**READING INCARNATION/GLORIFICATION UNIT 3**

**CORONIS 57-60**

57. IV. THE FOURTH STATE OF THE CHURCH WAS THE PROFANATION OF HOLY THINGS, AND THEN WAS ITS CONSUMMATION OR NIGHT. Vastation and consummation differ from each other, as do the shade of evening and the thick darkness of night; for vastation is a receding from the Church, but consummation a complete separation from it. Vastation, therefore, is as when any one descends from heaven but not as far as to hell, and tarries in the middle, standing near both; but consummation exists when any one, standing thus, turns his face and breast to hell, and his back and the hinder part of his head to. heaven; in like manner as happened with the Dragon and his angels when they were cast down out of heaven (concerning which see Rev. xii): while they were fighting with Michael, they were in the middle; but when vanquished, they were in hell. Vastation takes place when man looks upon the holy things of the Church from falsities and falsified truths; but consummation when he lives in evils or in adulterated goods.

[2] But, that the difference and distinction between the state of vastation and the state of consummation may be still more clearly grasped, it shall be illustrated by comparisons. The state of vastation may be compared with a certain garden, or grove, round a temple-which garden, by reason of the Divine worship performed in the temple, is regarded as holy-in which are places for drinking, feasting, dancing, and histrionics and farce, with spectators in the courts and windows of the temple; but the state of consummation may be compared to the same garden, or grove, in which are satyrs and libertines, with harlots and witches, who all together enter the temple dancing, and there celebrate profane revels, as the Pythons in their sabbaths.

[3] The state of vastation may also be compared with a hostile army, when it enters the suburbs of a besieged city and rules them; but the state of consummation may be compared with the same army, when it has demolished the wall, and rushes into the city and gives the inhabitants over to destruction. The state of vastation may further be compared with a ship upon sandbanks, or a sandy shore, when it is violently battered there, and tossed up and down, and the steersman, captain and sailors bewail on account of their danger; but the state is one of consummation when the ship's keel is fretted away by the gravel beneath, and the ship, being shattered and pierced with holes, sinks, and those on board, and the cargo, perish in the waves.

[4] The state of vastation may be compared with every disease which invades the members, viscera and organs of the body, by reason of which the patient apprehends death, consults a physician, takes medicines, and all the while lies in bed in hope of recovery; but the state of consummation may be compared with the same disease when it invades the breast, where the heart and lungs reside as in their tabernacle, into which when the disease penetrates, it makes an end of the life of the body.

58. The state of consummation of the Israelitish Church is described in both the historical parts of the Word, and its prophetic parts: in the prophetic, by the atrocious deeds of the kings, first of those of the Israelites, and afterwards of those of the Jews, by whom and under whom the land is said to have been profaned. But it is needless to recite them, because they are well known; only those passages from the prophetic parts shall be adduced in which the consummation and devastation of that Church are treated of. In these passages by "earth" and "land," "Zion," "Jerusalem," "cities," "mountains," "hills," "valleys," and "rivers," similar things are signified as above (n. 55). The following are from the prophetic parts of the Word:

[2] I saw the earth, and behold it was empty and void; and towards the heavens, and their light was not. . . . I saw, when, behold, Carmel\* was a desert, and all the cities were desolated at the presence of Jehovah. . . . For thus hath Jehovah said, The whole land shall be wasteness, yet will I not make a consummation. For this shall the earth mourn, and the heavens above be blackened. Thou, therefore, that art vastated, what wilt thou do? (Jer. iv 23-31; v 10, 18).

The lion bath come up from his thicket, and the destroyer of nations . . . bath gone forth from his place, to reduce the land to a waste. . . . In that day . . . the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished (Jer. iv 7, 9).

In that day, every place where there were a thousand vines shall be . . . for thorns and briars, . . . because all the land shall be thorns and briars (Isa. vii 23, 24).

A voice of the cry of the shepherds and . . . of the powerful ones of the flock, for Jehovah layeth waste their pastures: whence the sheepfolds of peace were devastated. Jehovah bath forsaken His tabernacle, for their land was reduced to a desolation (Jer. xxv 36-38).

This house shall be like Shiloh, and Jerusalem shall be a devastation (Jer. xxvi 9; xxvii 17).

Jerusalem, and all the cities of Judah, shall be a desolation and a devastation in this day, because of the wickedness of your works; your land is become a desolation, an astonishment and a curse (Jer. xliv 2, 6, 22).

I will give the land to devastation, because they have committed transgression (Ezek. xv 8).

They shall be devastated in the midst of the devastated lands, and her cities in the midst of the desolated cities. . . . Then I will make the rivers drought, . . . the land into the hand of the evil, and I will vastate the land and the fulness thereof (Ezek. xxx 7, 12).

When I shall extinguish thee, I will cover the heavens, and will make the stars thereof black. I will cover the sun with a cloud, and the moon shall not cause her light to shine; . . . and I will set darkness upon the land . . . when I shall bring on thy breaking up (Ezek. xxxii 7-9);

in like manner as the Lord foretold concerning the consummation of the present Christian Church (Matt. xxiv 29).

[3] I will give Mount Seir to wasteness and to devastation. . . . I will make thee the wastes of eternity . . . (Ezek. xxxv 3, 4, 7, 9, 12, 14, 15).

In that day they shall bring up a proverb against you . . . and say, In vastating we are vastated (Micah ii 4).

Fear and the pit have taken hold of us, devastation and breaking up (Lam. iii 47).

The mountain of Zion is vastated (Lam. v 18).

Thine iniquity is consummated, O daughter of Zion (Lam. iv 22).

Woe to the sinful nation, heavy with iniquity; . . . they have provoked the Holy One of Israel. . . . From the sole of the foot even to the head, there is no soundness; . . . your land is a solitude. . . . The daughter of Zion is left as a tent in a vineyard, as a besieged city (Isa. i 4-8, and following verses). What will ye do in the day of visitation and devastation?

Consummation is finished, justice is overwhelmed; for the Lord Jehovih is making a consummation and decision in the whole land (Isa. x 3, etc., 22, 23).

I have heard a consummation and decision from the Lord Jehovih of hosts in the whole land (Isa. xxviii 22).

The prophet fell upon his face, and said, Lord Jehovih! Thou art making a consummation with the remnants of Israel (Ezek. xi 13).

My sanctuary was profaned, and the land of Israel was devastated (Ezek. xxv 3).

Were even Noah, Daniel and Job in the midst of it, . . . they only shall be delivered, but the land shall become a desolation (Ezek. xiv 14, 16).

[4] The completion of the consummation of the Israelitish and Jewish Church was accomplished when the Lord our Saviour, after receiving the sponge of vinegar, cried out upon the cross,

It is consummated (John xix 29, 30);

for it is said in David:

They gave gall for My meat, and in My thirst they gave Me vinegar to drink: . . . let their habitation be devastated (Psalm lxix 21, 25).

And in another place:

Without cause have they hid for Me the pit of the net; without cause have they digged for My soul. Let devastation come upon him before he is aware; . . . let him fall into devastation. Rescue My soul from their devastators, and My only one,-that is. the Church-from the lions' whelps (Psalm xxxv 7, 8, 17).

I will make Jerusalem heaps, a habitation of dragons; I will reduce the cities of Judah to a waste; . . . behold, I am feeding them, even this people, with wormwood, and I will give them waters of gall to drink (Jer. ix 11-15).

Full consummation, after this, is described in Hosea thus:

The sons of Israel shall sit many days: no king, no prince, no sacrifice, no image, no ephod, and no teraphim (Hosea iii 4).

Such is their state at the present day. There is no need to adduce more passages. The passages in which the vastation, desolation and consummation of this Church are further mentioned, shall be only named: as, for example, Isa. ix 13-21; xxii 4-14: Jer. vii 31-34; xxv 33; xlvii 4: Ezek. xiii 14, 15; xiv 8, 15; xix 7; xxv 12, 13; xxvi 2; xxix 9, 10, 12; xxxii 12, 15: Joel 15-20; ii 3; iii 19: Nahum i 8, 9: Zeph. i 15; ii 9: Lam. i 16: Psalm lxxiii 17-19; lxxiv 3. The devastated are also called "thrust through"\*\* (Ezek. xi 6, 7; xxi 30, 34; xxvi 6; xxviii 8, 23; xxxi 17, 18; xxxii 20, 21, 22, 23, 24, 28, 29, 30, 31, 32; xxv 8: Zeph. ii 12: Lam. iv 9: Psalm lxix 27: and in other places). They are said to be "thrust through" because a "sword," by which this is done, signifies falsity destroying truth.

\* See R.V. margin.

\*\* In most of these passages our ordinary Bibles have "slain"; but Young's Literal Translation of the Bible has "pierced," which, of course, is the same as

"thrust through."

59. V. BEFORE THIS STATE, AND AFTER IT, PROMISE WAS MADE OF THE COMING OF THE LORD JEHOVIH INTO THE WORLD, AND OF A NEW CHURCH AT THAT TIME, WHEREIN JUSTICE AND JUDGMENT SHOULD REIGN. It is known, from the reading of the prophetic Word of the Old Testament, that, in many places there, the Coming of our Lord is foretold, and also that the Lord is there designated by various names; as, that He is called "Jehovah Zebaoth," "Jehovah our Righteousness," "Jehovah our Saviour and Redeemer," "Lord Jehovih," "Adonai," "Immanuel" or "God with us," "God of Israel," "Holy One of Israel," "Rock of Israel," "Messiah" or "Anointed of Jehovah," "King," "David," "Mighty One of Jacob," "Shepherd of Israel," "High Priest," "Priest after the order of Melchizedech," "Son of God," "Son of Man," "Angel of Jehovah," "Angel of the Covenant," the "Grand Prophet," "Shiloh"; also, in Isaiah, "Counsellor," "Prince of Peace," "Father of Eternity"; and in the New Covenant, "Jesus Christ," and "Son of God." That our Lord's Coming was foretold in very many places in the Prophets, will be seen from the predictions adduced in the following pages. But it may be asked,

Why was such frequent prediction of His Coming made? There were many reasons, some regarding the Israelitish and Jewish people, and some regarding the Christian people after them.

[2] But we will recount the reasons which especially regarded the Israelitish and Jewish people. The First was that, by His being named and recalled to mind, they might be kept in the interior worship of Jehovah, since, without that, there was no entrance of Jehovah to any one of them, nor approach of any one of them to Jehovah. The case was then as it is at this day,

that no one bath seen God the Father; the Only Begotten Son, who is in the bosom of the Father, He hath set Him forth (John i 18; v 37);

and again:

No one cometh to the Father, but by Me (John xiv 6).

The Second reason regarding that people was, that the representative types of their Church, which all looked to our Lord and to the Church to be established by Him after His Coming, might serve them as so many signs and symbols of their worship; consequently, that they might acknowledge Him when He came, and suffer themselves to be introduced into the internals of the worship of Him, and, together with the nations that surrounded them, become Christians. The Third reason was that, by calling to mind His Coming, somewhat of the notion, or idea, of the resurrection and eternal life might find entrance into their thoughts. For who of them could not have thought interiorly in himself, or in his heart, "What is the Messiah to us after we are dead, unless we return then, see His glory and reign with Him?" From this source was derived their superstition, that, at that time, they were to be raised again, everyone out of his grave, and return to the land of Canaan. The Fourth reason was that they might be succoured and healed in their state of vastation and oppression, when they were in temptations and afflictions, like their fathers and brethren in the wilderness (Num. xxi 1-9; John iii 14, 15); for, without such succour and healing, they would have cast aspersions against Jehovah, and departed, in crowds, from the representative worship of Him to idolatry.

[3] Indeed, temptations and afflictions, in the state of vastation and oppression, are nothing else than combats of the Lord with the Devil respecting man, that is, respecting his soul, which is to possess it; of which state it may be said, that the God of Israel, or the Lord the Messiah, stands on one side, and Beelzebub and the Serpent, the Devil, on the other, and that the latter casts forth out of his mouth blasphemies like a flood against the Lord, but that the Lord turns them aside and bears them away, and thus delivers man from spiritual captivity and slavery. This combat is felt in man as if waged by himself. That temptation is such a combat, and that there is such a perception by man, and hence co-operation, I can avow, for, having often experienced it, I have known it perfectly. That it is carried on outside man, and is felt in him as if by himself, and that man is standing in the middle, and co-operates, is for the end that recompense may be ascribed to him when he conquers; but only that man conquers who looks to the Lord, and trusts in Him alone for help.

[4] That every one who calls upon the Lord in temptations, conquers, but that otherwise he yields, shall be illustrated by comparisons. It is like a ship hurled by storms near the rocks: unless the captain knows how to divert it from its danger, and to direct it to an outlet and thus to port, it must be lost. It is like a city besieged by enemies: unless there be escape or aid somewhere, the commander and his garrison become hopeless and disheartened, and yield themselves prisoners, and surrender their lives to the will of the enemy. It is like a person on a journey entering unawares into a cottage where there are robbers, unless, when he is shut in, a friend come and knock at the door, or show himself at the window, and thereby terrify those villains and rescue him from ill-treatment. It is like a person falling into a cave where there is a bear with cubs, or into a pit where there are a wolf and a leopard, if his father, or brother, on seeing this, do not immediately let down to him a ladder, or a rope, and draw him up thence. It is like a person who stands, or walks, in the day-time, in a thick fog, who consequently does not know which way to turn, unless he light a lamp, and thereby show himself the place where he stands or the way in which he should walk. It is like being in the depth of winter, and short of provisions, if not supported by the hope of a harvest to come, on the return of summer. So, again, it is like a person wandering at midnight in a wood, unless he comfort himself with the hope of day, and in that hope goes to lie down, and sleeps quietly till morning. It is also like one, who, for the sake of salvation, is desirous of being instructed in the things of the Christian Religion, and who meets with mitred doctors and laurelled teachers, who expound them by terms borrowed from metaphysics, and wrap them in mysteries, unless there be some other person to explain those terms, and thereby unravel the perplexities, and to set forth from the Word, thus from the Lord, the holy things of the Church, in clear light: would he not otherwise be bewildered by the falsities respecting faiths, and the other dogmas which depend on the faith laid down, just as the links of a chain hang together unbrokenly from a hook fixed to the wall?

[5] The case would be similar in temptations and the attendant infestations from satans, unless man looked trustingly to the Lord, and fully assured himself that the whole work and ability of deliverance are from Him alone. It is for these reasons that the Coming of the Lord is so frequently foretold in the Old Prophetic Word, and for the same reasons also the Lord is proclaimed in the New Evangelic and Apostolic Word, and his Second Coming foretold; concerning which see the statements following.

60. Now follow some things concerning the Coming of the Lord collected from the prophecies of the Old Word; namely:

Jehovah God said, Lo, I come; in the roll of the Book it is written of Me (Psalm xl 7).

Jehovah God said to the serpent, . . . Be thou cursed; . . . I will put enmity between thee and the woman, and between thy seed and her Seed; and He shall trample thy head, but thou shalt injure the heel (Gen. iii 14, 15).

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: to Him shall the cleaving of the peoples be (Gen. xlix 10)-

the prophecy of the father, Israel, concerning his sons.

A Star shall rise out of Jacob, and a sceptre shall rise up out of Israel (Num. xxiv 17).

Jehovah thy God will raise up unto thee a Prophet out of the midst of thy brethren, like unto Me; Him ye shall obey, . . . and I will put My words in His mouth; . . . whence it shall come to pass, that the man who will not obey His words, I will require it of him (Deut. xviii 15-19).

The Lord Himself giveth you a sign, Behold a Virgin shall conceive and bear a Son, and shall call His name, God with us (Isa. vii 14).

Unto us a Boy is born, unto us a Son is given, on whose shoulder shall be the government; His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace: of the increase of His government . . . there shall be no end (Isa. ix 6, 7).

There shall come forth a shoot out of the stem of Jesse, and a branch out of his root shall bear fruit; . . . upon 1-lim shall rest the spirit of wisdom and intelligence, the spirit of counsel and might (Isa. xi 1, 2).

In that day the nations shall seek the Root of Jesse, which standeth for an ensign of the peoples, and His rest shall be glory (Isa. xi 10).

Send ye the lamb of the Ruler of the hand, from the rock toward the wilderness: . . . His throne is established in mercy, and one shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening justice (Isa. xvi 1, 5).

It shall be said in that day, Lo, this is our God for whom we have waited that He may deliver us; this is Jehovah for whom we have waited: we will exult and rejoice in His salvation (Isa. xxv 9; xxvi 8, 9).

The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make plain in the desert a path for our God. . . . The glory of Jehovah shall be revealed; and all flesh shall see it together (Isa. xl 3, 5).

O Zion, thou evangelizer, get thee up upon the high mountain; O Jerusalem, . . . thou that evangelizest, lift up thy voice with strength; say to the cities of Judah, Behold your God. Behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him; behold His reward is with Him. . . . He shall feed His flock like a shepherd; He shall gather the lambs in His arm, and carry them in His bosom; He shall gently lead the sucklings (Isa. xl 9-11).

My people shall know My name in that day; for I am He that doth speak; Behold Me. How delightful upon the mountains are the feet of Him that evangelizeth, that causeth them to hear peace, that evangelizeth good, that causeth them to hear salvation, that saith unto Zion, Thy King reigneth. . . . They shall lift up the voice and sing; they shall see eye to eye that Jehovah is returned to Zion. He hath comforted His people, He bath redeemed Jerusalem: . . . all the ends of the land shall see the salvation of our God (Isa. lii 6-10).

Say ye to the daughter of Zion, Behold, thy salvation cometh; His reward is with Him, and the recompense of His work before Him (Isa. lxii 11).

Shout for joy and rejoice, O daughter of Zion; behold, I come, that I may dwell in the midst of thee; . . . then many nations shall cleave to Jehovah (Zech. ii 10, 11).

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh to thee, just (Zech. ix 9).

Behold, the days come . . . when I will raise up to David a righteous Branch, who shall reign a King and prosper, and He shall execute judgment and justice in the land; . . . and this is His name, . . . Jehovah our Righteousness (Jer. xxxiii 5,6; xxiii 15, 16).

Behold, I send My angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire, behold, He shall come (Mal. iii 1).

Thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall One go forth unto Me, who will be Ruler in Israel, and whose goings forth are from of old, from the days of eternity. . . . He shall stand and feed the flock in the strength of Jehovah, . . . and shall increase even to the ends of the land (Micah v 2, 4).

I anoint My king upon Zion. . . . I will proclaim concerning the statute, Jehovah saith unto Me, Thou art My Son, this day have I begotten Thee; ask of Me, and I will give the nations for Thine inheritance, and the ends of the earth for Thy possession.

Kiss the Son, lest He be angry, and ye perish in the way; Blessed are all they that put their trust in Him (Psalm ii 6-12).

Behold, the God of my salvation! I will trust and not be afraid. Cry out and shout for joy, O inhabitant of Zion; for great is the Holy One of Israel in the midst of thee (Isa. xii 2, 6).

In that day a man shall look to his Maker, and his eyes shall have regard to the Holy One of Israel (Isa. xvii 7).

My Beloved had a vineyard in a horn of [the son of] oil (Isa. v 1). Jehovah Zebaoth, Him shall ye sanctify. . . . He shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence, . . . and for a gin and for a snare to the inhabitant of Jerusalem (Isa. viii 13, 14; Matt. xxi 42-44; Luke xx 17, 18).

The people that walked in darkness shall see a great light; they that dwell in the land of the shadow of death, upon them shall the light shine (Isa. ix 2).

Out of Zion . . . God shall shine forth; our God shall come, and shall not keep silence (Psalm 1 2, 3).

The vision is yet for the appointed time, and speaketh out to the end; yet it shall not lie: though He tarry, wait for Him; because He will surely come, He will not delay (Hab. ii 3).

O Jehovah, I have heard Thy fame; I have revered, O Jehovah, Thy work, . . . make it present in the midst of the years. God shall come from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. His brightness shall be as the light; rays [coming forth] from His hand; and there is the hiding of His strength (Hab. iii 2, 3, 4).

Thus said the Lord Jehovih, Behold, I will lay in Zion for a foundation a stone, a tried stone, a precious corner-[stone] of well-established foundation; . . . then I will set judgment to the rule, and righteousness to the plummet (Isa. xxviii 16, 17).

The Lord, appearing above the mercy-seat (Ezek. i 26-28), is described as to the Word, and is called "Lord Jehovih" (Ezek. ii 4; iii 11, 27; iv 14; V 7, 11; vi 3, 11; vii 2, 5; viii 1). In Isaiah liii, throughout, the Lord is treated of, and the state of His life in the world is described by the following expressions:

That He had no form nor comeliness; He was despised and not esteemed; He was wounded on account of our transgressions, and bruised for our iniquities; Jehovah caused the iniquities of us all to meet in Him; He was led as a lamb to the slaughter; He was cut off out of the land of the living; because He placed their guilt on His soul His days should be prolonged; also, for them He poured out His soul even unto death; He was numbered with the transgressors, and interceded for the transgressors (Isa. liii 1-12).

I have called Him forth in righteousness. . . . He shall build My city; and He shall send away My captivity, not for price nor for reward. . . . Verily, Thou art a God that hidest Thyself, O God of Israel the Saviour (Isa. xlv 13, 15).

I have caused My righteousness to draw near, . . . and My Salvation shall not tarry (Isa. xlvi 13).

As for our Redeemer, Jehovah Zebaoth is His Name, and the Holy One of Israel (Isa. xlvii 4).

O Jehovah, our Lord, how excellent is Thy Name in all the earth! giving to it honour above the heavens. . . . Thou bait caused Him to lack little compared with the angels, but Thou hast crowned Him with glory and honour; Thou hast made Him to have dominion over the works of Thy hands, Thou hast put all things under His feet (Psalm viii 1, 5, 6, 9).

God . . . shall come down like rain among the herb. . . . He shall have dominion also from sea even to sea, and from the river even to the ends of the earth. The barbarians shall bow themselves before him, and his enemies shall lick the dust; the kings of Tarshish and of the Isles shall bring their present; the kings of Sheba and Seba shall offer their gift; all kings shall bow themselves to him, all nations shall serve him; for he shall deliver the wretched, who bath no helper. . . . He shall redeem their soul from deceit and violence: . . . His name shall be to eternity; he shall have the name of a son\* before the sun, and men shall be blessed in him.

Blessed be God, the God of Israel: . . . blessed be the name of his glory . . . the whole earth shall be filled with his glory. Amen and Amen (Psalm lxxii 6, 8, 10, 12, 18, 19).

I have made a covenant with My chosen. . . . Thy seed will I establish even to eternity, and I will build up Thy throne from generation to generation; . . . and the heavens shall confess Thy wonders (Psalm lxxxix 3, 4, 5).

\* See for the word "son" A.V. margin.