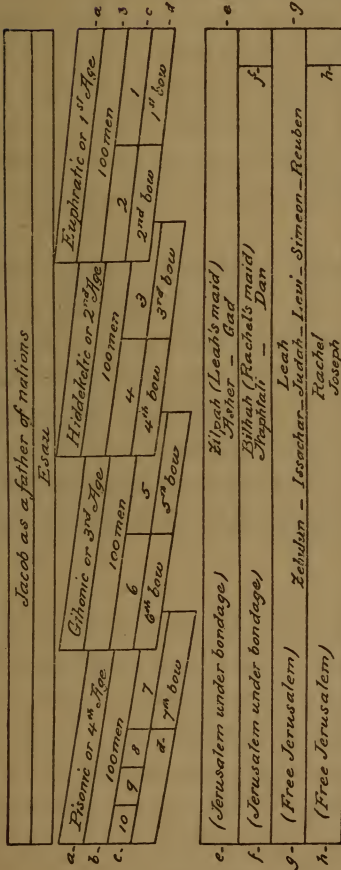
When (see verses 8-11) Esau accepted the present from the hand of Jacob, it became evident that Jacob

Gen. xxxiii. 1-5, considered as allegory.

DIAGRAM 42.

JACOB'S MEETING WITH ESAU.

Application of the Decade System of Chronology.



Beginning of Time.
Pre-Euphratic Era.
Creation of the First race (Adam's).

Inspection of Diagram 42 will show that Esau pertains to the Four Ages and that Jacob pertains to the Four Ages; wherefore the seven bows Jacob made to Esau bring time from the First age down into the first half of the Fourth. Through the labors of the Messiah, in this epoch, Jacob will bow down no more to Esau, and Esau will be freed (see xxvii. 40) from the yoke of Jacob, his twin brother. The order in which Jacob arranged his family points to the separation of the good from the evil, and it also points to consecutiveness in the great labors for the redemption and restoration of the creature world; for Leah and her maid take in and include the Pre-Euphratic Era, with its good and bad elements, while Rachel and her maid take in the House of Man from the creation of the First race (Adam's), with its good and bad elements. Farther on, however (see xlviii. 21, 22), the Pre-Euphratic Era, with its hosts, are, through the blessing pertaining to Joseph, given to Rachel as the mother of nations.

End of Time.

prevailed over Esau, and, hence, that the Seed would triumph over his Adversary, even as Jacob prevailed over Esau. Wherefore, because of the allegoric sense, Jacob said to Esau (verse 10), "I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me;" hence the acceptance of the gift by Esau, evidently as simple history, was a sign and an assurance unto Jacob that his Seed would prevail over the Adversary, even as Abraham was assured (see xxii. 16-18) that his Seed should prevail, and should possess the gate of his enemies.

The order in which Jacob placed his family when they were on the point of meeting Esau indicates great progressive steps in the world's history; for through the handmaids and their children the concubinic element, or the creature under transgression, is indicated; through Leah and her children the redeemable hosts are brought to notice; while Rachel and her children point to particular and especial labors pertaining to the Fourth age.

XXXIV. Allegorically this chapter, together with the latter portion of xxxiii., relate to the calling, fall, and general history of man. Its counterpart is found in Dan. xi., where relations in regard to the host of the Adversary, as well as man, are indicated; for Hamor represents the king of the north; Shechem represents his upright ones; and Dinah, the daughter of woman. The king of the north indicates both the Adversary and the First age; the king succeeding to

the First age (see Dan. xi. 20) is the Second age; and the king which succeeds him is the Third age, which (see Dan. xi. 22) shall be overflowed by the arms of a flood. The history of the text indicates that, as with the circumcision made without hands, man's redemption was accomplished; so through the circumcision made with hands the Adversary was overthrown.

XXXV. 1, 6-13. "And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. . . .

"So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

"And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

"But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

"And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

"And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

"And God said unto him, *I am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

"And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

“And God went up from him in the place where he talked with him.”

By these verses it will be seen that God appeared unto Jacob when he fled from Esau, his brother, and was on his way to Padan-aram. The text also states that God appeared unto Jacob again when he came out of Padan-aram, at which time his name was changed from Jacob to Israel. Hence, by the text, God appeared to Jacob but twice as he was journeying to and fro; once when he was going to Padan-aram, and the second time when he was returning from thence to the land of Canaan. When, however, God said unto Jacob (verse 1), “Arise, go up to Beth-el,” the command doubtless was that recorded in xxxi. 13, at which time Jacob dwelt in Padan-aram (see, also, verses 2-4; xxxi. 30-32). From these indications it follows that the records given in xxxii. 22-31; xxxv. 9-13 are parts and portions of the same visitation; wherefore it is quite probable that Jacob really has become two bands, that the names of Jacob the son of Rebekah and Jacob the Seed of Jacob were changed to Israel, and that the blessing of Abraham rests upon both.

By the division of Jacob into two bands (see xxxii. 10) the actual physical presence of the Seed of Jacob in the great work is indicated. Therefore, the Seed of Jacob being present, he it was (see xxxii. 24) who wrestled with a man until the breaking of the day, that he might receive the blessing of Abraham.

By the text, the land that was given to Abraham and to Isaac and to Jacob is now promised to the seed of Jacob after him; which evidently means that no matter in whom the Seed may be called, the land

shall be his forever ; hence, by the magnitude of the gift, by his labors, by his perfection, the Seed of Jacob after him will be known, and his actual presence throughout the Sacred Writings made manifest.

XXXV. 21-26. " And Israel journeyed, and spread his tent beyond the tower of Edar.

" And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine : and Israel heard *it*. Now the sons of Jacob were twelve :

" The sons of Léah ; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

" The sons of Rachel ; Joseph, and Benjamin :

" And the sons of Bilhah, Rachel's handmaid ; Dan, and Naphtali :

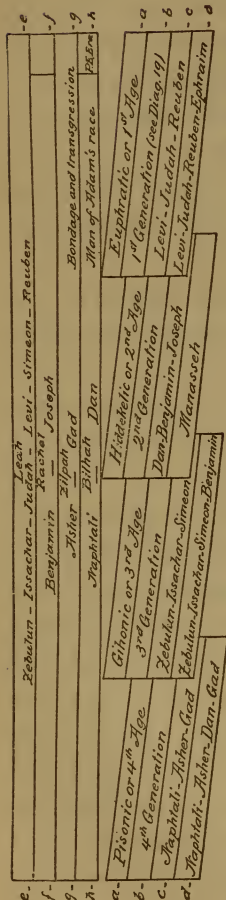
" And the sons of Zilpah, Leah's handmaid ; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram."

In Diagram 43, spaces *a, a* indicate the Four Ages ; *b, b* indicate the Four Ages as four generations (see Diagram 20) ; *c, c* indicate the appertainings of the twelve sons of Jacob to Jerusalem as the Four Ages (see Ezek. xlvi. 30-34) ; *d, d* indicate by lot (see Ezek. xlvi. 1-29) the appertainings of the twelve sons of Jacob to Jerusalem as the Four Ages ; in this lot, however, Joseph is represented by his sons Ephraim and Manasseh (see xlvi. 20-22) ; *e, e* indicate the pertainings of Leah, and of her sons by seniority ; *f, f* indicate the pertainings of Rachel, and of her sons by seniority ; *g, g* indicate pertainings of Zilpah and her sons ; *h, h* indicate pertainings of Bilhah and her sons.

Gen. xxxv. 21-26, considered as allegory.

DIAGRAM 43.

REUBEN AND BILHAH.



Beginning of Time.

Pre-Euphratic Era.

Creation of the First race (Adam's).

Israel's journey beyond the tower of Edar (see verse 21) points to time in the First age.

When Israel dwelt in that land, and when Reuben went and lay with Bilhah, his father's concubine, time in the beginning of the First age is indicated; hence, inasmuch as Reuben, the first-born of Jacob, pertains to the First age, and as Bilhah pertains to man of Adam's race (see Diagram 42), so, as shadow, when Reuben went and lay with Bilhah, the fall of man of Adam's race is indicated (see iii. 1-7; xlix. 4; Prov. xxx. 11); that is, man of Adam's race (see Diagram 43) became partakers of the sin and transgression that marked the dwellers of the Pre-Euphratic Era.

Leah shadows time from the beginning thereof (see Diagram 43); Rachel shadows time from the creation of man of Adam's race; hence, Zilpah, Leah's maid, also shadows time from the beginning, while Bilhah, Rachel's maid, shadows time from the creation of man of Adam's race only (see Diagram 42).

End of Time.

XXXV. 27-29. "And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned.

"And the days of Isaac were a hundred and four-score years.

"And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him."

In Diagram 44, spaces *a, a* indicate the Four Ages; *b, b* indicate the apportionment of the years of Isaac to the divisions of time; *c, c* indicate time; *d, d* indicate pertaining of Isaac as a father of nations.

XXXVI. 6-8. "And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

"For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

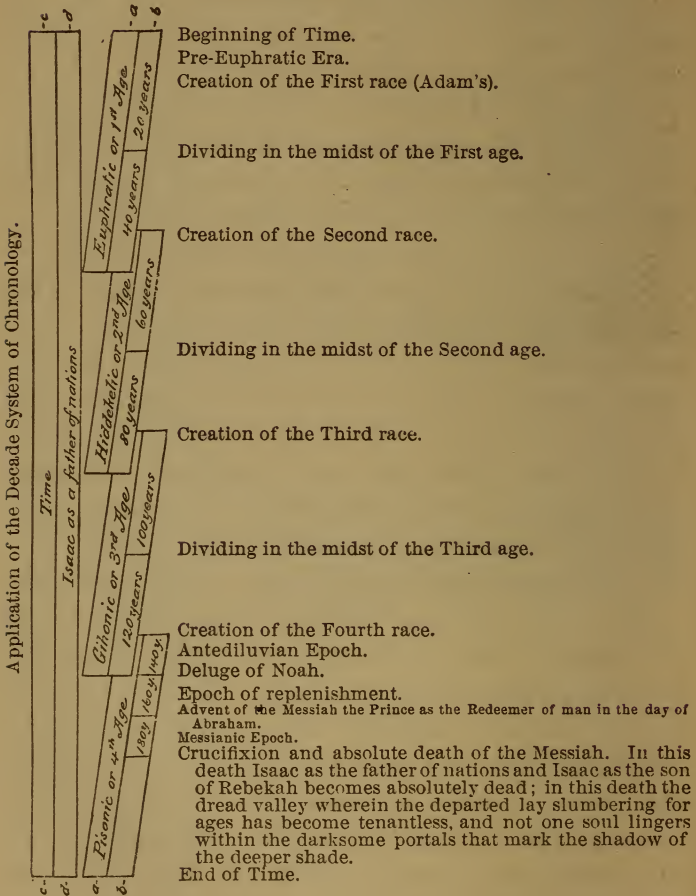
"Thus dwelt Esau in mount Seir: Esau is Edom."

From this record it becomes evident that the land of Canaan, simply as the promised land, is altogether too small to bear Esau and Jacob; therefore how is it possible for the possession of the land of Canaan, simply, to be the fulfilment of the promise to Abraham that his seed should be as the stars of heaven and as the sand that is upon the sea-shore for number, that they should dwell therein? The text is evidence that the land of Canaan is but a figure, a symbol; and that, in harmony with previous figures, the land of Canaan

Gen. xxxv. 27-29, considered as allegory.

DIAGRAM 44.

THE YEARS OF ISAAC AS A FATHER OF NATIONS.



symbolizes the earth itself, with its great unsubjected hosts.

As far as worldly prosperity is concerned both Jacob and Esau have inherited the blessings of their father wherewith he blessed them; for they have flocks and herds in abundance, and great stores of substance. The blessings which Isaac bestowed upon Jacob and Esau, however, are fraught with meanings far beyond mere worldly prosperity; for Paul says (Heb. xi. 20), "By faith Isaac blessed Jacob and Esau concerning things to come," which evidently reaches beyond possessions of gold and silver, flocks and herds.

By the allegory that Esau represents the Ages of Man preceding the Deluge (see Diagram 31), then his three wives (see verses 2, 3) also would pertain to them, thereby giving one representative to each age.

By verse 20 the sons of Seir were Lotan, Shobal, and Zibeon. These three sons of Seir also, as shadow, pertain to the Three Ages preceding the Deluge; of which Lotan indicates the First age; Shobal, the Second; and Zibeon, the Third. The children of Lotan were Hori and Hemam; these are symbolic of semidivisions of the First Time or Age; the inhabitants of which are probably the Horim and Emim spoken of in Deut. ii. 9-12.

As Lotan indicates the First Age of Man, so Zibeon indicates the Third age; and his two children, Ajah and Anah, symbolize the semidivisions of this age. Of the two, Anah pertains to the second semidivision, and he is, very probably, identical with the Anak of Num. xiii. 33; and, hence, is the father of the Anakim of Deut. ii. 11, 21; while the Anakim,

being the last race of giants,—for (see Deut. ii. 20, 21) the Zamzummim were destroyed from before them, doubtless the Anakim,—they would be identical with the sons of God of vi. 2-4.

Of Anah it is stated (verse 24), “*This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.*”

Now in the light that, allegorically, Anah and Anak are one and the same, then it becomes evident that the verse just quoted relates to the intermarriage of the race of giants with the daughters of men, as recorded in vi. 2-4, or the intermingling of the river Gihon with the river Pison; for by the opening of the first four seals in the vision of St. John, the races are indicated as horses, but (see vi. 2) man of the Fourth age is under bondage to the race of giants, and, doubtless, are looked upon by the Anakim, or sons of God, as beasts of burden, or as Anah called them, the asses of Zibeon his father; hence, by a union between these two races, the “mules in the wilderness” would be accounted for. Moreover, the figure is still further confirmed by the great difference in the physical structure of the two races; for the children of Israel state in regard to these giants, the sons of Anak (Num. xiii. 33), “We were in our own sight as grasshoppers, and so we were in their sight.” Therefore the fruit of a union between these races would, figuratively, be such as that called for by the text; and, conversely, the fruit calls for two distinct races of men; which races, by the text, dwell in the wilderness, or in the ages preceding the Deluge.

Aholibamah is a daughter of Anah, and hence per-

tains to the Third age. She is one of the three wives of Esau, and, by the allegory, dwelt in the wilderness: her children also pertain to the Third age.

Dishon, the son of Anah, is the head of a family, and has four children; which may indicate four divisions or minor times in the latter part of the Third age, as called for in Dan. viii. 22.

Ezer and Dishan, probably, are the children of Ajah, and, in consequence, would pertain to the first division of the Third age; hence the children of Ezer and Dishan would indicate minor divisions or times in the first part of the Third age.

The children of Adah, Esau's wife, probably pertain to the First age; and the children of Bashemath, Esau's wife, probably pertain to the Second age; hence, allegorically, the pertainings to the Three Ages are as follows:

FIRST AGE OF MAN.

ESAU.

Adah, Esau's wife.
 Eliphaz, Esau's first-born.
 Teman, Omar, Zepho, }
 Kenaz, Korah, Gatam, } Sons of
 Amalek, who was } Eliphaz.
 born of Timna, }

SONS OF SEIR.

Lotan.
 Hori, } Sons of Lotan.
 Hemam, }
 Timna, sister of Lotan.

SECOND AGE OF MAN.

ESAU.

Bashemath, Esau's wife.
 Reuel, son of Bashemath.
 Nahath, Zerah, Sham- } Sons of
 mah, Mizzah, } Reuel.

SONS OF SEIR.

Shobal.
 Alvan, Manahath, Ebal, } Sons of
 Shepho, Onam, } Shobal.

THIRD AGE OF MAN.

ESAU.

Aholibamah, Esau's wife.
 Jeush, Jaalam, sons of Aholibamah.
 Korah, son of Aholibamah.

SONS OF SEIR.

Zibeon.
 Ajah, Anah, sons of Zibeon.
 Dishon, son of Anah.
 Aholibamah, daughter of Anah.
 Hemdan, Eshban, Ith- } Sons of
 ran, Cheran, } Dishon.
 Ezer, Dishan, sons of Ajah.
 Bilhan, Zaavan, } Sons of Ezer.
 Akan, }
 Uz, Aran, sons of Dishan.

It is not improbable that these appertainings may serve to indicate chronology in the past ages through the simple history of the present age as allegory.

The concubinic element introduced into the allegories from the days of Abraham indicates Jerusalem under bondage; Jerusalem under captivity; and, hence, through the bondage of Jerusalem, to those which led her into captivity.

XXXVI. 31. "And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel."

This verse indicates history appertaining to the land of Edom, or the ages preceding the Deluge. In the context a list of these kings is given; from which an indication follows that where subsequent history is taken up, and where reference is made to days when there was no king in Israel, the relation, as allegory, points to some period or bearing in the First Three Ages of Man.

XXXVII. 3. "Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours."

Jacob as Israel is the father of many nations; and, by preceding allegories, Rachel (see Diagram 37) was emblematic of the Fourth age, while her two sons, Joseph and Benjamin, were representative of the half-times of this age; therefore, Joseph being representative of the first half-time, the indication becomes manifest that, because of the Law governing the transmission of iniquity, the blood and characteristics of the preceding ages must have been transmitted to him also; which condition is indicated by the coat of many colors his father made for him.

XXXVII. 4-11. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

"And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

"And he said unto them, Hear, I pray you, this dream which I have dreamed:

"For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

"And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

"And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

"And he told *it* to his father, and to his brethren:

and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

“And his brethren envied him; but his father observed the saying.”

In the light that Joseph represents the first half-time of the Fourth age, he becomes a great magnitude on account of the work to be accomplished during its day; for not only his father, his mother, and his brethren must bow down before these labors, but all nations and peoples, kindreds and tongues, must acknowledge the greatness of this glorious epoch during which evil is trampled under foot by the only begotten Son, the great Replenisher, who subdues and subjugates the earth in obedience to the divine command given in the garden of Eden; which labors in the flesh commenced not from the day the Messiah was born of the Virgin, but from the day he was brought forth into the world as the Seed of Abraham in the day of Abraham.

By the context, Israel sent Joseph unto his brethren to inquire whether it was well with the flocks. When Joseph came to them they had conspired to kill him, but changed their plan so far as to cast him into a pit in the wilderness. Before doing so, however, they stripped him of his coat of many colors, and this coat remained with them. After this his brethren drew him out of the pit and sold him to a band of Ishmaelites, who took him down to Egypt, and there resold him to Potiphar, an officer of Pharaoh, and captain of his guard.

The coat of many colors indicated that Joseph pertained to the Fourth age, but when he was stripped of it, then his appertaining to the Second age, which was by lot (see Diagrams 37, 38), is re-established by the text; for the wilderness in which the pit was situated is emblematic of the Antediluvian ages; while Egypt, where Joseph was taken (see Diagram 16) is emblematic of both the Second and Third ages; therefore the indications are that the simple history of Joseph will, as allegory, now develop history connected with the Second Age of Man.

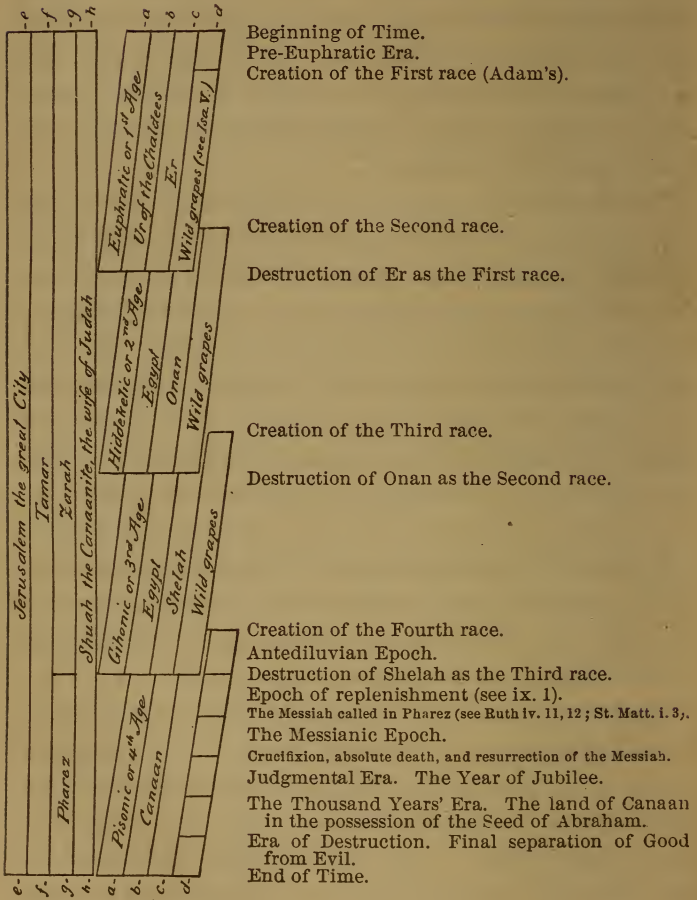
In Diagram 45, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the land through which Abraham passed in his journey from Ur of the Chaldees to Canaan (see Diagram 16); of which Canaan, as allegory, represents the earth in the Fourth age; *c, c* indicate the pertainings of Er, Onan, and Shelah, sons of Judah, to the First Three Ages; *d, d* indicate the failure of the First Three Ages as subjugators of Evil (see Isa. v.); *e, e* indicate Jerusalem the great city; *f, f* indicate Jérusalem the great city through Tamar; *g, g* indicate the pertainings of Pharez and Zarah, sons of Judah by Tamar, to Jerusalem the great city; *h, h* indicate the pertaining of Shuah, the Canaanite, the wife of Judah, to Jerusalem the great city.

By the allegory both Tamar and Shuah, the Canaanite (see Diagram 45), shadow the great city Jerusalem as the Four Ages; the land of Canaan shadows the earth in the Fourth age; hence, inasmuch as the land of Canaan (see xii. 1-12; xiii. 14-17) is promised as a free gift to the Seed of Abraham,—which Seed (see Gal. iii. 16) is Christ,—and as the genealogy of Christ (see

Gen. xxxviii., considered as allegory.

DIAGRAM 45.

JUDAH AND TAMAR.



I. Chron. v. 1, 2; St. Matt. i. 1-16) was called in Judah, so, through the simple history of Tamar and Shuah, channels through which the promise reaches fulfilment are brought to notice.

Shuah is a Canaanite; hence the indication is clear that possession of the land of Canaan cannot be obtained through her as a free gift; for her children would be Canaanites also, and, therefore, would have inheritance in Canaan independent of gift.

As the simple history, so the allegory. Shuah, therefore, as allegory, represents the great city Jerusalem; her three sons, Er, Onan, and Shelah, represent the First Three Ages of Man; of whom Er, the first-born of Judah, whom Shuah bare to Judah, shadows the First age. Tamar, as already indicated, shadows Jerusalem the great city, but no indications appear, as proof, that she is a daughter of Canaan. If Tamar is not a daughter of Canaan, then she may represent a channel through which the land of Canaan may fall to the seed of Abraham—and, hence, to the seed of Judah—as a free gift, and not possession by inheritance.

If Tamar is such a channel, then, inasmuch as, in the allegorical sense (see Diagram 45), she coexists with Er in the First age, she is given Er to wife, even as called for by the simple history of the text. But the indication also follows that she can have no children by Er, or such children, through Shuah, the Canaanitish mother of Er, would be Canaanites, through whom the promise could not be fulfilled; hence Tamar was barren and Er was childless; wherefore Er, as representative of the First age, was swept away in the destruction that marked the close of the First age.

The wickedness of Er (see Diagram 45) points to the fall and general failure of man in the First age as a subjugatory element.

Onan, the son of Shuah the Canaanite, the second son of Judah, shadows the Second Age of Man. He also failed as a subjugatory element, and, in turn, was slain at the end of the Second age. The indication is manifest, however, that possession of the land of Canaan, as a free gift, could not be had through him; hence Tamar, as representative of Jerusalem the great city, is still barren and without child.

Shelah, the son of Shuah the Canaanite, the third son of Judah, shadows the Third age. Indications are now manifest that seed cannot be raised up through Shelah, or any other Canaanite, that possession fall to them purely as a gift, and not by inheritance. Wherefore Shelah continues and lives out his days, but not as one through whom seed will be raised up, and to which the land of Canaan will be given as a free gift; hence the indications follow that the Canaanitish mother, like the bondwoman, must be cast out, and another taken, that the land of Canaan be possessed by gift, and not by or through the Law.

If, by the allegory, Tamar is chosen as a channel through whom seed shall be raised up, and if Judah is chosen that the genealogy be called in his house, then the indication becomes manifest by the allegory that Tamar must bear children to Judah that the promise be fulfilled.

Consequently, by the text (see verses 12-30), Tamar bare unto Judah two children, twins, one of whom was called Pharez, and the other was called Zarah. The

genealogy, however (see Ruth iv. 11, 12; St. Matt. i. 1-16), was called in Pharez, through whom the land of Canaan will be obtained by gift as a possession. From this position Pharez becomes a shadow of the Fourth age, while Zarah shadows the seed (see Diagram 45) that is raised up to the past Ages of Man.

By the Law of Iniquity (see Ex. xxxiv. 5-7) the iniquity that rests upon Zarah also rests upon Pharez, his twin brother; hence, inasmuch as the Seed of Abraham will be called in Pharez, so a seed will be raised up in the Fourth age that (Ruth iv. 10) "the name of the dead be not cut off from among his brethren, and from the gate of his place."

Recapitulation.—By the records of the thirty-eighth chapter, Judah, the son of Jacob, took a wife from among the Canaanites, who bare unto him three sons. In course of time he selected a wife for his eldest son, but this son being wicked the Lord slew him; whereupon Judah told his second son to take Tamar, his brother's wife, and raise up seed to his brother; which the second son refused to do, and the Lord slew him also. Judah fearing the same fate might befall his only remaining son, instructed Tamar to go to her father's house until Shelah, his youngest son, should be grown.

Why should Judah fear that his youngest son Shelah would die if he married his brother's widow? It is because the land of Canaan shall be possessed by the children of Israel as a free gift, and not by the Law; for if Shelah, the son of the Canaanitish woman, raised up seed to his brother, their possessions in the land of Canaan would, through the Canaanitish mother, fall to this seed by the Law and not by gift; even the

second brother knew that the seed could not be his, inasmuch as by the promise to Abraham, Isaac, and Jacob the Canaanite shall be driven out.

If such is the case, then it is manifest that seed must be raised up unto Judah from another source, that the promise may find fulfilment; for by Jacob's blessing (Gen. xlix. 10; see, also, I. Chron. v. 2) the house of Judah is chosen that the covenant made with Abraham (see xii. 1-3; xiii. 14-16; xxii. 16-18) may be fulfilled.

Judah's wife bare him no more children, and finally she died. After he had become reconciled to his loss, he went up to Timnath to shear sheep. Tamar, hearing of this, laid aside her widow's garments and disguised herself and placed herself in Judah's way; whereupon Judah went with her, and she became with child, and bare unto him two children, twins; one of whom was called Pharez and the other Zarah.

The parentage of Tamar, apparently, is not given; yet it is clear, from the promise, that she is not a daughter of Canaan; for, as already stated, possession of the land of Canaan must not be obtained by or through the Law, but it must be a free gift to the seed of Abraham; whence it follows that Tamar was not a daughter of Canaan, or Pharez and Zarah, her sons, would be sons of Canaan; through whom, as such, the promise could not be fulfilled.

By the genealogy of our Lord and Saviour Jesus Christ,—not the Virgin's, for they are not identical in essence,—which is given in St. Matt. i. 1-16, Pharez is chosen as the temple of the Seed. The text indicates this by the scarlet thread which was upon the hand of

his brother Zarah; the red color appertaining to the Jerusalem of the past and which is represented by Edom, and not to the Jerusalem of the present, or "which now is."

Indications follow that Tamar is an especial channel for the transmission of iniquity; wherefore, all the iniquity which has fallen upon her from the past Edomic races will, in turn, fall upon the Seed of Abraham when Pharez shall have become the temple of the Seed. As by the scarlet thread which was upon the hand of Zarah the land of Edom, the three ages preceding the Deluge, were indicated, and as, by the figure, the iniquity of those ages rests upon Zarah, so also it must rest upon Pharez, who is his twin brother; consequently, through the operation of the Law of Iniquity, the iniquity of the people of those days will fall upon the body of the Seed, when Pharez shall have become the temple thereof, through the direct and actual fulfilment of the Law, for the Law admits of no substitution or change; it is positive in its enunciation, and cannot be altered; it is irrevocable.

When the Messiah was brought forth into the world the Seed of Abraham, the flesh of Abraham, what possible way existed that the iniquity which had fallen upon Abraham should at that time have failed of transmission to his Seed? Or later, how could the Law governing the transmission of iniquity have been made null and void in the case of Pharez when he became the temple of the Seed? more especially when one of the objects of Christ's wonderful mission was to assume the iniquity of man? Or again, what possible way exists or existed that the iniquity which, later

still, had fallen upon the Virgin through the operation of the Law governing the same, should have failed of transmission to the Messiah, when the Virgin was the temple of the Messiah, that the Law at that time should have become null and void? There is none, or the Law that governs the transmission of iniquity would not be positive; hence the wisdom of the decree, "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*" becomes manifest; for through the decree, or Law governing iniquity, the iniquity of the fathers falls directly upon the Messiah when he takes upon himself the flesh of man. Therefore when the Messiah paid the penalty of man's transgression the whole Law regarding iniquity was fulfilled to the very letter. If the Law is not fulfilled to the very letter, how can the great Judge judge? or how can he be clear when he judges? It evidently follows that no substitution can be made unless the government of the iniquity and the penalty be in strict accordance with the Law; which was the case when the Messiah, as Seed of Abraham, assumed the iniquity, and when, as Jesus Christ, he paid the penalty of man's transgression in the body that was prepared for him suitable for this purpose. But if the iniquity of man did not fall upon the body of the Redeemer through the operation of the Law governing the transmission of iniquity, and man's iniquity rested entirely upon its own base, then the penalty would have to be paid by pure substitution; and if by pure substitution, then the Law "thou" (not another) "shalt surely die" would be vitiated, and, essentially, would be null and void.

If man was the only host to be judged, then the redemption of man by substitution would stand, perhaps, on better, though still defective, grounds; but inasmuch as he is not the only host to be judged, no plan whatever short of perfection can possibly be considered whereby redemption be accomplished and judgment rendered.

In the allegory of Judah and Tamar, Tamar points to the possession of the land of Canaan through gift; while Shuah, as allegory, points to the possibility of possession of the land of Canaan through the Law.

XXXIX. 1, 2. "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

"And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian."

By the allegory Joseph is in Egypt, and Egypt (see Diagram 16) represents two ages,—viz., the Hiddekelic and the Gihonic, or the Second and Third ages; but, through his appertaining, Joseph's history now points more particularly to that of the Second or Hiddekelic age.

In the context Potiphar's wife represents the concubinic element of that age, whereby the moral condition of the people is shown forth; and, through the imprisonment of Joseph, the bondage of the people to sin or the concubinic element is indicated. The garment which was left in the woman's hands, like the "coat of skins," indicates the transmission of iniquity accord-

ing to the Law; for the iniquity must be transmitted until it shall fall upon the one who will transmit it no more, even as indicated in St. Mark xiv. 51, 52; for the "coat of skins" must be left behind forever that a robe of righteousness may re-envelop the redeemed.

XL. 1-4. "And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

"And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

"And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

"And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward."

Joseph appertains to the Hiddekelic age; the prison in which Joseph is bound relates to time; and time is bounded by the Four Ages of Man. The two chief officers are typical of the two Faithful Witnesses (see Rev. xi. 1-13); Pharaoh becomes emblematic of the First Person of the Trinity (see Psalm lxxxix. 38-45), as follows: "But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

"Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground. . . .

"The days of his youth hast thou shortened: thou hast covered him with shame. Selah."

And also, by the same Psalm, verses 46, 47, "How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?"

"Remember how short my time is: wherefore hast thou made all men in vain?"

In Psalm lxxxix. the three Persons of the Trinity are clearly manifest; first the one speaking by the mouth of the psalmist, and then the other. The word "Selah," in this Psalm, seems to signify the dividing line between the sayings of two Persons of the Trinity; the Psalms generally being a record of the trials, sufferings, and triumphs of Jesus Christ in the labors for the subjugation and replenishment of the earth.

The two Faithful Witnesses, as shadowed through the chief butler and chief baker, continued a season in ward, and Joseph served them; which indicates their labors during some portion of the Four Ages of Man. Through the servitude of Joseph the instrumentality of man in the great work for the subjugation of evil is indicated.

XL. 5-15. "And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

"And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

"And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?"

"And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph

said unto them, *Do not interpretations belong to God? tell me them, I pray you.*

“And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

“And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

“And Pharaoh’s cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.

“And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

“Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler.

“But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

“For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.”

By the dream, as allegory, the vine represents the great city Jerusalem, and the three branches represent three of its ages; but by the budding, blossoming, and bringing forth of ripe grapes, the vision is prophetic. The stand-point of the vision is in or about the beginning of the Hiddekelic age, to which Joseph appertains; hence, by the prophecy, as allegory, the three branches indicate the Hiddekelic, Gihonic, and Pisonic

ages. By the dream, the time when the grapes were pressed into Pharaoh's cup, and the cup given into Pharaoh's hand, was during the third day. The third day (see Diagram 46) is indicative of the third branch, and the third branch is indicative of the Fourth age; wherefore the dream becomes indicative of the priesthood of Melchizedek that was made manifest (see xiv. 18-20) in the meeting between Melchizedek, priest of the most high God, and Abraham.

One of the objects of the priesthood of Melchizedek, as already set forth, is the transmission of man's transgression to the body of the Redeemer of man; hence when it shall be well with the chief butler, then Joseph prays him that he may be brought out of his prison house; which, as allegory, evidently means his redemption from the bonds that have overwhelmed all Jerusalem.

In Diagram 46, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the land Abraham passed through in his journey from Ur of the Chaldees to Canaan (see Diagram 16); *c, c* indicate the appertainings of the twelve tribes of Israel to the Four Ages; *d, d* indicate the vine and its three branches; *e, e* indicate the pertainings of the three days to the three branches; *f, f* indicate Jerusalem the great city.

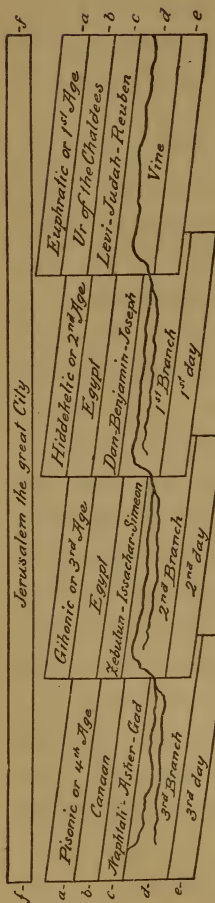
XL. 16-19. "When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

"And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

Gen. xl. 5-15, considered as allegory.

DIAGRAM 46.

THE CHIEF BUTLER'S DREAM.



Beginning of Time.
Pre-Euphratic Era.
Creation of the Euphratic or First race (Adam's).

Creation of the Hiddekelic or Second race.
Through the appertaining of Joseph (see Ezek. xviii. 32), the stand-point shadowed by this piece of simple history is in the beginning of the Second age.

Creation of the Gihonic or Third race.

Creation of the Pisonic or Fourth race, B.C. 3897.
Deluge of Noah, B.C. 2241.

B.C. 1827. Melchizedek priest of the most high God (see xiv. 18-20), at or about the year 2070 of the Fourth age, or the year B.C. 1827, brought forth bread and wine. Melchizedek (see Ps. cx. 4; Heb. vii. 1-3) has neither beginning of days nor end of life; hence, whatever may have been his previous ministrations, the indication is clear that inasmuch as by the chief butler's dream (see Diagram 46) time is shadowed from the midst of the Second age down into the Fourth age, so the ministration of the priesthood of Melchizedek is indicated in the Fourth age. The Fourth age is, with little or no doubt, the one in which the choicest cluster of the vine, the blood of the Messiah, was pressed into the cup; and hence the indication follows that this cup was given into the hand of Melchizedek, God's high-priest, that, through this order of priesthood (see Ps. cx. 4; St. Mark xiv. 22, 23; St. John vi. 48-51), the redeemed might enter into everlasting life.

“And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

“Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.”

In Diagram 47, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the land passed through by Abraham (see Diagram 16); *c, c* indicate the appertainings of the twelve tribes of Israel to the Four Ages; *d, d* indicate the three baskets as shadow; *e, e* indicate the pertainings of the three days to the three baskets; *f, f* indicate Jerusalem the great city.

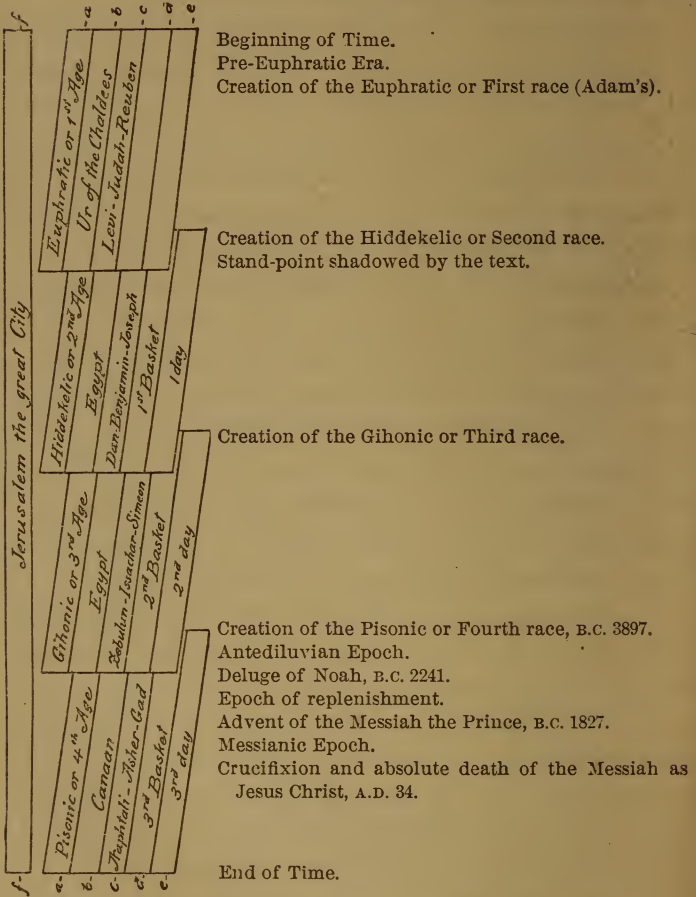
Inspection of Diagram 47 will show that, inasmuch as the stand-point shadowed by the text is in the beginning of the Second age, the three baskets and the three days shadow the Hiddekelic, Gihonic, and Pisonic ages; hence, by the chief baker's dream, the events shadowed from the Hiddekelic or Second age will find their fulfilment in the Fourth age; wherefore this fulfilment is found in the death of the Messiah as Jesus Christ at the dividing of the Fourth age.

In this dream (see Diagram 47) the three white baskets represent Three Ages of Man, and the three days represent Three Ages of Man; wherefore as the birds ate bakemeats from the basket that was upon his head, so reference is made to the Fourth age as the culminating point of his vision; hence by Joseph's interpretation the indication becomes quite clear that, in the Fourth age, the Faithful Witness who is the same with the Messiah shall suffer for transgression. But it is already manifest that the transgression is not

Gen. xl. 16-22, considered as allegory.

DIAGRAM 47.

THE CHIEF BAKER'S DREAM.



his own; for it has been shown that by and through the priesthood of Melchizedek the Messiah takes upon himself the sins of others, and suffers for their transgressions, while he himself is blameless.

By the two allegories, as set forth in the text, it seems evident that the flesh of the Redeemer must be eaten, and his blood must be drunk, that the partakers thereof may be brought out of their bondage, and Jerusalem redeemed; even as called for in St. John vi. 47-58.

It is further evident by the allegories that this condition was made manifest to the people of the Hiddekelic race (see, also, the charge, Rev. ii. 17, given to the first epoch of the Hiddekelic age), and that they looked forward to the day of their redemption,—a day which, to them, lay so far away in the indefinite future.

XL. 20-23. “And it came to pass the third day, *which was* Pharaoh’s birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

“And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh’s hand:

“But he hanged the chief baker: as Joseph had interpreted to them.

“Yet did not the chief butler remember Joseph, but forgot him.”

According to these verses the culmination of the events called for by the dreams took place upon the third day, which day, allegorically, was the Fourth age; therefore, in fulfilment of this prophecy, the Saviour was crucified upon this day; at which time

the cup (see St. John xvi. 7) returned to the hand of the chief butler.

XLI. 1. "And it came to pass at the end of two full years, that Pharaoh dreamed." . . .

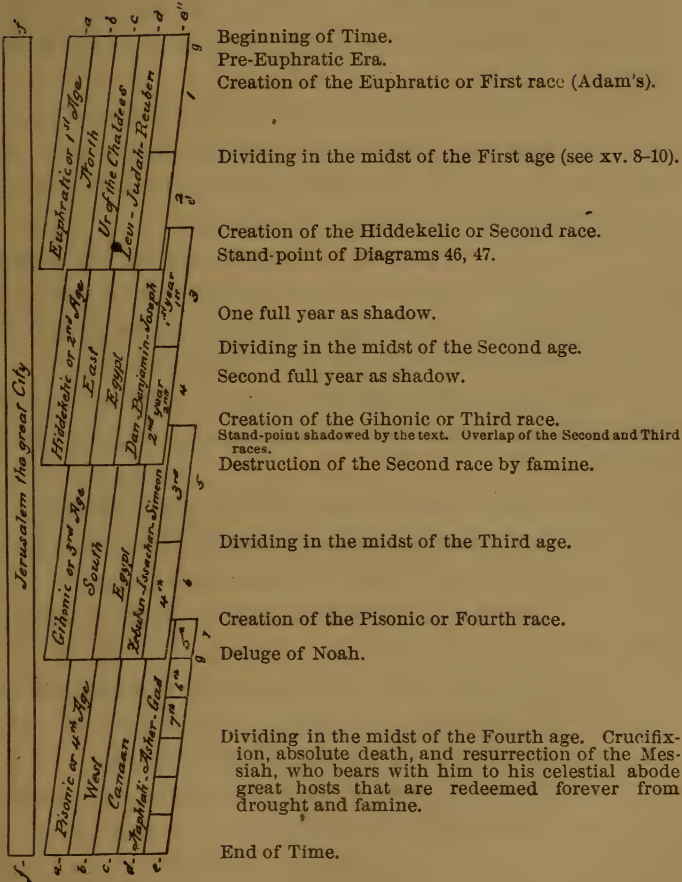
In the preceding chapter the stand-point of the allegory was towards the beginning of the Hiddekelic age, but now, by the expiration of the two full years (see Diagram 48), the end of the second division of this age is indicated. The substance of this dream is given in the context, and, by the context, Pharaoh sent for all the magicians and wise men of Egypt to interpret it: in which they failed. Through the chief butler, however, Pharaoh sent for Joseph, and Joseph was brought before Pharaoh.

In Diagram 48, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the four cardinal points of the compass (see Diagram 1); *c, c* indicate the Four Ages by the land Abraham passed through (see Diagram 16); *d, d* indicate the appertainings of the twelve tribes of Israel to the Four Ages (see Ezek. xlviii. 30-34); *e, e'* indicate chief divisions of the Four Ages, of which the first two shadow the two full years of the text (see verse 1); *f, f* indicate Jerusalem the great city. Pharaoh's dream, the interpretation thereof, and the fulfilment thereof, are incidents in the simple history of the Fourth age; but when this history is considered as allegory, then the stand-point is transferred to the end of the Hiddekelic or Second age, by which the great famine that swept away the Hiddekelic race is brought to light. The seven years of famine and seven years of plenty (see Diagram 48,

Gen. xli., considered as allegory.

DIAGRAM 48.

PHARAOH'S DREAM.



spaces *e, e'*) memorialize the seven divisions of time from the beginning of the Hiddekelic age unto the dividing of the Pisonic age, at and from which time there will be no more famine to the redeemed. Spaces *g, g*, Diagram 48, indicate the barrenness of the Four Ages from the creation of the Euphratic race to the Deluge of Noah; after which the land will be fruitful.

XLI. 15-24. "And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

"And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

"And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

"And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

"And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

"And the lean and the ill favoured kine did eat up the first seven fat kine:

"And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

"And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

"And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

"And the thin ears devoured the seven good ears:

and I told *this* unto the magicians; but *there was* none that could declare *it* to me."

The river from which the kine came evidently is emblematic of the river Hiddekel (see ii. 10-14) which flowed out from the garden of Eden; the east wind (see Diagram 1) which blasted the thin ears of corn also indicates the Hiddekelic age; and Pharaoh, standing upon the brink, or bank, of the river (see, also, verse 17) indicates the border or limit of this age as already indicated by the lapse of the two full years.

XLI. 25-32. "And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

"The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

"And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

"This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

"Behold, there come seven years of great plenty throughout all the land of Egypt:

"And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

"And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

"And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass."

By Joseph's interpretation of the dream, a famine shall exist over the land of Egypt for the space of seven years, during which time (xlv. 6) "*There shall neither be earing nor harvest.*"

By verse 54, "The dearth was in all lands," and by verse 56, "The famine was over all the face of the earth;" therefore, if the famine was over all the face of the earth, and over all lands, for the space of seven years, how was it possible for man or beast to survive through it? It was not possible except especial provision had been made against it, which provision was made in one section of the country, as indicated by the text.

If the stand-point of the vision (see verse 32 for the two conditions) now be placed in the Hiddekelic age (see Diagram 48), and the substance of the text applied to it, what are the indications? The indications are that the Hiddekelic race, with the exception of an escaping remnant, was swept from off the face of the earth by a famine of seven years, during which there was neither earing nor harvest.

In the simple historic view, the famine of Pharaoh was over the land of Egypt and of Canaan; but through this history the great Hiddekelic famine is disclosed, by which the world was depopulated almost as effectually as it was, later, by the Deluge of Noah.

All the great prophets record the destruction of this race by famine; for Isaiah states in regard to it (Isa. iii. 1), "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." Also, where the burden of

Egypt is taken up (Isa. xix. 5-10), "And the waters shall fail from the sea, and the river shall be wasted and dried up.

"And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

"The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

"The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

"Moreover they that work in fine flax, and they that weave networks, shall be confounded.

"And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish."

Jeremiah, in speaking of this people, says (Jer. v. 15-18), "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

"Their quiver *is* as an open sepulchre, they *are* all mighty men.

"And they shall eat up thine harvest and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

"Nevertheless in those days, saith the Lord, I will not make a full end with you."

Jeremiah further says concerning this famine (Jer.

xiv. 2-6), "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

[The indication must be considered that Judah (see Diagram 48), as appertaining to the First race, lives in the Second (see Ex. xxxiv. 7).]

"And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

"Because the ground is chapped, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

"Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

"And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass."

Ezekiel, in taking up the history of this race, says, (Ezek. xi. 1-3, 11), "Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

"Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

"Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh. . . .

"This *city* shall not be your caldron, neither shall

ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel.”

Daniel also indicates the destruction of this people in the allegory of the lion's den; for the overwhelming of Daniel's accusers, as allegory, involved that of all the presidents of the kingdom, the governors, the princes, the counsellors, and the captains; not only these, in the allegoric sense, were destroyed, but their wives and their children were swept away with them; which betokens wide-spread desolation.

The destruction of this race is indicated also in Rev. viii. 8, 9: “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

“And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.”

It is evident that the great mountain of fire being cast into the sea indicates the drying up of the waters; and the waters becoming blood indicates the increased density of the waters due to evaporation.

If this great drought and famine really existed over the face of all the earth for seven years, then the evidences of such existence and fulfilment must still remain in many localities; and, with little doubt, many dry river-beds, and mysterious collections of animal bones, still bear witness of the day when the Hiddekelic race was swept away by the great drought and famine indicated in the history of Joseph. By Dan. viii. 13, 14, indications are given that this people was destroyed about the year 12,098 B.C.

XLI. 50-52. "And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him.

"And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

"And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction."

These verses find a counterpart in Ps. xlv. 9-11: "Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

"So shall the King greatly desire thy beauty; for he *is* thy Lord; and worship thou him."

In this selection the queen is emblematic of the river of Eden; and the Kings' daughters are the four streams into which this river (see, also, Ps. xlvi. 4, 5) was divided. One of these daughters is told to hearken, to consider, to incline her ear, to forget her own people, and her father's house. Which daughter is this? It evidently is the one relating to the age of which Joseph, as the son of Rachel (see Diagram 37), is a representative,—viz., the Fourth: but it must be kept in mind that his appertaining to the Second age is by lot, not by seniority.

By the above-quoted Psalms the work called for is of marvellous beauty, for the King shall greatly

desire it; hence it follows that this continuation of Joseph's history is an allegory relating to the mission and high calling of man.

XLII. According to the text of this chapter, as simple history pertaining to the Fourth age, the famine was over the land of Canaan as well as over Egypt; wherefore Jacob, having exhausted his surplus corn, sent ten of his sons into the land of Egypt to procure more. At this time Joseph was governor of Egypt, and his brethren came unto him and bowed down unto him with their faces to the earth. This episode can be considered but a partial fulfilment of Joseph's dreams, for only ten of his brethren bowed down to him.

The text states that Joseph knew his brethren, but that they knew not him, and also that Joseph remembered his dreams; all of which serves to indicate that the history of Joseph now pertains to the first epoch of the Fourth age.

Further, by the text, Joseph accused his brethren of being spies, and said they were come to see the nakedness of the land; which they denied, but said they were true men. In order to prove their integrity, Joseph told them they must bring their youngest brother to him, that they might live.

Now, according to the dreams of Joseph, all his brethren bowed down unto him, and, therefore, that the dream be fulfilled, it is necessary that Benjamin also should bow down to him. Why should Joseph's brethren bow down to him? As already stated, it is owing to the magnitude of the work to be performed

during the epoch which Joseph now represents. As the allegory stands, Rachel's children represent the half-times of the Fourth age; Leah's children represent the three preceding ages; while the children of the handmaids represent the concubinic element pervading Jerusalem the great city, or Jerusalem under bondage; from which it is evident that all hosts must bow down to the labors of the eternal Subjugator and Replenisher, who made his advent in the flesh as the Redeemer of man in the epoch represented by Joseph, that they may live and not die. If Joseph represents the first half-time of the Fourth age, then it is placed almost beyond question that the great Replenisher is at work during this half-time, and that he is manifest as an actual presence in the work.

If Joseph's brethren are forced to bow down to him merely as a compensation of their ill treatment, then the matter becomes nothing more than simple history, in which the substance finds expression in ten thousand similar examples of every-day life.

The appertainings of the children of Israel, not only in the book of Genesis, but throughout the whole Scripture, call for an especial meaning to their history outside of the moral lessons derivable from them, and when they are elucidated the harmony and unity of the Scriptures will become established.

By the allegory, then, all nations come to Joseph, as the allegorical representative of the epoch during which the great labors of the Messiah were accomplished, for food. Inasmuch therefore as, by the promise to Abraham, the land shall be a free gift, so, when the nations came unto Joseph for food, their money was

returned to them, that the food might be a free gift, and the conditions of the promise typified.

XLIII. The famine was so great in the land of Canaan that Jacob was obliged to send a second time into Egypt for food, and, although it was greatly against his will, Benjamin went down with his brethren. The sons of Jacob took with them double money to purchase food, and also the money which had been tied up in their sacks of corn. When they came into Joseph's presence, they bowed down unto him, and the whole eleven made obeisance. Thus the simple historic portion of his dreams was fulfilled; but, by the allegory,—the twelve sons of Jacob appertaining to the Four Ages of Man,—it is all the nations which come to Joseph for food; and hence, Joseph, as representative of labors pertaining to the first half of the Fourth age, must forget his father's house that all families of the earth be blessed in these labors.

Joseph prepared a feast for his brethren, and placed them before him according to seniority from the eldest to the youngest; which indicates their pertainings to the ages by seniority (see Diagram 37), but not their appertainings by lot. This condition is further indicated by the five messes Joseph sent Benjamin; for, by lot, Benjamin appertains to the Hiddekelic age, but the five messes indicate the five semidivisions of time from and including the second epoch of the Hiddekelic age to and including the second epoch of the Fourth or Pisonic age which Benjamin, as the son of Rachel, represents. From this it further follows that the standpoint of the history involved is now in the Fourth age.

XLIV. 1, 2. "And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

"And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken."

Here again it is shown that the food shall be a free gift, and not by purchase or works. What are the sacks? What do they typify? They typify, with little doubt, the Hidden Manna, the Living Bread, the Bread of Life; so that (St. John vi. 58) "He that eateth of this bread shall live for ever:" for the steward said unto the brethren (xliii. 23), "Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks:" and now, in Benjamin's sack, the bread and wine, both, are indicated; both the treasure and the cup into which the wine was pressed.

As in Joseph's day both the treasure and the cup are hidden, so the indication follows from the allegory that in the day of Benjamin they both will be made manifest. The ministrations of the priesthood of Melchizedek are indicated by the text; and through the ministrations of this priesthood the transgressions of man fall upon the body of the Redeemer, upon the Living Bread which came down from heaven, as indicated in xiv. 18; St. John vi. 48-58.

Thus Joseph twice supplied the children of Israel with food, which typify the two times the Lord shall set his hand to recover his people, as indicated in Isa. xi. 11: "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to re-

cover the remnant of his people." The second time seems clearly indicated, by the cup which Joseph placed in Benjamin's sack's mouth, as pertaining to the ministry of our Lord and Saviour Jesus Christ; for as the first time is under the veil, and as the cup was Joseph's, it follows from the various texts that the first time was inaugurated when Melchizedek brought forth bread and wine, and blessed Abraham, and called him possessor of heaven and earth, and hence that the second time really is that of the ministry of the Lord and Saviour when he made his advent as Jesus Christ, and who brake bread (see St. Luke xxiv. 30) in the half-time of the Fourth age that is represented by Benjamin, the man in whose sack the cup was placed.

XLV. 5-8. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

"For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

"So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

These verses, as shadow, open out the general condition of Jerusalem under bondage, and the lack of fruit during the first seven divisions of the Four Ages (see Diagram 48 at *g, g*); but when these seven semidivisions

shall have expired, then the great deliverance shall come to the people through the labors fulfilled by the Messiah during the first half of the Fourth age, and the whole house of Israel shall stand upon their feet, an exceeding great army, redeemed from the power of Death and the grave. (See Ezek. xxxvii. 1-14.)

XLV. 19-28. "Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

"Also regard not your stuff; for the good of all the land of Egypt *is* yours.

"And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

"To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

"And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

"So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

"And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

"And they told him all the words of Joseph, which he had said unto them: and when he saw the

wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

“And Israel said, *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die.”

Thus Joseph sent for Jacob his father and for his brethren to come into the land of Egypt, but through the presents sent with them (see Diagram 49) great magnitudes are indicated and brought to light.

In Diagram 49, spaces *a, a* indicate the Four Ages; *b, b* indicate the appertainings of the twelve tribes to the Four Ages (see Ezek. xlviii. 30–32); *c, c* indicate the apportionment of the three hundred pieces of silver to three of the Four Ages; *d, d* indicate the apportionment of the five changes of raiment to five semi-divisions of the Four Ages; *e, e*; *f, f* indicate, by the Decade System, the apportionment of the presents Joseph sent Jacob his father; *g, g* indicate Jerusalem the great city; *h, h* indicate the pertainings of Leah and Rachel to the Four Ages; *i, i* indicate the pertainings of Leah’s and Rachel’s children to the Four Ages by seniority, by which Joseph pertains to the first half of the Fourth age.

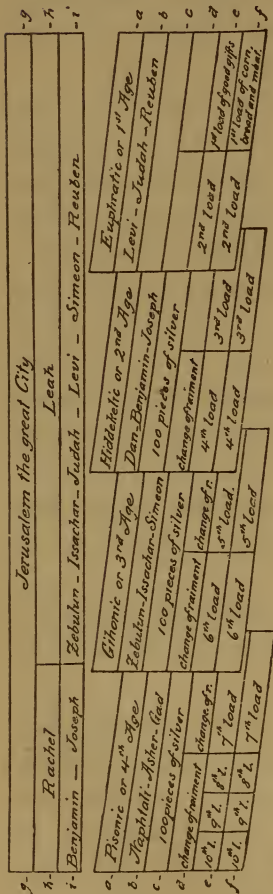
This diagram points to hosts that shall partake of the Lord’s body, the Living Bread (see St. John vi. 51) that came down from heaven.

So Joseph’s brethren returned unto the land of Canaan, and they told Joseph’s words unto Jacob their father; but he could scarcely credit their recital. When, however, he saw the wagons which Joseph had sent, the spirits of Jacob revived, “And Israel said, *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die;” consequently, Joseph now loses

Gen. xlv. 19-28, considered as allegory.

DIAGRAM 49.

JOSEPH'S PRESENTS TO JACOB AND BENJAMIN.



Beginning of Time.
Pre-Euphratic Era.
Creation of the First race (Adam's).

Inspection of this diagram will show that Benjamin's presents pertain to the Hiddekelic, Gihonic, and Pisonic ages, and that Jacob's presents—take in and include the whole Four Ages. Hence all these nations come to Joseph, as representative of the first half of the Fourth age, for food. This food was given them through the ministration of the Lord's body by the priests of the most high God, who were of and after the order of Melchizedek, in the first half of the Fourth age.

End of Time.

his prominence and Israel again becomes the magnitude.

XLVI. 1-7. "And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

"And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

"I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

"And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

"And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

"His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt."

By xxxii. 10, Jacob had become two bands; one of which was Jacob the son of Rebekah, and the other, Jacob the Seed of Jacob. By the vision (see xxxii. 28) the name of Jacob the Seed was changed to Israel, and by xxxv. 10, the name of Jacob the son of Rebekah was changed to Israel; consequently Israel also represents two bands; hence when God spake unto Israel

in a vision, it was unto both bands, and, therefore, both bands are present.

The text states substantially (see verse 6) that Jacob, and all his seed with him, came into the land of Egypt, which the succeeding verse repeats where it says, "And all his seed brought he with him into Egypt." If such was the case, then the Messiah or the Seed of Abraham that was called in Jacob, and who was of his flesh, must have been with him that the positive assertion of the text stand intact.

XLVI. 8-15. "And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

"And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

"And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

"And the sons of Levi; Gershon, Kohath, and Merari.

"And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

"And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

"And the sons of Zebulun; Sered, and Elon, and Jahleel.

"These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three."

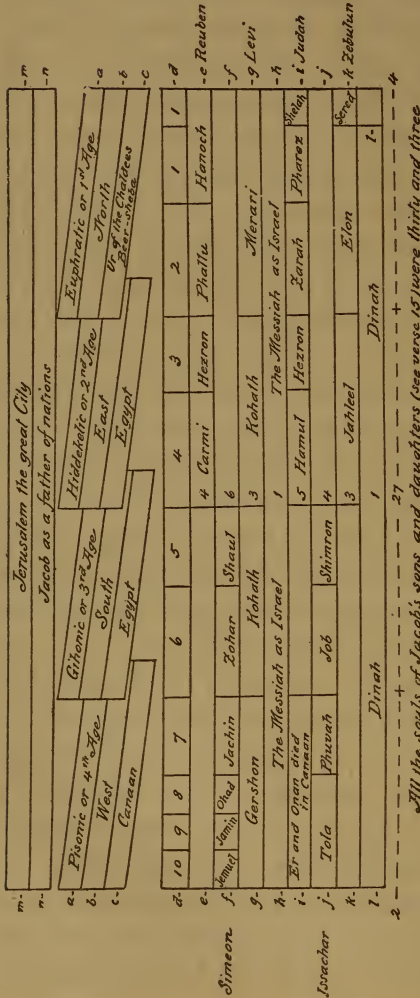
In counting up the number of sons which Leah bare unto Jacob in Padan-aram it will be found there are just thirty-one, and Dinah, the daughter, makes thirty-two souls of his sons and daughters; but the text calls for thirty-three. How is this? All Leah's children are enumerated and called by name; from whence, therefore, comes the other? It undoubtedly is the Messiah as the Seed of Jacob; the one who was brought into the world the flesh of Jacob. The text has declared (see xxxii. 10) that Jacob became two bands; and if so, both bands must have gone down into Egypt, which fact evidently is set forth in the above given enumeration of souls (see, also, Diagram 50). The text is evidence that the Seed of Jacob was not born of Leah, but that he was brought forth in conformity with the decree (iii. 16), "And thy desire *shall be* to thy husband, and he shall rule over thee;" and the text is evidence that the Tenth returned and was eaten; and was brought forth the Seed of Jacob, even as woman was brought forth the flesh of Adam. Jacob the son of Rebekah is simply a veil in the list; for he cannot be reckoned among his sons that he should be the thirty-third called for by the text.

In Diagram 50, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the four points of the compass (see Diagram 1); *c, c* indicate the Four Ages by Abraham's journey from Ur of the Chaldees to Canaan (see Diagram 16); *d, d* indicate chief divisions of time by the Decade System; *e, e*, pertainings of Reuben's sons; *f, f* pertainings of Simeon's sons; *g, g* pertainings of Levi's sons; *h, h* pertaining of the Messiah to the bounds of time; *i, i* pertainings of

Gen. xvi. 8-15, considered as allegory.

DIAGRAM 50.

THE THIRTY-THREE SOULS OF JACOB'S SONS AND DAUGHTERS.



Beginning of Time. The Son begotten. Pre-Euphratic Era. Creation of the First race (Adam's).

In this diagram the sons and daughters of Jacob are apportioned and given place in harmony with the chief divisions of time.

The culminating point of the journeys of Israel and his house, as shadow, is in the latter part of the Hiddekelic or Second age (see Diagram 50); hence all nations, from the north, east, south, and west, converge, as it were (see Ezek. xlvii. 1-9; Neh. xii. 30-37), to this centre that they may be fed with the Living Bread and drink of the Living Water (see, also, Diagram 35).

By the count of Jacob's sons and daughters, by name, the Messiah, the Giver of the Living Bread (see St. John vi. 51-58), and the Giver of the Living Water (see St. John iv. 9-14), becomes manifest as a material presence (see Diagram 50, spaces h, h) in the great work of the redemption.

Indications further follow that, by the meanings of the proper names, history pertaining to the epochs in which such names are found will be brought to notice in an harmonious manner.

End of Time.

Judah's sons ; *j, j* pertainings of Issachar's sons ; *k, k* pertainings of Zebulun's sons ; *l, l* pertaining of Dinah to time from the creation of man of Adam's race ; *m, m*, Jerusalem the great city ; *n, n*, Jacob as a father of nations.

XLVI. 16-18. "And the sons of Gad ; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

"And the sons of Asher ; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister : and the sons of Beriah ; Heber, and Malchiel.

"These *are* the sons of Zilpah, whom Laban gave to Leah his daughter ; and these she bare unto Jacob, *even* sixteen souls."

By this record (see, also, Diagram 51) sixteen more souls are added to the list of Jacob's sons and daughters.

XLVI. 19-22. "The sons of Rachel Jacob's wife ; Joseph, and Benjamin.

"And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

"And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppm, and Huppm, and Ard.

"These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen."

Of the fourteen souls given in this record, two were born in the land of Egypt, and one, Joseph, had gone before, which leaves but eleven to go down with Jacob.

XLVI. 23-25. "And the sons of Dan ; Hushim.

“And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

“These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.”

By this record seven souls more are added to the household of Jacob; thus giving a total of threescore and seven (see Diagrams 50, 51) that went down into Egypt with Jacob.

In Diagram 51, spaces *a, a* indicate the Four Ages; *b, b* indicate the appertainings of the children of Israel to the Four Ages (see Ezek. xlviii. 30–34); *c, c* indicate the pertainings of the children of Israel to the Four Ages by lot (see Ezek. xlviii. 1–29); *d, d* indicate the division of time into thirteen epochs; *e, e* pertainings of the sons of Gad; *f, f* pertainings of the sons of Asher; *g, g* pertainings of the sons of Joseph; *h, h* pertainings of the sons of Benjamin; *i, i* pertaining of the son of Dan; *j, j* pertainings of the sons of Naphtali; *k, k* pertaining of Serah, daughter of Asher; *l, l* division of time by the Decade System; *m, m* Jerusalem the great city; *n, n* pertainings of the sons of Leah and Rachel to the Four Ages by seniority.

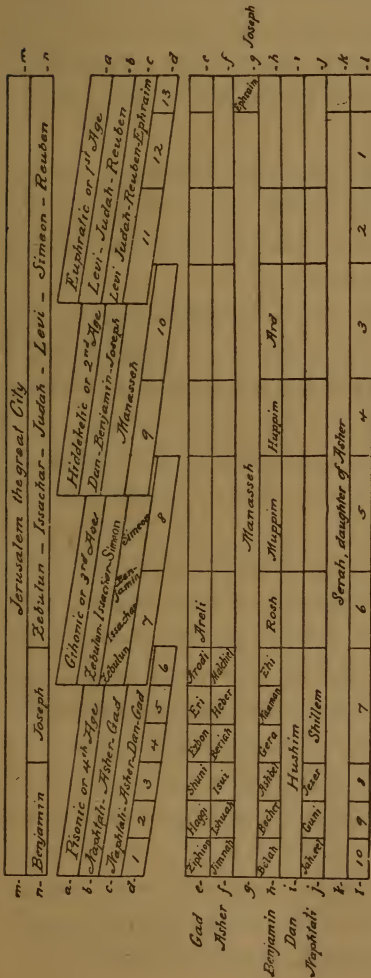
There is a possibility that, with the exception of Ephraim and Manasseh, the order of the pertainings of the sons of Jacob may be reversed, but the reading as given in the diagram is the more harmonious of the two.

In Diagram 51, certain children of Jacob's house are apportioned, and given place in harmony with the pertainings of their fathers (see Diagram 37) to the Four Ages with their divisions.

Gen. xvi. 16-25, considered as allegory.

DIAGRAM 51.

THE THIRTY-THREE SOULS OF JACOB'S SONS AND DAUGHTERS.



Beginning of Time.
Pre-Euphratic Era.
Creation of the First race
(Adam's).

End of Time.

Time (see I. Kings vii. 1 ; II. Sam. viii. 15-18 ; I. Chron. iii. 1-6) is divided into thirteen epochs, of which the Pre-Euphratic Era is one ; hence, inasmuch as Gad pertains to the Fourth age, so his seven sons fill the last seven epochs of time, which include the overlap of the Third and Fourth ages (see spaces *d, d ; e, e*).

Asher also pertains to the Fourth age ; hence his six sons find place in the six epochs of the Fourth age (see spaces *f, f*).

Joseph's two sons, Ephraim and Manasseh, as indicated by the blessing of Jacob (see xlvi. 15-22), pertain to the era of man of Adam's race, and to the Pre-Euphratic Era (see spaces *g, g*).

Benjamin (see Diagram 51) has pertaining to the Hiddekelic, Gihonic, and Pisonic ages ; hence his ten sons (see spaces *h, h*) just fill the ten divisions of these three ages.

Dan pertains to the Fourth age by lot ; wherefore his son Hushim pertains to the Fourth age as a whole (see spaces *i, i*).

Naphtali also pertains to the Fourth age ; hence his four sons, by the Decade System of Chronology, just fill the four divisions of the Fourth age (see spaces *j, j*).

Serah, the daughter of Asher, like unto Dinah, the daughter of Jacob (see Diagram 50), doubtless pertains to time from the creation of man of Adam's race, whereby all of Jacob's children that are enumerated in the text find places, in the Four Ages, of probably great historic value.

XLVI. 26. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six."

This record doubtless indicates those who really came out of his loins in obedience to the great command "Increase and multiply." Of these souls, as given by name, Leah bare thirty-two; Rachel, eleven; Zilpah, sixteen; and Bilhah, seven; thus giving a total of threescore and six who came with Jacob into the land of Egypt as called for by the immediate text. The Messiah, as the Seed of Jacob, however, was brought forth differently; for, by the power of God, he was brought forth into the world according to the precedent established from the first in the formation of woman, who was the bone and flesh of Adam; hence he is not enumerated or included in the immediate text, but he is accounted for in the records previously given (see verses 8-15).

XLVI. 27. "And the sons of Joseph, which were borne him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten."

These are made up as follows: Jacob, one; Leah, thirty-two; Rachel, fourteen; Zilpah, sixteen; Bilhah, seven; which gives a total of threescore and ten by their names. The records, however, if Jacob be included in the count (see, also, Ex. i. 5), really call for threescore and eleven; as follows: Bilhah, seven; Zilpah, sixteen; Rachel, fourteen; souls of his sons and daughters (see verse 15), thirty-three; Jacob, one; which gives a total of threescore and eleven. The presence of a mysterious soul now becomes manifest, which soul can, with little doubt, be no other than the Messiah as the Seed of Jacob.

That the Messiah as the Seed of Jacob is present,

and changes his tabernacle as the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, is indicated (verse 4) where God says to Israel, "I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes;" in fulfilment of which saying—for Jacob is now two bands, and the charge of the Lord is to both, both being present—the Seed did return to the land of Canaan in person (see xv. 13–15; Isa. lii. 11, 15), but Jacob died in the land of Egypt.

The conditions of the text, through the manifest presence of the Messiah (see Diagram 50), point to the allegory (Isa. viii. 18): "Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion," and which Paul makes still plainer (Heb. ii. 12, 13), "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

". . . And again, Behold I and the children which God hath given me."

The actual presence of the Seed, the Messiah, at this time, in the labors of redemption scarcely admits of a doubt; and now, by the records above given, the seventy souls born to the house of Jacob have bearings throughout the whole House of Man, and, hence, are for signs and for wonders from the Lord of hosts in Israel. They also harmonize with the Decade System of Chronology,—a system by tens, by which chief divisions of time are brought to notice.

XLVI. 31–34. "And Joseph said unto his brethren, and unto his father's house, I will go up, and shew

Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me ;

“ And the men *are* shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have.

“ And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation ?

“ That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers : that ye may dwell in the land of Goshen ; for every shepherd *is* an abomination unto the Egyptians.”

From this record it is perfectly clear that the Messiah the Seed of Jacob, who is of the house of Jacob, is at this time in the world's history a keeper of cattle ; that he is a herdman by trade ; that he kept cattle from his youth up ; therefore he must be the one of whom it is said (Zech. xiii. 5, 6), “ I *am* no prophet, I *am* a husbandman ; for man taught me to keep cattle from my youth.

“ And *one* shall say unto him, What *are* these wounds in thine hands ? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.”

The wounded hands point almost unquestionably to the Saviour as being the sufferer ; and also, by the text of Zechariah, that the sufferer was, at one time, a husbandman, a keeper of cattle ; while the text of Genesis calls for the Seed of Jacob, who is the Seed of Abraham, who is Christ, to be actually present in the flesh in the days of Jacob, as a husbandman, as a herdman, and as a keeper of cattle. Genesis confirms Zechariah ;

Zechariah confirms Genesis; and they both will be confirmed by all the books of the Scriptures from Moses down to the final record of the Shepherd's glorious reign.

XLVII. 1. "Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen."

The Messiah, as the Seed of Jacob, came into the land of Egypt that he might become a great nation, as indicated in xlvi. 3. How shall he become a great nation? It is by raising up again the names of those of the far past whose iniquity has been transmitted through the operation of the great Law of Iniquity. How can their iniquity fall upon him through this Law? It falls upon him through this Law when he takes upon himself the Seed of Abraham, the Seed of Isaac, the Seed of Jacob. The Living Bread is his body, and he gives his body (see St. John vi. 51) for the life of the world; therefore as by this chapter Joseph buys the lives of the people with the bread of Egypt, so the Redeemer will purchase the lives of the world with the Living Bread. The allegory indicates that neither gold nor silver, flocks nor herds, can save life, but that life must come from another source; which source is made manifest by the labors of the Subjugator and Replenisher, Jesus Christ the Seed of Jacob.

This chapter reverts again to the Second age, the destruction of the people being indicated (verse 21) as follows: "And as for the people, he removed them to

cities from *one* end of the borders of Egypt even to the *other* end thereof," and (Ps. xlix. 14) "Like sheep they are laid in the grave." This Psalm and the forty-seventh chapter of Genesis evidently belong together in their references. Through them the great host of evil is brought to light, and by the destruction of man, who although in honor abideth not, the hosts of the Adversary can see the irrevocability of the Law as given forth in the First Covenant.

XLVIII. 5. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine."

This verse seems to indicate the possession of the birthright; for by I. Chron. v. 1, 2, the birthright was Reuben's, and Reuben appertained to the First age; but Reuben transgressed, when the birthright (see Diagram 37) fell to Joseph, who appertains to the Second age; consequently to Simeon, who was the same to Jacob as Joseph and Reuben,—for the one was equal with the other,—the birthright in turn must have fallen; he, Simeon (see Diagram 37), appertaining to the Third age. The genealogy, however, which was called in Judah, the fourth son of Jacob, indicates that the birthright now has fallen from Simeon upon the Fourth age. Thus the Four Ages of Man, and their independent creations, are indicated by the descent of the birthright, through which Jacob, as a father of nations, becomes a great multitude of people. The text further indicates, from the view thus set forth, that inasmuch as Reuben was the representative of the First age, and that

Simeon was the representative of the Third age, so the two sons of Joseph will become representative of magnitudes equally great, even if not greater.

XLVIII. 7. "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem."

This verse seems to indicate that, allegorically, Rachel is the one spoken of in Micah v. 3: "Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." Rachel travailed and bare Benjamin. Allegorically, (see Diagram 37) Rachel represents the Fourth age, and Benjamin the second epoch of this age; therefore, by the allegory, the great Ruler of Israel will come forth from Judah about the time of the bringing forth of Benjamin,—that is, about the time of the dividing of the Fourth age into its two epochs or half-times; Canaan also being representative of the Fourth age.

XLVIII. 14-16. "And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and

let them grow into a multitude in the midst of the earth.”

Joseph, by seniority (see Diagram 37, spaces *g, g*), represents the first epoch of the Fourth age, and the blessing of Israel is to him through his two sons Ephraim and Manasseh. The fruit of the labors of this epoch is the restoration of the two great hosts of fallen beings, one of which evidently (see Diagram 37, spaces *d, d*) is represented by Ephraim and the other by Manasseh; and, therefore, the name of Abraham and Isaac and Jacob shall be named on them, that the seed of Abraham may be as the stars of heaven, and as the dust of the earth, and as the sand which is by the sea-shore for number.

It is highly probable that Manasseh relates to man as a whole, and Ephraim to the great host which fell before man was brought forth as a subjugating and limiting agent.

XLVIII. 22. “Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”

This portion seems to relate to the host (see Diagram 37, spaces *d, d*; see, also, Diagram 42) which Satan cast to the earth, and which were under bondage to him through fear of death. These also came to Joseph through the labors of the epoch which he represents. As for the other brethren, their portions are allotted according to the numbers (see Deut. xxxii. 8; Ezek. xlvi.) of their respective ages. Thus three great hosts of the fallen are indicated,—viz., first, the Amorite, or Satan, and his adherents; second, those whom Satan

cast into the earth, and who are under bondage to him through fear of death, but who now are wrenched from his hand and given to Joseph ; and third, man of Adam's race, who was called as a subjugating and governing agent, but who, through weakness, fell under the machinations of the Adversary as previously recorded.

XLIX. 1-4. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

"Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

"Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power :

"Unstable as water, thou shalt not excel ; because thou wentest up to thy father's bed ; then defiledst thou *it* : he went up to my couch."

Reuben appertains to the First Age of Man ; therefore that portion of the charge of Jacob which states "Thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" is directed to the Seed of Jacob, who made his advent as the begotten Son in the beginning of the First age, and who really and truly was the first-born among many brethren (see Rev. xii. ; Col. i. 15), and for whom (see Heb. x. 5) a body was prepared, suitable for fulfilling the will of God. Man otherwise was predestinated and called to be in conformity to the image of this body, that the Son might be the first-born among many brethren ; hence the first part of the charge of Jacob is to this Son, and he is the

only one who can fill out the requirements and endowments of the text. Moreover, the charge is an indication that the begotten Son is the Seed of Jacob, and if so, then he must have a manifest presence as such.

The second part of the charge relates to the weakness and fall of man of Adam's race (see Diagram 43) in the First age, to which Reuben appertains; while the introduction of the concubinic element indicates Jerusalem the great city as the house of the bond-woman.

XLIX. 5-7. "Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.

"O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

"Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

The charge to Simeon and Levi points to the general conditions of good and evil permeating the Four Ages of Man, as indicated in xxxiv., Dan. xi., and, doubtless, has a particular bearing upon the hosts that existed prior to man.

XLIX. 8-12. "Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

"Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

"The sceptre shall not depart from Judah, nor a

lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

“Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

“His eyes *shall be* red with wine, and his teeth white with milk.”

In Diagram 52, spaces *a, a* indicate the Four Ages; *b, b* indicate the appertainings of the twelve tribes of Israel to the Four Ages (see Ezek. xlvi. 30–34); *c, c* indicate the appertaining of Judah to the First age, and also point to Judah as the pleasant plant (see Isa. v. 1–7) that finds place in the vineyard of the Lord of hosts; *d, d* indicate the Four Ages as Jerusalem the great city; *e, e* indicate the Four Ages as Shiloh the great city; *f, f* indicate the Four Ages as the vineyard of the Lord of hosts.

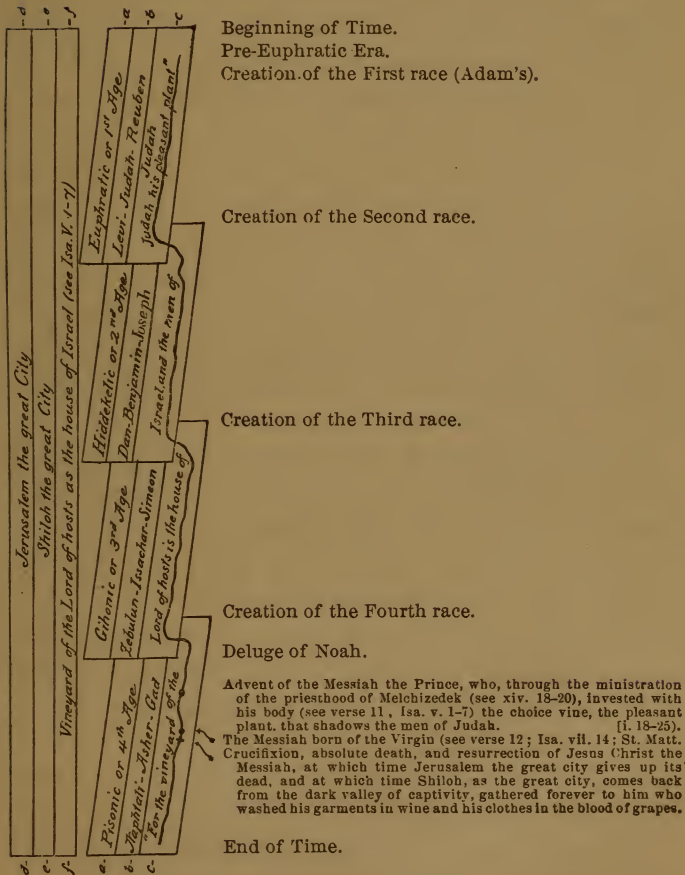
Judah appertains to the First age; hence, by the Law that governs the transmission of iniquity (see Ex. xxxiv. 6, 7), Judah, as the choice vine and pleasant plant (see Diagram 52), finds place in the vineyard of the Lord of hosts from the First age or generation to the Fourth age or generation inclusive.

By I. Chron. v. 1, 2, Judah prevailed above his brethren, and of him came the chief ruler; hence, in the Fourth age (see xiv. 18–20), the Messiah, the Chief Ruler, came forth and entered into this choice vine, thereby (see verse 11; St. Matt. i. 1, 2) taking upon himself the actual flesh of man as the house of Judah. Moreover, by the simple history of the Fourth age (see St. Matt. i. 1–16), the genealogy of Jesus Christ the Messiah is called in the house of Judah.

Gen. xlix. 8-12, considered as allegory.

DIAGRAM 52.

THE BLESSING OF JUDAH.



When, therefore, the Messiah, in the body that had been prepared for him as the very beginning of the creation of God, entered into the choice vine, washed his garments in wine, and his clothes in the blood of grapes, the indications become clear (see Diagram 52) that a system of life invested this vine altogether independent and distinct from the natural life pertaining to it.

Further, the indications follow that this choice vine has not only become endowed with a new system of life, but that the physical elements of the body that entered into it must also pertain to it; for the Word of God—in which was life (see St. John i. 1-4)—existed long before the creation of the body that was prepared suitable and fitting for the Son of God that (see Heb. x. 5-7) he might do the will of God; hence the text points to the regeneration of the creature as a possible physical fact through the communion of the flesh of the Messiah (see St. John vi. 51-56).

The first portion of the blessing evidently relates to Judah as the Messiah; wherefore it is of Judah as the Messiah that Moses states (Deut. xxxiii. 7), "Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies," which indicates that Judah was the temple of the Seed of Abraham,—which Seed (see Gal. iii. 16) is Christ,—and that the Seed took upon himself the flesh of Judah that the men of Judah (see Diagram 52) might be regenerated or clothed upon with a new body (see II. Cor. v. 1-4).

The text states "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," which indicates that the Seed will be

called in the house of Judah. This indication is confirmed in I. Chron. v. 2; I. Chron. xxviii. 4; and by the genealogy of Jesus Christ the son of Abraham as given in St. Matt. i. 1-16; hence the sceptre shall not depart from the house of Judah until the Saviour Jesus Christ shall come into his kingdom, or until he shall rise from the dead. At this time, therefore, the people will be raised up again among their brethren,—not their names only, but, through regeneration, the people themselves,—and unto the Messiah shall the gathering of the people be.

From these indications Shiloh expresses the House of Man; hence the city of Shiloh in Canaan is typical of this great city Shiloh (see Diagram 52) in the same manner that the city of Jerusalem, which in later years was built upon Hebron, is typical of the great city Jerusalem (see Diagram 50); both indicating the same magnitude.

Therefore, as the dead of the great city Jerusalem rise with Christ when he rises from the dead or from absolute death, so, also, do the dead of the great city of Shiloh rise with Christ, and at that time Shiloh comes; for, as already stated, Jerusalem and Shiloh represent the same magnitude. Each grand Era of Time has a place in Shiloh, and each has a place in the great city Jerusalem; from which it follows that the history of these eras, to a greater or less extent, is centred in and about the simple history of the city of Shiloh in the land of Canaan, and also in that of the city of Jerusalem built upon Hebron.

In the sense that the dead—through regeneration as a positive physical fact—rise in Christ, then Christ

and Shiloh may be considered as being one and the same; and he also is the same with the Seed, the Messiah, the Sceptre, the Lawgiver who was called in the house of Judah; for the text states, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes," and also, "His eyes *shall be* red with wine, and his teeth white with milk."

This vine with which he clothed himself (see Diagram 52) undoubtedly was the choice vine spoken of in Isa. v. and which the prophet defines to be the men of Judah; from which it follows that the Messiah truly took upon himself the flesh and blood of this vine, thus becoming the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, and the flesh of David; consequently the general expression of the text is to the effect that Christ is the Seed, the Messiah; that he was called in this vine,—viz., the men of Judah,—and that Shiloh is typical of the people, the redeemed of the past ages who are gathered to him when he rises from the dead; for that is one of the vital points of his grand mission.

Now what other coming event can be pointed to with greater force, and which is consistent with the magnitudes called for by the text, than the coming of the people from the dark valley of their captivity? None. When, therefore, this great host shall return to light and life, will it be a desolate flock without any shepherd? No; for unto him, the Sceptre, the Lawgiver,—which was called in the men of Judah (see Diagram 52),—shall Shiloh, shall the whole house of Israel, shall the gathering of the people be.

That Shiloh represents the House of Man is further indicated in Jer. vii. 12: "But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." The place where the Lord set his name at the first was, with scarcely a doubt (see Diagram 1), the First Age of Man, the Euphratic age. What did he unto Shiloh? By Ps. lxxviii. 60-64, "He forsook the tabernacle of Shiloh, the tent *which* he placed among men;

"And delivered his strength into captivity, and his glory into the enemy's hand.

"He gave his people over also unto the sword; and was wroth with his inheritance.

"The fire consumed their young men; and their maidens were not given to marriage.

"Their priests fell by the sword; and their widows made no lamentation."

Thus this people was swept away by fire and sword (see, also, Jer. iv. 19-31; Isa. iii. 14-26; Ezek. ix., x.; Judg. xx. 48; Num. xvi. 1-40; Rev. viii. 7).

But if they were swept away, then it was necessary that a remnant should escape that their iniquity be transmitted. This escaping remnant is expressed as follows (Judg. xxi. 20-23): "Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

"And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. . . .

“And the children of Benjamin did so.”

The tribe of Benjamin (see Diagram 37) appertains to the Second or Hiddekelic age, while Shiloh, where the Lord set his name at the first, relates to the First or Euphratic age; hence, when the daughters of Shiloh intermarried with the tribe of Benjamin, the iniquity of the First race was transmitted to the Second in accordance with the great Law of Iniquity, and thus they became an escaping remnant of the Euphratic or First Race of Man.

But it is manifest that the two races, or vineyards, must overlap,—that is, the Second must be brought forth (see Diagrams 3, 4) before the First is destroyed; hence an escaping remnant will be necessary for the overlapping portion of the Hiddekels, even as Noah was an escaping remnant for the race of the Fourth Adam. This remnant is indicated in Judg. xxi. 12: “And they found among the inhabitants of Jabesh-gilead four hundred young virgins, . . . and they brought them unto the camp to Shiloh, which is in the land of Canaan.” These also went to the land of Benjamin, hence, figuratively, the land of the Hiddekels was replenished by them,—that is, by the Benjamites and their wives; and thus a remnant of both sons and daughters (see Ezek. xiv. 22) came forth from the general destruction of the First race.

All these references to Shiloh serve to indicate that Shiloh really represents the House of Man, even as in later years Jerusalem was taken to represent the same magnitude.

Where the text states, in the blessing of Judah, “His eyes *shall be* red with wine, and his teeth white with

milk," the two conditions in the bringing forth of the Seed are indicated; one of which is when he was called in the men of Judah, "the choice vine;" at which time the Desire was to the husband; and the other condition is manifest in the fulfilment of the sign given Ahaz King of Judah (see Isa. vii. 14), at which time he was born of the Virgin.

XLIX. 13-15. "Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.

"Issachar is a strong ass couching down between two burdens:

"And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

These verses indicate conditions pertaining to the Third age.

XLIX. 16-18. "Dan shall judge his people, as one of the tribes of Israel.

"Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

"I have waited for thy salvation, O Lord."

Dan, as appertaining to the Second age, shall have one portion; but Dan, as representative of the concubinic element of the Three Ages preceding the Deluge, shall be transmitted to the Fourth age (see Diagram 37, spaces *d, d*), when all wickedness, sufferings, tribulations of all kinds, shall be brought forth as testimony in the overthrow of the rider of the Pale Horse.

XLIX. 19-21. "Gad, a troop shall overcome him: but he shall overcome at the last.

“Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

“Naphtali *is* a hind let loose: he giveth goodly words.”

All these tribes are representative of the concubinic element or the Jerusalem under bondage; and they all appertain to the Fourth age, which is the last; yet, like Dan, they shall judge their people as tribes of Israel.

If evil is to be overthrown, the concubinic element must be represented in the overthrow which takes place during the Fourth age.

XLIX. 22–26. “Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

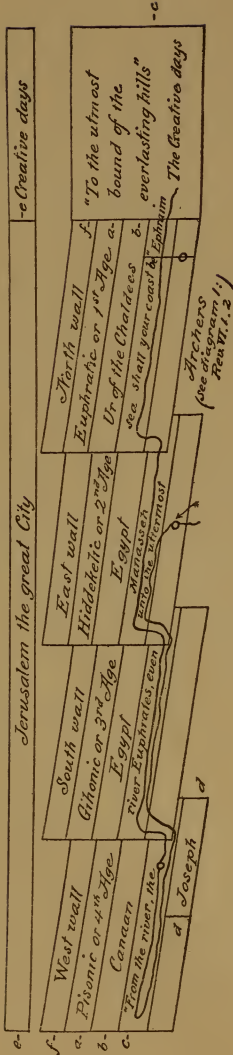
“The archers have sorely grieved him, and shot *at him*, and hated him:

“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel;)

“*Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

“The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

In Diagram 53, spaces *a, a* indicate the Four Ages; *b, b* indicate the Four Ages by the countries Abraham



First day.—Upon the first day a body was prepared for (John i. 1-5).

Second day.—Creation of the firmament.

Third day.—Creation of vegetation.

Fourth day.—Creation of sun, moon, and stars.

Fifth day.—Creation of fishes and fowl.

Sixth day.—Creation of cattle, creeping thing, and beasts.

Beginning of Time. The Word invests the body that was prepared for the Pre-Euphratic Era.

Well of Beer-sheba (see Diagram 27). Creation of the

Creation of the Hiddekelic or Second race.

The well of living water (see St. John iv. 6-14). The River of Life (see Ps. cx. 7; Ezek. xlvi. 1-9; Rev. x.

Creation of the Gihonic or Third race.

Creation of the Pisonic or Fourth race.

Advent of the Messiah the Prince, who, as allegory, at this time enters the priesthood of man becomes manifest.

Messianic Epoch.

Crucifixion of the Messiah.

End of Time.

dered as allegory.

M 53.

OF JOSEPH.

Word of God as the very beginning of the creation of God (see Col. i. 13-19; St.

f the earth.

in the beginning, and thus (see Lev. xxvii. ; Rev. xii.) is begotten as the Son of God.

hratic or First race (Adam's).

1; see, also, Diagrams 35, 52) that flows into the sea, the great sea.

Sixth day of the Creation.

to the waters of the great river Euphrates, thus converting it into the River of Life ; and by which the

passed through in his journey from Ur of the Chaldees to Canaan (see Diagram 16); *c, c* indicate by lot the pertainings of Joseph, through Ephraim and Manasseh, to infinity; *d, d* indicate the pertaining of Joseph, by seniority (see Diagram 37), to the first half of the Fourth age; *e, e* indicate Jerusalem the great city; *f, f* indicate the Four Ages by the four walls of Jerusalem.

By verse 22, Joseph is a fruitful bough by a well, whose branches run over the wall. Therefore, in conformity with the text, let the allegorical stand-point (see Diagram 53) be placed in the Pre-Euphratic Era by the well Beer-sheba (see Diagram 27) that shadows the creation of the Euphratic or First race. By reference to Diagrams 37, 38, indications will be found that Ephraim, Joseph's younger son, pertains, by lot, to the First age, and, hence, to the Pre-Euphratic Era also. From the position thus established the indication follows that Joseph, as a fruitful bough (see Diagram 46), may spread his branch, as Ephraim, over the wall of Jerusalem the great city (see Diagram 53) into the multitudinous beyond of the House of Man.

The archers (see verse 23) who shot at Joseph, through the pertaining of Ephraim, doubtless are those (see Rev. vi. 1, 2) that overwhelmed the Euphratic or White race (see Diagram 1), and brought it into bondage. But (see verse 24), notwithstanding the fall of man of Adam's race, the bow of Joseph was made strong through the Son, the Shepherd, the Stone of Israel, who was begotten in the beginning of the Pre-Euphratic Era, but who did not fall, and thus come under bondage to the Adversary.

The shower of blessings poured forth by Jacob upon

the head of Joseph (see verse 25) will find its fulfilment through the labors of the Messiah, who was begotten as the Son of God in the beginning of the Pre-Euphratic Era, the era shadowed by Ephraim the son of Joseph; hence (see verse 26) the blessing of Joseph, through the pertaining of Ephraim, will (see Diagram 53, spaces *c, c*) extend to the utmost bound of the everlasting hills that comprise the great creative days, and, also (see Deut. xi. 24), it will extend from the river, the river Euphrates, even to the uttermost sea; hence these limits comprehend, in their scope, the bounds and welfare of the creature world.

The labors of the Messiah as the Son of God—which culminate in such floods of blessings as those recorded in the text—were filled out in the first half of the Fourth age. This epoch (see Diagram 37, spaces *g, g*) is represented by Joseph the son of Rachel; hence, allegorically, this crown will rest upon the head of Joseph, but actually, or as an existing fact, it will rest upon the head of the Messiah that was separate from his brethren (see Isa. liii. 1–8), that was unknown, unrecognized of men, yet (see I. Tim. iii. 16) that was seen of angels.

Manasseh, Joseph's first-born (see Diagrams 37, 38), pertains by lot to the Second age; the Second age is shadowed by the east (see Diagram 1); all the people of the Four Ages (see Diagram 35) collect at the well in the east for water; hence, through Manasseh, Joseph's first-born (see Diagrams 51, 52, 53), the great River of Life (see Ezek. xlvii. 1–9) becomes manifest, through which all families of the earth shall be blessed. Truly "Joseph is a fruitful bough, *even* a fruitful

bough by a well; *whose* branches run over the wall;” and truly the name of Abraham, of Isaac, and of Jacob (see xlvi. 15, 16) is named on “the lads.”

XLIX. 27. “Benjamin shall raven *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.”

Benjamin, by seniority (see Diagram 37, spaces *g, g*), represents the second epoch of the Fourth age; this is independent of his appertaining to the Second age by lot, and as such, the subjugation of the Adversary is indicated as having occurred before the ushering in of this epoch. The death of the Saviour Jesus Christ divided the Fourth age into two equal parts or half-times (see xv. 9; x. 25; Zech. vi. 3; Dan. xii. 7; Rev. xii. 14), of which Joseph represented the first part or half-time, and Benjamin the second; hence, of Benjamin, as the text declares, “In the morning he shall devour the prey, and at night he shall divide the spoil.” But during this epoch the redeemed of the Lord, which came from the dark valley, will be with the Lord, and will remain with him in his celestial abode until he shall come with his host to fill out the years of his wondrous reign upon the earth; for (see Rev. xx. 2-4) he will reign with the saints a thousand years in proof of the subjugation of the earth, and of his dominion over “every creeping thing that creepeth upon the earth” and over “every living thing that moveth upon the earth.” Moses, in his blessing of Benjamin, indicates this glorious epoch in Deut. xxxiii. 12: “*And* of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the Lord* shall cover him all the day long, and he shall dwell between

his shoulders ;” for the thousand years’ reign finds place (see Diagram 7) in the last half-time, between the Judgmental Era and the Era of Destruction.

XLIX. 28–33. “ All these *are* the twelve tribes of Israel : and this *is it* that their father spake unto them, and blessed them ; every one according to his blessing he blessed them.

“ And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

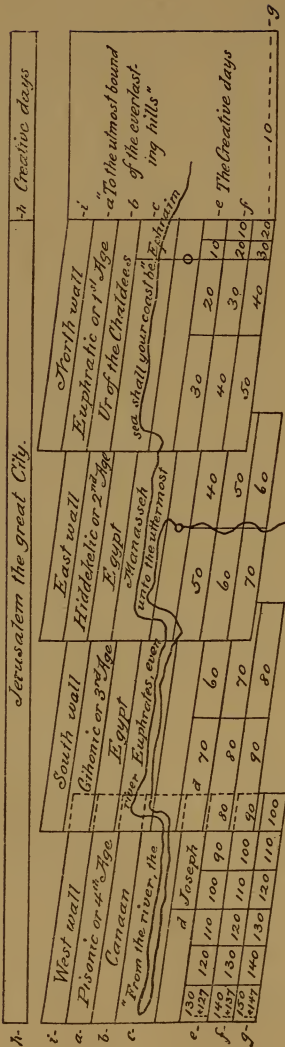
“ In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

“ There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah.

“ The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

“ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”

In Diagram 54, spaces *a, a* indicate the Four Ages ; *b, b* indicate the Four Ages by the countries through which Abraham passed in his journey from Ur of the Chaldees to Canaan (see Diagram 16) ; *c, c* indicate by lot the pertainings of Joseph, through Ephraim and Manasseh, to the creature world ; *d, d* indicate the pertaining of Joseph, by seniority (see Diagram 37), to the first half of the Fourth age ; *e, e* indicate the appor-



First day.—Upon the first day of the creation a
(see Col. i. 13-19; Rev. iii. 14; St. John i. 1-5).

Second day.—Creation of the firmament.

Third day.—Creation of vegetation.

Fourth day.—Creation of sun, moon, and stars.

Fifth day.—Creation of fishes and fowl.

Sixth day.—Creation of cattle, creeping thing, and
Beginning of Time. The Word of God invests the body that was
Pre-Euphratic Era.

Well of Beer-sheba. Creation of the Euphratic

Creation of the Hiddekelic or Second race.

The River of Life (see Diagrams 35, 52, 53).

Creation of the Gihonic or Third race.

Creation of the Pisonic or Fourth race.

Antediluvian Epoch.

Deluge of Noah.

Epoch of replenishment (see ix. 1).

Advent of the Messiah the Prince (see xiv. 18-21)

Messianic Epoch.

Crucifixion, absolute death, and resurrection of

Judgmental Era.

Thousand Years' Era.

Era of Destruction.

End of Time.

Considered as allegory.

AM 54.

OF JACOB.

was created for the Word of God as the very beginning of the creation of God

beast of the earth.

ted for him in the beginning, and thus (see Lev. xxvii. 1-8; Rev. xii.) is begotten as the Son of God.

First race (Adam's. See Diagram 16).

Sixth day of the Creation.

Messiah.

tionment of the years of Sarah as a mother of nations (see Diagram 28); *f, f* indicate the apportionment of the years of Ishmael as shadowing Jerusalem the great city under bondage (see Diagram 30); *g, g* indicate the apportionment of the years of Jacob (see xlvii. 28) as a father of nations (see xxxv. 9-12); *h, h* indicate Jerusalem the great city; *i, i* indicate the Four Ages by the four walls of Jerusalem.

Inspection of Diagram 54, spaces *e, e*, will show that, by apportionment (Decade System or system by tens), the years of Sarah as a mother of nations (see, also, Diagram 28) shadow and comprehend magnitudes from the dividing in the midst of the Pre-Euphratic Era (see Diagram 19) down to and including seven-tenths of the Era of Destruction, or of the final era of time.

A further inspection of this diagram (see spaces *f, f*) will show that the years of Ishmael by apportionment—Ishmael (see Diagram 30) shadowing Jerusalem under bondage to sin—comprehend magnitudes from the beginning of the Pre-Euphratic Era down to and including seven-tenths of the Era of Destruction.

The years of Jacob, however (see spaces *g, g*), by apportionment as a father of nations, comprehend magnitudes from the beginning of the first creative day down to and including seven-tenths of the Era of Destruction.

Now from xvii. 15, 16, 20 indications become manifest that the blessing that pertains to Sarah as a mother of nations will, to a greater or less extent, be active as a measure in and throughout the periods of time represented by her years, and, further, that the blessing

pertaining to Ishmael will, to a greater or less extent, be active as a measure in and throughout the periods of time represented by his years. From these positions it follows that the blessings of Jacob, as measures of God, will, to a greater or less extent, pertain to and bear upon the ages represented by his years; wherefore, as the text declares (see verses 25, 26), the blessings of Jacob will prevail far above the blessings of his progenitors, even "unto the utmost bound of the everlasting hills" (see Diagram 54) with their marvels of creature life and existence.

L. 12, 13. "And his sons did unto him according as he commanded them :

"For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre."

Thus these three great characters with whom the two covenants were made, established, and confirmed, the fathers of nations, together with their wives the mothers of nations, lie buried in the land of Canaan; but they left behind them this record of their faith,—viz., that the Amorite should be driven out, and that the land should be theirs by a free gift, and not by or through the Law. The land of Canaan shadows the earth in the Pisonic or Fourth age.

L. 24–26. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

“And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

“So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.”

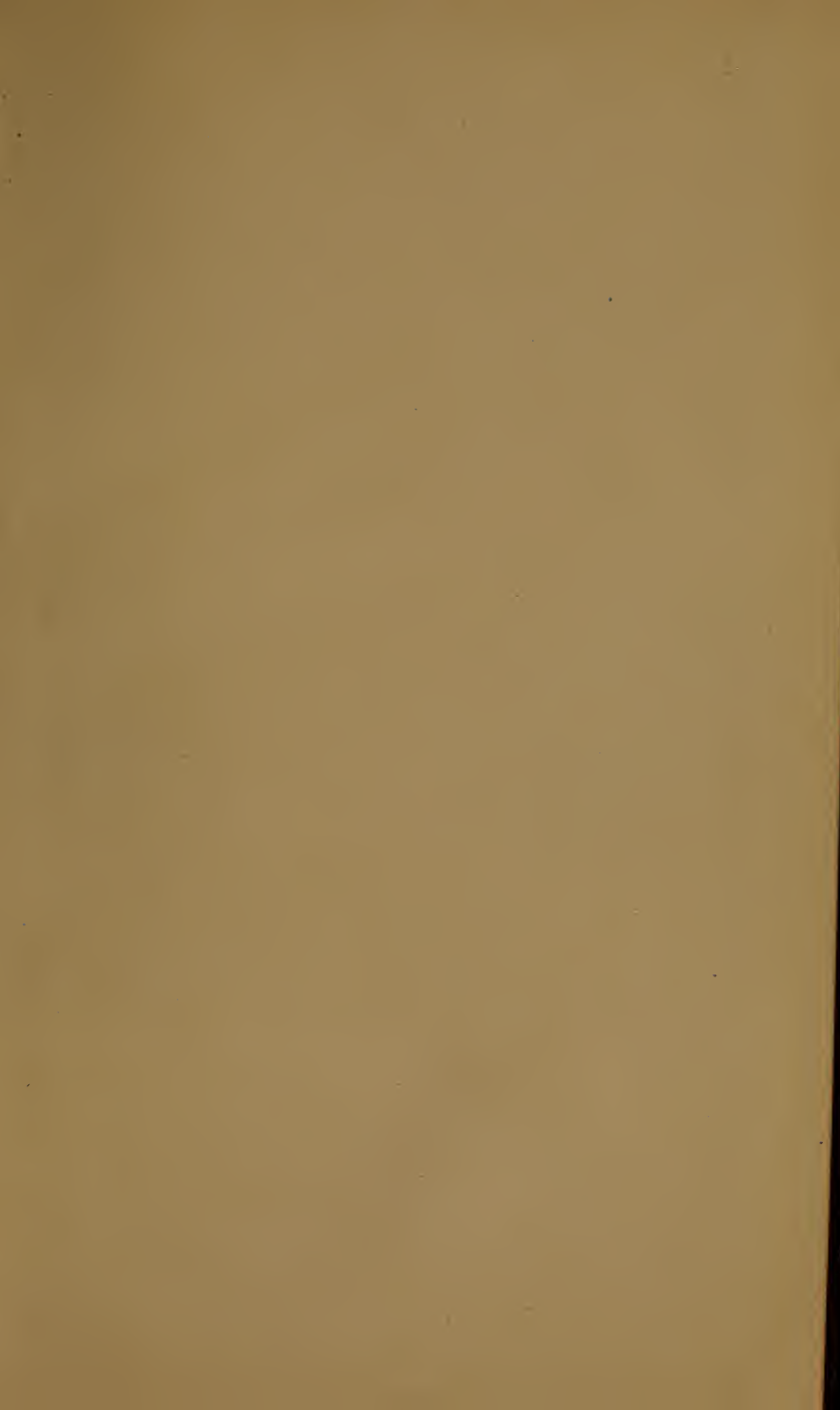
This record indicates that the children of Israel were happy and prosperous up to the time of Joseph's death; and by Ex. i. 7, “The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” If such is the case, how can the assurance given Abraham (see xv. 13), that his seed should be afflicted four hundred years, be fulfilled when nearly three hundred of them have expired, and prosperity meets them on every hand? It evidently follows that the Seed which shall suffer the full force of the prophecy is the Messiah as the Seed of Abraham, whose presence has been manifest from the fourteenth chapter of this book. The afflictions of the Seed of Abraham otherwise did not commence until after the death of Joseph; hence the records are evidence of the presence of the Messiah as the Seed of Abraham in the labors for the subjugation of the earth with its host of evil. After the lapse of four hundred years the children of Israel did come out from the land of Egypt; but did the Messiah as the Seed of Abraham suffer any during this time from the persecutions of the Adversary? The records (see Isa. lii. 14) show that some one did suffer—not will suffer, but did suffer—beyond the sufferings of any other man. If this one was not the Messiah as the Seed of Abraham, who was it? for the time called for

by the prophecy had elapsed when the statement of Isaiah was recorded. It undoubtedly was the Seed of Abraham who suffered; while the Seed of Abraham, Paul says (see Gal. iii. 16), is Christ; therefore it follows that Jesus Christ, in his great personalities as the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, and the Seed of Jacob after him, was in the flesh during these days, and that he really did suffer these things. If the conditions be regarded as prophetic from the days of Isaiah, and refer to the days of the ministry of our Saviour Jesus Christ the Lord, where are the records to be found in the New Testament which confirm them as having occurred during the ministry? There are none; for at that time our Lord and Master (see Micah v. 1-4) came in his majesty as God, and he will not lay it aside; but he shall, from that time, be great unto the ends of the earth. If the ministerial view be accepted, then the prophecy must be laid aside; but if the prophecy be accepted, then the ministerial view must be laid aside as a perfect embodiment of the fulfilment of the prophecy.

The labors of Jesus Christ, in the subjugation of the earth, commenced with the fall of the first man of Adam's race, and all through the ages of man preceding the flood, the two Faithful Witnesses (see Rev. xi. 3-11) have been at work; but the labors of Jesus Christ in the flesh of man as the Son of man commenced from the day of Abraham, at which time he took upon himself the Seed of Abraham that the redemption of man might be accomplished. During this time he underwent all manner of trials and temptations; from the dizzy heights of prosperity and power

unto the lowest depths of poverty and degradation. Through them all, however, he was perfect, and not one misstep was made to mar the efficiency of his high calling; wherefore, to-day, myriads of souls are rejoicing in the celestial light which surrounds the throne of the eternal Subjugator and Redeemer, Jesus Christ the Seed of Abraham.

THE END.



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