

**GOD IN HISTORY;**  
**OR,**  
**Facts Illustrative**  
**OF THE**  
**PRESENCE AND PROVIDENCE OF GOD**  
**IN**  
**THE AFFAIRS OF MEN.**

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## CHAPTER III.

PROPHETIC HISTORY—HAM—ISHMAEL—EGYPT, NINEVEH, THE CHALDEANS, THE JEWS—ROMANISM—THE INQUISITION—RESULTS OF THE PAPAL SYSTEM—PRESERVATION OF THE SCRIPTURES—LAYARD'S DISCOVERIES IN NINEVEH.

HAVING glanced at this, the main current of evidence of God in history, let us look at some of the side streams. Wherever there is prophecy or promise in Scripture, we shall find God in history, watching over its perfect performance. The minutest characteristics of the Babylonian, Medo-Persian, Greek, and Roman empires, were pictorially set forth in Daniel, long prior to their corporate existence; and the evidence of God in history is the fact that Nebuchadnezzar, Cyrus, Alexander, Pompey, Cæsar, and Constantine, all start up in brilliant succession at the moment indicated some thousand years before, and, having done the work predetermined of God, they successively sink into the darkness, out of which, like meteors, they originally emerged. God's sure word of prophecy is the grand fluxion, of which the history of nations is the fluent. God is as truly in the history of modern and ancient Europe, as in the forty years' journeying in the wilderness. A prophecy was uttered in Egypt by the Patriarch Jacob, that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." Judah is now literally annihilated. There are no

proofs of its genealogy. Fifty years before the advent of Christ it was depressed and all-but destroyed by the Roman empire—a few dim rays of departing royalty flickered around the sceptre of David at the birth of Jesus. In the year 12 it was incorporated with Syria, and made a Roman province; and so the sceptre fully departed from Judah, and the ruins of Jerusalem—so glorious in its historic recollections, so guilty in its moral character—extinguished all the signs and present possibilities of the restoration of Judah to sovereignty.

It would not be difficult to go over every prophecy in the Old Testament Scripture, and point to its indisputable fulfillment as evidence of God guiding or overruling all events, wills, passions, purposes, to the accomplishment of his designs. In vain had Deity spoken in the oracle, if Deity had not acted in the world. Prophecy is history undeveloped, and history is prophecy in full manifestation, and it is by the light struck out in the transition of the one into the other that we see God clearly. Read the prediction respecting HAM, that his descendants, the children of Africa, should be bondsmen of bondsmen. England nobly sacrificed twenty millions, in order to wash her hands of the heinous crime and horrible abominations of slavery, and sent her cruisers to sweep the seas of every craft that ventured to encourage the inhuman traffic. But while God is not the author of this sin, nor man irresponsible for his crimes,

slavery has grown under the attempts to extinguish it, and shot up in spite of the power of Britain and the piercing protest of outraged humanity, the hour of its extinction not having yet come; thereby showing that heaven and earth may pass away, but that one jot or tittle of God's word cannot pass away till all be fulfilled.

Of the descendants of Ishmael, the Arabs, it was written, some six thousand years ago, that each should "be a wild man—his hand against every man, and every man's hand against him;" and that he should "dwell in the presence of his brethren."

Gibbon, the foe of Christianity, unconsciously bears witness to God in history, when he states, "the arms of Sesostris, and Cyrus, and Pompey, and Trajan, could never achieve the conquest of Arabia;" and when he says, "the Arabs are armed against mankind:" and at this day, says Sir Robert Porter in his travels, "The Arabs are still a wild people, dwelling in the presence of all their brethren, unsubdued and unchangeable—one of those mysterious facts that establish the truth of prophecy;" and we may add, another evidence that the God who spake in prophecy is the God who acts in history.

No doubt such facts, so plainly fulfilling ancient prophecy, are not mere arbitrary and disjointed proofs, either of the truth which passed from the prophet's lips, or of the power which imprints its doings on the historian's page. They have, I