

SURREY TABERNACLE PULPIT.

THE ELEVENTH CHAPTER OF DANIEL.

A Sermon

PREACHED ON SUNDAY MORNING, APRIL 12TH, 1863, BY

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AT THE SURREY TABERNACLE, BOROUGH ROAD.

“And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”—Daniel xi. 45.

THE historical meaning of this chapter is soon told. We have in the first place set before us the ancient Medo-Persian kingdom; we then have the Grecian power under Alexander conquering that kingdom; we then have Alexander's empire at his death falling into four parts; we then have two of his generals becoming very powerful, namely, those who became kings of Syria and Egypt: Syria being on the north of Canaan, and Egypt on the south of Canaan. These opposite kingdoms are in this chapter called the kings of the south and of the north. And Daniel saw in the light of prophecy all their operations, even the very political marriages, or marriages that should take place from political motives, even these Daniel saw. And he traced out this line of things till he saw the rise of the Roman power; then, when the Roman power rose, he saw the kingdom established which he had seen in preceding visions, namely, the kingdom of the Lord Jesus Christ. And as he saw the kingdom of Jesus Christ established, he saw the adversary at work to oppose that kingdom, and, if possible, to stop the progress of and overturn that kingdom. All this Daniel thus clearly foresaw. He also saw the decline and dissolution of the Roman empire; he saw the southern, the northern, and the eastern kings or powers, that should roll in upon that empire and break it to pieces. Now this is the historical meaning of this chapter. But then, of course, all these persecuting powers have a figurative meaning as well, and apply to any and to every persecuting power that should in successive ages rise against the Church of God. We have a great deal of—really I can hardly help calling it so—twaddle in our day about something wonderful that is to come. I make no hesitation in saying there is nothing more wonderful to come than has been, except it be eternal glory. Grant that the resurrection of the body is a wonderful thing that has not yet come, but still remains to come; eternal glory is a wonderful thing that is not yet come, but, bless the Lord, it will come, and if we are in that path I shall have presently carefully to mark out, we shall come surely into that glory. So then all the predictions that related to Christ's kingdom upon earth, as regards the accomplishment of the Saviour's work and the establishment of his kingdom, they were all accomplished at the time of the Roman power. It was in the days of those kings that the God of heaven set up a kingdom which shall never be destroyed, nor left unto other people. Here then, when the kingdom of Christ is established, what does Satan do? Makes use of his agents, the man of sin; makes use of the man of sin. There was the Jewish man of sin, namely, the Jewish apostate church; there was the heathen man of sin, and these two became one in crucifying Jesus Christ; and then came the Christian man

of sin, or rather, perhaps you will say, Antichristian. Now I may just remind you that the Greek word *anti* sometimes means *for*, and sometimes means *against*; so that Antichrist, properly explained, means a person who is for Jesus Christ, and is at the same time against him. And so Popery is for Christ professionally, but practically is against him, therefore well called Antichrist, because it carries those two meanings. Now there is perhaps not much doubt that by a figure of speech the land of Canaan is referred to in our text as that land that lay between the seas,—the Dead Sea on the east, the Mediterranean on the west, and the Red Sea on the south, and the Caspian, we may say, and the Euxine—though that is a very long distance off, it is true—on the north; so that that land may be said to be a land in the midst of the seas. But then this is not the meaning in my opinion. I think it ought to be taken spiritually, and then it will mean surrounding nations, for they are spoken of under this figure, as great seas and floods and billows rolling in upon them that believe in and serve the Lord Jesus Christ.

Without, therefore, any further remarks by way of introduction, I at once proceed to notice our text in the threefold form, at least I shall condense it into that, in which it presents itself. Here is, in the first place, *the mount of God*—"the glorious holy mountain." Here is, in the second place, *the presence of the enemy*; "he shall plant the tabernacles of his palace"—make it his head-quarters—"between the seas," here, in the dispensational part of this glorious holy mountain. And then, third, here is *his final defeat*, "yet he shall come to his end, and none shall help him."

I notice then, first, *the mount of God*. It is here called a glorious mountain. And it would occupy all the time we have this morning, even that one part, if I were to try fully to point out why this mountain, this kingdom of Christ, may be called a glorious holy mountain. You observe that the destruction, the entire destruction, of sin and death, are implied in the very characteristics of the mountain. It is a holy mountain. It is where Jesus Christ is; it is where he hath destroyed sin and death, as we shall see as we go along. But first, then, it is a delightful mountain, meaning Mount Zion, or the kingdom of Christ, or the city of God; for all these various phrases mean the same thing; whether you say, the kingdom of Christ, or Mount Zion, or the city of God, or the land of promise; all these are nothing else but a variety of similes used to set forth the glorious kingdom of the blessed Redeemer. Now the first feature of the glory of this mountain, this mount of God, where Christ is, is that of its ample provisions. "In this mountain shall the Lord make unto all people," and we shall see presently who these all people are; he shall "make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." I have for a long time looked at the 54th verse of the 6th chapter of St. John as explanatory of these words. I understand the feast there, of course, to mean that provision of mercy and blessedness which is by Jesus Christ. And the wine there, the super—shall I say—excellent, pure wine there must be understood spiritually. And I do think that that 54th verse of the 6th chapter of John will explain to us the meaning. The Lord help us to understand his blessed word, and give us spiritual light, and spiritual feeling, and spiritual eyes, and spiritual strength, and then we shall enter into these things in their proper meaning. Hence, in that 54th verse of the 6th chapter of John, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." "Whoso eateth my flesh." The Levites lived upon the sacrifices, and all those sacrifices were to be spotless. So it is by Jesus Christ that poor and needy sinners are to be sustained. So that just as a person would feel that without sustenance literally he must perish, just so spiritually, those that are taught of God are led to see that without the sacrificial flesh of Christ, that is to say, without his sacrifice, that is the meaning, that without that they must

perish, without that they cannot be sustained, that apart from that sacrifice of Christ, the holiness and justice, and in a word all the perfections of God, stand against a sinner. Presently the dear Saviour's sacrifice for sin, having put away sin by the sacrifice of himself, that sacrifice appears as the way of access to God, and this becomes unto the needy soul a feast of fat things. Here we are brought; here it is by this sacrifice that the promises of the gospel are sweeter than honey and the honeycomb; here it is by this sacrifice, that the word of the Lord is the very food of the soul. "Thy words"—the words that testify of this sacrifice—"were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." And so the wine on the lees, that seems to bear reference—only we need, as I have stated, spirituality of mind to understand these things in their proper sense,—the wine on the lees seems to bear reference to the precious blood of the everlasting covenant. "Whoso eateth my flesh;" that is, sustained in a way of hope, in a way of life, and in a way of decision for God, by the sacrifice of Christ, and by the precious blood of Christ—he that is thus sustained, he that is thus cheered by the blood of the everlasting covenant—"hath eternal life;" he hath it in his own soul, for such a one is born of an incorruptible seed, that liveth and abideth for ever. He hath eternal life in Christ, he hath eternal life in God the Father, he hath eternal life in a sworn covenant. Here, then, is that feast of fat things, and here is that wine that cheereth the heart, as Jotham has it, of God and man. Here is one thing that makes it glorious; here we have the meat that endureth unto everlasting life; here we have that wine that shall go on making us cheerful until all our sorrows shall pass eternally away.

The second thing that makes this mountain glorious is its illumination. Hence it is said that "the Lord will destroy the face of the covering cast over all people, and the veil that is spread over all nations." The face of the covering and the veil there are explained in the third chapter of the Second Epistle of Paul to the Corinthians. The apostle there shows us that when the word of God is read the veil is upon the heart, and the consequence is that such persons, through the ignorance and blindness of their minds, they do not see, on the one hand, that the law is what the apostle in that chapter describes; he there says, "The law is the ministration of death." But then it has never been ministered to the man dead in sin; but when the law is ministered in its spirituality, and touches the heart, and cuts a sinner up root and branch, then he becomes wounded, and looks about for healing; then he becomes as a lost sinner, and looks about for salvation; then he becomes as a dead man, and looks about for life; then he becomes as a criminal, taken, as it were, into custody by the claims of God's eternal law, and now he looks about for some advocate, some way in which he can escape this condition. Hence the apostle says, "Nevertheless, when it"—the heart upon which the veil is—"shall turn to the Lord,"—viz., to the Lord Jesus,— "the veil shall be taken away." Ah! says the poor sinner, now I see; now I see the way of escape; now I see the way of mercy; now I see the way of salvation; now I see the way of life; now I see Jesus; now I see the end of sin, I see the end of the law, I see the end of all my woe; now I see; whereas I was blind, now I see; the Lord hath opened my blind eyes. I once did not see where I was, but now I see where I am, and I see the way of escape. And now mark the apostle, how he describes the experience of such an one:—"Beholding as in a glass"—the glass of God's word—"the glory of the Lord, we are changed into the same image." Does Jesus appear as the end of sin? How nicely the soul, when it discovers that, assimilates by faith to Jesus as the end of sin! and the sinner holds that fast. Doth Jesus appear as the sanctification of the sinner? How nicely—while the soul feels that in the flesh dwelleth no good thing—how nicely doth the soul assimilate to the Saviour, and receive him as its sanctifica-

tion! And doth Jesus appear as Jehovah our righteousness, the way in which we are to be accepted? How nicely the soul assimilates to that and falls in with it! And doth Jesus appear as the surety of the better testament, the better covenant, established upon better promises? Oh, how nicely the soul assimilates to that and falls in with it! Here, then, it is in a land of plenty, and here the veil is taken away. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." Some have thought that means from the glory of the law to the glory of the gospel. I have no objection to that thought; it is very proper and right, and that may be one part of its meaning; and we may let that be one part of its meaning, because the law hath a glory, but it is a glory of terrible majesty, it is a glory of condemnation, it is a glory of terrible righteousness, it is a glory that can do nothing but make a sinner tremble, and then, beholding Jesus in the glass of the gospel, passing over from the glory of the law to the glory of the gospel. Let that be one part of the meaning. But I do not think that that is all the meaning. It is "from glory to glory." So, my hearer, you go on in this path from one manifestation of Jesus to another; you go on from one degree of light to another; you go on from strength to strength; you go on from one degree of faith to another. And ask the old Christian whether he sees as much his necessity for Jesus Christ, whether he sees as much excellency and beauty in the dear Saviour, and in the order of this Mount Zion, this wondrous establishment, heaven's establishment—ask the aged Christian whether he sees as much beauty in these things as he did many years ago, and he will say, Yes, more, more and more. Ah, more and more doth the flesh teach me of what it is; more and more do I feel the emptiness of the world; more and more do I feel the deceitfulness of everything that is seen; more and more do I desire to be led to the Rock that is higher than I; more and more do I desire to meditate upon the mercy, and the love, and the goodness of God. The old Christian well knows that he cannot take this position, he cannot be thus looking into the glass of the gospel, and seeing the glory of the Lord, only as the Lord enables him. Ah! when the mind is distracted, cannot serve God then comfortably. No contemplation then, no quiet meditation then, no peace then, no liberty then, no submission then, no acquiescence then, but there are the hardest thoughts of God; yes, such as would make you run away from him if you possibly could. I know what this is; have known what it is many times, and it is much easier to speak of than it is to experience. Real bitterness of soul, real distance from God, when you look at him through some of his most mysterious dealings with you, it appears to you that so far from his loving you he hates you, and that so far from his blessing you he is beginning to curse you, and will do nothing to eternity but curse you. This is when we see and look at him through some of his mysterious dealings with us. But when these clouds pass off, and we can once more see him in Jesus, once more see him in his own love to us, once more see him in his covenant settlements, once more see him in Mount Zion, once more recognize and realize that delightful truth, that "out of Zion the perfection of beauty, God hath shined"—when we once more realize this, then once more we behold, as in a glass, the glory of the Lord. Many grievous things he does to us, and many hard things he shows us in making us drink the wine of astonishment; but when we are brought thus to behold the glory of the Lord, "we are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is, therefore, a glorious holy mountain where this provision is, and where this assimilation to the great God is.

The third thing that makes it a glorious mountain is because here, in this mountain, this kingdom, this city, this Zion, this order of things, death is swallowed up in victory. "He will swallow up death in victory;" and after that there will be nothing more to lament, nothing more to grieve

about, nothing more to trouble us. Death is the last enemy; there is no enemy after that. Therefore it follows, in the 25th of Isaiah, "He will swallow up death in victory; and then it follows, "and the Lord God will wipe away tears from off all faces." Why, that must be a glorious land, where there is no death; that must be a glorious order of things where the inhabitant shall not even say that "I am sick;" there is not only no death, but no disease; there is not only no death, but nothing leading to that death. Death is swallowed up in victory; mortality swallowed up of everlasting life. Abolished death, and brought life and immortality to light. But then it is only, as I have said, as the Lord is pleased to deliver us from confusion, distraction, indifference, temptation, whatever it be that darkens our souls, blinds our eyes; it is only as the Lord delivers us from this lower order of things, and raises us up to contemplate his glory, that we can enter at all into the blessedness of what Jesus Christ hath done. No wonder that the adversary should make his head-quarters as near to this provision as he can, in order to starve the family of God. No wonder that his ministers should preach such yea and nay gospels, and half way gospels, being led by the devil. Satan's object by these ministers is to starve the family of God, while they are pretending to feed them. No wonder that Satan should try to becloud a gospel in which the people of God so see the glory of God as to assimilate sweetly to his dear Son. No wonder that Satan should place his head-quarters as near as possible to this, in order to blind us as to what the Saviour hath done, and to set him at a distance from us, and to set us at a distance from him. So busy is he at this work, and so deep-laid are his schemes, and so crafty is he, that he would, if it were possible, deceive the very elect. But God will bring his people into trials and troubles that will bring to nought all the devices of Satan, and make them flee with all their might to the only refuge there is, and that refuge is Christ Jesus the Lord. In this provision, in this lumination, and in two more things I have hastily to notice, it is, then, a glorious mountain. The next is, the freedom of the people. "The rebuke of his people"—in that day, the same time, this gospel day, "shall he take away from off all the earth." I am a very bad hand at enduring find-fault people, people that will find fault where they can. If anybody wish to make me think lightly of them, and, I was going to say, hate them, let them be eternally finding fault with some one. We ought to pass by all that we possibly can.

"There's something every day we live
To pity, and perhaps forgive."

And if the Lord were perpetually pecking at us, and finding fault with us for every little thing, what a miserable life we should lead! The Saviour was not always finding fault with his disciples. They had their faults, but when he met them he always met them in a most kindly way, and justified them where he possibly could, and found excuse for some of their weaknesses. Now I do reckon it, therefore, to be one vital excellence of this standing that there is no rebuke in Christ. We need rebuke in ourselves, we need rebuke in the church, we need rebuke in our lives, we need rebuke in our feelings, but there is no rebuke in Christ. As we stand there, there we are unblamable, unprovable. "Who shall lay anything to the charge of God's elect?" Here the rebuke is taken away from off all the earth. The enemy may plant his tabernacle between the seas. Oh, if I cannot bring in this northern sea upon you, I will bring the southern; and if I cannot bring the southern, I will bring the eastern; and if I cannot bring the eastern, I will bring the western. Well, enemy, bring them in from which quarter you may, you will not be able to lay anything to the charge of God's elect. The Saviour remains undefiled, the Saviour remains unprovable, the Saviour remains perfect; and whatever the Saviour remains, that his church remains; whatever he is, that his bride is; she is called "Jehovah our righteousness." Is not this,

then, a glorious holy mountain? Now, can we say that this is the God we adore? Can we say that we know that without Christ's sacrificial perfection and precious blood we must sink not only into despair, but into perdition? And can we say that we know something of beholding in the glass of God's word his glory, and being assimilated thereto? Can we say that we do appreciate, and desire to appreciate more, what he hath done in swallowing up death in victory, and thus securing the entire termination of every one of our troubles? And can we say that we do prize this gospel of perfect freedom? "Who shall lay anything to the charge of God's elect?"

Again, I notice lastly, not because it is the last reason that I might assign, yet including everything, too, it is a glorious holy mountain because God and the Lamb are there. Hence the angel, in carrying John away, not in body, but in spirit; "He carried me away in the spirit to a great and high mountain, and showed me the Lamb's wife, that great city, the holy Jerusalem, descending out of heaven from God." And see how careful the angel was to show the glory of it. The first thing was, "Having" in her midst "the glory of God." "And I saw no temple therein"—no literal temple; no; "for the Lord God Almighty;" after what order? After sacrificial order;—"the Lord God Almighty and the Lamb are the temple of it." If, therefore, we would walk with God, it must be by the Lamb of God; if we would have access to God, it must be by the Lamb of God; if we would have God to be on our side, and dwell with him, it must be by the Lamb of God. Not God without the Lamb, nor the Lamb without God; no; the Lamb is God's provision. Here, then, God and the Lamb are the temple thereof. This carries out all that I have said. Here is the provision, here is the lumination, here is the victory, and here is the freedom. And then not created light; God and the Lamb are the light thereof; "The glory of God did lighten it, and the Lamb is the light thereof." Then if John saw a river rise, in contrast to the lake of fire, in contrast to the progressive judgments of a sin-avenging God, a river that contrasts with that fire that can never be quenched; when John saw this river of sanctification, this river of mercy, this river of eternal pleasure rise, it was not from the throne of God without the Lamb, but from the throne of God and the Lamb. Here is the spotless Lamb, the sacrificial perfection of the Lamb. And if John saw the tree of life, he knew that the perennial character of that tree was maintained by the eternal sameness of the Saviour, that he is the same yesterday, to-day, and for ever. And when John went a little further, and saw that there was no more curse, and consequently no more crying, sighing, dying, or pain of any kind, when he saw this, he saw that it was founded upon the same order of things, for the throne of God and the Lamb is in it. And the name of that mountain, the name of that land, the name of that city, shall be Jehovah Shammah—"The Lord is there." I ought to apologize, I was going to say, for the poor account I have given of so glorious a subject. I feel so unable to set forth such wonderful things as these things are. For while this life and all its provisions are passing away, how sweet the thought, Here is sustenance eternal! and that while everything under the skies with us must be darkened, and our eyes must soon be closed in death, here is light, a sun that will never go down, and our visual powers, like him who is the author thereof, immortal. And while we all tremble at death at times, for death is a most solemn circumstance, yet how sweet the thought that Jesus—monster as is death—hath swallowed it up in victory; and that while we tremble at times at something being laid to our charge at meeting our Judge, here we have a way in which we can meet him without fault, without spot, without blemish, and here to dwell with God and the Lamb, and that for ever! It may well, therefore, be said that "glorious things are spoken of thee. O Zion."

But I hasten to notice *the presence of the enemy*. Now the enemy, if the church appear on this mount, clothed with the sun, walking in gospel moonlight, and crowned with celestial testimonies, called stars, there the dragon places himself as near as possible. Now, says the dragon, what is the cause of all this splendour of the woman? whence does she derive the light in which she walks, that gospel moonlight? whence does she derive her diadem? whence does she derive her position? what is the secret of it all? Says Satan, If I can but get at the secret of it all, I can destroy the church then; if I destroy the cause, the effect will cease; and then her light will turn to darkness, her moon will turn to blood, her crown will fall from her head; I shall lead her away captive. I had her once; I shall get her again, and if I get her again, I will never let her go out of my hands any more. Satan studied the matter, and he saw what the secret was. Why, he says, the secret of it all is, that holy child Jesus; that is the secret; and if I can but get some ministers into the church that will preach a false gospel, and destroy the true one; if I can but get some ministers into the church to preach a false gospel, and to thrust the true one out; if I can but get some ministers into the church of such a pious spirit—so pious, oh, going to save everybody! would not wait for God to do it—if I can but do that, and so destroy this holy child Jesus—if I can but do this. For this woman, she is always bringing forth that babe; she is so proud of him, thinks there is no babe like that holy child Jesus; she is always, as it were, travailing, and trying to bring him forth; no son like her son, no babe like her babe; none so beautiful, none so handsome, none so wise; and if I can destroy that, all will go, the whole of it will go. And so he levelled his forces that way. But no; as Jesus escaped personally and literally while he was on earth, so he now escapes mystically. He is caught up to heaven; a mystic expression, to denote the care that God will take of the gospel, the care that God will take of the gospel even in the very infancy of it, and of his people in their very spiritual infancy. As he took care of the holy child Jesus in his literal infancy, so he will take care of the gospel in its infancy, and of the people of God in their infancy. Here, then, Satan was defeated; yet he planted the tabernacles of his palace here, made it his head-quarters. So in the Old Testament, the sons of God met to present themselves before the Lord. Would you believe it, that the devil did the same? for so it literally says in the Book of Job of Satan; he also came to present himself before the Lord,—he and his agents there, as well as being there himself. There Satan planted himself; and how mysteriously he was suffered to succeed, was he not, in destroying Job's family? All our troubles are bubbles in comparison of such a fearful calamity as that. It might well be said that his friends, when he sat on the ground seven days, they spake not unto him; for they saw that his grief was very great. How should it be otherwise? And then to smite Job, as he did, how mysterious! Yet the time came when Satan's day ended, Job's captivity was turned, Job arose, the enemy was cast down, and God was justified and glorified. But time would fail me to point out to you, through the Scriptures, the vast number of instances in which Satan thus places his head-quarters as near to the people of God as possible; in their families, in their churches, and in their hearts, if he could; for the nearer he comes, of course, the better he likes it. But instead of so doing, I would prefer setting before you what the Lord has set before us in this chapter upon this subject. What a favoured man was Daniel! He saw not only the things that I have indicated this morning, but he saw the people of God in their sufferings, and he describes the sufferings they were to undergo. And it will do us no harm—for that is all I can do this morning—just to notice this part, not being able to finish the subject this morning. It will do us no harm, in order that we may be encouraged under any present or future, or upon the reflection

of any past trouble, that we may be encouraged to hope in the Lord. Daniel saw that the Jews would apostatize; he saw that they would heathenize; that they would assimilate, in some respects at least, with the Romans; and that they would hate the new covenant; that they would hate the Messenger of the new covenant; but Daniel saw that, at that same time, there were some who should stand out for the covenant, and who should have an immoveable standing in decision for that new covenant. Hence it runs thus:—"Such as do wickedly against the covenant shall be corrupt by flatteries." I think there are three classes of persons here intended; that is, that do wickedly,—the apostate Jew, the heathen, and the apostate Christian, or so-called Christian,—they do wickedly against the covenant. What covenant is that? The new covenant. And did not Jew and Gentile unite? And God alone knows how many there are among those that crucified Christ that once professed to be his disciples. In the 6th of John, "Many of his disciples went back, and walked no more with him;" so that here you will all admit it is a self-evident fact that they did indeed do wickedly against the covenant, when with wicked hands they crucified and slew the Messenger of the new covenant, and slew the Mediator of the new covenant, while God was accomplishing his own counsels. No thanks to Satan; no thanks to his agents, that we were not eternally ruined; but, bless the Lord! he taketh the wise in their own craftiness, and makes their worst doings subservient to the very purpose of his mercy on behalf of his people. The Jews flattered themselves, the devil flattered them, and corrupted them by flatteries: Get rid of this Jesus of Nazareth, and you will do. And Satan flattered the heathen: You unite with them, you will do. And he flattered the apostate Christians. But neither the Jew, nor the heathen, nor the apostate Christian ever truly knew the Lord. "But the people that do know their God"—they that know, as the disciples did—"we know and are sure that thou art the Son of God." We know—we know—we know. Mark that. "Shall be strong"—never stronger than when they have experienced their weaknesses. It was when they had been scattered through the fear of man; it was after Peter had experienced his weakness in denying the Lord; it was after this that these apostles became so strong in the Lord and in the power of his might; it was after this that they became as mighty men; it was after this that they came into such a renunciation of all confidence in the flesh, and to such a confidence in the Lord, that they were, indeed, more than conquerors; were enabled to stand fast, and could not be severed from the love or from the truth of God. This Daniel saw; and it came to pass. "And shall do exploits." The apostle enumerates many of his exploits—things he endured. There it is: Daniel foresaw this. Oh, how the soul of Daniel was wrapt here in eternal things! what an interest he felt in Christ's kingdom! what an interest he felt in these eternal things! And that man that is brought to feel an interest in these things, what saith the Lord to such an one? "Go thy way; for thou shalt rest." Thou art now a weary traveller; thou art now a weary warrior, conflicting and contending for the truth, and for faith and godliness; but "go thou thy way; for thou shalt rest, and stand in thy lot"—and thy lot shall be rest—"stand in thy lot at the end of the days." "And they that understand"—and Christ opens their understanding to understand the Scriptures—"shall instruct many." And so the apostles instructed many, and ministers of that age instructed many. Their congregations were large, their success was great; sinners were gathered in by thousands; not by mere ones and twos, as is the case in our day, but by thousands, as you read in the Bible. And yet see how true the following words, "Yet they shall fall by the sword." You see the meaning of that, without any comment.