

departed from them, and the Lord is with us: fear them not” (Num. 13; 14).

Now, when all the people heard the evil report, they cried and wept all night. They murmured against Moses, and wished they had died in Egypt, or the wilderness, before they had been brought into this extremity. They proposed, at length, to make a captain, and march back into Egypt. As for Caleb and Joshua they bid stone them to death.

The reader’s attention is particularly requested to this passage of Jewish history. The apostle in commenting upon these incidents, says that *the gospel was preached to them on this occasion*; and that the land spied out was connected with God’s rest. His words are these — “They could not enter into His rest because of unbelief:” then addressing his brethren, he says, “Let us therefore fear, lest a promise being left of entering in His rest, any of you should seem to come short of it. For unto us was the gospel preached *as well as unto them*; but the word preached did not profit them, not being mixed with faith in them that heard it” (Heb. 3:18-19; 4:1-2). In the context of this passage the apostle had been speaking of Moses and Christ, the former, as a faithful servant in another’s house; and the latter as a son over his own house: whose house the believers in the things spoken of the land are, “*if they hold fast the confidence and rejoicing of the hope firm unto the end.*” He then introduces the case of the fourth generation as a warning of the fatal consequences of letting go *the hope of the promise*. He quotes from a scripture written in the fourteenth generation, in which the Holy Spirit repeats the sentence upon them, and upon all like them, who harden their hearts, saying, “*They shall not enter into My rest*” (Psa. 95:7). What *rest* is here spoken of? The peaceable possession and enjoyment of the land so highly commended by Caleb. They did not enter in, but were turned back towards the Red Sea, and wandered in the wilderness for forty years until the carcasses of all the rebels above twenty years old fell to their lowest estate. But the fifth generation obtained the rest under Joshua when they possessed the land. No, says the apostle, they did not; “for if Joshua had given them rest, then would God not have spoken afterward by David of another day.” The rest which Joshua gave the nation was only transitory. When he and his associates of the fifth generation died, the nations which God had not driven out, were as thorns in their sides which gave them but little rest in after years. “There *remaineth* then,” saith he, “a rest for the people of God;” even Canaan in the age to come, under Shiloh, the Prince of Peace, whose “rest shall be glorious” (Psa. 132:11-18), and undisturbed by war’s alarms.

Now this rest under Shiloh was preached unto them. The possession

under Joshua was the first step to the full accomplishment of the covenant. Had the nation continued to obey the Lord's voice and to keep the covenant, and when Christ came received him as king on the proclamation of the gospel, they would doubtless have been in Canaan until now; and he might have come ere this, and be now reigning in Jerusalem, King of the Jews and Lord of the nations. But had this been the case, we Gentiles would have had no part in the kingdom. We might attain to eternal life at the end of the reign; but in the glory of the kingdom, and in the administration of its affairs, as heirs of the world with Abraham and his seed, we should have had no part; for it was the unbelief of the forty-second generation of Israel that became the riches of the Gentiles.

The fourth generation "could not enter in because of unbelief." Neither can we unless we also believe *what they rejected*; for the same gospel that was preached to them, was preached by the apostles to the forty-second generation; but cannot be said to be preached to us of this century. I am endeavouring, however, to set it before the people in this book; though I feel it a difficult work, seeing that men's minds are so mystified, and preoccupied, with the jargon of the schools. God's rest in Canaan — by which is not meant that all His saints will be living there, though all that abide there will be a righteous people; the things which belong to Canaan will overspread the world; and where there are nations to be governed there will there be saints to rule — but this rest, I say, is the great theme of the gospel whether preached by Moses, by Jesus, or by the apostles. The rest and the kingdom are but different terms, though substantially the same. They will both be of Canaan, and are both the subject of the promise made of God to Abraham and his seed for ever.

### THE ROYAL HOUSE OF THE KINGDOM.

The covenant made with Abraham promised an immortal inheritor of Canaan; and in Jacob's last prophecy it was plainly revealed that he should be its King, and should descend from Judah. By this, it was understood that Judah would be the royal tribe; but it was not known what family of Judah he would be born of. This was a matter which remained in abeyance until the fourteenth generation. The nation had been long settled in Canaan. For four hundred and fifty years the laws of the kingdom had been administered by judges, until at length the people demanded a king who should go in and out before them, as among the neighbor nations. This happened in the days of Samuel the prophet, who laid their request before the Lord. Though He was displeased at the demand, as it was in