

THINGS TO COME.



A Journal of Biblical Literature,
WITH
Special Reference to Prophetic Truth
AND
"That Blessed Hope."

VOL. XI.

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PREFACE TO VOL. XI.

THROUGH God's grace and strength we have completed another Volume, and have been blessed with abundant evidences of the Lord's presence, and with tokens of His blessing.

From all parts of the world we receive the most encouraging letters, showing how opposition has been broken down; how prejudices have been removed; how difficulties have been overcome; how strength has been received; and comfort bestowed by the ministry of God's Word.

When it comes to a Spiritist abandoning the practices of years and burning the Spiritist books (as in Ephesus, Acts xix. 19); when we see a Musician giving up his musical services for spiritual worship; when we hear of zealous sectarians wasting no more time in making a "unity of the body," but "endeavouring to keep the unity of the Spirit;" and changing what was a source of strife and contentions for that which is "the bond of peace"; when we find bitter opponents becoming true friends, helping us to build the things they once sought to destroy, we may well feel humbled in the dust at the favour and blessing of our God, and have our hearts filled with praise and our lips with thanksgiving.

And, further, when others, *unsolicited*, make translations of Reprints into French, German, Spanish and Japanese, what can we do but rejoice with joy unspeakable.

We could fill many a Number with nothing but letters of thanksgiving received from those to whom *Things to Come* has proved a blessing; and from many who tell of happy fellowship in its testimony; but we must not take up space with these when it can be used for God. Still, our readers will be glad to know of such facts.

When we think of the wonderful way in which God is using *Things to Come*, we feel that it ought really to be the one work of our life, instead of our Magazine having to be edited in odd moments, in the early morning hours, between unceasing duties, and on distant journeys.

But the Lord knows all, and He knows that our one desire is to have His approval.

We have ceased to be moved by the oppositions of Brethren, for we have seen so many of them becoming our friends and helpers, that we look on all such opposers as those who may soon be standing on our side and holding up our hands. We could tell of one Assembly which at first "judged" and condemned *Things to Come*, but have since become such warm supporters as to send on several occasions £5, and once £10, for the Editor's personal use as "the Ox that treadeth out the corn" for them.

We pray for a rich blessing on all our readers, asking them to help us in making known to others what they value themselves.

THE EDITOR.

25 CONNAUGHT STREET, LONDON, W., ENGLAND.

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THINGS TO COME.

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Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE EXCEEDING GREATNESS OF HIS POWER."

WE now come to the last of the four great matters that we are to get to know. The Spirit Himself, who knows our infirmities, and who, though we know not what to pray for, thus helps us, prays that we may get to know (1) "HIM," (2) "HIS calling," (3) "HIS inheritance," and now (4) "HIS power."

Oh how different from our poor, mean, low thoughts as to our needs! We are full of ourselves. We are occupied with *our* calling and *our* inheritance.

We think of *our* power; and are full of plans and efforts to obtain power for ourselves, to manifest it for Him.

The Holy Spirit would have us filled with thoughts of God's power, as manifested "to us-ward." He would have us dwell on its greatness, yea, on its "exceeding greatness."

It is in this thought of "His power" that we have the difference between these two prayers.

In the first prayer (chap. i.), it is the exceeding greatness of God's power. In the second prayer, (chap. iii.), it is the love of Christ which passeth knowledge.

In chap. i., the prayer is made to "the God of our Lord Jesus Christ." In chap. iii., it is made to "the FATHER of our Lord Jesus Christ."

In the first prayer the members of the Body are seen in Christ, the Head. In the second prayer the Head of the Body, Christ, is seen in us, the members.

The fourth point which we are to consider in this first prayer is the mighty power which puts the members into the one Body of which Christ is the Head.

This one Spiritual Body is the great subject of this Epistle: this Body, of which Christ is the glorious Head in Heaven, and of which we are the members on earth. These two great facts are dealt with separately in the two Epistles which follow: in which we are shown the sad consequences of not holding the two parts of this one great doctrine.

Both Philippians and Colossians exhibit failure.

In Phil. it is practical failure, through *not holding the precious truth about the members*. In Col. it is doctrinal failure, through "*not holding the Head*" (ii. 19), and not realizing all that this great fact involves.

Here, in Ephesians, we have both these truths presented doctrinally, apart from "reproofs" for failure, or "correction" of error.

Hence the prayer is "that ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. i. 18-20).

To get to know this power is one of the objects of the Christian during the whole of his pilgrimage on earth. It is so stated in Phil. iii.

In Phil. iii., we first have our *standing* described as "*found in Him*" (v. 9): *i.e.*, in Christ, clothed in His perfect righteousness. All His merit imputed to us, and nothing of our goodness or badness seen. *That is our standing.*

Then we have, at the end of the chapter, our "blessed hope" described, as being made *like Him* in resurrection glory, when these bodies of our humiliation will be made "like unto His own glorious body." *That is our hope.*

But now, between these two, between our being "found" in Christ and our being made "like" Him in glory, What is our *object* to be? What are we to aim at? What is to be the occupation of our hearts? What is to engage our attention? One object, and one only. It is still Christ. For Christianity is being described (in Phil. iii.) in contrast with Religion (vv. 4-6). And Christianity is Christ. It is all "Him." Hence our one object is defined in the words "that I may get to know Him" (v. 10). *That is our object*: to get to know Him, and the power of His resurrection.

This is the thought here in Eph. i. 17: "the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead."

This is something far beyond the mere *fact* of his resurrection. It is the "*power*" of it. In Eph. i. it is the "mighty power," put forth in the resurrection of Christ; while in Phil. iii. 10 it is what the power of it means for us.

Christ crucified (1 Cor. ii. 2) is foundation truth; but there is far more to learn and preach than this. There is something built on this foundation. *Christ risen* is the outcome of this foundation truth: and it is essential that we should get to know all that it means for us:—"the power" of it. Hence, it goes on to explain that, to know what Christ's resurrection means for us, we must first know what it is to have had "fellowship" in His sufferings; to have suffered when He suffered: yea, more:—to have been "conformed to Him in His death."

To know this is to know that we not only died in Him, but that we have risen "in newness of life," *i.e.*, into another kind of life altogether—life on a different plane; life which we live as sons of God, and joint heirs with Christ.

Now, to realize this, we must get to know something of

"the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

That is to say, we must know that the power which raised up Christ from the dead is the same mighty power which has already wrought in us, and quickened us, and made us alive again, in this new resurrection life in which we stand, in Christ, before God.

This power was put forth not merely, or only, toward Christ, but "to us-ward who believe."

This is stated still more plainly in chap. ii. 5, 6. "Even when we were dead in sins (He) made us alive together with the Christ . . . and raised us up together, and seated us together, in the heavenlies, in Christ Jesus."

This is our high privilege. This is the declaration of what God has done. We are not asked to reason about it, or to understand it; but only *to believe it*; to "believe God," as Abraham believed what God had said to him.

Now, faith cometh by hearing this word of the Lord: this wondrous revelation. And, believing this, we get to know what the "power" of it is to us-ward.

Christ was raised, because all who died in Him were justified. This is why it is necessary for us first to get to know what it means for us to have suffered with Him, and to have been made conformable to Him in His death.

When we get to know this, we know the Gospel of Christ's *burial* (1 Cor. xv. 4). When "they laid him in a sepulchre" (Acts xiii. 29) we see the end of our old man. We were buried with Him in that [His] baptism unto death. When He was laid in that sepulchre there was not a single claim of justice which He had not met on our behalf; not a single debt which He had not fully paid; not a single liability which He had not discharged; not a single enemy whom He had not silenced. For there can be no claim made against a dead man. "He that has once died—(with Christ, that is)—standeth justified from sin." This is the definite statement of Rom. vi. 7.

There was an end of everything human, and an end of our standing in the first Adam.

Now comes in "the exceeding greatness of his power." "The God of peace brought again from the dead our Lord Jesus" (Heb. xiii. 20). Why "the God of peace"? Because there is now no outstanding debt or claim. All is peace: "the peace of God": "peace with God."

Here we enter into "the power of his resurrection." We were "buried with him," and are "risen with him;" and while we were ourselves "dead in sins," God hath made us alive again in Christ, "HAVING FORGIVEN YOU ALL TRESPASSES" (Col. ii. 12, 13).

Not some. Not many. Not most. But "all."

Those who speak about *some* of our sins being forgiven, or sins being forgiven before conversion, or up to a certain time, are those who do not yet know "the power of his resurrection." They do not know "the God of peace," and cannot therefore enjoy "the peace of God."

The extent of the believer's forgiveness must be, and is, the extent of the Saviour's atonement. If His work is "finished," then our sins are finished too. If His work is perfect, then our conscience is perfect too. But we shall realize it as a fact only as we "believe God." If we prefer to believe, and go by, our own feelings, our conscience will then

be in accordance with our faith; and we shall be occupied in confessing the very sins which He declares He has forgiven. And the sad process will go on, and on; and will so engross our thoughts, and occupy our time, that we shall have no opportunity for giving Him thanks. We shall be as much occupied with *our* "Confessional" as the Papist is with his. The only difference there will be is that ours will be to God, and not to man. But it will fill up our time, all the same, and occupy our thoughts with *what we have done*, instead of filling our hearts with thanksgiving for what God has done.

Some who hold this doctrine may ask (as was foreseen in Rom. vi. 1), "Shall we continue in sin, that grace may abound?" But those *whom the doctrine holds* will answer (in the words of v. 2), "God forbid. How shall we, that have died to sin, live any longer therein?" And they will know also in the context which follows that such are reckoned, and are to reckon themselves, as having so died (v. 11); and that (according to chap. vii. 17) they may say, "It is no more I that do it, but sin (my old nature) that dwelleth in me."

The redemption which we have in Christ includes "the forgiveness of sins according to"—what?—according to our sense of them? or our confession of them? No, but, "according to the riches of his grace" (Eph. i. 7).

And now, "if any man sin"—what then?—"we have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). Let us leave ourselves in His hands. Let us not take our cause into our own charge. Let us not conduct our own case, when we have such an "Advocate." He is our surety. He has taken the responsibility. "He is risen": and therefore we are "justified from all things."

And now, "He is the Head over all things to (or, for) the Church." Not Head *over the Church*; for the Church is His Body, and He is its Head.

All things are put under His feet: and all things therefore will be under our feet, when we shall have ascended, as He has, and been caught up to meet Him in the air. "He is Head over all things to the Church." His Church is one with Him who is "Head over all."

Do we believe God? or do we believe our own experiences? Oh that we could take the high ground of privilege which God has given us in Christ; and thus get to know something of "the power of Christ's resurrection," and "the exceeding greatness of God's power to us-ward who believe."

THE LAWS OF "CORRESPONDENCE" IN HOLY SCRIPTURE.

IN response to several requests, we are giving, for the benefit of the readers of *Things to Come*, a brief outline of the Laws of "Correspondence," to which we are constantly referring in its pages.

We do so at the commencement of our new Volume, so that new subscribers and readers may have the explanation at hand for easy reference.

Those who wish for further and more detailed information must consult our *Key to the Psalms* and *The Vision of Isaiah*.

The Correspondence between the subjects of *Parallel Lines* in the Hebrew Scriptures is obvious, especially in those parts which have been called "Poetry."

Azariah De Rossi demonstrated this, and illustrated it in his work entitled *מאור עינים* (*Meor Enayim*). Mantua, 1574-5.

He was followed (in England) by Bishops Lowth (1778) and Jebb (1820).

But it was not suspected then that this Correspondence extended to whole paragraphs and clauses. The late Thomas Boys, M.A., of Trinity College, Cambridge (1824), was the first to discover it.

As in the case of *Lines*, so in the case of *Clauses*, the same great principles obtain, and may be thus classified:

I. | Alternation.

- i. | Simple (four lines or members).
- ii. | Complex (more than four members).
 - 1. | Extended.
 - 2. | Repeated.

II. | Introversion: (where the first member corresponds with the last; the second with the next to the last, &c.)

III. | Compound: being a combination of Alternation and Introversion.

The *members* into which the Structure is divided have also their own special sub-Structures and Correspondences: sometimes coming down even to lines.

The principle thus called "Correspondence" pervades the whole Bible; and the various members are frequently indicated by the use of catch-words.

The mode of marking the Correspondences in the following examples is arbitrary: but is simple, in that the *subject* of a member marked by a letter in Roman type corresponds with the *subject* of another member marked by the same letter in *Italic* type.

The importance of this great pervading principle is evident, and its use is manifold:

1. The sense generally reads on from one member to its corresponding member; thus practically putting the intermediate members within a parenthesis, and producing order and sense out of apparent confusion.
2. As the subject of one member is sometimes only implied, and in the corresponding member it is specifically named, it often affords a key to the interpretation.
3. Corroborative evidence is thus sometimes obtained for the support, or otherwise, of a various reading. And,
4. As the *scope* of a passage is the key to the meaning of the words, so is the *Structure* of a passage the key to its scope. The Law of "Correspondence" is therefore an important, but sadly neglected, branch of Biblical study.

This Law of Correspondence extends to every part of God's Word; and is thus the "Hall-mark" (so to speak) which distinguishes the silver of the "pure words" of God from the vain words of man (Ps. xii. 2, 6).

The following are examples and illustrations of the five forms of "Correspondence." The fifth, of course, admits of almost endless variety.

Simple Alternation (Jer. xvii. 5-8).

- A | Cursed is the man that **trusteth** in man, &c.
- B | **For he shall be** like the heath, &c.
- A | Blessed is the man that **trusteth** in the LORD, &c.
- B | **For he shall be** as a tree, &c.

Extended Alternation (1 Cor. iii. 6, 7).

- A | I have **planted**
- B | Apollos **watered**
- C | But God gave the increase :
- A | So then neither is he that **planteth** anything
- B | Neither he that **watereth**
- C | But God that giveth the increase.

Repeated Alternation (Psalm cxlv.).

- A¹ | 1, 2. Praise **promised**.
- B¹ | 3. Praise **offered**.
- A² | 4-7. Praise **promised**.
- B² | 8, 9. Praise **offered**.
- A³ | 10-12. Praise **promised**.
- B³ | 13-20. Praise **offered**.
- A⁴ | 21. Praise **promised**.

Introversion (Isa. lv. 8, 9).

- A | For my **thoughts** are not your **thoughts**,
- B | Neither are your **ways my ways** ;
- B | For as the heavens are higher than the earth, so
| are my **ways** higher than your **ways**,
- A | And my **thoughts** than your **thoughts**.

Compound Correspondence (Matt. xiii. 54-58).

- A | a | And when he was come into his own country,
- | b | he taught them in their synagogue,
- B | Inasmuch that they were **astonished**, &c.,
- C | and said, **Whence hath this man** this wisdom, and these mighty works ?
- D | c | Is not this the Carpenter's son ?
- | d | Is not his **mother** called Mary ?
- D | c | And his **brethren**, James, and
- | | **Josee**, and Simon, and Judas ?
- | d | And his **sisters**, are they not all with us ?
- C | **Whence then hath this man** all these things ?
- B | And they were **offended** in him.
- A | a | But Jesus said unto them, A prophet is not without honour, save in **his own country**, and in his own house.
- | b | And he did not many mighty works there because of their **unbelief**.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.Complete List of Passages (Rom. xii. 11—1 Cor. vii. 40).
(Continued from page 209.)

Rom. xii. 11. "Fervent in the *pneuma*." See the Idiom in Acts xviii. 25 (Usage No. X.). Here both versions have "s."

Rom. xiv. 17. "Righteousness, and peace, and joy through (in or with) *pneuma hagion*." These are parts of the "fruit of the Spirit," and therefore are called *pneuma hagion*. The A.V. and R.V. insert the article, and use capital letters. See chap. xv. 13 below.

Rom. xv. 13. "That ye may abound in hope, through power of *pneuma hagion*." Here it may be the Genitive of Apposition. There is no article with power, so that it would read, "That ye may abound in hope through (or with) power which is *pneuma hagion*." Both versions insert the article, and use capital letters.

Rom. xv. 16. "Being sanctified by [the] *pneuma hagion*." Here the article is latent after the preposition ἐν (*en*), *by*, and therefore it may denote the Holy Spirit. Otherwise, it is the gift that is meant as in other places. Both versions use capital letters.

Rom. xv. 19. "Through mighty signs and wonders by power of *pneuma hagion*." The Textus Receptus and A.V. have "*pneuma Theou*," *spirit of God*. But all the Critical Texts with R.V. read *pneuma hagion*; clearly referring to spiritual gifts, or "power from on high." Both versions insert the article, and use capitals.

Rom. xv. 30. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the *pneuma*, that ye strive together with me in your prayers to God for me."

Here it is "by," as R.V., not "for the sake of." It is διὰ (*dia*) with the Genitive, and denotes *by means of*. The context shows (with the use of the definite article) that the Holy Spirit is meant: for the three persons of the Trinity are all mentioned in this one verse.

Both versions have "S."

The "love of the Spirit" is the Genitive of Origin; and means that this love is the gift of the Spirit, the "love of God," which He, the Spirit, sheds abroad in our hearts. That love would be the means of causing them to pray for the apostle as he desired.

I CORINTHIANS.

1 Cor. ii. 4. "My speech and my preaching was not with enticing (marg. *persuasible*; R.V. text "*persuasive*") words of [human*] wisdom, but in demonstration of *pneuma* and power."

Here, both A.V. and R.V. interpolate the article "the," and use a capital "S," though there is no article and no

* The word ἀνθρώπινος (*anthrōpinos*), *human*, is omitted by all the Critical Greek Texts, and R.V. But it is clearly implied and must be supplied from verses 5 and 13.

word "holy" in the Greek. The Figure is clearly, *Hendiadys*, by which two words are used and one thing is meant; the second noun becoming a superlative adjective. Here, it denotes the powerful gift of Divine wisdom, in contrast with the weakness of human wisdom mentioned in the next verse. The usage here is the same as in Acts vi. 3, 5, 8, 10.

1 Cor. ii. 10 (twice). "But to us God hath revealed [it] by the *pneuma*:"* (*i.e.*, by the Holy Spirit), for the *pneuma* searcheth all things; even the deep things of God." Here it is the Holy Spirit, the Giver and Worker, in operation and manifestation. Both versions rightly have "S."

The context shows that the pronoun "it" should be supplied, and not "them," as the Mystery is the subject. The R.V. has "it" in the margin.

1 Cor. ii. 11 (twice). "For what man knoweth the [deep] things of a man save the *pneuma* of a man, which is in him? even so the [deep] things of God knoweth no man, but the *pneuma* of God."

Here, though we have the article in both sentences, *pneuma* is used, in the first, psychologically; and the article is used grammatically. Man's *pneuma* is contrasted with God's *pneuma*. Both versions correctly use "s" for the first, and "S" for the second.

1 Cor. ii. 12 (twice). "Now we have received not the *pneuma* of the world, but the *pneuma* which is from God, that we might know the things that are freely given to us by God."

Here it is the *gift* of the new nature, which is set in contrast with the natural man, and the rest of the world. It is the spiritual "understanding" of 1 John v. 20; without which we neither *know* (οἶδα *oïda*) nor can we *get to know* (γινώσκω, *ginōskō*) the things of God.

The A.V. of 1611 and R.V. use "s" in the first case and "S" in the second. But current editions of A.V. have "s" in both cases.

1 Cor. ii. 13. "Which things we speak also, not with the words which man's wisdom teacheth, but with [those words] taught by *pneuma* [*hagion*†] declaring‡ spiritual things to spiritual men."

Here, it is the Dative plural masculine, and means *to spiritual persons*. The Corinthian Christians were not thus spiritual; they were "carnal," because they were concerned with the Ecclesiastical bodies of man's making, and were not occupied with the "one body," which God has already made in Christ. Hence they were "carnal" (ch. iii. 1-5); and, therefore, when the Apostle went to Corinth, he could not make

* The pronoun "his" (or lit., "of him") is omitted by L.T.Tr. and R.V. Alford puts it in brackets.

† All the Critical Texts, with R.V., omit "*hagion*" (holy). Both A.V. and R.V. insert the article and use capital letters.

‡ The word συγκρίνω (*sunkrinō*) occurs only here and 2 Cor. x. 12, twice; (where the reading is doubtful; κρίνω (*krinō*) being substituted for it in the first occurrence by Tischendorf). It means *to communicate, declare, or make known*. It is used for the Heb. פָּרַשׁ (*parash*) in Num. xv. 34; where it had not been "declared" what was to be done with the man who gathered sticks on the Sabbath. Compare also Gen. xl. 8, 16; xli. 12; and Lev. xxiv. 12.

known "the Mystery" (so R.V. in ch. ii. 1) or Secret concerning this spiritual body of the Christ, which depends on the great doctrine of Christ and Him RISEN. He could not advance beyond the teaching connected with Christ and Him "crucified." But now, at the time when he writes this Epistle, he is able to reveal the "mystery;" and he does so in chapter xii.

Here, it is the gift, and not the Giver; the gift of Heavenly and Divine wisdom, made known in Spirit-taught words.

1 Cor. ii. 14. "The natural (*psychic*) man receiveth not the things of *the pneuma* of God": *i.e.*, the things done, and the words spoken, by the Holy Spirit. Both versions have capitals.

1 Cor. iii. 16. "Know ye not that ye are A TEMPLE (Sanctuary or Shrine) of God, and *the pneuma* of God dwelleth among you?"

The scope of this chapter is the one Body of God's building in contrast with the many bodies, fellowships, or communities, of man's making. These are said to be "carnal." The other is spiritual. When the Holy Spirit is spoken of as indwelling, the word "body," or "temple," is *always in the singular*. Believers are addressed collectively as being in Christ, "buildd together for AN HABITATION of God through the Spirit" (Eph. ii. 22). This building, being "fitly framed together, groweth unto AN HOLY TEMPLE in the Lord" (v. 21).

The argument is here that "if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye (*plural*) are" (v. 17).

The word rendered "defile" means *to mar, to make of none effect by defiling it.**

The "One Body" is marred in the case of those who make other bodies or corporate fellowships. By these the "unity of the Spirit" is made of none effect; and thus, in a certain sense, (so far as they were concerned), destroyed.

So that, here, it is the Holy Spirit, indwelling the spiritual body of Christ as a whole—and filling the separate members of it with His gifts and by His power.

1 Cor. iv. 21. "Shall I come . . . in a *pneuma* of meekness." This is the Genitive of attribute or character. (See Usage No. VII.): and means, in a meek spirit; or, in great meekness. Both Versions have "s," but A.V. inserts the definite article "the."

1 Cor. v. 3. "I verily, as absent in body, but present in *pneuma*." Here the Dative case is used adverbially. Paul speaks of being absent from them actually and bodily, but with them, in a very real sense, in thought and feeling.

1 Cor. v. 4. "Being gathered together, ye and my *pneuma*."

Here, again, by *Metonymy* (of the cause), *pneuma* is put for that which is produced by, or emanates from, the

* The word *φθειρω* (*phtheiro*) is always translated *corrupt*, except in these two occurrences in this verse. See 1 Cor. xv. 33; 2 Cor. vii. 2; xi. 3; Eph. iv. 22; Jude 10; Rev. xix. 2. So R.V., except both times in 1 Cor. iii. 17 and Jude 10, where it has *destroy*: but *corrupted* in the margin.

man, which is invisible: or, his thought, his instructions on the matter before them:

Or, it may be, by Synecdoche, put for "me" present with you in thought. Both Versions use "s."

1 Cor. v. 8. "That *the pneuma* may be saved in the day of the Lord Jesus."

Here *pneuma* is used psychologically of the *pneuma* of man as distinguished from his "flesh," according to Gen. ii. 7. The *pneuma*, in any case, returns to God at death (Eccles. xii. 7; Acts vii. 59); but it is reunited to the body in resurrection. Hence the being saved is connected with "the day of the Lord Jesus."

Both Versions use "s."

1 Cor. vi. 11. "In the name of the Lord Jesus, and by *the pneuma* of our God." Here, without a doubt, it is the Holy Spirit Himself. Both Versions use capitals.

1 Cor. vi. 17. "He that is joined unto the Lord is one *pneuma*," *i.e.*, a member of the spiritual body of Christ. If we are "in Christ," we are "members" (v. 15) of His one spiritual body (v. 15), and not members of any earthly corporate fellowship. All such are "carnal" (1 Cor. iii. 1-5), and cannot receive the truth of the *One Body*, because they are not in a fit spiritual condition to have the blessed truth of this "Mystery" or Secret made known to them.

Both Versions use "s."

1 Cor. vi. 19. "Know ye not that your body is a temple (or *sanctuary*, R.V. marg.) of the *hagion pneuma* in you, which ye have of (or from) God."

Both Versions use capital letters. Here the truth connected with the one spiritual body of Christ (1 Cor. iii. 16) is applied to bodies of individual members of that Body. That One Body is indwelt by One Spirit. The members of it are indwelt by *pneuma hagion*; for, in spite of the article, it is not the Giver, but the gift which we "have from" Him. Indwelt by His "power from on high," our bodies are like the Sanctuary of old, filled, not with the material or visible Shechinah, or "glory of the Lord," but with *holy pneuma*, spiritual power, and Divine gifts.

1 Cor. vi. 20. "Therefore" (this being so, the exhortation is) "glorify God in your body."

All the critical Greek Texts with R.V. omit the clause that follows in Stephens' Text. "And in your *pneuma*, which are God's." According to this it formed no part of the ancient Text. It certainly seems to weaken the whole point of the argument. The scope of the passage is the body. It is not a question of the *pneuma* at all. This is the fifth passage in which the word *pneuma* is omitted.

1 Cor. vii. 34. "That she may be holy both as to body and as to *pneuma*." All the critical Greek Texts, with that of the Revisers, add the article in both cases: but the usage here is not affected by it either way; for it is psychological, according to Gen. ii. 7. Both Versions use "s." The R.V. omits the article in the English.

1 Cor. vii. 40. "I think also that I have *pneuma Theou*," i.e., Divine spirit, Divine power, Divine inspiration. It refers to the gift of inspiration which he had, and not to the Giver. Compare Rom. viii. 9, 14. Both Versions insert the Article and use capitals.

Papers on the Apocalypse.

THE SEVENTH VISION "IN HEAVEN."

THE FINAL HEAVENLY UTTERANCES.

(Rev. xix. 6-10.)

a. (page 582), xix. 6, 7. *The Voice of the great Multitude and the Fourth Utterance.*

6, 7. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of many thunders, saying,
"Hallelujah!

For the Lord our* God, the omnipotent,
reigneth.

Let us rejoice and be exceeding glad,
And give the glory unto Him:

For the marriage of the Lamb is come.

And his wife hath made herself ready."}]

We can never have a clear understanding of this heavenly utterance if we introduce the Church of the Pauline Epistles, i.e., the Mystery of God, here.

One would have thought it quite unnecessary to make this statement, considering that we have so many references to Israel, or Israel's elect remnant, in the Old Testament. And these, quite irrespective of the Church of God which is the subject of subsequent revelation.

As to the relationship of God with Israel, it is the *resumption* of a former relationship. The Old Testament Scriptures speak of the marriage between the Lord and His People again and again. As to the Church of God, the New Testament Scriptures state, as clearly as possible, that it was "hid in God." Mark. It does not say hid in the Scriptures, but "hid in God," Himself. It is impossible, therefore, that the Mystery, or the Church of God, can be spoken of or revealed in the Old Testament.

Did pious Jews think of the Church of God when they read in Isa. liv. 5-8?

"Thy Maker is thy husband;

The LORD of hosts is his name,

And thy Redeemer the Holy One of Israel.

The God of the whole earth shall he be called.

For the LORD hath called thee as a woman forsaken and grieved in spirit,

And a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee:

But with great mercies will I gather thee.

In a little wrath I hid my face from thee,

But with everlasting kindness will I have mercy on

thee, saith the Lord, thy Redeemer."

(Isa. liv. 5-8).

Did they understand the Church when they read in Isa. lxii. 4, 5?

"Thou shalt no more be termed Forsaken,

Neither shall thy land be any more termed Desolate:

But thou shalt be called Hephzibah (i.e., *my delight is in her*),

And thy land Beulah (i.e., *married*).

For the LORD delighteth in thee,

And thy land shall be married.

For as a young man marrieth a virgin,

So shall thy sons possess* thee;

And as the bridegroom rejoiceth over the bride,

So shall thy God rejoice over thee."

(Isa. lxii. 4, 5).

What did they understand, as they read Hosea ii. 16, and Jer. iii. 14?

"It shall be at that day, saith the LORD, that thou shalt call me Ishi (i.e., *my husband*).

And shalt no more call me Baali (i.e., *my lord*) . . .

And I will betroth thee unto me for ever; . . .

I will betroth thee unto me in faithfulness,

And thou shalt know the Lord."

(Hosea ii. 16, 19).

"Turn, O backsliding children, saith the LORD,

For I am married unto you."

(Jeremiah iii. 14).

This marriage is referred to in Isa. iv. 5. When Jehovah shall have purged away the filth of the daughters of Zion, it is added: "beyond all this glory there shall be the *Chuppah*": i.e., the marriage or bridal canopy mentioned elsewhere only in Ps. xix. 5, and Joel ii. 16; and referring to Isa. lxii. (quoted above). The *chuppah* is the *bridal canopy* beneath which Jewish nuptial ceremonies are performed to this day.

Why are we to do away with all these references by interpreting them in a way in which *the original readers could never have understood them*? Either they must have been wrong in understanding them of Israel, or we must be wrong in interpreting them of the Church of God. Both cannot be right.

The "wife" is earthly (xix.): the "Bride" is heavenly (xxi.).

The marriage of the one is on earth (though rejoiced over in heaven beforehand), and is consummated on earth for 1,000 years. All earthly or mortal relationships must run out by expiration along with the earth, before the other, the heavenly relationships, are entered upon. Thus, understanding Rev. xix. of Israel, and xxi. of the Elect Remnant, there is neither Polygamy on the one hand, nor Divorce on the other.

It is important to observe the various callings.

(1) There is the "earthly calling," which all Israel shares—the Wife, *γυνή* (*gunē*), Rev. xix. ("The sand," of Gen. xiii. 16);

(2) there is the "heavenly calling" of an elect remnant of Israel—the Bride, *νύμφη* (*numphē*), Rev. xxi. 9 ("The stars," of Gen. xv. 5); and

* This is the meaning of the word. "Marry" is only a secondary or derivative meaning, as expressive of the fact.

* G.T.Tr. WHb. and RV. add ἡμῶν (*hēmōn*) οὖν.

(3) there is the distinct calling of the Church of God —which is "The Christ" (*i.e.*, the Mystery).

These *three* distinct callings have their separate standings; their different hopes, different promises, and different destinies.

We must rightly divide these "callings," or we shall get only confusion.

How, for example, can it be said of the Church that she "hath made herself ready." As members of the Body of Christ we are already "made meet" (Col. i. 12); God Himself hath made us meet: and even now we are "complete in Him" (Col. ii. 10); and are "perfect in Christ Jesus" (Col. i. 28); "accepted in the Beloved" (Eph. i. 6).

We can never be more "ready" than He Himself hath made us. The language in Rev. xix. 7 is wholly foreign to the perfect standing of the church, which is in grace.

The next verse also shows this very clearly, where we have

B. (page 582), xix. 8, 9. *The array and Blessedness of the Wife.*

8. And it was given to her that she should be arrayed in fine linen raiment, bright and pure: for the fine linen raiment is the righteous awards of the saints.] The word rendered "righteousness" is not δικαιοσύνη (*dikaïosunē*), the state or quality or condition of righteousness; but it is δικαίωμα (*dikaïōma*), a *righteous act*.

It is in the plural here, and denotes the righteousness of the things indicated by the context.

In Luke i. 6 it is righteous ordinance.

Rom. i. 32, righteous sentence.

ii. 26, righteous requirement of the Law.

v. 16, righteous acquittal.

v. 18, righteous work.

viii. 4, righteous requirement.

Heb. ix. 1, 10, righteous ordinances.

Rev. xv. 4, righteous sentence,

and here in Rev. xix. 8, it denotes the righteous awards, The RV. and Rotherham puts "righteous acts." But "acts" are not "given." Whatever the word refers to, here, is said to be "given to her." And what was given was given by way of reward, or better, as awards. Alford and Tregelles render it "righteousness," as in the AV. Alford says "it is *their own*,"* inherent, not imputed." The Scripture here declares it was theirs because it was "given." They would say, we are sure, in the words of Isa. lxiv. 6: "All our righteousnesses are as filthy rags." This is, and ever will be, the common confession of all justified ones. It cannot be as many hold, that it is their own inherent righteousness in men of any dispensation; for the universal verdict was, and is, "there is none righteous, no not one."

The same angel goes on to describe, not merely the array of the Bride, but the blessedness of those who shall be called to the marriage.

9. And he saith to me, Write, "Blessed are they that are called unto the marriage supper of the

* Alford's italics.

Lamb.]" Thus we not only have the Wife; but as in Ps. xlv. 14, "the virgins, her companions"; and also those who are the invited guests. As "star differeth from another star in glory" (1 Cor. xv. 41), so the people in glory differ in ranks and orders and degrees; but all, all-glorious, in the "many mansions."

Just as in an earthly family there are the Husband, the Wife, the Children, the Relatives, the Friends, the Visitors, and the Servants, yet all in the same mansion and all one household; so in the glory there will be the Christ and the Church which is His Body; the Lamb and the Lamb's wife; the "friends of the Bridegroom" (John iii. 29); the "virgins" that be the Bride's "companions" (Ps. xlv. 14); those who are "called" to the marriage supper; the "servants"; the great multitude of Rev. vii.; the 144,000 of sealed ones; and of all, it is true, that they are "blessed." For the angel goes on at once to announce this in the most solemn and formal manner, which calls forth the adoration of John.

f. (page 582), xix. -9, 10-. *The Prostration of John.*

-9. And he saith to me, "These are the true words of God.]" The angel is the speaker of xvii. 1. Thrice is the assurance given (xix. 10; xxi. 5; xxii. 6), showing that it refers to the immediate context.

10. And I fell down before his feet to worship him.] Twenty-four times is the word προσκυνέω (*proskuneō*) used in the Apocalypse, and we ought, before this, to have pointed out that when followed by the *Accusative* case it means merely to do homage or obeisance to another, as from man to man. When used with the *Dative* case it means to worship with Divine honour.* This shows that John, here, was going to give the angel Divine worship, which was, of course, at once forbidden, as it is also in xxii. 8.

g. (page 582), xix. -10. *Exhortation of the Angel to John.*

-10. And he saith to me "See thou do it not: I am a fellow-servant with thee, and with thy brethren that hold the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of prophecy.]" What the angel says is, *I am a servant as well as thou*, and therefore I cannot receive the worship which is due only to God. Both the angel and John are sent on the same business, are engaged in the same matters, and are witnesses of the same truth: the one, therefore, cannot worship the other. Both were fellow-servants of John's brethren. Both were engaged in the same work. The angel was explaining and John was writing, so that John's brethren might learn and know these true sayings of God. We cannot determine whether "the testimony of Jesus" should be taken *objectively* as testimony concerning Jesus; or *subjectively* of testimony borne

* When Divine worship is offered to God it is always followed by the *Dative* case: iv. 10; v. 14; vii. 11; xi. 16; xiv. 7; xix. 4, 10 (twice); xxii. 9.

This shows that Divine worship will be actually offered to the Beast (xiii. 4 twice, 15; xvi. 2; xix. 20): though the *Accusative* case is also used of the worship of the Beast (ix. 20; xiii. 8, 12; xiv. 9, 11; xx. 4).

In the other passages where *proskuneō* occurs the case is not shown, on account of some other part of speech being used with the verb.

or sent by Him: as in i. 1. Probably both are true, and it is often better to take the inclusive meaning. All prophecy concerns in some way the Lord Jesus Christ. He is the spirit of it: yea, the sum and the substance of it. He Himself is *the* prophet. He bore His prophetic testimony concerning these things when on earth, in the Parables of the Kingdom, the Marriage Supper, and in the last great Prophetic discourse concerning the Great Tribulation: and now it is given to Him to show unto His servants the things which are yet to come to pass.

Questions and Answers.

QUESTION No. 360.

"THE KINGDOM OF HEAVEN" AND "THE KINGDOM OF GOD."

W. E. G. (Hampshire). Is there sufficient ground for differentiating between the Kingdom of God and Kingdom of Heaven; or might they refer to exactly the same thing—viz., the 1,000 years' reign of Christ?

The two are not "exactly" the same.

The word rendered "kingdom" really means *rule* or *dominion*, rather than territory.

Our English termination "dom" is an abbreviation of *doom*, or judgment. Hence it denotes the *sphere* where the king exercises his rule (compare earl-dom, wis-dom).

In the absence of the king there can be no kingdom. If a kingdom becomes a republic, the territory and population remain the same. It is the presence or absence of the *king* that makes all the difference.

Hence "the Kingdom of God" relates to the *whole sphere of God's rule*. It receives its source and origin and character from God Himself in contrast with man. "The Kingdom of the Heavens" relates to the heavenly origin of this rule, which is to be over the earth: for the Lord Jesus said, "My kingdom is not from (*ἐκ, ἐκ*) hence"; it does not spring from, or arise out of, this world as other kingdoms do. It has its source in, and hence, comes from, heaven.

The "Kingdom of Heaven" is distinct from "the Kingdom of God." The Kingdom of God embraces the whole sphere of God's rule. It includes "the Kingdom of Heaven," "the Church of God," the Nation of Israel, the Gentile Nations, and the whole Creation.

"The Kingdom of Heaven" does not embrace "the Kingdom of God," nor "the Church of God." It is confined to the Old Testament prophecies, and limited to the People and the Land of Israel. Its source is from heaven, and its seat of government is Zion.

In the following Structure we have set these out in accordance with the laws of "Correspondence," from which the contrasts between them may be seen in six corresponding aspects.

Whatever may have been the uttered words of our Lord, the two translations of His words into Greek correspond with the character of the Gospel in which they respectively appear.

"The Kingdom of HEAVEN."

- A | The MESSIAH is its ruler, from Heaven, on Earth.
- B | Its SCOPE. Limited.
- C | Its SPHERE. Political.
- D | Its CHARACTER. Jewish and exclusive.
- E | Its ASPECT. National.
- F | It is the SPECIAL subject of OLD TESTAMENT prophecy.

"The Kingdom of GOD."

- A | GOD is its ruler in Heaven, over all.
- B | Its SCOPE. Unlimited.
- C | Its SPHERE. Moral.
- D | Its CHARACTER. Inclusive.
- E | Its ASPECT. Universal.
- F | It is the WIDER subject of NEW TESTAMENT prophecy.

But it will be said that, notwithstanding the fact that the term "Kingdom of Heaven" is confined to the Gospel of Matthew, is not the term "Kingdom of God" used absolutely synonymously in exactly parallel passages in the other Gospels?*

The answer is, yes; and no. For, though the Gospels are *written* in Greek, it is certain that the Lord's words were not *spoken* in Greek, but Aramaic; and it is nearly certain that Matthew's Gospel (if not the others) was first written in Hebrew.†

The Lord's utterance would be *one*, but the same utterance could be represented in two ways in Greek. If the Lord used the one expression, "Kingdom of Heaven" (מַלְכוּת הַשָּׁמַיִם, *malkūth hashshamayim*), it could be preserved *literally* in Greek by the *Kingdom of the Heavens*; or it could be translated *idiomatically*, the *Kingdom of God*; "Heaven" being put (by *Metonymy*) for *God* who dwells there. See, and compare—

Matt. xxi. 25: "Was it from heaven (*i.e.*, from God), or of men?" (So Luke xx. 4.)

Luke xv. 18: "Father, I have sinned against heaven" (*i.e.*, against God).

John iii. 27: "A man can receive nothing except it be given him from heaven" (*i.e.*, from God).

Ps. lxxiii. 9: "They set their mouth against the heavens" (*i.e.*, against God who dwells there).‡

Dan. iv. 26: "The heavens do rule" (*i.e.*, God, who dwells there, rules).

* Compare Matt. xi. 11 with Luke vii. 28, etc.

† A whole line of Fathers, from PAPIAS to JEROME, agree in stating that Matthew was written in Hebrew. IRENÆUS distinctly says that Matthew published a Gospel in the "Hebrew" tongue. JEROME states that he had handled two copies—one at Cæsarea and one at Beræa—and published a Greek Translation noting various differences from the Canonical St. Matthew.

Nicephorus (Patriarch of Constantinople, 506—813) says it had 2,200 lines. Twenty-four fragments of it exist.

See further, the extra vol. of Hastings' *Dictionary of the Bible*. (T. & T. Clark.) Article, "Gospel according to the Hebrews," by Dr. Menzies, pp. 338—343.

‡ As in the next line, the "Earth" is put for the people who dwell there.

Both expressions are true : for it is Heaven's rule over earth. The reign is God's, but this rule has different aspects.

The aspect of the Gospel of Matthew is peculiarly Messianic. Its subject is specially connected with the promised Jewish Kingdom and the King. That form, therefore, of these two renderings of the Lord's one expression is chosen in absolute perfection as being more in harmony with the scope of Matthew's Gospel.

In Matthew (specially for the Jews) the aspect of the Divine rule is that of the Old Testament, and therefore Jewish : while in the other Gospels (which are for Gentiles as well as Jews) the aspect of that rule is larger, and its sphere is wider ; therefore the rendering, "the Kingdom of God," is more appropriately used as being more in harmony with their scope. In fact, both expressions may be used of the same rule ; or they may be separately used of the two, referred to in 1 Cor. xv. 24.

Thus, while the two expressions may be used synonymously, yet, in the choice of the "Kingdom of Heaven" for the Gospel of Matthew (where it is alone found, occurring there thirty-five times), the contrast between the aspect of the rule of God in that Gospel is carefully preserved and distinguished from "the Kingdom of God" which is the scope of that rule in the other three Gospels.*

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT AND ITS RELATION TO PROPHECY.

THESE two subjects are inseparable.

The Zionist Movement is the necessary sequence to prophecy ; and prophecy is the only way that will enable us to understand its origin and end.

Our eyes, to-day, are privileged to see the two in close connection. Thousands of God's saints have desired to see the things that we see, and have not seen them. But they believed God, and died in faith, having seen them afar off.

It well becomes us, therefore, from time to time, in these our gatherings, not only to investigate the prophetic Word ; but to mark the developments of the Zionist movement which so wonderfully manifests its truth.

Their close connection is seen by the choice of Ezek. xxxvii. 21, as the scripture which forms at once the motto and the foundation of the whole movement. The words occupy one side of the Zionist medal.

"Behold, I, I-will-take the children of Israel from among the heathen. . .

And I-will-bring them into their own Land."

This is the prophecy ; and the Zionist movement is the beginning of its fulfilment. But for this prophecy the movement would have no importance that would carry it beyond the columns of a newspaper.

* Reference may also be made to Vol. VIII., p. 27.

All that man can see and hear at present is, I-will-go ! But assembled here this afternoon we can hear Jehovah say, "I, I-will-bring."

The fulfilment of the prophecy is certain : not because of what man may propose and do ; but because of what Jehovah has said *He* will do.

All is based on God's unconditional covenant which He made with Abraham, as recorded in Gen. xv.

A covenant implies *two* parties, but here there was only *one*. With two parties there is place for a mediator. Such was the covenant of the Law, of which it is written, "Which, my covenant they brake" (Jer. xxxi. 32). Man never has kept any covenant that he made with God.

And the strength of God's covenant with Abraham, lay in the fact that Abraham did not make it with God, but that God made it with Abraham. Hence, it was without any conditions ; and was essentially a "*promise*" (as it is sometimes called).

A covenant was made by sacrifice, the two contracting parties passing between the pieces of the victims which had been slain, and divided (Jer. xxxiv. 18). Hence, a covenant had no force at all, as long as the victim that made it was alive. The death of the victim was "necessary," as stated in Heb. ix. 16, 17.

Abraham therefore had prepared for the making of the covenant. The victims had been slain and divided. But, Abraham never passed between them. God "caused a deep sleep to fall upon him ;" and in his sleep, he saw the tokens of the divine presence and the symbols of the nation pass between those pieces. They were "a smoking furnace and a burning lamp" (Gen. xv. 17).

These two symbols were typical of the whole history of the Nation. The Furnace symbolised their tribulation and the Lamp their promise of deliverance out of it. The Furnace is seen in the "iron furnace" of Egypt to be that great future "furnace in Jerusalem" (Deut. iv. 20. 1 Kings viii. 51. Is. xxxi. 9 ; xlvi. 10. Jer. xi. 4. Ez. xxii. 17-22). The Lamp was seen in the promise of 1 Kings xi. 36 ; xv. 4 : God's lamp in Jerusalem.

The Lamp already shone in that covenant of which God was the "one" party, as stated in Gal. iii. 20 ; a mediator is not required where there is only one party. And in that covenant God was "one."

But at the covenant of the Law, 430 years after, there was a mediator, but, there were two parties.

One of those two parties broke that covenant, and hence in that breach we see the cause of the *furnace*. But this covenant was made by One, who will never break it, and in this we have the Lamp of God's sure word.

That covenant of Gen. xv. was unconditional : as were those with Noah (Gen. viii.) and with David (2 Sam. vii.).

These covenants will stand. The *first* secures the *Earth* and its seasons for man. The *second* secures the *Land* for *Abraham* and his seed. The *third* secures the *Throne* to *David* and his house.

These covenants are "ordered in all things and sure," and are the foundation of all the prophecies concerning Israel. They are the guarantee that the counsels of Jehovah shall stand for ever.

One of the most important prophecies of the national restoration of Israel is the well-known chapter, Ezekiel xxxvii., concerning "the valley of dry bones."

I need not rehearse it, or even read it. The whole scope of the prophecy is the answer to the question in verse 3:

"Can these bones live?"

The vision is not for us to explain. It is explained for us: "These bones are the **WHOLE HOUSE** of Israel."

And verse 16 explains that it includes Judah as well as all the other "tribes of Israel, his fellows." The two kingdoms are to become *one* (v. 19).

Words are useless for the purpose of revelation if this prophecy is explained either of the Church, or of individual Israelites of this present dispensation.

That none are truly converted to-day without the operation of the Spirit of God is true. But that fact does not explain this vision.

The Structure of Ezek. xxxvii. 3-14.

A	a	1, 2.	The Dry Bones seen.
	b	3.	"Can these bones live?" The <i>Prophet's</i> answer.
	B	c	4. Command to prophesy over (לַיְדָיִם) the bones.
		d	5, 6. The prophecy. What the Lord said.
		e	7. "So I prophesied," etc.
		f	7, 8. Result. The "Bones came together."
	B	c	9. Command to prophesy to (לְרוּחַ) the spirit.
		d	9. The prophecy. What the Lord said.
		e	10. "So I prophesied," etc.
		f	10. Result. "Breath came into them."
A	a	11.	The Dry Bones explained.
	b	12-14.	"Can these bones live?" The <i>Lord's</i> answer.
		Expansion of <i>b</i> (verses 12-14).	
	b	g	12. "Thus saith the LORD.
		h	i -12. "I will open your GRAVES, and cause you to come up out of your GRAVES.
		j	-12. "And bring you into the LAND,
		k	13. "And ye shall know that I am the LORD,
		h	i -13. "When I have opened your GRAVE, O my people, and brought you up out of your GRAVES, and I shall put my spirit in you, and ye shall live,
		j	14. "And I shall place you in your own LAND,
		k	-14. "Then shall ye know that I the LORD have spoken it.
	g	-14.	"Saith the LORD."

The fulfilment is expressly declared to take place "in their own land" (v. 21).

Verse 22 declares: "I will make them one nation **IN THE LAND**, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

All of us will be agreed that we have in this vision, a prophecy of Israel's National Restoration.

In verse 3, we have the Prophet's answer, and in verses 12-14, we have Jehovah's answer. In Jehovah's answer, the word "GRAVES" is so remarkably emphasised by its fourfold repetition (*vs.* 12, 13) that it seems impossible to *exclude* the fact of *Resurrection* as well as Restoration.

Why may not the prophecy include both Resurrection and Restoration?

Why put a part for the whole? or interpret the whole of a part?

How can the Lord's promise to the patriarchs be fulfilled without their resurrection?

To each of them in turn, it was said, not, "to thy seed," but—

"TO THEE, and to thy seed will I give this LAND.

To ABRAHAM. Gen. xiii. 15. But he did not possess it. Ch. xxiii. 3, 4; xxv. 8-10.

To ISAAC. Gen. xxvi. 3. But he did not possess it. Ch. xxxv. 29; xxxvii. 1; xlix. 31.

To JACOB. Gen. xxviii. 13; xxxv. 12; xlviii. 1-4. But he did not possess it. Ch. xlix. 29-32.

The three patriarchs are united in one statement, Ps. cv. 8-11, and other scriptures, *e.g.*, Micah vii. 20. Heb. xi. 13, etc.

The Lord Jesus assures us that "many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven" (Matt. viii. 11). And again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God . . . and they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God" (Luke xiii. 28, 29).

In like manner He proves the doctrine of resurrection by the fact that, at "the Bush," He declared that He *was* and *would be* the God of Abraham, and of Isaac, and of Jacob in connection with the promises made to them.

The revelation of His name Jehovah in Ex. vi. 4, was in connection with the same fact. "I have established my covenant WITH THEM, to give THEM the land of Canaan, the land of THEIR PILGRIMAGE wherein THEY WERE STRANGERS."

This is confirmed by Deut. xi. 21, where He speaks of "the land which the LORD swore unto your FATHER" to give THEM, as the days of heaven upon earth; which must mean millennial blessings.

[Hence, Zacharias spake, by the Spirit, of Jehovah's pledge "to perform the mercy promised to our FATHERS, and to remember His holy covenant which He swore to our FATHER ABRAHAM" (Luke i. 72, 73).]

But, the fact remains, that the "FATHERS," to whom this unconditional promise and covenant was made, *never possessed the Land at all as God's gift to them.* They possessed only a burying-place, and that they bought with money.

The NATION itself never possessed the Land according to the original boundaries as conveyed by oath to Abraham in Gen. xv. 18-21.

Even under Solomon (1 Kings iv. 21, 22; viii. 65. 2 Chron. ix. 26) the boundaries never reached the limit of Gen. xv.; still less to the boundaries as re-affirmed and extended in Ezek. xlvi. 13-23.

The prophecy of Ezek. xxxviii. concerns, as we have seen, and includes "the whole house of Israel," "an exceeding great army."

The tenure of the Land by Israel was limited, not only in *extent*, but in *duration* of time.

From Joshua to Zedekiah was only about 800 years. The throne of David did not stand more than 500 years out of this. And yet the Land was given for an everlasting possession, and the throne of David was to stand for ever.

One of two conclusions is clear. Either the prophecies have failed, or there must be a complete fulfilment yet in store.

This fulfilment must include Resurrection and Restoration if the unconditional covenants with Abraham and David are to stand.

(To be continued.)

POLITICAL SIGNS.

"GERMANY'S FUTURE.

"If Germany is ever seriously to emulate the imperial career of Great Britain, it is not in Africa or in the Pacific or in South America or in China that she will have to look for the development of Greater Germany, but in Asia Minor, along the valley of the Euphrates and on the Persian Gulf. That is a fact which, by bringing Germany and Russia unescapably face to face, cannot but revolutionize sooner or later their past relations. Nothing in the whole sphere of European politics is more pregnant with possibilities than this, and anything even remotely connected with it becomes important. The quarrel between the French Republic and the Vatican, for instance, if it ends, as it well may, in a Papal withdrawal of the protectorate that France, as the eldest daughter of the Church, exercises over Eastern Catholic converts—a protectorate that affords a hundred pretexts for "intervention"—and if the Kaiser, as is quite conceivable, for he has no closer friends than the Sultan and the Pope, falls heir to the French position, may easily advance the inexorable conflict between Teuton and Slav one step nearer."—(*North American Review*.)

SIGNS OF THE APOSTACY.

"PRAYER, CONFERENCE, AND PUBLIC MEETING."

It is a sign of the times that such a meeting was held in London, on Nov. 15th, for "a united witness" to precious fundamental truths, with special references to recent declarations of "prominent preachers," such as those which we have done something to help to make known.

Both meetings were well attended, and there was an assemblage of great and good men who spake nobly and well. But our sympathies went out to them, that they should be called upon to speak as defenders of the truth of God's word, while in the hands of the audience there was a Hymn sheet with a production on it which made it a sign of the times, as being, in our judgment, one of the most potent *causes* of the very condition of things which the meeting was called to deplore.

One whole page was devoted to—we were going to say a "hymn"—but it was a parody on an old song:—

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

It was the only "piece" that was selected to be printed with the music; and the music was that of the original song.

Such a conglomeration of words and sentences one has seldom seen; destitute alike of praise or prayer; and full of untrue expressions in which the coming dispensation of judgment was spoken of as being present now, in this dispensation of grace!

The opening lines start with an untruth:—

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of His terrible swift
sword;

Our God is marching on."

All this is misleading in the extreme, but the next verse is positive rubbish:—

"I have seen Him in the watchfires of a hundred circling
camps;
They have builded Him an altar in the evening dews and
damps;
I can read His righteous sentence by the dim and flaring
lamps;

Our God is marching on."

This is not even sentimental poetry, like so many of our hymns. It is arrant nonsense. Those who were asked to stand up and sing these statements, so meaningless, and so untrue to their experience, had done nothing of the kind; and the fact that a thousand people were asked to seriously sing such words as these, is, as we have said, *one of the causes which have led to the "present distress."*

People who have been brought up to sing such words can be easily led astray, and drawn aside to run after such teachers and teachings as those against which the meeting witnessed.

As well might they expect to go about their daily business if they were fed on "trifles and sweets." Instead of the "milk" and "meat" of the word, people are fed on hymns, and it is hymn-book theology which they imbibe.

We cannot give the whole of the words: but what are we to make of such lines as

"He is sifting out the hearts of men before His judgment-seat."

or this:

"In the beauty of the lilies, Christ was born across the sea."

or this:

"As He died to make men holy, let us die to make men free."

We need not say that we and our friends kept our seats during the singing of such words to the music of a "jig," and promptly went "marching on," when a speaker began to sing a solo.

From every point of view the thing was wrong. Even the music: for if the words were true, then no music could have been too solemn.

The false teachers would cease to be a danger if people were brought up on, and fed with, the Word of God, instead of hymns such as we have referred to.

We know not who was responsible. A Mrs. or Miss Julia Ward Howe is responsible for the words, and the footnote announces that it is taken with the music from "Sacred Songs and Solos."

But all this only strengthens our convictions that, the selection and choice of such words as these is, in itself, significant as accounting for the low condition of Christian standing, and causing it to be imperilled by the false teaching which the meeting was called to condemn.

It was not modern hymns that made our Reformers and Martyrs and Great Puritan Divines.*

* Our readers will find more on this subject in the coming issue of *Old Paths* pamphlets, by A. E. Clarke, of Upper Tooting.

"PENTECOSTAL DANCERS"

"RELIGION AND CAKE-WALKS."

"The Rev. Mr. Kent-White, of Denver, Colorado, is of opinion that the religion of the present day is too stereotyped, and so he has brought a troupe of 'Pentecostal Dancers' to convert London. They began their work on December 1st, 1904.

"Wild screams of joy echoed in the almost empty hall. The screams of joy came from the platform, where four young women in neat blue dresses and tight little blue bonnets tied with white ribbons, one matronly lady with a touch of grey in her hair, one very ecstatic girl in brown, and two thin men with light legs and heavy American accents, danced up and down.

"They sandwiched Gospel exhortations between cake-walks, and executed trim pas-de-deux to wind up a fervent hymn.

"The leader was the Rev. Mr. Kent-White, and he and his seven companions have come all the way from Denver, Colorado, U.S.A., to save London.

"THE VANISHED FIRE."

"The Baptists have lost the fire, the Presbyterians have lost the fire, the Salvation Army has many backsliders, your ecclesiastics with their large salaries have lost the fire—they don't preach the old hell-fire now," shouted Mrs. Kent-White.

"These preachers, these graduates with their heads stuffed full of books, haven't the fire. We are full of the fire of the Holy Ghost, and that's why we dance," she cried, and two of the ladies in tight little bonnets sprang from their seats and waltzed along the platform, while the Rev. H. L. Harvey—a pale, close-shaven, thin-faced young man—did a superb cake-walk.

"Two years ago," said the Rev. Mr. Kent-White to an *Express* representative, "I was head of the Metropolitan Church of Holiness at Chicago, but it got too stereotyped, and—well—we broke loose." There are two large Sects now: 'The Pillar of Fire' of Denver City, and 'The Burning Bush' of Chicago, formed by former adherents of Methodism.

"Don't go away with the idea," said Mrs. Kent-White to the departing audience, "that we are telling you a new tale. If you think we're new-fangled you've missed it."

"Thus began the eleven days' 'Red-Hot Revival' by 'the Pentecostal Dancers.'

"The Holy Dance Revived' is printed in big type across their bills, and they aptly add a quotation from Acts ii. 15: 'For these men are not drunken as ye suppose.'"

The newspaper report speaks of "Gospel exhortations." The only exhortations we heard (and we heard four), may all be summed up in the theme—"If you're happy, why don't you dance"!

Thus is Pentecost burlesqued by those who profess and say, "I believe in the Holy Ghost." Surely all faith in His power, and all knowledge of His mission now in the world, must have vanished for any who are thus deceived. Well may we heed the solemn warning to "try the spirits whether they be of God," and the solemn fact as to "another spirit" (2 Cor. xi. 4) than the one the children of God have received. (Rom. viii. 14, 15.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. B. What are we to understand by the expression about our being cleansed "with the washing of water by the word"? (Eph. v. 26.) Never mind what it means. It is nothing that *we* have to do. We have no responsibility in this matter. It is what "HE" does for us, and with us, and in us. It is His responsibility, and He has fulfilled it. Whatever our feelings and experiences may be, we are perfectly sure that He carries out this blessed work. The Priests used material water for the ceremonial cleansing of their bodies. Christ makes His one spiritual body clean, and sanctifies it with the spiritual water, or medium, of the Word.

C. S. (Bolton). "Soul" is not used in connection with the resurrection body. It is contrasted with it in 1 Cor. xv. It will not be a soulful body, but "a spiritual body." See our papers on *pneuma* under 1 Cor. x. 45.

M. D. (Wales). The "Stole" is the distinctive badge of a Roman Catholic Priest, put on him at his ordination, and taken away from him in the "form of degradation." It must not be confused with the broad "scarf," or "tippet," which was the distinctive badge of ministers of the Reformed Churches. The "Stole" was discarded in 1549, and has been pronounced illegal in the Court of Arches. It is explained in the Roman Catholic manuals as representing the cord by which the Lord was bound. It has been adopted by Ritualists, and its ends, embroidered with a cross, and kissed by them as a sign of devotion.

D. L. (London). "Plantings of Adonis" in the margin of R.V. in Isaiah xvii. 10 has more in it than meets the eye. It is associated with those who had "forgotten the God of thy Salvation;" *i.e.*, with idolatry of a special kind. We believe it to refer to the Phallic worship (the 'worship of the *Asherah*, which was in the "Groves," planted for that purpose. Their plantings are called "the plantings of Adonis," and their settings "the vine slips of a strange god." Hence the special and peculiar judgment of verse 11, "the harvest fleeth away in the day of grief and of desperate sorrow."

D. M. (Scotland). (i.) John saw the events which will take place in the Day of the Lord *in Vision*; not, of course, the events themselves, but as they were miraculously presented to him.

(ii.) Gen. i. 26, "in our image, after our likeness." The expression refers to *Elohim*, not *Jehovah*: *i.e.*, to the second Person, who had taken *creature* form for the purposes of *creation* (Col. i. 15, 17; Rev. iii. 14, John i. 1); as He afterwards took *human* form for the purpose of *redemption* (John i. 14, Heb. x. 5, Isa. xlii. 1, Phil. ii. 7). In the former He appeared (as a man to Adam and the Patriarchs, to Moses and to Joshua (compare Prov. viii. 22-36). "Image" (Heb., *telem*), *species*, is in contrast with "kind" which is used of animals, and refers to that which constitutes the unity of the human family. Likeness (*amuth*) is *appearance*.

(iii.) In Jude 7, the fire is supernatural and eternal. It was supernatural fire which fell from heaven, whether to consume the sacrifices, to destroy enemies, or accomplish any other object. (iv.) As to Heb. ii. 14, we can tell you no more than is there stated.

PUBLICATION NOTICES.

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We are glad to see that the back Volumes are so highly prized and purchased. One reader recently borrowed a copy of Vol. I., and had a type-written transcript made.

GERMAN TRANSLATION OF THE APOCALYPSE.

We are happy to announce that our work on this important book has been translated into German, and is printed and published by Herr D. B. Wieman, of Barmen, Germany.

Copies may be ordered direct, or through the Editor. The price is 6 marks (or 6s. English).

It may be that some of our readers have friends to whom such a present would be acceptable.

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ACKNOWLEDGMENTS

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THINGS TO COME.

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Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE ETERNAL PURPOSE."

THE Second of the Two Prayers is contained in Eph. iii. 14-29, concluding with a Doxology in verses 20 and 21.

The most cursory examination shows us how different is its line of truth from the first Prayer. There, it was the standing which God has given His children *in Christ*: here, it is Christ *in us*. There, it was God's power put forth *for us*: here, it is that same power put forth *in us*.

The one great subject of the whole is the Mystery, or Secret, as to the One Spiritual Body of Christ; the members of which are on earth, and the great and glorious Head is in heaven.

At the end of chapter ii., in verses 20, 21, this great truth is stated, without its specific name. The Body is being formed: it is being "fitly framed together": it "groweth into an holy temple." This is further expanded in chap. iv. 16, where this whole Body is seen, being "fitly joined together." It is the same word used in chap. iv. 16, as in chap. ii. 21, showing that the subject of chap. ii. 21 refers to the Body as "a building of God":* in other words the Mystery.

Then chapter iii. begins the prayer. "For this cause"—but instead of going on at once to the prayer, there is a digression treating of and expanding the subject of it, which is distinctly stated to be the mystery. So that verse 14 takes up the point of verse 1, and reads on from chap. ii. 22.

Chapter iii. 1. "For this cause": [*i.e.*, because ye are members of this wondrous Body, an "habitation of God through the Spirit": on this account] I bow my knees in prayer for you.

The prayer itself commences in verse 16: "[praying] that He may give you, according to the riches of His glory, to be strengthened with might, by His Spirit in the inner man: (*i.e.*, the new nature, the spiritual man): that (as the result of this strengthening) Christ may dwell, through faith, in your hearts, ye having been rooted, and founded in love: [praying] that ye may be fully able to apprehend, with all the saints, what is the breadth and length, and height, and depth [of it], (*i.e.*, of this Mystery: we in Christ and Christ in us; rooted in Him; built up in Him); [fully able] to get to know

also the knowledge-passing* love of Christ; [praying] that ye may be filled with all the fulness of God."

There are thus *three* distinct subjects in this prayer. It is not one long jumble of confused thoughts: but, the repeated word *iva* (*hina*), *that*, or *in order that*, in verses 16, 18, and 19, shows clearly and distinctly the three subjects.

The *first* is that we may be strengthened by His Spirit in the man.

The *second* is that we may be fully able to apprehend the Mystery in all its wondrous breadth and length and depth and height; and to get to know Christ's love to us.

The *third* is, that we may be filled with all the fulness of God. This fulness is explained in the first Prayer (ch. i. 23) as being the truth concerning the Body of "the Christ." This fulness of God is in "the Christ" (Col. i. 19; ii. 9), and if we are "complete in Him" as the next verse declares (v. 10) then we partake of this fulness.

This prayer must not be wrenched apart from its context; and made to apply to Christians apart from Christ. That is what is commonly done, so that the whole of this sublime prayer is frittered down to ourselves and our needs.

The prayer has the Mystery for its one great subject; and so broad and long and high and deep that we need Divine strengthening in our inner man in order that we may apprehend it. It surpasses all human knowledge. It can be fully known only by the special gift of Divine strength, and heavenly wisdom.

We cannot get to know this truth of the Mystery, (*we in Christ and Christ in us*), by human wisdom. No mere fleshly knowledge, or intellectual capacity, will stand us in any stead in approaching this great subject. No! He must "grant," He must "strengthen," He must "fill." Hence, these are the three leading verbs, that indicate the three subjects of this prayer.

This wisdom must come to us from the Spirit of God, from without; and cannot arise from any activities of the flesh, within. Moreover, it is the common possession and privilege of "all the saints" (v. 18). The youngest as well as the oldest; the weakest as well as the strongest Grace levels all such distinctions, and it is bestowed on "all the saints," not according to the amount of their merit, but "according to the riches of His glory" (v. 16).

We must not interpret "the breadth and length and depth and height" of Christ's love. It is true of this, of course, but it is not that to which these four refer here. Christ's love is mentioned immediately after, as an additional thought. All can see that the sentence is unfinished: there is an ellipsis of the pronoun, which is a very common Figure of speech. Many are the suggestions for supplying

* Greek γνώσις (*gnōsis*), mere human knowledge; not the ἐπίγνωσις (*epignōsis*), full, perfect or thorough knowledge: specially used of knowing the Mystery, used in these Prison Epistles Eph. i. 17; Phil. i. 9; Col. i. 9, 10; ii. 2; iii. 10.

* Compare 2 Cor. v. 1.

this ellipsis. But we need not leave the context: The *second* part of this prayer is that we may be fully able to do two things: (1) to *apprehend* the wondrous Mystery or Secret; and (v. 18) (2) to *get to know* the knowledge-passing love of Christ (v. 19).

Verse 18 refers to one thing (*viz.*, the Mystery in all its breadth and length and height and depth): verse 19 refers to another (*viz.*, "the love of Christ"). Not our love to Christ, but His love for us: not the *attribute* of His love, but the *activities* of it, going forth as it does to such poor unworthy objects, and doing such great things for them.

It is blessedly true that this love does surpass all knowledge, and is alike unmeasurable and unknowable; but, after all, this is only *one* of the blessings here prayed for on our behalf. It is only a part of the wondrous blessing wrapped up in the great Secret which is "Christ and the Church" (chap. v. 32). It includes all that God has made Christ to be unto us, and all that God has made us to be in Christ.

These are the "things of Christ" which were to be revealed by the Holy Spirit. The Saviour's declaration was, of the Spirit (John xvi. 14, 15)

"He shall glorify me:
For He shall receive of mine,
And shall show it unto you . . .
He shall take of mine,
And shall show it unto you."

These things could not be revealed and made known to His disciples at that time. "Ye cannot bear them now" (John xvi. 12). These "things of Christ," these things relating to, and connected with Christ had been "hid in God" (Eph. iii. 9); "kept secret since the world began" (Rom. xvi. 25); "hid from ages and from generations" (Col. i. 26); "in other ages not made known to the sons of men" (Eph. iii. 5).

It was the special mission of the Holy Spirit to make these "things of Christ" known.

Eleven times in those four verses (John xvi. 12-15) the Lord Jesus pledged Himself to this promise. Eleven times He says "shall" and "will"* to impress us with the solemnity of the promise, and the certainty of its being performed.

It is here, in these church Epistles, and especially in the Epistle to the Ephesians, and in this third chapter, that this promise is fulfilled. Here is the "all truth" into which He was to guide; and here He prays that we may be strengthened with all might by His Spirit in the inner man, that we may apprehend, and comprehend this "all truth."

Only this one thing is the subject of verse 18. The article is used only once: it is "THE breadth, and length, and depth and height" of that which is the subject of the immediately preceding context: *viz.*, the Mystery, "according to the eternal purpose (or purpose of the ages, R.V. marg.) which He purposed in Christ Jesus our

* "When he is come" is "shall have come," as in 2 Thess. i. 10. Luke xvii. 10. 1 Cor. xv. 24, etc.

Lord." What we have here are the dimensions of this "eternal purpose."

Its *breadth* is so wide that it includes within it God's purpose with regard to every family that is named

"in heaven,
and earth (ch. iii. 15):
in this world,
and that which is to come" (ch. i. 21).

Two of these heavenly families are "named" in iii. 10: "principalities and powers." Two more are "named" in ch. i. 21: "might and dominion."

There are more than these four; for, they include "every name that is named."

More strictly these four are *governments, authorities, might, and lordship*: and these in heaven and in earth; in this world and the world to come.

The "breadth" of this "purpose" includes all angelic beings among these *families*: for God is "the Father of spirits" (Heb. xii. 9), and "the Father of lights" (Jas. i. 17). It includes Israel, and the Nations on Earth; and the Church of God, the Body of Christ in heaven: for we are in Christ, who is thus exalted and glorified to be the Head over all things to the Church.

The *length* of this purpose reaches back into the ages that are past; formed "before the world" was; and it reaches forward to and includes the ages to come; while it embraces the "now" of verse 10.

The *height* of it is so vast that no mere human wisdom can attain unto it.

The *depth* of this purpose is so profound, that no mere human wisdom can fathom it.

It needs Divine strengthening from above, and the mighty power of the Spirit, within, to enable us to apprehend it.

Most expositors are so anxious to bolster up the teaching of Tradition as represented in the non-scriptural expressions of the "Church militant" and the "Church triumphant," that they resent the R.V. rendering "every family" in verse 15 as teaching gross heresy. They insist on the A.V. rendering "whole." But like all expositors in such a case they manifest gross inconsistency, for they adopt the very same rendering "every name" in chap. i. 21, (not, whole name), which speaks of the very same subject.

There can be no doubt as to the correctness of the R.V. in this rendering, for it is consistent in both cases (chaps. i. 21 and iii. 15).

True, the Church is "militant" now; and it will be "triumphant" when the at present sleeping saints shall be raised and "caught up TOGETHER" with those who are "alive and remain." There will be no triumph till then. Our hope and joy and crown of rejoicing will be "in the presence of our Lord Jesus Christ AT HIS COMING" (1 Thess. ii. 19). Our hearts will be established in holiness before God, even the Father, "AT THE COMING of our Lord Jesus Christ, with all his saints" (1 Thess. iii. 13).

Here we must leave this second prayer, for our concluding paper on it in our next number.

“S” and “s.”

OR

THE USE AND USAGE OF *m'cvfu* (*pneuma*)
in the New Testament.

List of Passages — *continued*. (1 Cor. xii. 3—xv. 45).

1 Cor. xii. 3 (twice). ¶No man speaking by *pneuma* *Theu* calleth Jesus accursed: " *i.e.*, no one speaking by the Divine New Nature, with the gift of tongues, thus speaks. By this test they could " try the *pneumata* (spirits)" (v. 10).

" No man can say ' Jesus is Lord* but by *pneuma* *hagion*."

This means much more than merely pronouncing the two words with the lips. Anyone can do that; but it means, to call Jesus, " Lord," to confess Him as Lord and Master; to confess ourselves as being His possession, and loving to be under His rule, control, and guidance. No one can do this except by Divine power, " power from high," by *pneuma* *hagion*, which is the great spiritual gift, given by the Holy Spirit as the Giver. (Compare ch. vii. 40, and Rom. viii. 9, 14.)

The A.V. of 1611 had holy Ghost. But the current editions have Holy Ghost. The R.V. uses capitals in both cases.

1 Cor. xii. 4. " There are diversities of gifts, but *the same pneuma*." Here we have the Holy Spirit as the Giver of these divers gifts.

We have also further evidence of this supplied by the context: for in verse 4 we have ¶the Spirit;" in verse 5, we have " the Lord " (Christ); and in verse 6 we have " God ¶the Father.

The A.V. of 1611 used a " s " here. But the current editions with the R.V. have " S."

1 Cor. xii. 7. ¶But the manifestation of *the pneuma* is given to each man for [the general] profit."

Here, again, it is what is given by the great Giver (the Holy Spirit) as indicated by the context and the article. The A.V. of 1611 had ¶s." Current editions and R.V. have " S.M

1 Cor. xii. 8 (twice). " To one is given by *the pneuma* the word of wisdom ; to another the word of knowledge, by *the same pneuma*."

Here, as in verse 7, it is the Giver in both cases. The A.V. of 1611 had " s " in both these verses. But current editions, with R.V., have ¶S."

1 Cor. xii. 10. ¶To another [is given] the discerning of *pneumata*."

Here it denotes, either the discerning of spiritual gifts, or of evil spirits or demons.

Both Versions have " s."

1 Cor. xii. 11. " All these worketh *that* one and *the selfsame pneuma*, dividing to each one severally as he will" The A.V. of 1611 had ¶s." Current editions, with R.V., have ¶S."

He is the great Giver of all these spiritual gifts : and He gives them, not as we will, but ¶AS HE WILL.* We

are not, therefore, to chide or lash ourselves or others because we or they have not these gifts. No one can receive any of these gifts, except as ¶He," the Giver, may be pleased to bestow them. No one has any " claim " to them ; none can " demand " them ; nor can we establish any right to receive what has never been promised. If we desire a special gift, we incur a grave responsibility. May the Giver never give us a gift without at the same time bestowing the grace to use it aright: for our profit, for the good of others, and for His own glory.

1 Cor. xii. 13 (twice). ¶With one *pneuma* are we all baptized into one body . . . and have all been made to drink* at one *pneuma*." This seems to be the force of the ¶5 (*eis*), which, on account of its difficulty in this position is omitted by all the Critical Greek Texts. We who are baptized *with* one *pneuma*, are all made to drink *at* the same spiritual fountain and streams, to which we are led out (compare Luke xiii. 15).

Here there is no article. The A.V. of 1611 had " s " in both cases. Current editions, with R.V., have ¶S " : it cannot mean the Holy Spirit. How can we drink a person, or be baptized with a person ?

John truly baptized with *water*. The element of his baptism (which related to the One who was to come) was *material*. But the baptism with which Christ (who is the baptizer) baptizes, relates to Himself, *who has come*, and, in resurrection is made " a quickening spirit," and has a *spiritual* element in which He baptizes all the members of His body. That body is One. That baptism is *One*. " There is one baptism." (See Eph. iv. 5.) In Religion all is material. In Christianity (which is Christ) all is spiritual. The members of His body are endued (Greek *clothed*) with " power from on high." The future baptism of Israel is to be with spiritual water (Ezek. xxxvi. 24-31): how much more shall our baptism now be with spiritual water. See on John iii. 5, above.

1 Cor. xiY. 2. ¶Howbeit, in *pneuma*, he speaketh mysteries " (or secret things). Here, there is no article, and the subject of the whole context is spiritual gifts, and especially the gift of " speaking with tongues." Both Versions have " s."

1 Cor. xiY. 12. ¶Forasmuch as ye are zealous of *pneumata*¶

Here it is plural; and both the A.V. and R.V. actually translate this ¶spiritual gifts¶ and put in the margin " Gr. *spirits* with a small ¶s " ; the word ¶gifts ¶ in the Text being in italic type. This is conclusive evidence as to the usage of *pneuma* to denote *a spiritual gift*.

1 Cor. xiY. 14. ¶If I pray in an [unknown] tongue my *pneuma* prayeth, but my understanding is unfruitful." Both Versions have ¶s."

It is only one who is really born again from above who can really pray. Prayer is the breath of the new nature (as the Word of God is its food). The prayer of the ¶lips,"

¶All the Critical Greek Texts and R.V. omit *cis* (m), into Christ did not baptize when on earth ; not even with material water (John iv. 2). His baptizing was reserved till* after His resurrection, and that, with spiritual water, or *pneuma* *hagion*.

or of the natural man, is not prayer at all. Paul used to pray, as Saul: for he was a Pharisee, and must have "made long prayers": but when God said of Saul to Ananias (Acts ix. 11), "Behold he prayeth," it was the first time that this could be truly said of him.

1 Cor. xiv. 15 (twice). "I will pray with *the pneuma* . . . I will sing with *the pneuma*."

Here, again, it denotes the new nature. Both Versions have "s" in both cases.

1 Cor. xiv. 16. "Else, when thou shalt bless with *the pneuma*."

Here, all the Critical Greek Texts omit the article. But the meaning is the same in either case, as in verse 15. Both Versions have "s."

1 Cor. xiv. 32. "And prophets' *pneumata* (plural), are subject to [the] prophets."

There are no articles in the Greek. The reference is clearly to the spiritual gifts of the prophets. These were used in subjection to the prophets. Compare verse 12. Both Versions have "s."

1 Cor. xv. 45. "The first man, Adam, was made a living soul ($\psi\upsilon\chi\eta$, *psuchē*): the last Adam [was made] a quickening *pneuma*." Both Versions have "s."

Here, *pneuma* is used of the resurrection body of Christ, which had "flesh and bones," but not "flesh and blood"; for "flesh and blood" cannot enter into the kingdom of heaven. (See Luke xxiv. 39, and compare 1 Cor. xv. 50).

We have no means of knowing what the first man was, as the creation of God. We have no means of knowing how great was the "Fall," or what the change was which then took place in what had been created. There is no mention of "blood" till after the Fall. That it became very different from the Resurrection body we are told. That it was very different from the first created body is clearly implied.

The resurrection body is a spirit-body; yet it will not be like either that of angels or demons, which are merely *pneumata* or spiritual beings.

Nor is it like that of human beings. (See under Usage No. XIII.).

To understand what the human body will be when it is raised from the dead, and "changed," and made like unto Christ's risen and glorious body (Phil. iii. 21), we must remember all that we are told about that body.

As the "Son of Man," "born of a woman," Christ was "living soul," and had a human body of "flesh and blood." This was in Incarnation. But in Resurrection He "became life-giving *pneuma*."

The present psychical, "natural," or *human* body of "flesh and blood" has "blood" for the life thereof.* But the *risen* body has no "blood"; it is "flesh and bones." Instead of "blood," it has *pneuma* for its life. This *pneuma* gives life immortal and eternal to the risen body. Therefore it is called "*life-giving pneuma*" (not life-giving "blood").

What the "blood" is to the human body, *pneuma*

* See Gen. ix. 4; Lev. xvii. 11, 14; Deut. xii. 23, etc.

will be to the resurrection body. "Blood" is the life of the human body, and therefore there can be no immortality for the body "except it die": except it gives up its blood. Hence the necessity of the Saviour's "shedding of blood." This was necessary to the laying down of the life of the "first Adam," so that, in resurrection, He might become—not again "a living soul"—but, instead, "the second man," "a life-giving *pneuma*," as "the last Adam."

Man, as man, has nothing to give or to get, in "exchange for his life," or "living soul." But for those "in Christ" there will be a blessed and glorious "exchange." This exchange will be "the gift of God"; for "God giveth it a body, as it hath pleased Him" (1 Cor. xv. 38).

As "living soul," man possesses *pneuma* in a material organism; and food is absolutely *necessary* to preserve and keep up the vital connection and relation. But, in the resurrection body, while it is able to partake of food (Ps. lxxviii. 25, Matt. xxvi. 29, Acts x. 41), the *pneuma* itself will preserve, for ever, this vital connection. Hence it is then called "*life-giving pneuma*." Thus, life-giving *pneuma* will be to the future resurrection body what blood is now to the present human body.

We know how food is disposed of in the human body, or "living soul." But we know nothing of what becomes of it in the spiritual body which has a *life-giving pneuma*. We know full well that that body will not be more limited in its powers than the human body. We cannot imagine what those wondrous powers will be. We know only what is revealed; and this, only "in part." It is useless, therefore, for us to speculate.

We know that the body, in Gen. ii. 7, had an existence (but not life) apart from *pneuma*; but only as *formed* clay, or "dust." The *pneuma* also had a separate existence with God before it was breathed into the body. The body is of dust, and to dust it must return. The *pneuma* is Divine, and therefore immortal. At death, man becomes "a dead soul": because the *pneuma*, its life, "returns to God who gave it" (Eccles. xii. 7). See above, under Usage No. VI. Body and *pneuma* united, is called man, or, "a living soul": but separated in death man becomes "a dead soul."

This very expression is used in Num. ix. 6, 7, 10, in which passages the Hebrew expression "dead soul" is translated "dead body," without a word in the margin to show the English reader that such a serious change has been made. It is actually rendered "body," Lev. xxi. 11; Num. vi. 6; xix. 11, 13. The word "soul" is also rendered "dead" in Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11. Hag. ii. 13, where again, is no intimation that this is the case.

All these passages prove the fact that, at death, which is the separation of spirit and body, man, who had been "a living soul," becomes a "dead soul." And, that it is only in resurrection that the spirit and body are re-united and raised again in the likeness of Christ (Phil. iii. 21). Man becomes, not again a "living soul," but "a spiritual body"; and has "a life-giving *pneuma*."

Hence the vital importance of the doctrine of resurrection; which is the distinguishing article of the Christian Faith; marking it off as being absolutely distinct from man's "religions," which have no place for resurrection.*

Spirit-beings, like angels or demons, who have never had a material body, are never spoken of as "souls," or called "living soul."

All that we know about the resurrection body, at present, is revealed in 1 Cor. xv. 42-53.

"It is sown in corruption;

It is raised in incorruption:

It is sown in dishonour;

It is raised in glory:

It is sown in weakness;

It is raised in power:

It is sown a natural† (or, animal) body;

It is raised a spiritual‡ body.

There is a natural† (or, animal) body,

There is a spiritual‡ body.

And so it is written,

The first man Adam was made a living soul§;

The last Adam was made a quickening *pneuma*.

Howbeit, That was not first which is spiritual,‡

But that which is natural (or, animal);†

And afterwards, that which is spiritual‡

The first man is of the earth, earthy: ||

The second man is the Lord from heaven.

As is the earthy, ||

Such are they also that are earthy;

And as is the heavenly, ¶

Such are they also that are heavenly. ¶

And as we have borne the image of the earthy, ||

We shall also bear the image of the heavenly, ¶

Now this I say, brethren,

That flesh and blood

Cannot inherit the kingdom of God;

Neither doth corruption

Inherit incorruption.

Behold, I show you a mystery (*i.e.*, tell you a secret);

We shall not all sleep,

But we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump:

For the trumpet shall sound,

And the dead shall be raised incorruptible,

And we shall be changed.

For this corruptible

Must put on incorruption,

And this mortal

Must put on immortality."

1 Cor. xvi. 18. "For they have refreshed my *pneuma* and yours."

*Those not "in Christ" will, of course, be raised for judgment; but not raised in the likeness of Christ's glorious body.

† ψυχικόν (*psychikon*) *psychical*, or, *animal* (See Vulgate).

‡ πνευματικόν (*pneumatikon*) *spiritual*.

§ ψυχὴν (*ψῆσαν*) (*psychēn sōsan*) a *living soul*, as Gen. ii. 7.

|| χοϊκός (*choikos*) *made of dust*.

¶ ἐπουράνιος (*epouranios*) *heavenly*.

Here, *pneuma* is put, by *Synecdoche* (a part for the whole); *i.e.*, "they have refreshed you and me." The Figure thus points to the *reality* of the "me" and the "you": *i.e.*, they were refreshed inwardly and truly.

Both Versions have "s."

Papers on the Apocalypse.

THE SEVENTH VISION "IN HEAVEN."

THE FINAL HEAVENLY ACTIONS.

Rev. xix. 11-16.

Q. (page 579), xix. 11-16. *The Final Heavenly Actions.*

The Seventh (and last) Vision in heaven is divided, as we have seen (page 579) into two parts, the former consisting of *Utterances* only; and the latter of *Actions*. In xix. 1-16 we have the *Utterances*, which we have been considering. In xix. 11-16 we have the *Actions* described. They are arranged as follows:—

Q. (page 579), xix. 11-16. *The Final Heavenly Actions.*

Q	C		11.	The Rider on the white horse.
	D		12, 13.	His description.
	C		14.	His followers: "the armies of heaven."
	D		15, 16.	His further description.

C. (see above), xix. 11. *The White Horse and his Rider.*

11. And I saw the heaven opened, and behold a white horse; and he that sat thereon was called Faithful and True; and in righteousness He doth judge and make war] Here, at length, we have the actual Apocalypse of the Messiah. We see him coming forth in all His power and glory. He is not named, but He is described by those attributes which suit His action. He is "Faithful" to all the promises He has made; "True" to execute all the judgments He has threatened. The "war" which He will make is righteous. The similarity of this white horse and his rider has led many interpreters to identify him with the one mentioned in chap. vi. 2. But there is no necessity for this. There is a likeness; but there is a *contrast*, also. That was the false Christ; this is the true Christ. The former was neither faithful nor true; the latter is both. The one will go forth in order to conquer and subdue all to himself; the other will go forth to judge and make war upon the former in righteousness. There is neither judgment nor making war in the rider of vi. 2: his object is simply to overcome, conquer and subdue. But here it is judgment; and an aggressive war which shall accomplish that judgment.

Many stumble at the White Horse and his rider here: and ask, in amazement, whether we really believe it? We answer, Yes! We believe it, just as we believe the prophecy in Zechariah ix. 9, about the coming of that same Blessed One riding upon an ass, and the fulfilment of that prophecy in Matt. xxi. 4-11.

The Jews probably stumbled at the Prophecy of Zechariah in the same manner, as being improbable. But all is easy to faith.

It is as easy to believe one prophecy as the other, and we believe both.

Then, He came in humiliation. Now, He will come in glory, even as Psalm xlv. 3-6 testifies.

“Gird thy sword upon thy thigh, O most mighty,
[And gird thyself] with glory and majesty,
 And in thy majesty ride prosperously because of
 truth and meekness and righteousness;
 And thy right hand shall teach thee terrible things . .
 Thy throne, O God, is for ever and ever;
 The sceptre of thy kingdom is a right sceptre.”

All this stands in connection with His marriage with His wife as it does here, in Rev. xix.

The prophecy in Zechariah ix. takes in both Comings. The coming to Jerusalem in humility (*v.* 9), and the judgment which he will execute at His second Coming; for, the next (the 10th) verse goes on to say:—

“And I will cut off the chariot from Ephraim,
 And the horse from Jerusalem,
 And the battle bow shall be cut off:
 And He shall speak peace unto the heathen;
 And his dominion shall be from sea even to sea,
 And from the river even unto the ends of the earth.”

D. (page 596), xix. 12, 13. *His Description.*

12. And His eyes were as a flame of fire, and upon His head were many diadems: and He had a name written, that no one knew, but He Himself. (13) And He was arrayed with a garment dyed* (or stained) with blood; and his name is called “The Word of God”. The reference to blood here is clearly to Isa. lxiii. 1-6, where this same mighty conqueror is seen coming up from Edom: his garments being stained with the blood of his enemies. We have two Questions with their Answers:

Qu.—“Who is this that cometh from Edom
 With dyed garments from Bozrah?
 This that is glorious in his apparel,
 Travelling in the greatness of his strength?”

Ans.—I that speak in righteousness,
[I that am] mighty to save.

Qu.—Wherefore art thou red in thine apparel,
 And thy garments like him that treadeth in the
 winefat?

Ans.—I have trodden the wine-press alone;
 And of the people there was none with me:
 For I will tread them in mine anger,
 And trample them with my fury;
 And their blood shall be sprinkled on my
 garments,
 And I will stain all my raiment.
 For the day of vengeance is in mine heart,
 And the year of my redeemed is come.
 And I looked, and there was none to help;
 And I wondered that there was none to uphold:
 Therefore mine own arm brought salvation
 unto me;

* T. WH. and RV. read *sprinkled*. But the reading is doubtful and the authorities are divided.

And my fury, it upheld me.
 And I will tread down the people in mine
 anger,
 And make them drunk with my fury,
 And I will bring down their strength to the
 earth.”

The whole scene is one of judgment and of vengeance (compare Is. ix. 5). How any could ever understand this as referring to, or foretelling, the Redeemer's sufferings in grace, we cannot imagine. No! This is the language of the Gospels, where the Lord, referring to this very judgment scene, exclaims, “Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me” (Luke xix. 27). The Rider on the white horse is not the Gracious Saviour in His work of saving His people from their sins; but the Righteous Judge who avenges them on their enemies.

His name is called “the Word of God.” This connects Him with His attribute of Creator (Ps. xxxiii. 6); with the Eternal One (John i. 1, 2); and with the Incarnate One (John i. 14).

He leads the Armies of Heaven, and these, in the Structure above, are set in correspondence with Himself as coming forth from Heaven. (Compare C. and C., page 596).

C. (page 596), xix. 14. *His followers. The Armies of Heaven.*

14. And the armies which* are in heaven followed him upon white horses, clothed in fine linen, white and pure] “Behold, the Lord cometh with ten thousands of His saints (or holy ones) to execute judgment upon all” (Jude 14, 15). This was the primitive subject of prophecy; and this is the spirit of its testimony concerning Jesus. There is no need to introduce the Church here. It will be with Christ. For ever united to its glorious Head, not separated from Him into “Armies.” These are angelic hosts who are accustomed to “make war” (see chap. xii.), and fight against Satan and his hosts.

All here is a grand reality. These armies are no mere symbols. Horses and chariots of fire were seen by Elisha's servant at Dothan when his eyes were “opened.” Horses of fire took Elijah into heaven. These were real; and what they accomplished was real also. It is neither necessary nor wise to explain away any portion of God's Word. Neither is it safe: for there are many things in heaven and earth which have never entered into man's imagination; and it is childish and absurd to measure and judge of everything by our own limited experience. Things are not unreal, unlikely, or impossible merely because we have never seen them. It is both wiser and safer to believe God. If any ask, “Do you then believe that these are real armies and real horses?” we answer, Most certainly! The Word of God declares it in language that does not admit of Figures of Speech.

For our part, we find it easier and happier to accept those statements in all simplicity; assured that it is

* So G.L.Tr. Ab. WH. and RV.

much more pleasing in God's sight, than to explain away His revelation merely because some things are different from anything we happen to have heard of before.

These Angelic armies take their place as opposed to the Satanic armies.

We have

Anti-Christ against Christ.

Angels against angels.

Superhuman beings against glorified saints.

Mortals against mortals.

The whole kingdom of God opposed to the whole kingdom of Satan.

D. (page 596), xix. 15, 16. *Further Description of Messiah.*

15. And out of His mouth proceedeth a sharp sword (see i. 16; ii. 12, 16), that with it (as invested with it) He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness* of the wrath of God the Almighty. (16) And He hath upon His vesture and on His thigh a name written, "KING OF KINGS AND LORD OF LORDS." All judgment is committed unto Him; and "by the breath of His lips He shall slay the Wicked One." Chap. xvi. has already prepared us for the conflict. Chap. xvii. has shown us the enemy and his allies. Chap. xviii. gave us details of the judgment as regards "Babylon the great." But now we have, at length, the final fulfilment of the second Psalm. The nations rage and are smitten. The treading of this winepress had been foreshown in chap. xiv. 19, 20. The Gentiles at last have all power taken from them. "The times of the Gentiles" will have reached their end. For, all government will then be at length centred, and settled for ever, in "the Prince of the Kings of the Earth," "the King of Kings and Lord of Lords."

Things New and Old.

DEAN BURGON'S METHOD OF BIBLE STUDY.

AMONG the many recommendations for Bible study put forward in the present day, that of the late Dean Burgon may commend itself to some of our readers. It has recently been re-published by the Rev. Dr. Waller, Vicar of Little Coxwell, Faringdon, Berks., as the first of seven sermons on *Inspiration and Interpretation*. He hopes to complete the series if his effort meets with sufficient encouragement.

Dr. Waller heard the sermon in Oxford more than forty years ago, and it made him the Bible student that he is. He says, in the Editor's prefatory note: "I have not seen any one become a believer in the Bible by reading books about it. Books about the Bible have often fostered un-

believers. Belief in the Bible is fed by nothing so much as humble and diligent study of the Bible itself."

The sermon itself is addressed to undergraduates; but it is applicable to all who desire to study God's Word. Dean Burgon says:—

The thing I would so strenuously urge upon you is,—that, during your undergraduate period, you should read the whole Bible consecutively through, from one end to the other, *by yourself and for yourself*, with consummate method, care, and attention. The fundamental conditions of such a study of the Bible, in order to make it of any real use, are these:—

1. First, that you should deliberately apportion to this solemn duty the best and freshest and quietest half-hour in the whole day; and then, that you should determine, let what will go undone, never to abridge *that* half-hour. You may sometimes be enabled to afford a little *more* time to the chapter; but you will find it quite fatal ever to devote a shorter period to it. And half-an-hour, if you employ it in right good earnest, at present, must be thought enough.

2. Next (except on Sundays and in Vacation, when you may safely double your daily task and your daily time), be persuaded to read each day exactly one chapter. On no account attempt to go reading on; but rather spend the moments which remain over (they *cannot* be many!) in reviewing that day's portion; or referring to some of the places indicated in the margin; or glancing over yesterday's chapter.

The effect of building up your Bible knowledge in this manner, bit by bit, is what you would not anticipate. The whole acquires a solidity and compactness not to be attained by any other method. You will find at the end of many days, not only that the structure has attained to symmetry and beauty,—but that the disposition of its several parts, in some respects, has become intelligible also; while (what is not of least importance), the foundation on which all the superstructure rests, proves wondrous secure and strong.

3. Then, while you read,—safe from the risk of interruption (as I began by supposing) and with every faculty intent on your task,—try, as much as possible, to go over the words as if they were new to you; and watch them, one by one, so that nothing may by any possibility escape your notice. Do not slumber over a single word. Nothing can be unimportant when it is the HOLY GHOST who speaketh. It is an excellent practice to mark the expressions which strike you; for it is a method of preserving the memory of what is sure else soon to pass away.

4. And next, be persuaded to read without extraneous helps of any kind; except, of course, such help as a map, or the margin of your Bible, supplies. Pray avoid Commentaries and notes. First, you cannot afford time for them: and secondly, if you could, they would be as likely to mislead you as not. But the real reason why you are so strenuously advised to avoid them, is, because they will do more to nullify your reading than anything which could be imagined. Your object is to obtain an insight into Holy Scripture, by acquiring the habit of reading it with intelligence and care: *not* to be saved trouble, and to be shown what *other persons* have thought about it.

* G.L.Tr.A. WH. and RV. omit "and."

5. But then, though you are entreated not to have recourse to the notes of others, you are as strongly advised to make brief memoranda of your own: and the briefer the better. Construct *your own* table of the Patriarchs,—*your own* analysis of the Law,—*your own* descent of the Kings,—*your own* enumeration of the Miracles. A pedigree full of faults, made by yourself, will do you more good than the most accurate table drawn up by another: but if you are at all attentive and clever, *it will not be* full of faults.—*You* will perhaps make the parables 56 instead of 30: you will have gained 26 by your honest industry. Nay, keep a record of your difficulties, if you please; or of anything which strikes you, and which you would be sorry to forget. But, as a rule, it is well to write little, and to give your time and thought to the record before you.

6. Above all, is it indispensable that your reading of the Bible should be strictly consecutive; and on no account may any one pretend to begin such a study of that book as I am here recommending, except at *the first Chapter of Genesis*. It is a great mistake (though one of the commonest of all) for a man to imagine that he knows the beginning of the Bible pretty well. I say it advisedly, that it would be easy to write down twelve interesting questions on that first chapter, of which none of the younger men present would be able to answer three,—and yet, they should all be questions of such a sort that a labouring man's child with an open Bible would be able infallibly to answer them every one.

7. It will follow from what has been offered, that you are invited to read every book in the Bible in the order in which it actually stands,—never, of course, skipping a chapter; much less a Book. In every mere catalogue of names, be resolved to find edification. Feel persuaded that details, seemingly the dryest, are full of God. Remember that the difference between every syllable of Scripture and all other books in the world is, not a difference of *degree*, but of *kind*. All books but one are *human*: that one book is *Divine*!

Now, you will perceive that the kind of study of the Bible here recommended is somewhat different from what is commonly pursued. I contemplate the continued exercise of a most curious and prying, as well as a most vigilant and observing eye. *No* difficulty is to be neglected; *no* peculiarity or expression is to be disregarded; *no* minute detail is to be overlooked. The hint let fall in an earlier chapter is to be compared with a hint let fall in the later place. Do they tally or not? and what follows? The chronological details spontaneously evolved by the narrative are to be unerringly discovered by the student *for himself*. The course of every journey is to be attentively noted. Things omitted are to be spied out as carefully as things set down; and whatever can possibly be gathered in the way of necessary inference, is to be industriously ascertained. The imagination is not to slumber either, because no pains are taken by the sacred writer to move the feelings or melt the heart.

How *soon* will any one who takes the trouble to read the Bible after this fashion, be struck with a hundred things which he never knew before,—indeed, which are not commonly known! How will he be for ever eliciting un-

suspected facts,—detecting undreamed of coincidences but which are as important as they are true,—accumulating materials of value quite inestimable for future study in Divine things! However unpromising a certain collection of references may be, he is careful to extend it,—convinced, like a wise householder, that there will come a use for it after many days. His whole aim is to *master thoroughly* the record which he has undertaken to study. . .

It was the advice of a great and good man (to his clergy, I suspect), that they should read the Bible *with a special object*: and an excellent recent writer has repeated the same advice; namely, that men should “read with a view to some particular inquiry, with purpose to clear up some peculiar question of interest, which,” says he, “you may create for yourselves.”* I entreat *you* to do nothing of the kind. Whatever advantages may result to an advanced student from adopting this practice, to *you* it *must* be fraught with unmingled evil. You will be tempted to overrate the importance of everything you discover which suits your present purpose; you will disregard all that looks in a different direction: you will be disappointed if you meet with nothing *ad rem*: you will get a habit of slurring over many chapters, many whole books of the Bible. A very little reflection will convince you that it *must* be as I say. *Who*, for example, could be expected to find delight and edification in the calendar of the Deluge, who had determined to read Genesis with a view to discovering what knowledge existed in the patriarchal age of a future life? No. Your wisdom will be to divest your minds, as much as possible, of *any* preconceived notion as to what the Bible contains, or was intended to teach you. You should wish to find there nothing so much as the authentic evidence of *what* Divine Wisdom hath seen fit to communicate to man. Read it, therefore, if you are wise, with unaffected curiosity: settling down upon every flower, in order to find out, if you can, *where* the honey *is*: clinging to it rather, *until you have found* the honey. Say to yourself,—“It cannot be that all these details of months and days should be given in vain.† I *must* find out the reason of it.” And, at last, you will find,—what you will find.—“Very strange,” you will learn to say to yourself, “that the history of nearly 1600 years should be curdled into one short chapter; and yet that three verses of the Bible should be devoted to the history of a man's losing his way in the field, and then finding it again!” The subject may be worth thinking about. You are perhaps naturally disposed to take what you are pleased to call “a common sense view” of the meaning of Holy Scripture; and to interpret it after a very dry, unlovely fashion of your own: to evacuate its deeper sayings, and to doubt the mysterious significancy of its historical details. You will speedily perceive, however, that the Apostles and Evangelists of CHRIST,—as many as were moved by the HOLY SPIRIT of GOD, and spoke not their own words, but *His*,—that all these are against you: and the effect of this discovery on an honest and good heart, reading *not* in order to be confirmed in some preconceived opinion, but with a sincere desire of enlightenment in Divine things,—may be anticipated. . . .

* Blunt's “Duties of a Parish Priest,” p. 81.

† Gen. vii. 4 to viii. 14.

Your secret study of that Book of Books, I say, will render you a very singular service. The contrast between the Divine and Human method will strike you with ever-recurring power. Unlike every other History, the Bible removes the veil, and discovers the causes of things,—including the First Great Cause of all, who dwelleth in Light unapproachable, but who yet humbleth Himself to behold, and to control, and to overrule for good, the things which are done in Heaven and on Earth. And thus, it is not too much to say that the Bible, to one who reads its pages aright, is a certain clue to every other History,—as well as a perpetual commentary on every other Book. It informs the judgment, and cleanses the eye, throughout the whole department of Morals: and as for History, what is it all, but the evidence of GOD in the world,—“traces of *His* iron rod, or of *His* Shepherd's staff?”

Profoundly sensible am I that these have been very un-intellectual, and somewhat common-place remarks: but I would rather, a hundred times, be of use to the younger men present; I would rather, a hundred times, succeed in persuading one of *them* to adopt that method of reading the Bible which I have been recommending; than try to say something which might be thought fine and clever. . . . Let me only, in conclusion, faithfully remind them, that the *true* office of the study of Divine things is not, by any means, that which, for obvious reasons, I have been rather dwelling and enlarging upon. It is *not* merely to inform the understanding, that Holy Scripture is to be read with such consummate attention, and studied with such exceeding care. It is *not* for the illustration of History, or in order that it may be made a test of the value of other systems of Morals. . . .

O no! It is,—in order that his inner life may be made conformable to that outer Law. Its aim, and purpose, and real function, is, that the fiery hour of temptation may find the Christian soldier armed with “the sword of the Spirit, which is the WORD of GOD:”—that the dark season of Adversity may find his soul anchored on the Rock of Ages,—which alone can prove his soul's sufficient strength and stay. . . . Of a truth, as Life goes on, Men will find the blessedness of their Hope; if they have not found it out already. Under every form of trial,—and under every strange vicissitude;—in sickness,—and in perplexity,—and in bereavement,—and in the hour of death;—“LORD, to *whom* shall we go? Thou,—*Thou* hast the words of Eternal Life!”

Questions and Answers.

QUESTION No. 361.

SITTING IN MOSES' SEAT.

D. L. (London). Please explain Matt. xxiii. 2, 3. “The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not.”

In the Greek the second person plural Indicative is exactly the same as the Imperative. There is nothing, therefore,

* Eph. vi. 17.

to guide us as to which mood should be read, but the context. Now, the context of the immediate passage, and the context of the whole Gospel, leads us to expect that the Lord cannot possibly be thought of here as enjoining obedience to the teaching of the Scribes and Pharisees. On the contrary, He was always uttering the most solemn warnings against them and their teachings. We must, therefore, read them as in the *Indicative* mood, as *stating a fact*, and not as enjoining a precept. This is still more clear if we observe that the word translated “sit” is not in the Present Tense, but in the Past.

With these two notes we must translate the passage as follows:—

“The Scribes and Pharisees have seated themselves in Moses' seat: all things, therefore, whatsoever they bid you, **ye observe and do**; but, **do not** according to their works.”

The word “therefore” is very significant. It is “**because** they have taken their seat in Moses' seat” that ye observe and do whatever they bid you. But, the injunction is, “**Do them not.**” And then, in verses 4-33 the most weighty reasons are given why they should **not** do them. How, then, can we go out of our way gratuitously to create a difficulty by taking the Mood as being the Imperative, and make Him command them to do the very things He was about to condemn?

The Scribes and Pharisees had arrogated to themselves the authority of Moses; and presently used it to bid the people “that they should ask Barabbas and destroy Jesus” (Matt. xxvii. 20-23). Are we to suppose, for one moment, that in observing to do this bidding the people were acting in conformity with the Lord's words in chap. xxiii. 3? This consideration, by itself, is quite sufficient to condemn the “Reading” riveted on the Greek by the Revisers' Text; quite apart from the Critical Evidence which can be adduced in favour of the Received Text.

There is another, and overwhelming reason for this understanding of the Lord's words: and that is the concluding reason given why they are not to do the works which the Scribes and Pharisees commanded: “for they say and do not.”

Can the argument be:—Do the works (which they command) because they do them not?

Surely there is no sense in such an argument.

But rather, it is:—Do not ye the works (which they command), for they do not do them themselves: which clearly shows how grievous their heavy burdens were. This is the continuation of the Lord's argument; and its logical conclusion.

QUESTION No. 362.

THE FIRST EPISTLE OF JOHN.

E. H. T. (Rochester). When possible would you kindly give the correspondence, scope and structure form of the First Epistle of John. This would effectively dispel the Rationalistic idea that it is “prolixity of old age,” “without system,” etc., e.g. Reuss (*Johannische Theologie*) and others; besides being deeply interesting.

Your question has supplied us with a subject of deepest interest and delight. And we give the structure of the Epistle in the hope that our readers may find in it the same instruction that we have found.

It needs no comment.

The First Epistle of John as a whole.

- A | i. 1—ii. 17. Christ. Declaration concerning Him.
 B | ii. 18-29. Antichrist.
 C | iii. Love. God's love to us.
 B | iv. 1-6. Antichrist.
 C | iv. 7-21. Love. Our love to Him and the brethren.
 A | v. Christ. Belief in Him.

We will now give the expansion of each of these six members, in order. We need not further expand these six; though some of them are very beautifully and minutely constructed.

Expansion of **A** (ch. i. 1--ii. 17) *Christ. Declaration concerning Him.*

- A | a' | i. 1-5. Object of writing. (Pos.)
 b' | i. 6-10. Test of being in the light.
 a" | ii. 1, 2. Object of writing. (Neg.)
 b" | ii. 3-6. Test of knowing God.
 a³ | ii. 7, 8. Object of writing. (Pos.)
 b³ | ii. 9-11. Test of being in the light.
 a⁴ | ii. 12-15. Object of writing. (Neg.)
 b⁴ | ii. 15-17. Test of loving God.

Expansion of **B** (ch. ii. 18-29) *Antichrist.*

- B | D | c | ii. 18, 19. Antichrist.
 d | f | 20. Unction (*χρῖσμα*).
 g | 21. Object of writing (Truth).
 c | 22, 23. Antichrist.
 D | e | 24, 25. Abiding of the Truth in us.
 d | g | 26. Subject of writing. (Error).
 f | 27. Unction (*χρῖσμα*).
 c | 28, 29. Abiding of us with Him.

Expansion of **C** (ch. iii.) *Love. God's love to us.*

- C | E | iii. 1, 2. The Father's love to us.
 F | 3-15. Effects seen in us.
 E | 16. The Son's love to us.
 F | 16-24. Effects manifested by us.

Expansion of **B** (ch. iv. 1-6) *Antichrist.*

- B | G | iv 1. Discrimination of spirits.
 H | 2, 3. Test of spirits.
 G | 4, 5. Discrimination of professors.
 H | 6. Test of professors.

Expansion of **C** (ch. iv. 7-21).

Love. Our love to God and the brethren.

- C | I | h | iv. 7, 8. Origin of Love. God.
 i | 9. Its manifestation. Mission of His Son.
 K | j | 10, 11. Priority of God's love.
 k | 12, 13. God invisible. His love visible.
 I | i | 14, 15. Its manifestation. Mission of His Son.
 h | 16-18. Origin of Love. God.
 K | j | 19. Priority of God's Love.
 k | 20, 21. God invisible. Our love visible.

Expansion of **D** (ch. v.) *Christ. Belief in Him.*

- D | L | v. 1-5. Belief in Christ.
 M | 6-12. Witnesses to us that Christ has come.
 L | 13-19. Belief in Christ.
 M | 20, 21. Witnesses in us that Christ has come.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT AND ITS RELATION TO PROPHECY.

(Continued from page 9.)

For now 2,500 years Israel has been without a Land, and without a King. "Many days" (Hos. iii. 4) indeed has Jerusalem been trodden down by the Gentiles. Israel has been cast aside (as a garment, *ἀποβάλλω*, Rom. xi. 15, cf. Mark x. 50), but *not* "cast away" (*ἀπωθεῖω*, Rom. xi. 1, 2).

Rom. xi. shows that this is only temporary; and refers to the national privileges of Israel as a nation.

No interpretation of that chapter can satisfy it which understands "the olive tree" of the church.

The Olive Tree represents Israel's covenant religious privilege; as the Fig. represents its political or *national* privilege, and the Vine its spiritual blessing.

If the Olive Tree be taken to represent the church, then this set of symbols is broken, and the standing in Christ which is true of the church of God, in Rom. i.-viii., and the "grace of God" is entirely done away by "the severity of God" and by the warnings to "Fear," and "take heed" of Rom. xi. 20, 21.

No! The Olive Tree represents the national and religious privileges of Israel, which alone are in question here.

Israel, as a nation, has lost every privilege, even that chiefest privilege of all, the custodianship of "the oracles of God" (Rom. iii. 1, 2). Gentiles now claim these privileges; and if a Jew, to-day, wants to purchase a copy of his Hebrew Bible, he has to go to Gentiles to buy it! Gentiles now monopolize all national privileges; and the Jews have none.

Gentiles profess to stand by "faith." They speak of themselves as the "faithful," and their kings are "defenders of the faith."

They think that the natural branches were broken off their own olive tree in order that the Gentiles "might be grafted in." It was foretold that this is exactly what they would say (Rom. xi. 19). The same prophecy corrects their mistake; solemnly reminds them that it was "because of unbelief" Israel was "broken off;" and warns them that they will suffer a like judgment.

"I speak to you Gentiles" (v. 13) is the key to the right understanding of the Olive Tree. The interpretation belongs to the Gentiles as distinct from the Jews and from the church of God.

Those who interpret "the Olive Tree" of the church of God, and read into it that which relates to the Jew and the Gentile, *obscure prophecy, bring confusion into theology, and introduce an insuperable difficulty into exegesis* by putting Rom. xi. in direct conflict with Rom. viii.

The "Signs of the Times" have a double significance. They not only proclaim the rapidly approaching apostacy of the Gentile churches, but they testify to the growing desire on the part of Israel for national independence.

The two movements are going on side by side.

The veil seems to be coming over the face of the Gentiles; while it is being removed from the eyes, if not from the heart of Israel.

"Israel a nation" is a cry which should startle the ears of all Bible Students; and stir their hearts, and fill them with profound interest.

We are faced with the fact that a few brief years ago there was not the slightest sign of such a movement. There was nothing to indicate even the possibility of it.

Whatever may have been the *secondary* causes; and however they may have worked together, there can be no doubt that the great troubles caused by the anti-semitic movement led many Jewish minds to feel that *something* should be done to mitigate them, and to seek a way of escape from them.

Jer. xvi. 14-18 throws a great light on the *primary* cause of these disturbing influences. In connection with Jehovah's declaration to bring the people to their own land, He immediately adds—"Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after, will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first, I will recompense their iniquity and their sin double; because they have defiled my Land, they have filled mine inheritance with the carcases of their detestable and abominable things."

Man may *rule* these things: man may provide the "fishers" and the "hunters," but God is *over-ruling* them. Man may persecute and oppress, but God can make the wrath of man subservient to the accomplishment of His own counsels. Various influences may combine to produce a Kishineff, but the result will only be to help in bringing about the fulfilment of the prophetic word.

It is well to remember that these "fishers" and "hunters" are only blind instruments, they are simply carrying out *their own wicked will*, not knowing that God is overruling their wrath to His own praise and glory, or that God will deal with them for their oppression of Israel. The nation that oppresses Israel, God will judge.

When the persecutions began in Russia a few years ago, our leading journal had a cartoon in which the shade of Pharaoh appears to the Emperor of Russia, warning him that *he* had tried *that*, and that it had ended in his own disaster.

And it may be well to note that Russia's recent great disaster in the far East, took place on the 1st anniversary of Kishineff!

Yes! Israel is indeed becoming a "burdensome stone"

to all nations: and the solution of "the Jewish problem" has found a place in "practical politics."

Even in our own country, when the anti-semitic movement does not find much place, an "Alien Immigration" Act is engaging the attention of our British Parliament. But, whatever may be the *policy* of the different nations, all things are pressing home on the different governments the necessity of providing a suitable solution.

The "fishers" and the "hunters" are at work, but *their* work will be only to hunt them *out*; while Jehovah's work will be to bring them *in* again to the land of their fathers (Jer. xvi. 15).

The earliest step in this movement was the plan of establishing colonies of Jews in Palestine. It was on this mission that the late lamented Joseph Rabinovitch was engaged when his conversion commenced on Mount Olivet. This work of colonisation has been extended with varying results. The names given to these colonies, and the societies formed to promote them, were and are full of significance.

Then came the plans of the late Baron Hirsch and the late Colonel Goldsmidt to make the Argentine "a nursery ground for Palestine."

A vast literature has sprung up connected with Palestine; and many books have been and are being written, on the Land which is waiting for its People, and the People which is waiting for its Land.

The Jewish Encyclopedia, and the many proposals which fill the air and occupy the columns of the press and the pages of magazines, are all "signs" to us of the great movements which are going on all around us.

The culminating point was reached when Dr. Theodor Herzl published his "Jewish State," and showed that the only satisfactory solution was the re-settlement of the People in their own Land.

We all know the various steps taken; and the negotiations with the Sultan, which are in abeyance only for the want of the necessary money to be paid down. Dr. Herzl assured us, after his last visit to Constantinople, that so far from failing, his success would have been, even then, assured if he could have paid the necessary deposit. Even now, those negotiations are only in abeyance pending the acquisition of the necessary means.

Dr. Herzl's recent visit to the Pope was only to negotiate the best means of *neutralising* the Holy places.

(To be concluded in our next.)

"JAPANESE THE ROD OF GOD'S ANGER."

Rabbi Julius T. Loeb (U.S.A.) has recently been preaching on the above as his text. A most striking report has appeared in the Press. After referring to Von Plehve's tragic end and the Russian reverses in Manchuria, he concluded by saying—

"The Japanese, hitherto of least significance among nations, were chosen as the rod of God's anger to avenge the wrong of Kishineff, which this war follows in close succession. The hand of Providence is clearly manifest in the event, and civilized mankind rejoices at Russia's humiliation. Her former glory is waning from day to day, and there is the beginning of her final end. It matters not if the scoffer will sneer at the assertion. But we can learn this from the open book of the life of nations, that just such conditions as these have caused the destruction of the greatest and most powerful nations that cast their dread upon the earth."

SIGNS OF THE APOSTACY.

"THE NEW VAGABONDS."

The Daily Telegraph of December 20th, 1904, gives the account of a dinner of the New Vagabond Club at the Hotel Cecil to do honour to the guest of the evening, Mr. Hall Caine, the writer of several successful novels. It is not long since that a full page advertisement appeared in *The Daily Mail* giving a very flattering notice of a work of Mr. Hall Caine, entitled "The Prodigal Son."

Among those who contributed praise to this writer appeared the names of R. J. Campbell associated with Campbell Morgan, and others.

The account of the dinner on this occasion is recorded in *The Daily Telegraph* as follows:—

"NEW VAGABONDS."

"Upwards of five hundred ladies and gentlemen attended the Christmas dinner of the *New Vagabond Club*." In the chairman's opening speech (R. J. Campbell), "proposing the toast of the guest of the evening," he said, "They were met to do honour to one whose name had long occupied a foremost place in the world of literature," and "spoke in highly laudatory terms of Mr. Hall Caine's literary work: his only criticism being that their guest took life too seriously."

The guest, in his reply, "claimed that of all agencies for promoting *international peace* fiction was one of the best. It was also a great *purifier*." His answer to those who complained about impure literature was this astounding confession, "that in the long run impurity did not pay. . . . They could only get a response from the public if they spoke to *humanity* on its *nobler side*. They must get sympathy for the blackest villain, or the public would have none of him."

"Finally, he claimed that, of all forms of literature, fiction was the best comforter."

This novel-writer estimates his services very highly, as—

- 1st. Promoting international peace.
- 2nd. A great purifier.
- 3rd. Gaining sympathy for the blackest villain.
- 4th. The best comforter.

To think of a professed teacher of God's Holy Word sitting by, and conceding such a position to the guest as "occupying the foremost place in literature."

The oldest "vagabond" we read of is in Gen. iv.: "Behold, thou hast driven me out from the earth; and from thy face I shall be hid; and I shall be a fugitive and a vagabond in the earth": of him it is said, "And Cain went out from the presence of the Lord."

THE FREE CHURCHES AND THE POPE.

An account of the visit of the Pastor of the City Temple to Rome is given in *The Young Man* for January. As he is a prominent figure in the Free Church movement we are curious to see how his actions and utterances will be received by his colleagues.

In one and the same article he flatters Rome, while he repeats Rome's calumny against John Calvin!*

We are not concerned with his anticipations of Rome's policy; or how he felt under "the glamour, the majesty, the almost supernaturalness of Rome." It may be of some interest to know what his Nonconformist brethren will say to his admission, "*I was even able to worship without any feeling of unreality or mental protest.*" It may be well to quote the words of his immediate predecessor at the City Temple; they stand out in vivid contrast:—

* In *The Rock*, of Jan. 6th, there was a useful article, which adds one more to the many refutations of the wicked calumny of Rome, about Calvin sending Servetus to the stake.

"Popery is the vilest blasphemy out of Hell. It is the enemy of liberty; it is the enemy of intelligence; it is the enemy of individuality of conscience and responsibility: it is the supreme wickedness of the world, THE MASTER EFFORT OF THE DEVIL."

We wait to see what Free Churchmen will say and do with their colleague: and what they will think of the conclusion he arrives at: "Narrow Evangelicalism is in the same boat with Rome, and if Rome perishes it will perish too. *In its place is coming a great universal trust in the divineness of the human spirit.*" This last clause we have put in italics. We are in agreement in this conclusion; but under the guidance of prophetic truth should put it thus:—The Divinity of Man,* will be seen in the one who gets universal trust, and is called in Rev. xiii. "THE BEAST," "and all that dwell upon the earth shall worship him." This will show what "universal trust" will culminate in.

Free Church Protestantism will be exhibited in its true colours when it is seen and known that it can "resist the power" of a Protestant country because of its yielding to Romish influence, while it can countenance fraternisation with Rome itself by actually being "in the same boat."

The writer's statements, which we have italicised, will prove to be true. They "will perish" together.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. E. N. (Ealing). Matt. xxiv. 40, 41 has nothing whatever to do with the Church of God: nor is the Church in any part of that chapter. It relates to "the coming of the Son of Man," who is spoken of throughout the chapter. We have nothing to do with Christ as "the Son of Man"; no more than the Syro-Phœnician woman had anything to do with Him as "the Son of David." Christ is not called "the Son of Man" in any of the Church Epistles. The *taking* and the *leaving* spoken of is in judgment, and not in grace.

C. T. (Christchurch, Hants.). We thank you for your hint as to giving notes on the International Sunday School Lessons. We will consider it. To your questions, we would reply (1) as to the Two Witnesses of Rev. xi. 3, see our papers on the Apocalypse. (2) Those saved after the Church is "caught up" will not form part of the Church or Body of Christ, but will have their own place, as star differeth from star in glory. (3) As to the water in John xix. 34, you must consult a physiologist.

G. W. R. (Combe Down). If after the words "sixth" and "seventh" in the last three lines of page 534 (Apocalypse) you will kindly supply the word "dominion" (from line 5 from foot of page), instead of "head of the beast" from your own pen—our meaning will be quite clear, and will be seen to agree with the table on page 540.

E. C. D. Any discrepancy in our various works must be explained by the fact that *we* are *learning* as well as teaching; and shall never pose as having no more to learn. In this light, our readers must take our more recent utterances and editions as representing such advance in our learning, and kindly judge us by these.

ENQUIRER. See *The "Old Paths" Bible, Stand No. 4* ("The Humanistic Portent"), published by Parsons and Baverstock, 273 Earlsfield Road, London, S.W.

ACKNOWLEDGMENTS.

	£	s.	d.
A. E. W. Dublin (For <i>Things to Come</i>)	0 5 0
" " (For <i>Poor Jews</i>)	0 5 0
E. J. M. (Brighton)	0 5 0

* It may be useful to note the titles of some of the sermons published and advertised in *The Christian Commonwealth*:

"Supposing Christ were only a Man," "The Humanity of God," "The Divine Ideal of Manhood," "Divine and Human in Co-operation," "The Angel of the Child," "The Humanism of Jesus," "The Agnosticism of Jesus," "A Sinful God," "The Redemptive in Humanity," "The Light that is Darkness."

THINGS TO COME.

No. 129.

MARCH, 1905.

Vol. XI. No. 3.

Editorial.

THE TWO PRAYERS IN EPHESIANS.

"THE LOVE OF CHRIST."

THESE Two Prayers end with this important petition : that we may get to know the love of Christ, which passeth mere knowledge.

The first petition of the first prayer was that we might get to know HIM: *i.e.*, the God and the Father of our Lord Jesus Christ. The last petition of the second prayer is that we may get to know Christ Himself.

We can never get to know the love of Christ perfectly. It ever remains the one great business of the Christian's life, as we have already pointed out in referring to Phil. iii. 10. This it is that must fill up his thoughts, his heart, and his time, from the moment he is "found in Him," *i.e.*, Christ, and is clothed with His righteousness which is the very righteousness of God (*v.* 9), until he shall be clothed upon with a body like His own glorious body (*vv.* 20, 21).

His love—the love of Christ to His church—is the fountain of all blessing (*ch.* v. 25). It cannot be separated from "the love of God," which is shed abroad in the heart by the Holy Spirit. Hence this second prayer opens with the petition that we might "be strengthened with might by His Spirit in the inner man" (*v.* 16).

Yes, it needs spiritual strength to apprehend such spiritual truths as the love of the Father (1 John iii. 1), and the love of the Son.

That love is *spontaneous*. Nothing in us called it forth; no merit in us attracted it; no want of merit hindered its outflow. The love of Christ has respect only to what He is in Himself; only to His own good pleasure. It was ever thus. Even David could only confess "He brought me forth also into a large place: He delivered me *because he delighted in me*" (Ps. xviii. 19, and see 2 Sam. xxii. 20.)

It is *eternal*. That love stretches back to eternity past, and looks forward to ages everlasting.

It is *infinite*. It can know no bounds, no constraints, no limits. Great faith cannot demand it; and great fears cannot forfeit it. It is infinite in itself, in its manifestation, and in its communication.

It is *inexhaustible*: and able to meet all the needs, and supply all the wants, of every family in heaven and earth.

It is *invincible*: sweeping away all obstacles; overcoming all opposition; humbling the proud; purging the unclean; subduing the wilful; melting the hardened; comforting the sorrowful; strengthening the weak; and triumphing over all enemies.

Even with this brief, distant, view of its character, we can see that it surpasses all mere human, earthly, fleshly

knowledge. The natural man cannot get to know it (1 Cor. ii. 14). It is "knowledge-surpassing." Only as the Son of God Himself shall give us an understanding (1 John v. 20), can we apprehend it. It requires a spiritual capacity; but the gift of this capacity is to "all the saints." It is given not according to our deservings, but "according to the riches of His glory" (Eph. iii. 16).

Our blessing rests, not on what we are, but on what the Lord is: not on what we have done, but on what He has said; not on our need, but on His *delight* in us.

Of course, the moment we look at ourselves it is fatal to our enjoyment of peace. One of the most subtle of all Satan's snares is to have us occupied with the good which we get from Christ's work, instead of with the delight which God has in giving it. This snare is so dangerous, just because it is so plausible. It surely must be right, we reason, to be thus occupied. It is with Christ, and with His work. Yes, truly, it is so: but all the joy and the strength is lost by looking at it from the point of view of our good and our need, instead of from the Divine point of view of God's delight in giving Christ; and Christ's love in giving Himself.

We miss the point of the Scripture as it is written in Num. xiv. 8: "If Jehovah hath taken* *delight* in us, then He will bring us into this land." We look at the goodness of the land; and are occupied with the wilderness through which we reach it, and at the labour of entering it, and its suitability for the supply of our needs; instead of with the Lord's "delight" in bringing us into it.

True it is that the love of Christ passes human wisdom and knowledge. It is high. We cannot attain unto it.

But even this is exceeded by the final petition "that ye may be filled up to all the fulness of God." What is God's fulness? Does not *ch.* i. 22, 23, answer our question by telling us that it is "the church, which is his body, the fulness of him that filleth all [the members of that body] with all [spiritual gifts and blessings]?"

It is God's fulness, because it is His purpose, His "eternal purpose." We fill up this mystical body, as being its members; and He fills up us, the members, with all needful gifts and graces.

We have the same construction with *eis (eis) unto* or *up to*, in *ch.* ii. 21; iv. 15, etc.: where we have the same body, the church, the members of which being "fitly framed together" ("fitly joined together" as in *ch.* iv. 16 the same word) groweth (or increaseth) *unto* or *up to* an holy temple in the Lord."

This, then, is the prayer: that we might be complete in Him according to God's own standard of completeness.

Is it not manifest, that nothing but the Spirit Himself, strengthening us with His own might, can enable us to

* The past tense, as in Matt. xii. 18.

apprehend this wondrous Mystery, the breadth of it, the length of it, the height of it, the depth of it?

No amount of study, or learning, can make us understand this Mystery; or enable the body to grow up to Him, to its completion in Him, who is the Head, even Christ.

No wonder the prayer closes with a doxology, which condenses it, and sums it up.

"Now to Him that is able to do infinitely beyond all things which we ask or think, according to the energy of His power that worketh within us—to Him be the glory in the church, even in Christ Jesus, to all generations for ever and ever, Amen."

Here, in this concluding doxology, we have the thought of the first prayer again introduced. It is "power." In the first prayer it is God's power put forth *for us* in the raising of Christ from the dead: here, in the second prayer, it is the same power put forth and working *in us*.

It is by this mighty power He gives, and gives infinitely beyond all we ask or think.

In our poor prayers, in which we are eaten up with self, and centred in our own needs, we constantly limit Him.

Whereas, we are here distinctly told that, with all our *thinking*, we can never think of *all* that God's mighty power can do for us.

We are in trouble or difficulty: we can see a way out of it, and we ask God to deliver us out of it in that particular way; while all the time He has a dozen ways, all infinitely better than our poor ignorant thoughts and feeble faith can imagine.

We little know what we lose by our mistaken so-called "definiteness," when we substitute it for God's infinite power, and infinite love, and infinite wisdom. Oh! to rise to greater thoughts of God: to think less of ourselves: to dwell more on His power than on our weakness; more on His wisdom than on our ignorance; more on His grace than on our merit; more on His fulness than on our need.

Do we really believe the revelation made in these two prayers? That is the question. It is all so wonderful, that it seems too good to be true. Hence, if we do not actually doubt it, we fail to grasp it with a God-honouring faith.

To some, it savours of humility not to speak or feel too certainly about such wonderful things. But, surely, when God Himself is the one who speaks, it is not presumption to believe Him; but rather, it is presumption to doubt Him. If we were reading the words of Paul, or of any mortal man, we might well hesitate to cast ourselves upon them: but, when we remember that these are the "words which the Holy Ghost teacheth" we can only join in this grand doxology, and ascribe all the glory to God, who has purposed such infinite blessedness for "all His saints."

Shall we not pray: that the Lord may give us to know more and more of that power by which He is able to do exceeding abundantly above all that we ask or think; that we may be more occupied with Him, and less with ourselves; more filled with His thoughts, and less with our own? Then shall we be filled with all that His grace has

given to us and is preparing for us; and cease to be oppressed and depressed by circumstances.

For all that He has purposed is for eternity. Oh! what power is in this hope of eternal glory. How petty it makes our greatest possessions. How it separates us from the world. How it lifts us far above all its pleasures and all its cares. How it strengthens us for His service. How it enables us to worship Him truly with our spirits, as we confess, and say: "To Him be the glory in the Church, even in Christ Jesus, to all generations for ever and ever. Amen."

Papers on the Psalm-Titles.

(Continued from Vol. X., page 210).

NEHILOTH.

PSALM IV.

ONCE again we shall have to show how far the Commentators have been led astray by following a false scent. Having started with the hypothesis that all or most of these Psalm-Titles have to do with *music*, or *musical instruments*, they are tethered by this assumption, and naturally think they find what they so carefully look for. But Mr. Thirtle has shown how and why this is.

They have taken נְחִילוֹת (*nehilōth*), as being derived from חָלַל (*chalal*), *to bore*, because it was an easy transition from that idea to *flutes*. But it is a very forced and unnatural derivation.

Wellhausen has *wind instruments*. Perowne, *with stringed instruments*.

The Ancient Versions suggest quite another derivation of the word; and by the use of Mr. Thirtle's wonderful key we are able to proceed, as with other Titles, and find something more worthy of the Word of God.

The Septuagint has *concerning her that inherits* (which Perowne dismisses by saying "which is clearly wrong"). Aquila's revision of the Septuagint has *Divisions of inheritance*. Symmachus (another revision) has *Allotments*. The old Latin Versions have similar renderings.

This shows that the Hebrew word they had before them was simply נְחִלָּה (*n-h-l-l-h*); and these four letters being without vowel points, they took the letter *cheth* ח, as having an "a" (א). The later Massorites took it as having or needing an "i" (י). But we are not bound to follow this latter idea, and make the word *Nehiloth*, which has no sense, and leads only to an insoluble puzzle, when the other word, *Nehaloth*, gives us an intelligible meaning, and one which we can test for ourselves.

We have therefore to see whether this is "clearly wrong": and to see this, we have to do only two things: First, to take the first part of the *super*-scription of Psalm v. and read it as the *sub*-scription of Psalm iv., and then read Psalm iv. in the light of it, and see if there is any connection between the word "inheritances" and that Psalm.

When we do this, we at once see the connection, and the beauty of it; especially when we remember what is the essence of the Divine thought about *inheritances*.

The Scripture speaks of *two* inheritances. It was with Israel as it is now with the Church of God.

Jehovah's inheritance was His People, and their inheritance was Jehovah.

So with the Church: we have God's inheritance in the Saints, in Eph. i. 18; and our inheritance in Him, in Eph. i. 11.

So, of Israel, it is written (Deut. xxxii. 9):—

"Jehovah's portion is his people,
Jacob is the lot of his inheritance."

And all Godly Israelites could say with David: "Jehovah is the portion of mine inheritance and of my cup." (Psalm xvi. 5, compare lxxiii. 26; cxix. 57; cxlii. 5; Jer. x. 16. Lam. iii. 24.)

These are the great truths brought out and declared in this Psalm, v. 3, and it is heralded forth as a matter of supreme knowledge (as it is in Eph. i. 18).

"But know that Jehovah hath set apart one that he favoureth, for himself."*

"If Jehovah hath taken delight in us, he will bring us into this land, and give it us" (Num. xiv. 8). All was owing to Jehovah's favour.

This is put in contrast with the "vanity" and "falsehood" of men; and their estimate as to what is real possession and true inheritance. Man does not know the meaning of the word "good": he cannot tell us what is real "good."

Hence, verse 6 asks the question

"Many there be that say, 'Who will show us good?'"

And this question gets a Divine answer in the words that immediately follow:—

"Jehovah, lift THOU up the light of THY countenance upon us.

THOU hast put gladness in my heart
More than [they have] when their corn and
their wine are increased."

Joy in Jehovah is more than the joy of harvest or vintage (Isa. viii. 3, Jer. xlviii. 33). And Jehovah's "favour" is better than any earthly inheritance.

With this Psalm should be read Psalm cxliv., where the same precious teaching is found "*concerning inheritances*."

We have the same "vanity" and the same "falsehood" of the "strange children"; and the same false estimate of those who are strangers to Jehovah's covenant (vv. 8, 11).† In verses 12-14 we have their estimate of what is true happiness and true inheritance. But we must note that the word אֲשֶׁר (*asher*) is the relative pronoun *that*, or *who*, and not the

* See R.V. margin.

† This is shown by the Structure of Psalm cxliv.

A¹ | 1-7. David's words (Praise and Prayer).

B¹ | 8. The vain and false words of the "strange children."

A² | 9-11. David's words (Praise and Prayer).

B² | 11-15. The vain and false words of the "strange children."

A³ | 15. David's words. (The truth as to happiness in opposition to the vanity and falsehood).

conjunction, *that*: This being so, the nominative "who" requires a verb, and this Ellipsis must be supplied by the word *say*.* Then all is clear; and we can dispense with the multitude of *italics* which are otherwise required to make any sense. Verses 11-15 will then read.

"Who [say]: 'Our sons are as plants grown up in their youth;

'Our daughters are as corner-stones polished after the similitude of a palace;

'Our sheep bring forth thousands and ten thousands in our streets;

'Our oxen are strong to labour.

'There is no breaking in or going out

'There is no complaining in our streets,

'Happy people that are in such a case'"

The Structure requires us to supply the word "Nay" instead of the "Yea" of the A.V.

"[Nay!] Happy is the People whose God is Jehovah."

This alone is true happiness and real "good." This is the only source of abiding joy and gladness for any People. It is not any increase in our earthly *inheritance*; it is not the increase of corn and wine; but it is the light of Jehovah's countenance.

It is not the multiplying of sheep and oxen. It is not the store which men put into their garners, but it is the "gladness" which God puts into their hearts.

How beautifully therefore this Psalm iv. opens its treasure to us when the proper key is applied.

"Concerning inheritances," indeed! Yes, the true inheritances of Jehovah and His People; in the knowledge of which all who possess it may well say

"In peace will I both lay me down and sleep!

For THOU, Jehovah, alone makest me to dwell in safety" (Ps. iv. 8).

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

BY FREDERICK NEWTH.

THE following papers were originally written to a young Teacher, who desired to interest others in the Word of God, and asked for guidance as to what lines he should proceed upon.

With this statement, our readers will understand the Epistolary form of these papers.

FIRST LETTER.

Let us keep in mind what the Bible claims to be. It is a revelation of God's mind and heart towards man. It also reveals his "*counsels*" as to Creation, and His

* As is so frequently the case, see Gen. xxvi. 7. 1 Kings xx. 34. Psalms ii. 2; cix. 5 (where in verses 6-20 we have the imprecation words of David's enemies, and not the words of David). Isa. v. 9; xiv. 8; xviii. 2; xxii. 13; xxiv. 14, 15; xxviii. 9 (Whom [say they] shall he teach, &c.). Jer. ix. 19 ([saying] How are we spoiled). Jer. 1, 5 (thitherward [saying]). Hos. xiv. 8 (Ephraim [shall say]). Acts. x. 15; xiv. 22, 2 Cor. xii. 16, &c.

"*purposes*" in relation to His own People, with whom He entered into Covenant, and this for a certain time, and limited to the seed of Abraham: so that we may not be in darkness as to the history of the world He has created, as well as the inhabitants upon it.

The Bible is not a scrap-book. It is not a birthday text-book. It is not intended to be used for an almanack to be cut up in little snippets, according to the space allowed by the printer's requirements. It is not intended for wall decoration, surrounded with florid horticultural specimens, for people to look at and admire and say—"Oh! how beautiful." Nor is it to be taken in weekly and then have a beautiful binding and put in the front window under a glass case. It brings before us both the "*acts*" and "*ways*" of God (Psalm ciii. 7)—"His *acts*" were seen by the children of Israel, but *Moses* understood "His *ways*." In other words His counsels and *purposes*. These are entirely different. His "*acts*," even Pharaoh could understand as they were "made known"; but not "His *ways*."

Thus, it says "there was not a house where there was not *one* dead. Pharaoh knew and felt that. But he did not see that in the houses of the Israelites—the *one* dead was a lamb; and that the sprinkled blood was that protected, nor did he know that a LIFE presented in substitution was the sign of Jehovah's protection and preservation. Life forfeited, must be acknowledged by all. Then another life is given to us, even that of the sacrificed one—The Lord Jesus Christ, GOD manifest in the flesh, raised from the dead. The "ACT" is known by the whole world—or nearly so. But His "*way*" is hidden from the multitude.

As you desire to help others, you will find that, with the natural pride of the heart, many will raise objections, and become critics. We must *search* the scriptures; and be kept from becoming fault-finding critics. It is *the* Word which is to criticise us. The word "critic" is to be found only ONCE in the Bible, and that is in Hebrews iv. 12. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* (critic) of the thoughts and intent of the heart." It will not do the person any good to occupy his time in criticising the sword that is meant to cut him down.

The Bible, then, is to be read *as a whole*. It takes in a period of time of great compass; that is, from the time God *prepared* the world for MAN, not from the time of *Creation*. Creation is dismissed in one verse, "In the beginning God created," etc. And then we read that the Earth "was," or "*became* without form." What catastrophe brought that ruin about we do not know.

After this comes the preparation of the earth for MAN. Follow this out, and then come to the final accomplishment of this "counsel" of God as seen in Revelation xxi. 3, when the declaration shall be made: "Behold the tabernacle of God is with MEN." (Note: Revelation—not RevelationS, as many, in ignorance, read). This line of study must lead us to follow up His COUNSEL, and that

brings in the "Seed of the woman" to crush the serpent's head (Gen. iii. 15).

Now you will have to search out in Genesis what the Covenant made with Abraham means (Gen. xv. 5). Here it is the People (Israel)—"So shall thy seed be," then the 18th verse, the extent of the Land they were to occupy.

Moses is afterward raised up to bring Israel into this possession. This is gradually unfolded in the other four books—Exodus, Leviticus, Numbers and Deuteronomy. The People never obtained it "because of unbelief." It is this subject that occupies the rest of the Old Testament—AND THE FOUR GOSPELS.

The four Gospels reveal the ACTS of this People, and their hardness of heart; for they killed the MESSIAH—the very *one* who alone could bring them into possession. Then you will study the book called "The Acts of the Apostles," and you will see the theme of that book to be that they not only killed the Lord of Glory, but *refused* to believe that God had RAISED HIM FROM THE DEAD.

Now, the Apostle Paul is brought upon the scene, This you will find in Acts xiii. 46. Paul speaks thus, "But seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And he did turn to the Gentiles (see Ephesians iii. 1). Then the 6th verse, That the Gentiles should be fellow heirs, etc.—a joint Body in Christ—and not merely brought into the Commonwealth promised to Israel. The nation had forfeited that. This promise is suspended that God may further show His PURPOSE, which you will read in Ephesians i. 1-10.

Among the pamphlets written by Dr. Bullinger, which I send you, you will find one called "The Mystery." That will greatly help you. I enclose another, and what I have now written will, I hope, help you to see what a wonderful book the Bible is. Do not be drawn aside by the carping and criticism of sceptics of God's "Acts," which always hide His "*ways*." For instance, you will be sure to be met by the query, "Do you believe that the whale swallowed Jonah?" Those who make that enquiry swallow much bigger things than many Jonahs, only they are now called "microbes"—or "protoplasms." They would have us believe that here we made our beginnings, and call it evolution.

Make such read the second chapter of Jonah, and then it may be that some will be brought to see that God was teaching Jonah and, through Jonah, ourselves; that no deliverance can come to any people but through DEATH and RESURRECTION. Those who see this will say with Jonah, "I will SACRIFICE unto THEE with the voice of thanksgiving. . . . SALVATION is of the Lord." It is the only symbol of the resurrection in the Old Testament that the Lord uses to affirm the truth of His own resurrection.

By virtue of the one great SACRIFICE of the Lord Jesus Christ, believers can give "thanks unto the FATHER which hath made us meet to be partakers of the *inheritance* of the saints in light" (Col. i. 12).

* As the word is translated in Gen. ii. 7; xix. 26, etc.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

The Complete List of Passages in which the word *pneuma* (spirit) occurs.

(Continued from page 17).

2 Cor. i. 22—iii. 18.

2 Cor. i. 22. "Who hath also sealed us, and given the earnest of (or, which is) *the pneuma* in our hearts."

The sealer and the giver of this earnest or pledge is God (v. 21). He is the Giver. The earnest of His stablishing is the *pneuma*, or the new nature, which is His great gift. It is the Genitive of Apposition:—"the earnest which is the *pneuma*." Both versions have "S."

2 Cor. ii. 13. "I had no rest for my *pneuma*": *i.e.*, in myself. The same as 1 Cor. xvi. 18. Both versions have "s."

2 Cor. iii. 3. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with *pneuma* of the living God."

Here, *pneuma* is used with the Genitive of Origin or source: *i.e.*, their conversion was due, not to human power or wisdom (as a letter is written with the hand of mortal man and with material ink), but to invisible power and grace (Acts vi. 3, 5, 8, 10), and to the power and operation of the living God Himself. The A.V. of 1611 had "s"—but current editions have "S" with the R.V.

2 Cor. iii. 6 (twice). This verse is, perhaps, the one that, more than any other, is dependent on a right interpretation of the word *pneuma*.

"God hath made us able ministers of a (not 'the') new Covenant (as in R.V. not 'Testament' as in A.V.) not of letter (no article) but of *pneuma* (no article): for the letter (the article referring back grammatically to the 'letter' just previously mentioned) killeth, but the *pneuma* (*i.e.*, the '*pneuma*' just mentioned) giveth life." Both versions use "s."

What this "*pneuma*" is we are clearly told, but not till the seventeenth verse.

The scope of this whole passage (2 Cor. iii. 6—18) is to show that the Old Covenant, apart from Christ, is like a dead body.

He is the *pneuma*, and the Old Covenant is the body. And, "as the body without *pneuma* is dead' (Jas. ii. 26), so the Old Covenant as contained in the Old Testament is dead without Christ. Compare John vi. 63, and see pages 133, 134, above.

Hence we have the conclusion stated, in verse 17, at the close of the parenthesis:

"Now the Lord (Christ) is the *pneuma*: and where the *pneuma*, the Lord (Christ) is, there is liberty" as well as "life." The article here, in v. 17, refers back to the *pneuma* of verse 6.

Thus, *pneuma*, here, is used of Christ. It cannot mean the Holy Spirit: for it would be stating a needless

truism to say "The Spirit is the Spirit.' No: it is "the Lord" (Christ) who is the *pneuma* (*i.e.*, the spirit and life; or the life-spirit, the life-giving spirit) of the Old Testament, as He Himself testified:—

"It is *the pneuma* that quickeneth; the flesh (*i.e.*, the 'letter,' profiteth nothing; the words that I (even I) speak unto you, they are *pneuma* and they are life" (John vi. 63).

But there is still the conclusion to be stated, showing how this affects ourselves now.

Pneuma is necessary to life; and it quickens and gives life to the Old Covenant, which is a dead letter without it. In verses 17, 18, we are told how *pneuma* is necessary for *liberty* as well as life.

We, now, are not like the children of Israel who looked on Moses' veiled face: but, like Moses himself, we gaze "with unveiled face" on the glory of Christ. We are in the position of Moses, who removed the veil when he went in before the presence of the Lord; and, like him, we are changed by the glory on which we gaze.

This is the teaching of verse 18:

"But we all with unveiled face [like Moses] beholding-as-in-a-mirror the glory of the Lord, are being transformed [as he was] into the same image, from one glory [reflecting] another glory, even as [coming] from (ἀπό, *apo*) [the] Lord, who is [the] *pneuma*": (*i.e.*, the *pneuma* referred to in verses 6 and 17.

In these two verses we have the Genitive of Apposition.

In verse 17 it is "the *pneuma* who is "the Lord [Christ]."

In verse 18 it is "the Lord [Christ] who is the *pneuma*."

We have the same great statement put in two different ways, so that there should be no mistake. The argument of the whole context is that Christ is the *pneuma*, the life and light, of the Old Covenant. The Old Covenant apart from Him was dead (v. 6).

"We are (the Apostle's argument is) ministers of this New Covenant, and in ministering it to you we use great boldness of speech (v. 12). We are not like Moses, who put a veil over his face when he spoke to the people: we use no veil when we speak to you: but we are like Moses when he went in to speak to the Lord. Our faces are unveiled; and, gazing on that glory of Christ, we, like him, are being changed by it; our faces reflect it on you.

In proportion as we are occupied with Christ and His glory, we "are being changed," as Moses' face was changed. The glory which Moses beheld began to change him: and when "we shall see Him as He is" we, too, shall be altogether changed. Our bodies will be made like His own glorious body (1 John iii. 2; Phil. iii. 21).

Meanwhile, "beholding Him, we are transformed." The glory which comes (or emanates) from (ἀπό, *apo*, away from) Him who is *pneuma* changes or transforms us "by the renewing of our mind" (Rom. xii. 2).*

* The only other place where the word rendered "transfigure" occurs, except in the Gospel account of the Transfiguration.

Just as, when we look into an Eastern mirror (of polished metal), we see ourselves, but others see the reflection of the shining metal on our face; so we, beholding (as in a mirror)* the glory that emanates from (*ἀπό, apo, away from*) Him, have that glory reflected on us. Moses "wist not that the skin of his face shone." And, though we may not see the effect of our occupation with Christ on ourselves, others will see it; and will "take knowledge of us that we have been with Jesus" our Lord.†

Thus, in this verse 6, we have *pneuma* twice; and each time the usage is psychological. Both versions use "s."

2 Cor. iii. 8. "How shall not the ministration of the *pneuma* be rather glorious?" Here the usage of *pneuma* is again psychological, as in verse 6; and the use of the article with it is grammatical, referring back to the *pneuma* in that verse. Both versions have "s."

This verse (8) is in the parenthesis, already referred to above, which extends from verse 7 to verse 16 (inclusive); and we must give the translation, as required by the scope, which is determined by the Structure.

The Structure of the whole Epistle shows that ch. iii. 1—vi. 10 has the *Ministry of Paul* for its subject: and that ch. iii. 6-18 gives its character, as being the *New Covenant*.

This *Ministry of the New Covenant* (iii. 6-18) is set forth in four members, thus:

- | | | |
|---|---|---|
| A | B | iii. 6. <i>Pneuma</i> necessary for LIFE. |
| | C | 7-16. How <i>pneuma</i> changes the Old Covenant. |
| | B | 17. <i>Pneuma</i> necessary for liberty. |
| | C | 18. How <i>pneuma</i> changes us. |

Thus we see that the second member C (ch. iii. 7-16), stands by itself, as a parenthesis; the subject of which is:

HOW PNEUMA CHANGES THE OLD COVENANT.

This subject is two-fold. *Pneuma* not only gives *life*, but it brings into *liberty*.

- | | | |
|---|---|---|
| D | E | 7-11. <i>Pneuma</i> gives LIFE. (Statement of the Facts). |
| | E | 12-16. <i>Pneuma</i> brings into LIBERTY. (Application of the Facts). |

These two divisions are presented in the same manner. Each consists of a series of *contrasts*, which are set forth in a *Repeated alternation*.

In E (verses 7-11) the Old Covenant is contrasted with the New Covenant.

In E (verses 12-16) we, under the New Covenant, are contrasted with those who were under the Old Covenant.

We will present our Translation of these verses, in full, in the form of the Structure:—

* "Beholding-as-in-a-mirror" is represented by only one word in the Greek, *κατοπτρίζομενοι* (*katoptrizomenoi*).

† And on the other hand, "if we say that we have no sin" we may "deceive ourselves," but we cannot thus deceive other people.

How "*pneuma*" changes the Old Covenant by giving it LIFE.

(Expansion and Translation of "B." (Ch. iii. 7-11).
The Statement of the Facts.

- | | | |
|---|----------------|---|
| E | F ¹ | 7. THE OLD COVENANT.] "If, however, the ministration of [that which inflicted] DEATH, engraved in writing on stones, came (<i>ἐγενήθη</i>) with glory (so that the children of Israel could not gaze on the face of Moses, on account of the glory of his face), which [glory] is being annulled (or superseded): |
| | G ¹ | 8. THE NEW COVENANT.] Will not the ministration of the <i>pneuma</i> [that gives LIFE] be (established, <i>ἑσται</i>) in glory? |
| | F ² | 9. THE OLD COVENANT.] "For if the ministration of [that which pronounced] CONDEMNATION [was with] glory, |
| | G ² | -9. THE NEW COVENANT.] "Much rather doth the ministration of [that which gives] RIGHTEOUSNESS exceed in glory. |
| | F ³ | 10. THE OLD COVENANT.] "For even that which was made glorious had no glory at all in this respect (<i>i.e.</i> , in inflicting DEATH), |
| | G ³ | -10. THE NEW COVENANT.] On account of the surpassing glory [of giving LIFE.] |
| | F ⁴ | 11. THE OLD COVENANT.] For if that which is being annulled [came] by means of glory (<i>διὰ δόξης, dia doxēs</i>), |
| | G ⁴ | -11. THE NEW COVENANT.] Much more that which remains [will remain] in glory (<i>ἐν δόξῃ, en doxē</i>)." |

In these members it will be seen that the Old Covenant and the New Covenant are contrasted in several respects, in alternate statements.

A similar alternation is followed in

The Application of the Facts.

(Expansion and Translation of "B," ch. iii. 12-16).

- | | | |
|---|----------------|--|
| E | H ¹ | 12. "Therefore, having a hope like this, we use much boldness [or liberty] in speaking, |
| | I ¹ | 13. "(And do not act as Moses did who [when he spoke to the people] used to put a veil over his face, so that the children of Israel should not gaze on it), |
| | H ² | 13. "[For we speak] with a view to the end [<i>viz.</i> , Christ] of that which is being annulled. |
| | I ² | 14. "Yea, their minds were hardened: (for to this very day, during the reading of the Old Covenant, the same veil remains unlifted); |
| | H ³ | -14. "because it is by Christ that it is being annulled. |
| | I ³ | 15. "Yea, to this day, whenever Moses is read, a veil lies over their hearts; |
| | H ⁴ | 16. "but when it [the mind (v. 14.) or heart of the nation] shall have returned to the Lord, the veil will be withdrawn." |

The whole of this argument is the application and the illustration of the Old Testament history recorded in Exodus xxxiv. 29-35.

(29) "And it came to pass, when Moses came down from Mount Sinai* with the two tables of Testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him (God). (30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. (31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. (33) And [until†] Moses had done speaking with them, he put a vail on his face. (34) But when Moses went in before the LORD to speak with him, he took the vail off, UNTIL he came out. . . . (35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, UNTIL he went in to speak with him."

The word *ἐπιθεῖ* (*etitheî*) in verse 13 is the *Imperfect* tense, and may be best translated *used to put*. It refers to the habit of Moses, whenever he spoke to the People.

We are not told how long this practice continued; but there is nothing to show us that it was ever discontinued.

Moses' face is put by The Figure *Metonymy* for the Old Covenant. The People could not look on his face, for there was a vail between. So now, with the Old Testament, there is a veil between it and the eyes of the heart (Eph. i. 18, R.V.); consequently its real glory (Christ) cannot be seen.

The conclusion of the subject, which was stated in verse 6, is taken up again (after the parenthesis) in the significant words in verse 17;

2 Cor. iii. 17 (twice). In this verse *pneuma* is used twice; both times of Christ. "Now the Lord (Christ) is that *pneuma* [which thus gives life to the Old Covenant]; and, where the *pneuma* [that is to say] the Lord is, there is liberty." The Genitive is the Genitive of Apposition. See above, under verse 6. He is *the pneuma* of that "body" (or "letter"). And, without Him, it is itself dead, and ministers only condemnation and death to all who are under it.

The A.V. of 1611 had "s" in the first case, and "S" in the second. But the current editions, with R.V., have "S" in both clauses.

2 Cor. iii. 18. "But we all with unveiled face, beholding-as-in-a-mirror the glory of the Lord, are being changed into the same image, from one glory [reflecting] another glory, even as [coming] from (*ἀπό*, *apo*, away from) the Lord who is [the] *pneuma*." The Genitive is the Genitive of Apposition. See above,

* This was the seventh and last descent of Moses from the Mount.

† The word until must be supplied from verses 34 and 35.

under verse 6. The A.V. of 1611 had "s." But the current editions with R.V. have "S."

Papers on the Apocalypse.

THE SEVENTH (AND LAST) VISION "ON EARTH."

Ⓔ (page 118†), xix. 17-21.

THE FIRST OF THE FINAL FIVE JUDGMENTS.

We must get a complete view of these in order to embrace them all and view them as a whole.

The Structure shows their true sequence:‡

Ⓔ. (page 118), xix. 17—xx. 15. THE SEVENTH
(AND LAST) VISION "ON EARTH."

The Final Five Judgments.

- | | | |
|----|---|---|
| Ⓔ | A' | xix. 17-21. MEN. The Judgment of the Beast and the False Prophet. |
| | | B' |
| A' | xx. 4-6. MEN. The Judgment of the overcomers. The "rest of the dead" left for Judgment. | |
| | | B' |
| A' | xx. 11-15. MEN. The Judgment of the Great White Throne. | |

From this Structure, we see that these judgments are arranged alternately, as they affect *Men* and *Satan*: thus completing the 7th Seal, the 7th Trumpet, and the 7th Vial, finishing the "mystery" or secret purpose of God concerning Satan and Man; Jew and Gentile; Heaven and Earth.

These judgments embrace the setting right of what is wrong; the setting up of what is good; and the putting down and final destruction of all that is evil.

Each of these five Scriptures has its own peculiar Structure, which we propose to give in their due order.

The following is the Structure of

THE FIRST JUDGMENT.

A' (page 603), xix. 17-21. *The Judgment of the Beast and the False Prophet.*

- | | | |
|----|---|---|
| A' | C | 17-. The Angel in the Sun. |
| | | D |
| | C | 19. The Beast and his Confederacy on Earth. |
| | | D |

* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

‡ For another Structure of this Vision, see page 644. Both are equally correct.

C. (see above), xix. 17. *The Angel in the Sun.*

17. And I saw one—an angel—standing in the Sun;] An angel proclaimed the fall of Babylon, and now an angel proclaims the destruction of the Beast and his confederacy. From this grand and exalted position, unreachable by any earth-born being, goes forth the proclamation, and reaches all the earth.

D. (see above), xix. -17, 18. *The Angel's Proclamation.*

-17. And he cried with a loud voice, saying to all the fowls that fly in mid-heaven,

"Come, be gathered* together unto God's great supper;† (18) that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all, both free and bond, both small and great."‡]

So Ezekiel had been told to cry, chap. xxxix. 17-22, where the cry is made concerning this or a subsequent‡ period, when the Prince of Ross (Russia) and Meshech (Moscow) and Tubal (Tobolsk) will come against Israel in the days of the Antichrist.

The scene in Rev. xix. -17, 18 is occupied with the Beast and the False Prophet and their confederacy. Beasts of the earth are not summoned here, as they are in Ezekiel; for this cry goes forth from the sun, and is to be immediately and universally obeyed. This could be done only by flying creatures. The feast in Ezekiel is more local, and hence the beasts of the earth are summoned.

The issue of this battle is never in any doubt. It is fore-announced. The description is yet to be recorded. The call to devour the carcasses of the slain is given before the battle has begun. The marriage supper of the Lamb has just been celebrated in heaven, and now the great supper of God is furnished for the fowls of heaven and the beasts of prey on the earth.

C. (page 604), xix. 19. *The Beast and his Confederacy.*

19. And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war with Him that sitteth on the horse, and with His army.] Unclean spirits gather the kings of the earth to fight in xvi. 12-16. A holy angel summons the

* G.L.T.Tr. WH. and RV. read *συνάχθητε* (*sunachthēte*) be gathered together, instead of *καὶ συναγέσθε* (*sunagēsthe*) and gather yourselves together.

† G.L.T.Tr.A. WH. and RV. read *τὸ μέγα τοῦ* (*to mega tou*), the great supper of, instead of *τοῦ μεγάλου* (*to magalou*) of the great.

‡ We say "subsequent" to this, for (1) it comes on a Land and people brought back (Ezek. xxxviii. 8). (2) It finds them dwelling safely. (3) They dwell in unwalled Towns (v. 11). (4) They have been gathered out, and have got cattle and goods (v. 12). (5) God calls it "My Land" (v. 16). (6) They get no nearer than "the Mountains of Israel" (xxxix. 4). (7) It will take seven months to destroy their debris (v. 12).

birds to devour them. "The kings of the earth," who opposed the Beast, now unite with him to fight against God. "Strong delusion" is upon them now, "that they should believe the lie, that they all might be damned. . ." (2 Thess. ii. 9-12). Hence: with one accord, this vast confederacy, having subdued the earth, now prepares to resist all heaven. "The heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the LORD and against His anointed." (Ps. ii. 1-3). Here we see them gathered together to complete their subjugation of the earth and shut out its rightful owner.

But the issue is not kept long in suspense.

D. (page 604), xix. 20, 21. *The fulfilment of the angel's cry.*

20. And the Beast was taken, and with him the False Prophet who wrought the miracles before him (xiii. 11-17), with which he deceived those that had received the mark of the Beast, and those who worshipped his image. These two were cast alive into the lake of fire which burneth with brimstone. (21) And the rest were killed with the sword of him that sitteth upon the horse, which sword proceedeth out of his mouth: And all the birds were satiated with their flesh.] The Beast and the False prophet therefore are no mere systems, no mere companies of men. They are superhuman, but they are as truly men as Judas and Mahomet were men. They will be cast "alive" into the lake of fire. If these be not individual beings, then language is useless for the purposes of revelation.

They are real persons, as are those who will receive the mark of the Beast, and worship his image. They receive their punishment together. They cannot be slain, now, as mortals.

They will have come up from the Abyss; and they are still found alive in the lake of fire at the close of the thousand years (xx. 10). The armies being mortals are slain; and their dead bodies are eaten by the fowls of the air. There are none to bury them.

Thus ends the first of these final five judgments.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT IN RELATION TO PROPHECY.

(Concluded from page 23.)

It is fresh in our memories that the British Government made last year the definite offer to assign a portion of British East Africa as a place of refuge.

We are all aware of the mingled feelings with which this offer has been received. Whether it will be accepted we

do not know; nor does it much matter: for two things stand out amid all the excitement and emotion which the announcement created last year.

1. The wonderful outburst of conviction that no country but *Palestine* could ever solve the Jewish problem, or satisfy the longings of Jewish hearts.

2. That the offer, whether rejected or accepted, cannot leave the matter where it found it.

The very fact of the offer being made by a leading Great Power has emphasised the need of *some* solution; and its very failure may accomplish more than even its success; for, if *this* suggestion fails, then some *other* solution must be forthcoming, and that speedily.

The fact that this offer was actually submitted to the Zionist Congress, was itself an evidence that these congresses are the embryo of the future Parliament of the Jewish nation.

The date of the first congress is also most significant, if we admit, as we surely shall, that there is anything important in the "times and seasons."

Personally, we hold that, when God says "days," He means "days": and that, when He says "years," He means years. When He set 40 years against the 40 days, the "years" were *years*, and the "days" were *days*. The days did not become changed into years, but still retained their literal signification of *days* (*cf.* Num. xiv. 34. Ezek. iv. 6).

We may not deduce from such occasional and special symbolic correspondence a general hard and fast rule that in prophecy "days" always mean *years*; or *invent* the term "prophetic years" whenever we read of days.

If both are mentioned in the Word of God, why may not the *literal* meaning be as true as the *symbolic* meaning? Why *exclude* the one in favour of the other?

If both are *parts* of prophetic truth, why take one part and put it for the *whole*? And why use one truth to upset another truth?

If we, for example, admit that God has sometimes used literal days as symbolic of as many years, why should we be denied the right of believing that the literal meaning of "days" is as true as that which is symbolic?

If we admit that the numbers 1260, 1290, 2335, and 2520 may be symbolic of *years*, why may we not believe that at the end of those periods of years, respectively, there may be the same number of literal *days*? especially when the Word of God *does* say "days," and does *not* say years?

Why not admit both principles to be two parts of *one* truth, and thus form one camp of prophetic students instead of forming two hostile camps, calling each other names and writing of "the Fallacies of Futurism"? As well might Futurists write about the *Heresies of Historicism*.

Why not *agree* that there may be *both* interpretation and application; and that, there may be both a *long* fulfilment in years, and *short* fulfilment in days as well?

It is well for us to remember that prophecy never gives us *dates*. It only gives *duration*.

But while this is so, yet there is a significance in certain fixed dates, which may guide us to some idea of duration.

In this connection, the date of the first Zionist Congress

in 1896 is *significant*; and also *important* in its bearing on "the times of the Gentiles."

These "times" it will be admitted began with Nebuchadnezzar.

"Thou art this head of gold." This is a statement which none will question. Nebuchadnezzar was the "head," not from the date of the *utterance* of these words by Daniel; nor was he the head of Babylon itself. To find that head, we must go back to Gen. x. 10, and see in Nimrod the first head. But Nebuchadnezzar was the "head" of Gentile "times," because he it was (of all Babylon's kings) who came into actual *possession* of Jerusalem.

The beginning of this "head of gold" is fixed for us to-day, not by reasoning, but by the pickaxe and spade, at 625 B.C.

How long that headship lasted we cannot tell for certain, or how long respectively were the "times" of Persia and Greece.

But the next undisputed date is the year in which Jerusalem and the Land passed into the power and possession of Rome. The battle of Actium in A.D. 31 settles that point for us.

The first three Powers therefore, together, occupied the City and the Land for a period of 594 years, which is the duration of the first of the two great Eclipse Cycles: *i.e.*, from B.C. 625 to B.C. 31.

The duration of Rome's possession is also fixed for us as lasting from B.C. 31 to A.D. 636-7, when Omar ended it by erecting that Mosque on the site of the Temple, as the sign and symbol that Roman Dominion then and there passed into the hands of other Gentiles. Rome's possession therefore lasted for 666 years; and this is the period of the second of the two great Eclipse Cycles.

The two cycles make, together, a period of 1,260 years, which is known as the great lunar cycle.

When the Lord Jesus foretold that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). *Rome* was the Gentile power *then* in possession: and no one could know whether Rome's possession would have been continued or superseded. But *we* know, to-day; and we know also that from 636 to 1896, was another period of 1,260 years: the two together making the full period of 2,520 years.

When this last Gentile possession of Jerusalem has lasted as long as *all the other four put together*, is it not strange that students of Prophecy should almost entirely ignore it, notwithstanding the fact that it was prophesied by the Lord Jesus Himself?

Is it not also remarkable that, in their anxiety to find a period of 1,260 years, they should search *Papal* history for some event in the seventh century, when the prophecy relates to *Jerusalem*, and there is a *date ready to their hand* in the Mahommedan Conquest of 636 A.D.?

But it must be noted that 1896 does not *end* these times of the Gentiles; even as 625 B.C. did not *begin* them. Though that "head of gold" dates from 625 B.C., yet it was not for some thirty or forty years after that Nebuchadnezzar destroyed the City and the Temple.

During the greater part of this time he acted rather as Suzerain than Sovereign, setting up and putting down

whom he would in the persons of Jehoiakim, Jehoiachin, and Zedekiah.

If there be a corresponding period at the end of these times of the Gentiles, then 1896 would mark the beginning of such a period of thirty to forty years before the rebuilding of the City and Temple.

2,520 years from "the head of gold" brings us to 1896 A.D. And 2,520 from the destruction of the Temple and the Deportation of the Jews will bring us to a date some thirty to forty years later, when we shall see the People repatriated and the Temple rebuilt.

But what is to happen during these coming eventful years?

The Zionist movement to-day has for its cry, "Israel a nation"; and though it recognises prophecy as its foundation, yet its spirit is very different from that which animated Nehemiah and Daniel in their connection with Restoration.

The national confession of sin is the one essential condition of national blessing.

But *this* is not in all their thoughts. On the contrary: While the Word of God is the *foundation* of their hope, independence of God is the *ground* of their strength.

Dependence on their own efforts is that which characterises the whole movement; and not confession of sin and reliance on the God of Jacob.

They will succeed. They will return to their own Land. They will set up their government and their "heads." At first they will be under their Suzerain. But ere long they will desire independence, and, presently, one will arise who will *promise* it. They will make a covenant with him, and then will begin the literal fulfilment of the 2,520 *days*. In the midst of those days the Beast will break the covenant, and *then* will be the day of "Jacob's trouble."

Yes, they will return. They will succeed in sweeping and garnishing the house: but it will be "empty": for the "Strong One" will not be with them. There will be reformation without *repentance*. The unclean spirit will return with other spirits more wicked than himself, and they will enter in and dwell there, and the last state will be worse than the first: "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION" (Matt. xii. 43-45).

The Zionist movement, therefore, will lead up to the great tribulation before it ends in blessing. When they are brought into blessing Jehovah says, "I WILL BRING." But *that* blessing will be preceded by the *repentance* of Zach. xii., and the *mourning* for their sin in rejecting and crucifying their Messiah.

Yes, the Zionist movement means a time of trouble . . . but "*at that time Israel shall be delivered,*" and "he shall be saved out of it" (Dan. xii. 1. Jer. xxx. 7).

Events are moving very rapidly. The next step is dependent only on money. It was hoped that some of the millions of the Jewish Colonisation Association would become available, and a special Act was passed through Parliament last session with the view of securing some of them for the Zionist Movement. But that is not yet.

In a conversation with the late Dr. Herzl, on his return from his visit to the Sultan in 1902, he distinctly assured us

that he had *not* failed (as the Press asserted), but that all would have been settled then if he could have placed down two millions.

He further assured me that every plan had been formed, and all arrangements had been made, so that within a very few months from the date of the concession the "Jewish State" would be an accomplished fact and its government in working order.

Meanwhile, evidence is multiplying to show us that things cannot possibly *remain* in their present condition.

SIGNS OF THE APOSTACY.

"ANOTHER SPIRIT."

Several correspondents have written to us with respect to a new book lately published, with this title:

"WHAT THE SPIRIT SAITH TO THE CHURCH."

Our answer is short, sharp and decisive. But for the preface, written by a well-known and highly-esteemed clergyman, it would not require notice. His name will greatly enhance its power for evil. For, though not wholly assenting to its teaching, he commends attention to it. At this we are greatly surprised; because, on the very first page he writes its own condemnation. He says of the authoress:—

"She claims that the articles were written under the direct inspiration of the Holy Spirit of God."

If her claim had simply said "A SPIRIT" it would have been true: but that it can have been "the Holy Spirit" is impossible.

If an angel himself made such a claim, we should say "Let him be anathema" (Gal. i. 8, 9).

There are many others who have made the same claim of giving us either a new Divine Revelation or a new Divine Interpretation of it. Among these are Johanna Southcott, Joseph Smith, Brigham Young, Swedenborg, Edward Irving, Mother Girling (of Hampshire), Dowie, Mrs. Eddy, and Piggot. The present anonymous authoress must settle her claims with these before she can come to us; for, all these have made precisely the same claim. But by what are we to test it? By what, except the word of God? But this, our only test, is taken out of our hands by the claim itself, so that God's Word is over-ridden at and from the very outset.

If this claim be true, then the Canon of Scripture is not yet closed; and we are open to the claims of any number of "deceiving spirits" and "teachings of demons" (1 Tim. iv. 2).

We quite believe the claims of the authoress when the writer of the Preface says that

"The statements she makes are not the result of study, but a direct revelation . . . nor had she any knowledge of the subject prior to the times of the direct revelation. In most cases she did not know what she was writing, and had to read it over herself several times before she understood its teaching" (p. 8). She has seen such writing in other cases (p. 38).

We believe it. But in saying this, we believe the whole thing is the action of a "deceiving spirit."

It is admitted (p. 14) that

"when quite young she found herself surrounded by influences which might have resulted in her becoming a Spiritualistic Medium."

We believe she *is* one.

"Since then she has waged battle with evil spirit forces, whose tactics she understands, and whose occult powers she knows are very real." (p. 15.)

How came she to understand these forces so "very well"?

How does she know so much about "occult powers"?

2 Cor. xi. 4 clearly warns us that there is "another

spirit, which ye have not received." This authoress appears to have received it.

If Satan transforms himself into an angel of light, we are warned not to marvel if his ministers also so transform themselves (2 Cor. xi. 13-15). These ministers are spiritual as well as human. If some spirits are "more wicked" than others, so some are less wicked. But there are "deceiving spirits" (or angels) as well as teaching "demons" (1 Tim. iv. 1), and it is revealed to us that "in the latter times" there will be some who will *give heed* to them.

Where is the danger, if it is not the fact that it looks like "light," and it is not light? It seems "good"; it sounds fair; it looks holy; it talks of holiness; and aims at "a greater Pentecost." All this is intended to deceive *Christians*. It is not calculated to deceive the World. For the World *other* deceptions are necessary. But none except "this kind" would deceive Christians. There are, therefore, different "*kinds*." Hence the need of these solemn warnings. Hence the need of keeping to the one and only teacher, the Word of God—our one and only infallible authority and guide.

It is written "Believe not every spirit, but try the spirits whether they be of God" (1 John iv. 1).

When does such a precept apply, if not here, and now?

When are we to obey such a precept, if not exactly in such a case as this?

And by what standard, authority, or test, are we to "try" the spirits if not by the Word of God?

Any author or "authoress" who claims an authority equal to this must make good the claim. The recommendation of a private clergyman, however highly esteemed, is worthless in such a case.

If this claim of an infallible interpreter is put forward now, it is too late. There is already one in the Pope at Rome. He, at least, has got antiquity and numbers, both in years and followers.

We reject *his* claims, however pretentious; and we reject the claims of this woman.

Tested by the Word of the living God, the teachings of her "spirit" are seen at once to be "deceiving."

According to her spirit, the "Mystery" is the New Jerusalem (p. 94).

She says she was once awoke with words so mentally clear that she could *almost see them* (!) The voice said:—

"You have been told to rebuild the Temple; you said you could not. I have put into your hands men who will be able to do it. Their work is to clean the two candlesticks. Now, the next thing for you to do is to clear the sources, the two channels, so that the *Word* and the *Spirit** may work in full power. They are blocked and choked, so that the great blessing I am waiting to pour down cannot come down." (pp. 65, 66.)

This association of the "Word" and the "Spirit" is very subtle. It sounds so good! But what does it mean? It means that these very interpretations of the Word are palmed off by the deceiving spirit as its own. But our God can do what He will, and nothing can withstand His power.

When we come to such expressions as "the Church Mother," "the Mother Church" and "the Virgin Mother the Church," and the "Infant Church," we see a jumble of talk which is unknown to Scripture; and which sounds like a foreign language when compared with the Epistle to the Ephesians.

The Hope of Christ's coming is practically blotted out, and a *spiritual* blessing that is substituted for it.

This, of itself, stamps the character of the book.

"The Virgin Mother, the Church, is about to give birth to a Son." This Son is to consist of a body of "overcomers."

* These, she says, are the Two witnesses of Rev. xi. Though how they are to be slain and made alive again, does not appear.

The work they will accomplish will be a "greater Pentecost." They are now being prepared, she says, "by means of the Keswick and other Conventions, Holiness literature," &c.

We trust that the promoters of those "Conventions," and the authors of that "literature" will be "grieved" as Paul was (Acts xvi. 18); and will repudiate such proffered help, as he did.

There is one other fact which we must not fail to notice; and that is, that, just as Satan himself referred to Scripture when he tempted our Lord (Matt. iv.), so Scripture is now referred to; but in both cases it is misquoted and misapplied. The Holy Spirit when He wrote said, seven times over, "What the Spirit saith to the CHURCHES." Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22). This deceiving spirit says, "What the spirit saith to the CHURCH."

"Let it be anathema!"

"WE HAVE a more sure word of prophecy, whereunto ye do well that ye TAKE HEED in your hearts; [and this] UNTIL the Day dawn, and the Day star arise." (2 Pet. i. 19.)

Editor's Table.

ANSWERS TO CORRESPONDENCE.

J. S. (Lysham). Your question *re* the Revival in Wales is timely. It is an ominous sign of the times when the World's Press, and writers like Mr. W. T. Stead "write up" any Religious movement. It is the opposite of what the Scripture prepares us to look for.

Thanks for Mr. Stead's book which you send us. If it is selling by thousands in Wales (and we see it has reached 50,000), people ought to know that Mr. Stead is a Spiritist, and says he is assisted by a spirit, known as Julia, who writes automatically through him. For a long time he owned and edited a Spiritist Magazine called *Borderland*. We repeat, that it is ominous when he writes a cheap book and strongly advises its wide circulation among the Revivalists, in Wales; among their "relatives, friends, or other persons."

All that he can see is the *moral results*; and this is all that the natural man can understand; for, "man looketh on the outward appearance."

Hence Mr. Stead says: "It makes no difference whether the reformer is called Blatchford or Liddon, Bradlaugh or Price Hughes; John Morley or General Booth; Frederic Harrison or the Archbishop of Canterbury; the President of the Free-Thinkers' Conference or the Pope of Rome—that is what they are all after—that, and in the ultimate, *nothing but that*" (i.e., the "moral results.")

The Rev. F. B. Meyer agrees in this result with Mr. Stead, for he says (in *Daily Mail*, Dec. 14th, 1904): "The supreme test is the *ethical results*." It "is largely a strictly natural process, divine in its fruits, but neither more nor less so than any other process of man's interior life. Why should not the impact of soul on soul, the processes of thought-suggestion, and thought-transference, the wireless telegraphy by which we unconsciously affect each other, afford the medium used by the Divine Spirit. . . ."

Against all this we will only put three Scriptures:

"All that the Father giveth me shall come to me" (John vi. 37).

"Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John iii. 6).

WE BELIEVE GOD.

J. P. (Glasgow). You will find the answer to your question *re* Matt. xxviii. 19, 20 in the September Number, in our papers on "The Gospel of the Kingdom;" and in a small pamphlet, "Where am I?" to be had of Mr. Sutton, 55 Moreton St., S.W., price 3d.

G. W. (Ireland). We take the word "unworthily" in 1 Cor. xi. 27 as referring to *the actor* (as revealed by his act); and the "body" and "blood" as referring, not to the bread and wine, but to "the (one) body" of which such an one, not being a member, thereby profanes;

and "the blood" under which such an one is not sheltered. He contracts guilt, both as to Christ spiritual and Christ personal.

C. H. (Woking). The context of 1 Cor. xiv. 34 hardly bears out your suggestion. In chap. xi. 5 it is not the act, but the *manner* of it, which is in question. But in chap. xiv. 34 it is *the act itself* which is forbidden, doubtless on account of the very practice already shown to be in existence, though probably not common. We are sending you a pamphlet, which answers your question about baptism.

W. G. B. (Kent). We believe that the interpretation of Matt. xviii. 20 belongs to the kingdom, and not to the Church; to the future dispensation, and not to the present. This is clear from verse 1 and the title "Son of Man" in verse 11.

Moreover, the 20th verse reads: "For where two or three are gathered together in my name": *i.e.*, the gathering together, or assembling themselves, was the action of those who assembled themselves together, and not any act of gathering by an outside power put forth. This may be seen from the use of the word in Matt. xxii. 41; xxxvii. 17; Acts xx. 7, 8, etc.

The verse points to the time when the remnant will realize the promise—"Lo I am with you all the days, even to the end of the age" (Matt. xxviii. 20).

E. E. L. In Col. i. 24. The filling up of what is lacking of the afflictions of the Christ "refers to Christ spiritual: *i.e.*, the members of the body of Christ. The next words explain this, "for his body's sake which is the church." The Apostle means that if other members of the Body have not had their share of sufferings, he had more than his share, in the superabundance which he had to endure.

C. S. H. (Southsea). Rom. i. 19-21 refers to "man" as such, whether Jew or Gentile, as is shown from the conclusion in chap. ii. 1. "Therefore . . . O man." Rom. ii. 14 does not refer to the Church of God. The Jew sinning under Law is to be judged by the Law; the Gentile without the Law will perish without law (verse 12). It is a question of judgment: and the Church of God shall not come into judgment (Rom. viii. 1).

S. S. (London Bridge). "The mind of the Spirit" in Rom. viii. 27 is not the same as "the spirit of your mind" in Eph. iv. 23. The former refers to the Holy Spirit, and the latter to the new nature, *i.e.*, "the *pneuma*, that is to say, your mind."

Eph. iv. 23 does not refer to any act which we are exhorted to do, but to what has been done already for us, and in us, by God, and we see this, it says, "if we have thus learnt the Christ, if ye have heard HIM, and been instructed by HIM, according as the truth is in Jesus: [namely] your having put off . . . the old man . . . and being made anew in the *pneuma* [that is to say your mind], and having put on the new man, which, according to God, was created in true righteousness and holiness" (Eph. iv. 20-24). The new nature is here spoken of as being perfect according to 1 John iii. 19; v. 18.

T. H. We must refer you to an article by Sir Robert Anderson, K.C.B., in Vol. X., "Master and Lord." The Holy Inspiring Spirit being equal with Christ, of course, uses the name "Jesus." But none of His own disciples ever addressed Him in such a familiar manner. His enemies did (Acts iv. 18, 40); Vagabond Jews did (Acts xix. 13); Devils did (Matt. viii. 29, Mark i. 24); Evil spirits did (Acts xix. 15). Romish Pietists do, Maudlin Sentimental Hymns of the present day do; but never those who worship Him truly in spirit, or who reverence Him as God. These call Him "Lord" and "Master," and are not so ill-mannered as to address Him by what answers to our "Christian Name." But the days of Reverence and Godly fear are past, and "Christians," instead of being brought up on the "milk" and "meat" of the Word, are fed on Hymns, which are full of "honey" and "leaven" (which no sacrifice should have); and destitute of "salt" (which every sacrifice must have). The modern Hymns have very little of the "Salt of the Covenant" and of sound doctrine. They have plenty of the "leaven" of false doctrine, and the "honey" or sweetness of human nature. Hence we have such frequent expressions which border on blasphemy, as "dear Jesus," "sweet Jesus," "blessed Jesus," etc., etc. May all our readers learn to "honour His Holy Name and His Word."

M. E. A. (London, W.). The statement of the preacher you refer to is met and answered by John vi. 37, "All that the Father giveth me, shall come to me." As to Isa. xi. 6, we cannot agree with the preacher that the "little child" was the Lord Jesus. It is quite against the scope of the passage.

J. McN. The fire is "unquenchable" and "everlasting." This shuts out all hope of any restoration or restitution.

E. H. T. We have not yet had the pleasure of seeing your book. We shall be very glad to do so.

"ANOTHER SPIRIT."

The article on pages 34 and 35 will be reprinted in a small four-page leaflet. Copies may be obtained from the Editor, by sending stamps for postage.

DEAN BURGON'S METHOD OF BIBLE STUDY.

The Rev. Dr. C. H. Waller (Little Coxwell, Faringdon, Berks) is editing Dean Burgon's Seven Sermons on *Inspiration and Interpretation*, and can supply copies, bound in cloth, at 2s. each 2s. 4d. post free, until April 1st.

After April 1st, they will be published by Marshall Brothers Keswick House, Paternoster Row, London, England.

"SOUND AN ALARM."

We can commend this pamphlet by Mr. A. E. Clarke, of 10, Foulser Road, Upper Tooting, London, S.W. It is timely, and can be had at the nominal price of 2d.

INSET NOTICE RE "THINGS TO COME."

The leaflet which is inserted in this number of *Things to Come*, will be found useful by our friends and helpers in making it known.

It has been drawn up and printed at the request of some of our readers, and we shall be very pleased to send any quantity (post free) to those who may apply for them.

We trust that there are many who will come forward and help us in thus making *Things to Come* more widely known.

ADVERTISEMENTS.

Advertisers are requested in future to send all advertisements to Mr. I. E. MAY, 68, Fleet Street, London, England.

THE BARBICAN MISSION TO THE JEWS.

TO THE READERS OF *Things to Come*.

Dear Friends,

The time has again come for me to send out my Annual Letter on behalf of the Barbican Mission to the Jews. In God's good providence I have now presided over the operations for seven years, and I am most thankful for the many and increasing signs of Divine blessing upon our work.

In MATERIAL things I may say that God has so prospered us that we have now in the Whitechapel Road a Mission House, with large Mission Chapel and an Open-Air Preaching Ground—all the freehold property of the Mission, every penny for the cost of which has been paid.

But what of SPIRITUAL things? I have myself been graciously permitted to baptise forty-eight converts from the Jewish faith, and there are many enquiries under instruction. The Mission premises are well used. The Reading Room is crowded with Jews night after night, a goodly proportion of whom remain for the Bible Class which is held with unflinching regularity every weeknight in the year. The services in the Chapel are largely attended on Saturday afternoon. The Open-Air Services—a new feature begun last year—have drawn crowds of Jews to listen to the Gospel, whilst the Sunday School for Jewish Children, the Meetings for Jewish Women, and other agencies are being carried on with many tokens of blessing.

Our difficulties arise from the want of funds to maintain the work. May I not press upon you the grave responsibility it would be to close up or curtail any branch of the Mission which God is so mercifully blessing? . . . The Jewish newspapers would send up a shout of victory if we were compelled to abandon any one branch of our Evangelistic enterprise.

To the friends who love Israel for the sake of Israel's King, I would say: . . . Do not permit this calamity to befall us. I now make an earnest appeal to you to help us to raise the remaining—£1,300 before the end of March. I sincerely hope you will feel led to contribute generously to the support of this great and good work.

Yours very sincerely,

(Signed) H. W. WEBB-PEPLOB,

President.

London, February 16th, 1905.

P.S.—Contributions may be sent to me at 25, Onslow Gardens, S.W., or to the Secretary of the Mission, Pre diger C. T. Lipshytz, Gorrington Park House, Mitcham, Surrey.

ACKNOWLEDGMENTS.

For *Things to Come* Publishing and Free Distribution Fund.

	£	s.	d.
B.F.C. (Ill. N.S.A. Balance of Account) . . .	0	1	2
S.S. (Chingford)	0	5	0
P.L. (Southsea)	0	2	6
J. E. K. (Australia)	0	3	3

For "The Barbican Mission to the Jews."

J. Mc. N.	0	2	0
S.S. (Chingford)	0	10	0

THINGS TO COME.

No. 130.

APRIL, 1905.

Vol. XI. No. 4.

Editorial.

THE CLOSING PRAYER OF EPHESIANS.

HAVING considered at some length the two prayers in chapters i. and iii., it may be profitable for us to look at the brief prayer with which the Epistle closes.

The Apostle commences the Epistle with his prayer for the Ephesian Saints; and, at the end, he asks for their prayer for him: but the theme is the same. It is the *Mystery*, or Secret, which is the great subject of the Epistle as a whole.

He beseeches them to pray (ch. vi. 19) for him, "that utterance may be given to me, that I may open my mouth boldly, to make known the Mystery."

We note that, though most of the printed texts add "of the Gospel," Lachmann puts these latter words in brackets. That means that they are not supported by some of the more ancient manuscripts.

It may well be that, owing to the very early loss of the truth concerning the Mystery, there was considerable difficulty in the minds of Transcribers when they met with this word. Not knowing the *doctrine*, it was clearly difficult for them to understand the *word*. Hence, we believe, it is that, in 1 Cor. ii. 1, Col. ii. 2, and 1 Tim. iii. 16, we have three such important various readings, in the manuscripts; and all of them connected with the word "Mystery."

The Apostle might well ask the prayers of the Ephesian Saints; that, in view of the fact revealed in 2 Tim. i. 15 of their departure from the Apostle's teaching concerning the Mystery. That departure must, even then have shown itself in its weakening their hold on this truth. Pray, he says, "that utterance may be given to me, that I may open my mouth boldly, to make known the Mystery."

Even with the words "of the Gospel" added, it comes much to the same thing; if we take it as the Genitive of Relation: "*the Mystery which is the subject of the Gospel.*"

Not satisfied with this, or with writing this Epistle, he goes on to tell them how he was sending Tychicus to them. Tychicus was sent also to the Church at Colossæ, but on a different mission.

He was sent to Colossæ, Paul says, "*that he might know your estate*" (Col. iv. 8). But he was sent to Ephesus for the opposite reason: "*that ye might know our affairs*" (Eph. vi. 22).

In each case the object was the same; "that he might comfort your hearts."

This is followed by his concluding prayer for them: "**Grace be with all them that love our Lord Jesus Christ in sincerity.**"

The Children of God are marked by one universal characteristic: love to Jesus Christ, as their LORD. Not by the mere talking or singing about "Jesus"—(anyone can do that)—but by acknowledging "Jesus (*i.e.*, their *Saviour*) Christ" (God's anointed Saviour, whom He has provided, given, and sent) as their one and only Master and "Lord."

The true Children of God are not remarkable for their numbers, as many scriptures testify.

They are not remarkable for their outward distinction, or social position, either individually or collectively.

They have not a new head, but a new heart: and they soon discover that their former "wisdom" was only ignorance, and that their views were unsound from beginning to end.

They are not remarkable for new fashions or modern methods in their service for their Lord. They know that whatsoever comes not from His Spirit and from His Word is nothing worth.

They have "no confidence in the flesh;" and, therefore, do not depend on working on the feelings by magnetism, music, or numbers. They know too well that music has wonderful powers to excite, as well as to calm; to inflame the passions, as well as to soothe the heart; to create fleshly feelings, as well as to induce religious solemnity. They put, therefore, no confidence in that; but, rather, eschew it as an "edged-tool."

Neither do they rely on the assembling of people in multitudes; for there is a mysterious influence in numbers, which can be felt, though it cannot be explained. Scientific reasoning is useless; "Psychical research" is in vain; yet the fact is so real that many are tempted to rely upon it, and upon its effects, for the realisation of its assured results. Ravishing music, powerful appeals, heart-breaking anecdotes, combined with the mysterious influence of numbers, may produce the deepest emotions, exalted conditions of feeling, and excited action; and yet those who are the subjects of it may know nothing of "the love of Christ."

There may be much *hearing* and much *doing*, but without this "love of Christ" all is nothing worth. Herod "*heard* John gladly." He "*did* many things." But there was *one* thing he did not do; he did not "love Christ."

No! for this love is only "shed abroad in the heart by the Holy Spirit." It is to-day as it always was: it is not the "earthquake," not the "fire," not the music, not the excitement, but it is "the still small voice."

"Not by might nor by power, but by My Spirit" is the one and only means of creating a child of God. No other means will accomplish this.

We are born by nature *only* by the flesh. We are born anew or from above *only* by the Spirit. And the one essential proof and test of this new birth is that we "love

Jesus Christ as our LORD in sincerity." This is the evidence of the possession of the gift of "a sonship spirit."

This love is manifested now by the possession of "that blessed hope" of seeing Him and being with Him for ever. This is the hope of all the members of the One Body; the hope of being "caught up to meet the Lord in the air, so to ever be with the Lord."

Until that blessed moment arrives, we manifest this "sonship spirit" by a desire to meet with Him here, and now. God's Word is the appointed way of finding and seeing Him. Prayer is the appointed way of intercourse with Him. We may study that Word from other reasons, and with other objects. We may pray with many other motives. Self-will may come in: and both these means, the Word and Prayer, may be perverted by being directed to our own pleasure and the supply of our own desires.

These are the open windows by which alone we can see Him now; and, if we love Him in sincerity, we shall love to be gazing through them. As Dr. Watts puts it:

"I love the windows of Thy grace,
Through which my Lord is seen;
But long to meet my Saviour's face
Without a glass between."

If we love Him, we desire to please him; and this for His own sake. Not because we have made any vows or resolutions; not because of any "Rules for daily living," or "Directories for a devout life"; but for this sole reason,—because we love Him.

Many look to Him as a helper, and not as their Saviour.

Many look to Him as a Saviour, but not as their Lord.

The test of tests is this: and it is one which comes down, in its power, and meets the poorest, weakest, youngest of the Children of God:—that our desires are for Himself; to be with Him for ever; to be with Him now through His Word dwelling richly within us; and never feeling so happy as when we are occupied with Him through that Word.

Even in reading these words now, our one ever-present temptation is Self. Our temptation is to be occupied with *our love*, instead of with His love for us, even the love of Him who is the object of our love.

We can never get to love Him by mourning over our felt lack of love. We can never love him by mourning over our shortcomings and failures and infirmities; and our want of wisdom or strength.

Our bond of union is a living union with Christ by the Spirit of God. It is not union by Ordinances, or by Church membership, or by Confessions of Faith; but it is union in this—that we "love Jesus Christ as our Lord, in sincerity."

This is the abiding thought which closes this Epistle, as it closes the first Epistle to the Corinthians (ch. xvi., 22), "If any man love not the Lord Jesus Christ, let him be Anathema." Why? The answer is, "Maran-atha"—*the Lord cometh*. As much as to say: in the light of that coming, this is the one test. It is not what are spoken of as "Ethical results." It is not merely, or only, correctness of ritual, clearness of views, soundness of faith, orthodoxy of doctrine, morality of life, or any thing to do with the flesh; it is "love to our Lord Jesus Christ."

There may be no fault to find with our creed, our worship, or our life: there may be all these in perfection; but, if love for Him as our Lord—be lacking, all these will be vain. And, on the other hand, if there be this love for Christ, then none of the others will be lacking: all will be present in measure, and in degree.

If there be this love, then it is all traced up to "Grace": which shuts out all other things as *works*.

We are saved by grace. Grace in redemption, grace in election, grace in justification. Our very "faith" is bestowed by grace; our "hope" springs from grace; our "love" comes from grace; and all this, from first to last.

All the precepts in the Epistle to the Corinthians, all the doctrines in the Epistle to the Ephesians,—all are of effect for us, only, and so far as, this closing prayer is answered in our experience: "Grace be with all them that love our Lord Jesus Christ in sincerity."

Papers on the Psalm-Titles.

(Continued from page 27).

SPECIAL WORDS IN THE PSALM-TITLES.

WE have spoken of those Titles which relate entirely to the *subject-matter* of the Psalms and have shown how their misplacement which makes them stand at the beginning of a Psalm instead of at the end of the previous Psalm, has caused the loss of their meaning for so many centuries.

It is the same with words in the other Titles in which we have to do not so much with the *subject* as with other matters.

There are three words which are connected with special singers: *Alamoth*, *Sheminith*, and *Jeduthun*. We will deal with these in order.

I. WORDS CONNECTED WITH SPECIAL CHOIRS.

'AL 'ALAMOTH.

Psalm xlv.

'*Al 'Alamoth* (עַל עֲלָמוֹת) is one of these words; which relates not so much to the subject-matter of the Psalm itself, but to the manner of its use.

'*Alamoth* is found only once; and in all the Versions it is placed over Psalm xlv. But, when it is removed from its present position as part of the *super*-scription of Psalm xlv., and put in its proper place, as part of the *sub*-scription of Psalm xlv., it will stand connected with, and related to, this latter Psalm, xlv.

We must again call attention to the preposition עַל (*al*). It greatly obscures its meaning if we limit it to the sense of "after the manner of," "upon" or "set to," "to" or "for," as it is variously rendered.

It is a word in very common use; and its range of meanings is of wide extent. Its primitive meaning is (1) *on* or *upon*: from which we have (2) the sense of *over*, (3) *at*, *near*, or *by*, and (4) *relating to*, or *connected with*.

As to '*Alamoth*, there is a consensus of opinion that it

means *maidens*. We have *Almah* in the singular and plural seven times,* and it is always used in this sense.

It appears, therefore, that the plural *Alamothe* must mean *maidens*.

If Psalm xlv. were the only occurrence of the word, then its use would be sufficiently satisfied by the subject-matter of the Psalm; for we have references to "king's daughters" and "honourable women" (v. 9); "Hearken, O daughter" (v. 10); "the daughter of Tyre" (v. 12); "the king's daughter" (v. 13); "the virgins her companions" (v. 14).

But the word does occur in one other passage (1 Chron. xv. 20); and here it relates to the singing of maidens, as distinct from men's voices.

There is no need to associate such singing with the Temple or its services. There was singing in other places beside Jerusalem and the Temple. There was *processional* singing, and that in the open air.

In 1 Chron. xv. the order of the procession is prescribed for bringing up the ark from the house of Obed-edom to Zion. There were three bodies:

(1) First came the *Levites*, the singers with instruments of music (psalteries, harps and cymbals) (vv. 16-19), and the names are given of those who were set over them.

(2) Then came another body of singers, *the maidens*, with timbrels; and the names of those who were over, the *Alamothe* are given (v. 20).

(3) Then the *Sheminith* closed the procession. These, again, were men† singers, with harps, and those who were "over the *Sheminith*" (v. 21) are mentioned by name as in the former two divisions.

This order corresponds exactly with that given in Psalm lxviii., a Psalm of David, and in connection, not with the celebration of some victory, but referring specially to the bringing up of the Ark (after its wanderings) to Zion.‡

Num. x. 35 gives us the words with which the Ark always moved:

"Rise up, Jehovah,
And let thine enemies be scattered.
And let them that hate Thee flee before Thee."
Ps. lxviii. 1, opens with almost the very same words
"Let God arise,
Let His enemies be scattered.
Let them also that hate Him flee before Him."

What words could be more appropriately used "when the Ark set forward" from the house of Obed-edom?

That Psalm lxviii. relates to this very event in David's life is further shown by his disposition of the procession, as given in 1 Chron. xv.: for it is closely followed, and accurately described, in Ps. lxviii. 24, 25:

* It is rendered *virgin*, Gen. xxiv. 43, Song i. 3, vi. 8, Isa. vii. 14; *maid*, Ex. ii. 8, Prov. xxx. 19; and *damsel*, Ps. lxviii. 25. But the proper word for *virgin* is *Bethulah*. Every *Bethulah* is an *Almah*; but not every *Almah* is necessarily a *Bethulah*.

† See article on *Sheminith* in our May issue.

‡ Though Psalm lxviii. was written originally and specially for this great occasion, yet there was in it that which made it most suitable for use at the Passover Festival. The word JAH of Ex. xv. 13 reappears in Ps. lxviii. 4, and is the link that unites the two. Hence it was handed afterwards "to the Chief Musician relating to Shoshannim."

"They have seen thy goings, O God;
The goings of my God, my King, into the Sanctuary.
The Singers went before, (1 Ch. xv., 16-19)
The Players on instruments followed after, (v. 21)
In the midst were damsels (the *Alamothe*) playing with timbrels." (v. 20).

The "goings" here spoken of, are the going up of the Ark of God into the Sanctuary, as described in 1 Chron. xv. and celebrated in Chron. xvi., Ps. lxviii., xlvii., lxxxvii. and other Psalms. If we compare Ps. lxviii. 18 with xlvii. 5 we see this connection at once.

To what can Psalm lxviii. 11 refer, but to 1 Chron. xv. 20. The R.V. have rightly translated the feminine participle,

"The LORD gaveth the Word.

The women that publish the tidings are a great host." But they gave the wrong reference, "Ex. xv. 20 and 1 Sam. xviii. 6," instead of 1 Chron. xv. 20.

And, at so low an ebb is Biblical study that Psalm lxviii. 11 is wrenched from its context and used as an excuse for disobeying the Divine precepts concerning the preaching of women in this Gospel Dispensation.

Surely there can be no doubt as to the meaning of the word *Alamothe*, or to the beauty and perfection, of the close connection between 1 Chron. xv., and Psalm lxviii.

There is no profit to our souls in knowing what different commentators have said about the word *Alamothe*,* or about its two occurrences; or about the presence of *Almah* in Ps. lxviii. 5.

Psalm lxviii. is no mere "celebration of a victory," as some think; but it is a Psalm of thanksgiving by David on the occasion of bringing the Ark of God into the Sanctuary which he had prepared for it on Mount Zion.

Yet, in the face of these plain Scriptures, all that Wellhausen has to say is: "The position of affairs is that of 1 Maccabees v. (167 B.C.): there is nothing to remind us of the deliverance from Babylon (537 B.C.)"†; and he gives a plate of an "Assyrian Triumphal Procession."

Not even as early a date as B.C. 537 will the "higher critics" allow as the date of Psalm lxviii.: and yet no other date will suit it, and no other event, but that of David's bringing up the Ark of God to Zion, which was at least 1040 B.C.!

We write not, however, for these Critics. Nothing will convince them that the hypothesis on which they base their criticisms is false: but we write for those who "believe God"; feeling sure that they will rejoice in that which makes His Word more clear, more beautiful, and more precious.

* Gesenius gives it as "to (the voice of) young women." Kirkpatrick "in the manner of maidens." Perowne "after the manner of maidens." Wellhausen "with Elamite instruments." Fuerst "a choir dwelling in Alemeth." Others interpret both upon *Alamothe* and upon *Sheminith* as meaning *melodies*. But this cannot be; because they are united in the same procession, and this would cause two melodies at the same time for the same Psalm. Neither can they mean *instruments*; inasmuch as they are in each case associated with, and accompanied by, instruments. Several commentators render *Alamothe*, *trebles*, and *Sheminith*, *basses*, in 1 Ch. xv. 20.

† Wellhausen, *Psalms*, page 191 (Dr. Paul Haupt's *Polychrome Bible*).

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

List of Passages—*continued*. (2 Cor. iv. 13—Gal. vi. 18).
(Continued from page 31.)

2 Cor. iv. 13. "We having the same *pneuma* which is the gift of faith," *i.e.*, the Genitive of Apposition: and *pneuma* is used of the spiritual gift of faith. "We having the same spiritual gift [*i.e.*, faith]": for "faith" is one of the Spirit's gifts. (1 Cor. xii. 8, 9). Both versions have "s."

2 Cor. v. 5. "God, who hath given us the earnest, which is, *the pneuma*." Here, again it is the Genitive of Apposition; and, even though the article is used, it refers back to the original gift of this earnest in Acts ii. 4 and elsewhere. Both Versions have "S."

As human beings, we all have *pneuma* (psychologically), according to Gen. ii. 7: but the gift of the new nature is the assurance, "the earnest" or pledge, that God will raise us from the dead. Resurrection is the one subject of 2 Cor. v. 1—9. Here, while in this tabernacle we groan, and are "absent from the Lord." We do not wish to be "unclothed" and thus have no body at all: therefore we earnestly "desire to be clothed upon with our house which is from heaven"; *i.e.*, with our resurrection body; and thus, in it, to be "present with the Lord."

The New Nature which God has given us, is the "earnest" or the pledge of that resurrection life which Christ is pledged to give us in resurrection; and which we shall then enter upon in the reality of all its glory, and have its eternal fruition.

2 Cor. vi. 6. "In all things approving ourselves as the ministers of God (v. 4) . . . by pureness, by knowledge, by long-suffering, by kindness, by *pneuma hagion*."

This "power from on high" is thus one of the evidences of ministerial calling.

Both the A.V. and R.V. insert the article here, and use capital letters. The R.V. has a note which reads "Or, *Holy Spirit*: and so throughout this book." It is "so" if it refers to the absence of the article; but not "so" if it refers to the use of capital letters.

2 Cor. vii. 1. "Let us cleanse ourselves from all filthiness of flesh and *pneuma*." Here both A.V. and R.V. have a small "s": and naturally; for, how can there be any "filthiness" of the Holy Spirit? But why, we ask, not exercise the same discrimination in other passages? Why confine the "s" merely to a few places?

There is no article, either with "flesh" or "spirit." The expression "flesh and spirit" is put by *Metonymy* for human nature; but here, by *Synecdoche* (a part for the whole) for the whole person—that which is visible and that which is invisible:—as we use "body and soul," or "flesh and bones," for the whole person, so we say "mind and body" as denoting the physical and intellectual powers.

2 Cor. vii. 13. "The more joyed we for the joy of Titus, because his *pneuma* was refreshed by you all": *i.e.*, Titus himself was refreshed, as the body is refreshed outwardly. Compare Rom. xv. 32, and 1 Cor. xvi. 18; where we have the same thing expressed in other words. Both versions have "s."

2 Cor. xi. 4. "If he that cometh is preaching another Jesus, whom we did not preach; or if ye are receiving a different *pneuma*, which ye did not receive; or a different gospel, which ye did not accept [from us]; ye are doing well in bearing with him." Both versions have "s."

The scope is that they listened to false teaching, but questioned that of the Apostle. They accepted some teacher who had come in his own name, but questioned Paul, notwithstanding he had a Divine commission.

Evil angels or demons *teach* by their mediums (1 Tim. iv. 1, 2); and their teachings were then rife, as they are to-day. There is great need for this "spiritual gift" of the "discerning of spirits" (1 Cor. xii. 10) of which he had written to them.

"Another Jesus" is preached to-day: and "spirits" are received who teach very differently from the teaching of the Holy Spirit. But many Christians "bear with them" and get on "well" with them, and do not discern the difference.

Evil spirits are abroad in the earth; and, as some are "more wicked" than others, some also must be *less wicked* than others. Some teach foul and unclean things; others teach doctrines that sound so good, and appear so fair, and seem so holy, that many are deceived by them; and hesitate even to judge them, though they "discern" them sufficiently to be suspicious of them. If the Lord speaks of "this kind" of spirits (Matt. xvii. 21), there must be *other kinds*. Another "kind" is spoken of in Acts xvi. 17: where one of them actually endorsed Paul's own teaching, in order to mar his work by tempting him to accept its co-operation. This it did, working through "a certain damsel," for many days. But Paul, when he saw it, was "grieved."* To-day such help is readily accepted, and so long as it sounds "good," and seems fair and holy, God's servants are misled and deceived. There is little or no trying of the spirits as to whether they be of God: and the warning, not to believe them, is unheeded. (1 John iv. 1.)

If Satan transfigures himself into "an angel of light," it is "no great marvel if his ministers transfigure themselves as ministers of righteousness." (2 Cor. xi. 14, 15). These words refer to solemn realities; and these ministers are spirits, as well as human beings. Their ministry looks like "light," and it looks like "righteousness." But it is really only darkness; and the end of both shall be "according to their works" (v. 15). They are well-called "misleading"† spirits." (1 Tim. iv. 1).

* The word διαπονεῖσθαι (*diaponeisthai*) occurs only here and Acts iv. 2, and implies *feeling constant (or, repeated) annoyance*.

† Since 1611 "seducing" has come to be used of one particular form of deception, or misleading.

2 Cor. xii. 18. "Walked we not (Titus and himself) in the same *pneuma*?"

Here *pneuma* is put by *Metonymy* for *mind*, and for that which is internal, in contrast with the next sentence, which refers to what is outward: "walked we not in the same steps?"

The A.V. has a small "s." The R.V. an "S."

2 Cor. xiii. 14. "The communion of the *hagion pneuma*."

Here, the context, and the use of the Article, leave us in no doubt that the Holy Spirit is meant. Both Versions rightly use Capitals.

GALATIANS.

Gal. iii. 2. "Received ye the *pneuma* (*i.e.*, the new nature) by the works of the law, or by the hearing of faith?" This is clear from the next verse. The A.V. of 1611 had "s." Current Editions and R.V. have "S."

Gal. iii. 3. "Are ye so foolish? Having begun in (or, by) *pneuma*, are ye now being perfected by *flesh*?" Both Versions insert the article and have "S." But there are no articles in the Greek; and the two nouns "*pneuma*" and "*flesh*" are in the Dative case. The new nature is being contrasted with the old nature.

Having begun with the knowledge that the new nature was the gift of God, they were trying to improve the flesh: forgetting that "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh."

This is the great truth of John iii. 6: according to which the flesh cannot be converted or changed into spirit. There is therefore great necessity for this correction. The doctrine laid down in the Epistle to the Romans had been departed from; and the correction is given in this Epistle to the Galatians.

How many Christians to-day have begun by possessing this new nature; but from ignorance of, or from ignoring, this great doctrine of John iii. 6, are seeking to make the flesh perfect by mortifying it? The only way of putting the flesh to death is by *reckoning* that it was "crucified with Christ" (Rom. vi. 6, 11, Gal. ii. 20), that we "died in Christ." It is "senseless" (or foolish) to treat and deal with a dead thing as though it were alive.

The *new nature* is "perfect," and cannot sin (1 John v. 18, and compare iv. 7; v. 1 and 4); while the *old nature* is evil, and cannot but sin (Rom. viii. 6, 7. Jas. iv. 4). The one is the work of the Spirit; and is, and remains, spirit: the other belongs to the flesh; and is, and remains, flesh. It cannot be changed into spirit, or be improved. The question, therefore, is: If, then, ye have begun on this foundation of the new nature, why are ye now seeking to make the flesh perfect? In other words: If ye have to be justified by *grace*, why are ye seeking to be sanctified by *works*?

Gal. iii. 5. "He that ministered to you the *pneuma* and worketh miracles (*i.e.*, he that ministered to you, or was the means of your receiving that greatest of all spiritual gifts; and manifested the lesser gift of working miracles) doeth he it by the works of the law, or by the

hearing of faith?" The use of the article is grammatical, referring to the previous references to *pneuma*. Both versions use "S."

Gal. iii. 14. "That we might receive the promise of the *pneuma*." Here it is the Genitive of the Agent: *i.e.*: "the promise made by the Holy Spirit": or it is the Genitive of Possession, and means "the Spirit's promise." Christ was the "seed promised" by spiritual communication to Abraham. God's "promise" of Gen. xv., &c., is, in the following context, set in contrast with the Law. That promise was Abraham's "seed"* which was confirmed by God in Christ. Both versions have "S."

Gal. iv. 6. "Because ye are sons, God hath sent forth the *pneuma* of his Son into your hearts, crying, Abba, *i.e.*, My Father." Current editions of A.V., with R.V. have "S."

The article is used here; and it refers to the gift of the "sonship-spirit" spoken of in Rom. viii. 15: *i.e.*: having been made sons, we have, as a spiritual gift, the same sonship-*pneuma* which God's Son has; for we are joint-heirs with Him (Rom. viii. 17).

Gal. iv. 29. "He that was born according to flesh persecuted him that was born according to *pneuma*." The same as in Rom. viii. 1, 4, 5. Both versions have "S."

Gal. v. 5. "For we, by *pneuma*, wait for the hope of righteousness, by faith"; *i.e.*, "faith" is one of the gifts of the Spirit. There is no article here; and it is the Spirit's gift of *faith* that is meant, not Himself, the Giver. The A.V. of 1611 had "s." Current editions, with R.V., have "S."

Gal. v. 16. "This I say then, Walk by *pneuma*" (there is no article): *i.e.*, Walk spiritually, or according to the new nature; and then ye will not fulfil the lust of the flesh (or the old nature). The A.V. of 1611 had "s." It and the R.V. now have "S." Both add the article (R.V. "by the Spirit").

Gal. v. 17 (twice). The same as v. 16. It is not till the new nature is given that there can be conflict. Till then, the peace of death reigns. The moment the new nature is given, that moment conflict begins. We find we cannot do all the good things the new nature would have us do; and, thank God, we find also that we cannot do many of the evil things our old nature would have us do. The A.V. of 1611 used "S" for the first, and "s" for the second. Current editions, and R.V. use "S" in both cases.

Gal. v. 18. "But if ye be led by *pneuma* (your new nature) ye are not under law." (As is stated also

* The Law was given 430 years after this "promise" of the seed (Ex. xii. 40, Gal. iii. 17); but 400 years after the fulfilment of the promise in the actual *birth* of "the seed" (Gen. xv. 13, Acts vii. 6).

That promise was unconditional; for God was only "one" party (Gal. iii. 20). The Law was conditional; for there were two parties (Gal. iii. 19), and one of them, Israel, failed. God's covenant was, therefore, a "promise"; which must stand; and it was made by spiritual communication.

in Rom. viii. 4). The A.V. of 1611 had "s." Current editions and R.V. have "S." Both insert the article "the."

Gal. v. 22. "The fruit of the *pneuma*": *i.e.*, the fruit or spiritual gifts of the great Giver, the Holy Spirit, are love, joy, peace, etc. Here, the context distinguishes—by the article with both Spirit and the "fruit"—His spiritual gifts. The A.V. of 1611 had "s." Current editions and R.V. have "S."

Gal. v. 25 (twice). "If we live by *pneuma*, by *pneuma* let us also walk"; as in Rom. viii. 1, 13. Both Versions add the article "the," and use capital letters in both clauses of this verse.

Gal. vi. 1. "Brethren even if a man has been overtaken in some transgression, ye, the spiritual [ones] restore such an one in a *pneuma* of meekness; considering thyself, lest thou also be tempted."*

Here *pneuma* is put by Metonymy for the effect of the action of the new nature; and means *meekly* or *with meekness*; which will necessarily be the case if there be this consideration of one's self.

Alas! alas! How greatly needed is this Divine precept to-day.

The word "Brethren" at the head of the precept is intended to remind us that all are only equally weak, sinful, fellow-servants; and that this fact should dispose us to listen to, and heed, the solemn admonition that follows.

How great is the contrast presented, practically, to-day: and this not merely in cases of actual transgression, but in cases of difference of opinion in the interpretation of Scripture.

This, with many Brethren, is treated as being of far greater importance than honesty in business transactions. Great latitude is shown in matters of that kind, but woe be to those who dare hold honestly a different view of a passage of God's Word.

The conduct of some "Brethren" to-day seems as though they read this verse as if it were written: 'If a man be overtaken in a fault—persecute such an one, cast him out, hound him down; in a spirit of bitterness, not considering thyself!'

Gal. vi. 8 (twice). "He that soweth to the *pneuma* shall of the *pneuma* reap life everlasting"

Here, by the Figure *Ploké*, the first *pneuma* is used of the new nature according to which we sow (or walk); while the second refers to the Holy Spirit Himself, who is the Giver of life everlasting.

The A.V. of 1611 had "s" in both clauses. Current editions with R.V. have "S."

Gal. vi. 18. "The grace of our Lord Jesus Christ be with your *pneuma*."

Here *pneuma* is put by *Synecdoche* (*i.e.*, a part for the whole) for the whole person. The clause reads: "The grace of our Lord Jesus Christ be with you," or "with yourselves" (*pl.*).

Both versions have "s" here.

* Both versions have "s."

Contributed Articles.

LETTERS TO BIBLE TEACHERS.

LETTER II.

(By FREDERICK NEWTH.)

I AM glad to know that the subject of the Lord's Second Coming has aroused your interest. To be well-grounded in this truth is of the first importance. In learning this, you will at once see the necessity of "rightly dividing the Word of Truth." It is only as we do this that we can be approved. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. ii. 15).

Never mind, men. If you pursue this line of study you will find how much there is to *unlearn*, as I did in my younger days. Let me give you the benefit of my experience. Before I do so, I would say that you had better leave quite alone the sensational literature on the subject of the Lord's Coming, and all books that pretend and presume to give dates for this event, based, as they affirm, on the dates given in Daniel and Revelation. But, to the damage of all such prophets, their reckonings have to be adjusted every few years. They are but catchpenny productions; they are like worthless clocks, which have to be put backward or forward from time to time to harmonise with present conditions.

I have been through all this; and, perhaps, it will be helpful to give you the benefit of my flounderings.

When quite a young man—a very few years older than yourself, and attending the Nonconformist section of the Christian Church—I was constantly hearing that the World was being converted, and in this way would be fulfilled the glorious anticipations of the prophetic scriptures declared in Habakkuk ii. 14, "For the earth shall be filled with the knowledge of the *glory* of the Lord, as the waters cover the sea."

The occasion was a Missionary Anniversary, and I heard this astounding conclusion of a celebrated minister of that day: "We may say, my brethren, that we have now commenced the millennium."

This is the popular delusion of the preaching of the present day; and, in proof of this, I give you a few sentences from a sermon now before me, and published in the *Daily Mail* of February 18th. The preacher gives a sketch of the "Model Citizen." He is "one who shews poverty of spirit, simple meekness,—mercifulness . . . fortitude in adversity and persecution." On what the preacher calls this "sort of manhood," Christ purposed to rely for His work of subduing the world and establishing a new order of things. . . . Jesus Christ set before His disciples, as their prime duty, the work of *reforming the Earth*. . . . The novelty of Christ's Kingdom was this—that it was to owe *nothing to force*, and yet it was to cover the whole earth"; and so on, in the same foolish strain.

He does not say where the adversity and persecution is to come from when the earth is subdued and the new order is established.

This period of forbearance on God's part to the World is called the "last time." This, the Spirit of Truth, shews us in 1 John ii. 18—and tells us how we may know it—"Little children, it is the last time: and as ye have heard that *antichrist* shall come, even now are there many antichrists; whereby we know that it is the last time."

The Apostle Paul, in writing to Timothy (1 Tim. iv. 1), tells the same thing: "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons." He repeats the warning in 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned *unto* fables."

Such talk of reforming the Earth by their modern petty tricks would be amusing, if it were not so pernicious.

"The Model Citizen, by virtue of meekness, is to inherit the Earth." And then breaks out (at the possibility of such an evildoer hindering the consummation): "Fancy a model citizen who won't vote; fancy a model citizen who never sallies out to contribute the light of his *intelligence* and *character* to the World."

I would also express my own astonishment at this. Only think of this sermon being sent forth in print in February, 1905! It is fair to infer that such ministers are forming the minds and hearts of "*their people*" to fulfil *their* millennial anticipations. If so, then we may expect to have celestial "cake-walks," enchanting pig raffles, lectures by Spiritists, and performances by fifth-rate choirs. I do not hesitate to say that such teaching as this is only fable; and shews that there is such a sin as "handling the Word of God deceitfully" (2 Cor. iv. 2).

At the same time, many of a like mind are advertising conferences and suchlike machinery to energise a revival. *Why should it be expected?* The exaltation of humanity is being preached by those called prominent preachers, occupying the most coveted pulpits.

When Hezekiah was stirred in his heart at the wickedness that had been introduced into the worship of Jehovah by preceding kings, it is recorded in 2 Kings xviii. 5, "He trusted in the Lord God of Israel"; (v. 6) "For he clave unto the Lord and departed not from following *Him*, but kept His commandments, which the Lord commanded Moses." Then the next thing he did was: "He brought the priests and the Levites, and gathered them together, and said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the *filthiness* out of the holy place" (2 Chron. xxix. 45).

It will be necessary for you to press home the importance of this teaching before going more in detail on the subject of Bible Study. God will not allow His truth to be mixed up with man's devices. If any man is determined to do His will, he shall know of the doctrine" (John vii. 17). If we neglect this principle, we may be "ever learning and never able to come to the knowledge

of the truth." Therefore, we must clear away the "rubbish" before the heart can be in a fit condition to hear what God declares concerning His "ways."

The "Model Citizen" has made many attempts to establish peace in the Earth. Not only Citizens, but Kings also—and a pretty mess they have made of it. "Exhibitions" were to do it. I well remember the first Exhibition and its motto: "Peace on earth and goodwill towards man." If ever the haughtiness of man should be bowed down, the history of "Exhibitions" ought to do it.

Let me rapidly recount them. Take ten years, from 1851 to 1862—the period of the two great Exhibitions in London. In this interval there were the Russo-Turkish War; the Crimean War; the Mutiny in India; the War between France, Sardinia and Austria; the China War; the Civil War in the U.S.A., which continued on till 1865. Then, in 1867, came the International Exhibition in France. About this time Napoleon made his celebrated proclamation, "The Empire is Peace." Then came, almost immediately, the Franco-German War, with its disaster at Sedan. This brings us to 1870. Then we have the Philadelphia Exhibition. Then followed the War between Russia and Turkey. The bombardment of Alexandria, 1878. In the year 1889 came the Universal Exhibition in France, followed by the World's Fair in Chicago, where they held "the parliament of religions," which was nothing less than a religious Babel. Still no peace. 1899, another Exhibition in France; also the great Peace Congress of all European Nations. Judging from past experience, war might well be looked for. And so it was. War declared against England by the Transvaal. This brings the history down to the present day.

You can from this point look back and remember the Hague Conference, when Russia proposed disarmament to the nations. Thereupon followed the Boxer outbreak, the war between Japan and China; and, at the present time—when the materials of the great St. Louis Exhibition in the U.S. perhaps are not yet cleared away—the deadly contest between Russia and Japan is going on.

The cost of the navies of the World to maintain *this peace* is estimated at ninety-nine to one hundred millions sterling. Yet the discernment of preachers is so limited, and so dense, that they still talk of reforming the World by A VOTE.

But this is not so with *political* writers. One of them brings the following weighty protest against such visionary ideas. On hearing the last line of the Carol sung, "Peace on earth and mercy mild," he says, "Another aspect of the great Advent which they sang presented itself to my mind: "Think not that I came to send peace on earth; I came not to send peace, but a sword." (Matt x. 34.) "Never, alas! has prophecy been more completely fulfilled, I thought, calling to mind the bloody history of the Churches, which have fought and torn, murdered and tortured in the name of Christ for close on two thousand years, and rejoice in the appellation 'militant.' But the Christian Churches have no monopoly of the fighting spirit, nor are they to be held responsible for the system of organised murder which has ravaged the earth from the beginning. Babylonians, Assyrians, Chaldeans, Egyptians,

Phœnicians, Medes, Persians, and Lydians, all have practised the bloody trade of war. . . . The survival of the fittest has hitherto meant the organised assassination of the weakest, and all religions and creeds have accepted the theory, and stand or have fallen by the power of the sword. Their very gods have been murderers, Ammon, Apis, Isis, Osiris, Jupiter, etc., and all the host of pagan heavens. The men whom the world has held in highest esteem, and whose names are written in red letters on the pages of history, have been for the most part men of the sword—men whose ambition and genius in the art of slaying have laid the nations prostrate at their feet. From Alexander to Napoleon is a far cry, but, there are many accounted great before Alexander, and many since Napoleon, whose sole claim to fame is based upon their aptitude for wholesale slaughter. . . . The peacemaker is derided as a faddist and visionary." (C. Joubert on *The present state of Russia*. Pub. by E. Nash, 1905).

The above refers to nations, but the next verse relates to family life:—"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

It is these apparent contradictions that puzzle those who tell you "The novelty of Christ's Kingdom was this—that it was to owe nothing whatever to force." Others are recklessly challenging the truth of God's Word and disputing as to the possibility of the ass speaking, or the serpent tempting Eve. The Holy Spirit by Peter says it did—"the dumb ass speaking with man's voice."

Of one thing you may be quite sure—though the ass spoke he had no understanding of the import of speech. Balaam had. In this particular Balaam stands on a higher platform than the higher critics—for he knew what the animal was talking about and they don't.

Another apparent irreconcilable difficulty you will have to meet, is, that while the Lord Jesus is said to have brought the gospel to the whole world—yet, when He sent the twelve forth, He gave strict command, "Go *not* into the way of the Gentiles; But go rather to the lost sheep of the house of Israel." (Matt. x. 5.)

It is only as we rightly divide the word of truth that such difficulties as these can be made plain.

God's Word is not treated with the care and respect with which an ordinary railway time-table is treated. If you are going on a railway journey, what care you take to note different routes, changes, junctions, certain limitations, and special trains, etc. So we shall find in reading the Scriptures: there are limitations, changes, stops, and specials. This will serve as an illustration of what is meant by "*rightly dividing*:" and, to be skilful in this way is that which proves that you are making an effort to be a "*good workman*."

In conclusion, I will give you one verse to think over. Romans xv. 8. "*Now I say that Jesus Christ was a minister of the Circumcision for the Truth of God to confirm the promises made unto the fathers.*"

Then I hope to prove the fallacy of the statement that Christ's Kingdom will "*owe nothing whatever to force.*"

And, after that, I shall seek to satisfy you that

Satan is "the God of this world," as to its *Religion*; and "The Prince of this world," as to its *Rule*: proceeding strictly on the lines laid down for the Bible Student in 1 Cor. x., 32, as to the distinction to be observed between the JEWS, GENTILES, and the CHURCH OF GOD.

THE "BODY," THE "WIFE," AND THE "BRIDE."

(By GEO. RIVINGTON, CAPT. R.N.)

OUR title combines three expressions used by the Holy Spirit, conveying distinct and different ideas to our minds, and yet, strange as it may appear, considered by many believers to have but one and the same meaning in Holy Scripture. Let us endeavour to find out what is "the mind of the Spirit" in using these terms; which, quoted in full as they appear on the sacred page are, "The body of Christ," "The wife who hath made herself ready," and "The bride the Lamb's wife."

What saith the Scripture? Six passages (1 Cor. xii. 27; Eph. i. 23; iv. 12; v. 29, 30; Col. i. 18 and 24) assert plainly that the Church is the Body of Christ, while six other passages (Rom. xii. 4, 5; 1 Cor. vi. 15 and xii. 12; Eph. iii. 6 and iv. 13-16; and Col. ii. 19) teach it, although they do not so directly assert it as the six first mentioned; but there is no passage which plainly asserts that the Church is the Bride. It is, however, inferred by many—from Rom. vii. 4; 2 Cor. xi. 2; and Eph. v. 22-33—that it is to be so understood; although the first passage is simply an illustration from the law of marriage, as to our freedom from the law of sin; the second, from the custom of espousal as to our obligation to a life of godliness; and the third, an exhortation to wives to be subject to their husbands, as the Church is to Christ, and to husbands to love their wives as their own bodies, even as Christ loves His own Body, which is the Church. Thus it is evident that either it is wrong to call the Church the Bride; or that the Body of Christ must be also His Bride. But is the latter alternative possible?

We know that the illustrations used in Holy Scripture are meant to make spiritual things plain, and easy to understand. "All Scripture is profitable for instruction in righteousness." We also know that the body of a man cannot be his bride, so that if the Scripture does teach that the Body of Christ is also His Bride, it is not fulfilling its asserted purpose, but is introducing confusion to our minds by the employment of figures, which everyone understands in a different sense from that in which the Scripture uses them.

Again, if the Church be the Bride, how does it come about? We know what is to happen to the "Body of Christ" from the epitomized history in Eph. iv. 11-16, and from the graphic account of the union of the Head and the other members given in 1 Thess. iv. 16, 17. In the former we find that the edification (*i.e.*; the building up) of the Body of Christ is to go on until, every member being completed, the "perfect man" appears: but as a man cannot be perfect except the head be joined to the other members, so we understand from Eph. iv. 13, that as soon as all the other members are complete, the Head will

be joined to them as described in 1 Thess. iv. 16, 17; where there is no hint of, or room for introducing, a marriage ceremony: but, the union having taken place, there is the closest possible relationship between the members of the body, for no member can be separated from "a perfect man" without mutilation, amputation, dismemberment, and consequent destruction of perfectness: while between husband and wife there is not that close relationship; for they can be separated without any mutilation; they can, as two perfect bodies, separate and come together again as often as they will without any detraction from their respective perfectness, whether as two, or as one, "for two, saith He, shall be one flesh." The members, then, being united to the Head in the closer relationship, how can there be any desire on their part to change that condition for the other, which is not so close?

Supposing, however, for the sake of the argument, that this change is to take place irrespective of the desire, how is it to be done? How are the two bodies, essential to a marriage, to be produced? The Scripture says "there is one body," but for a marriage two bodies are needed. Does it not say "they two shall be one flesh"? Are we then to—can we—imagine the eyes (1 Cor. xii. 16), the ears, the nose (1 Cor. xii. 17), and the other members, separated from the Head, so that in order that a marriage may take place two bodies are formed? It cannot be; for once joined in the perfect man, the Scripture says "So shall we ever be with the Lord" (1 Thess. iv. 17).

Again, as to time, we do not know on what day the union of the Head with the other members of the Body of Christ will take place, but we do know that there is no predicted event which must happen before it, and that the signs of the times indicate its near approach: also that there must be a considerable interval, the duration of which is not revealed, between that coming of the Lord to the air and the "Marriage of the Lamb," which follows the judgment of "the great whore," that judgment also being subsequent to the coming of the Lord with ten thousands of His saints (Jude 14, 15) to execute judgment and to fight against those nations (Zech. xiv. 3) who are gathered against Jerusalem to battle; forty years would not seem too long a time for so many wonderful and important events to occupy.

Have we then any ground for believing that, after such a period of the closest relationship, harmonious working, and mutual dependence (1 Cor. xii. 21-26) between the different members of the "One Body," all this should be changed and another, different and less close, relationship be entered upon? We must say No!

Do the Scriptures then give us any instruction as to who is the wife who "has made herself ready"? (Rev. xix. 7). We have only to read a few passages in the Old Testament to be forced to acknowledge that they do; but, first, we must especially notice that we do not read of the wife having made herself ready until the judgment of the great whore is past, that judgment also being, as above stated, subsequent to the events prophesied in Zech. xii. 2-9 and xiv. 1-4. In the following passages will be found instructions which surely must be considered sufficient for us to identify "the wife."

Is. liv. 5-8: "Thy maker is thine husband, the Lord of Hosts is His Name. . . . For the Lord hath called thee as a woman forsaken and grieved and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, saith the Lord thy Redeemer."

Is. lxii. 4, 5: "Thou shalt no more be termed forsaken, for, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Is. l. 1: "Where is the bill of your mother's divorce-ment whom I have put away? Behold, for your transgressions is your mother put away."

Jer. iii. 14: "Turn, O backsliding children, saith the Lord, for I am married unto you."

Jer. xxxi. 32: "I was an husband unto them, saith the Lord."

Hos. ii. 5: "Their mother hath played the harlot—she said I will go after my lovers"; and v. 7: "Then shall she say I will go and return to my first husband"; and v. 14: "Therefore, behold, I will allure her and bring her into the wilderness and speak comfortably to her"; and v. 15: "I will give her a door of hope, and she shall sing there as in the days of her youth"; and v. 16: Thou shalt call me Ishi (my husband), and shalt call me no more Baali (my Lord); and v. 19: "I will betroth thee unto me for ever"; and v. 20: "I will even betroth thee unto me in faithfulness"; and v. 23: I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy"; and iii. 1: "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods and love flagons of wine"; and v. 5: "Afterward shall the children of Israel return and seek the Lord their God and David their king." In all these passages, text or context show plainly that they refer to the nation of Israel.

If it be further asked, how will the wife have made herself ready? The answer seems plain and ready to hand, in Zech. xii. 10-14: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son," etc., etc., etc., and xiii. 2: "The names of the idols—shall no more be remembered."

Having sought the scriptural instruction concerning "the Body of Christ," and the wife who will have "made herself ready," let us go on to seek the same instruction, as to "the Bride, the Lamb's wife." It will be well to begin by noticing that the term, "Bride of the Lamb," although so often used, does not occur in Scripture: then, that the marriage supper of the Lamb takes place as soon as the wife has "made herself ready," at the beginning of the thousand year's reign of Christ on earth, which we call the millennium, but that "the bride" does not appear until not only the thousand years are expired, the "little season" during which Satan, loosed, will "deceive the nations" and "gather them together to battle," the casting of Satan into "the lake of fire," and the judgment of the "great white throne" shall have passed, but until also "a new heaven and a new earth," are seen by John, the former heaven and the former earth having passed away,

this must surely involve the passing away also of all relationships which are of this earth only, this is the case with the wife as we read above in Hos. ii. 23, so we understand that her condition as a wife ceases with the earth that now is; then the Holy City is seen "coming down from God out of heaven," this is the "city which hath foundations" (Heb. xi. 10), for which Abraham looked as well as all that multitude "so many as the stars of the sky and as the sand which is by the seashore innumerable," who "all died in faith and confessed that they were strangers and pilgrims on the earth," and who, with all the holy brethren partakers of that heavenly calling, are the inhabitants thereof, the city being the Lamb's wife; the facts that in the foundations are "the names of the twelve apostles of the Lamb," and on the gates "the names of the twelve tribes of the children of Israel" (Rev. xxi. 12, 14) point to the conclusion that those inhabitants are mainly, although not exclusively, of Israel.

One of the many fulfilments of our Lord's words, "There are last which shall be first, and there are first which shall be last" (Luke xiii. 30), may be found in the fact that the Church, the last of the three bodies called by God, is the first to be finally and eternally blessed; for ever "with the Lord," as members of His Body, is the last word we have concerning those who have responded to "the high calling of God in Christ Jesus;" long before the blessing of the nation of the earthly calling; and very long before the announcement of the final blessing of the partakers of that "heavenly calling," which we must look upon as the first in point of time, as Abel, Enoch, Noah, and Abraham are named among those who sought and desired "a better country, that is an heavenly," and for whom God "hath prepared a city."

THE AGES, PAST, PRESENT, AND FUTURE.

BY JAS. CHRISTOPHER SMITH.

I.

THERE are many things in Holy Writ which can be understood only when they are studied in the light of the age to which they belong. To understand what happened in Eden, we must not take our view-point in the time of the Exile; but we must endeavour to go back and mark the boundaries and conditions of life in the

ERA OF INNOCENCE.

That there are well-marked Ages or Dispensations in Scripture, giving distinct colouring and meaning to revealed Truth, is evident to any careful student of the Bible. And it is felt that it would be a gain and a great help to earnest readers, if a fairly full and adequate account could be given of these Ages into which Bible History is divided.

It will be readily realised that such an enquiry raises the question of fore-view, and the perspective of prediction; but any one whose investigations have been considerable, knows that such fore-views make up a large portion of the Sacred Text.

The subject, therefore, concerns a large part of Scripture *directly*, and the rest of it *indirectly*: so that our knowledge of God's Word, as a whole, largely depends on our apprehension of the boundaries and characteristics of the various dispensations.

To refer, for example, to such a period as that covered by the lives of the patriarchs Abraham, Isaac, Jacob, and Joseph: or to the epoch containing the Ministry of our Lord, recorded in the memoirs of Matthew, Mark, Luke, and John: it will be seen, at once, how important the subject is, in view of modern discussions; because, problems which are muddled and confused by mere literary criticism,

do yield up their secret when seen under the light of God's distinctive purpose and operation in those distinctive Epochs.

It is believed that the papers, we propose to write on this subject, will bring welcome help to many perplexed believers, and provide an instrument by which increasing (yea, new) beauty, fulness and practical power will appear in the "Living Oracles" as the enlarging Revelation of God is more fully understood. And when we reflect that this subject takes note of the whole range of Holy Scripture, surely here we need with special care, to *rightly divide the Word of Truth*.

Now, it is necessary, at the outset, to lay a sure foundation for our structure, so that we may have confidence as to whereupon and wherewith we are building; for this is, in the highest sense, a *constructive* study. If it be in any sense destructive, it is to the destruction of error and unbelief; and, the scattering of such forces, in the holy war, is surely to be welcomed. Light dispels darkness; truth destroys error; life conquers death; and the Word of the Lord, which is light and truth and life, is established for ever in Heaven, and lives and abides for ever on earth. Therefore, our prayer is the prayer of the Palmist,

"O send out thy light and thy truth; let them lead me:

Let them bring me to thy *holy hill*,

And to thy *tabernacles*—

Then will I go unto the *altar* of God

UNTO GOD, the gladness of my joy:

And upon the harp will I praise thee,

O God, my God!"

If we submit ourselves to the leading of God's "light and truth" these good guides will bring us to the Holy Hill, to the Tabernacles, to the Altar, yea to God Himself: all that is in Christ the Lord. He is "the Light" and "the Truth": He brings to the holy bill of privilege: He is the Tabernacle with all its sacred symbols: He is the Altar with its solemn sacrificial fire: He is, let us confess, with Thomas, "my Lord and my God." Beyond that we cannot go, and we do not need to go: we have Himself, and He is our "exceeding joy." - Standing in Christ, on God's holy hill, in view of the Tabernacle and the Altar, we use the holy harp and praise our Saviour, our Redeemer God for evermore!

Such are the heights and the happinesses whereunto God's Truth will ever lead and bring those who believe and obey.—(*To be continued.*)

Papers on the Apocalypse.

THE SEVENTH (AND LAST) VISION "ON EARTH."

THE FINAL FIVE JUDGMENTS.

THE SECOND JUDGMENT (Rev. xx. 1-3).

The outcome of the first of these final five judgments is the binding of Satan. The judgment of the Beast and the False Prophet and their Confederacy is not enough. He who has planned all, and used all for the accomplishment of his purposes, must now be dealt with. The chief instigator of all the evil must now be deprived of all further opportunity of attempting to frustrate the counsels and purposes of God. He has been cast out of heaven: he must now be cast out of the earth.

The structure of the passage which describes his judgment is as follows:—

B' (page 603), xx. 1-3. *The Judgment of Satan.*

(*Before the Millennium.*)

B'	E	a'	xx. 1, 2-. The binding of Satan. (The Key and the Chain.)
		b'	xx. -2. Time. (1,000 years.)
E'	a'	xx. 3-. Satan bound. (The Abyss and the Sealing.)	
		b'	xx. -3. Time. (1,000 years.)
E'	a'	xx. -3-. The loosing of Satan.	
		b'	xx. -3. Time. ("a little season.")

This Structure consists of three pairs. The first of each pair has to do with Satan and his binding; and the second with its duration.

xx. 1. **And I saw an angel descending out of heaven, having the key of the Abyss, and a great chain in his hand. (2) And he laid hold of the dragon,—the old serpent, which is the Devil, and Satan, and bound him a thousand years, (3) and cast him into the Abyss, and shut him up, and set a seal upon him, that he should not deceive the nations any longer, until the thousand years be completed: Afterward he must be loosed a little season.]** Who this angel is does not concern us. If it did, we should have been told. Speculation here is worse than useless. It is enough for us to know that it will indeed be a mighty angel to accomplish this business. Satan is a personality; a spirit-being. He can be seized, and will be bound; just as his subordinate angels have already been, and are now reserved for future judgment under "chains of darkness" and "everlasting chains" (2 Pet. ii. 4. Jude 6). There are chains that can bind flesh and blood; and there are chains that can bind spirits. We are asked, with a triumphant air: "Do you really believe Satan will be bound with an iron chain?" Our answer is, that there is not a word said about an "iron chain"! Our imagination and knowledge are so limited, that when God says "a great chain," we can think only of an "iron" chain, because the chains that we know of are mostly iron. But we are having great and wondrous facts and realities revealed to us here; and it behoves us to believe, where we cannot understand. It becomes us, as the recipients of such a revelation, to humbly receive it, and not to criticise it.

The grand reality is, that Satan will one day be "bound"; and he will be bound with something that can bind him. He will be cast into the Abyss; and, in spite of his being a spirit-being, he will not be able to get out, or "walk about" (1 Pet. v. 8) as before. When this blessed fact is revealed to us, it is for us, not to reason about it, but to praise God for the wondrous news, and sing:

"O what a bright and blessed world
This groaning earth of ours will be,
When, from its throne, the Tempter hurled,
Shall leave it all, O Lord, for Thee?"

That is to be our attitude. We believe that the War is literal; the taking of the Beast and the False

Prophet is literal; Satan is literal, and his binding is literal. It does not say he will be bound with a steel chain, or an iron chain; but it says "a great chain." It will be a chain of Divine make, and it will be suitable for—and will effectually accomplish—its great object.

How all this can be done we do not know; nor are we called upon to show. There are such things as Figures of Speech; but this is not one, nor is it what commentators call "figurative language," that cannot bind anyone, except themselves and others, to their false system of interpretation. In Rev. xiv. 14, 15 we read of a "Sickle"; but Matt. xiii. 30, 39-42 shows that it denotes a grand and dread reality. So the "great chain" does here.

The Abyss is literal; as is the lake of fire. Satan is to be cast into the Abyss (from whence the Beast came, xvii. 8), for 1,000 years, when he will join the Beast and the False Prophet in the lake of fire (xx. 10).

There is another place called "*Tartarus*" (2 Pet. ii. 4) —unless Tartarus is another name for the Abyss. This is where the fallen Angels are bound (1 Pet. iii. 18, 19. 2 Pet. ii. 4. Jude 6).*

In the face of all these great, solemn, and grand realities, it is sad to notice the fanciful interpretations put upon them.

Some maintain that this binding took place at the beginning of the Christian Dispensation. In that case the Millennium was over nearly 1,000 years ago, and we call that very period "the dark ages." In that case also Peter was inspired to say that Satan "walketh about" (1 Pet. v. 8) on earth, while he was bound in the Abyss!

Some assert that the binding took place at the conversion of Constantine. But that was the beginning of all that has led to the corruption and apostasy of the Church.

Others hold that whenever the binding took place, Satan is bound now. Such can never read the newspapers, which teem with little else than the most awful evidences to the contrary, both of crimes in the world and of corruption in the Church.

Others maintain that the 1,000 years are not literal, but mean any prolonged period.

If the year-day theory is to be consistently held, then we have a period of at least 360,000 years during which Satan is bound.

We believe what Scripture says, and hold that Satan will be bound for 1,000 years; and that the Millennium is the period during which he is to be bound.

* 1 Pet. iii. 18, 19 becomes quite clear when we remember (1) that men are never called "spirits," and (2) that "He maketh His angels spirits." (3) That these "disobedient" spirits in verse 20 are contrasted with obedient "angels . . . made subject unto Him" in verse 22. (4) That in 2 Pet. ii. 4 we read of the "angels that sinned being cast down to *Tartarus*, and delivered . . . unto chains of darkness to be reserved unto judgment." (5) That in Jude 6 we read of the "angels which kept not their first estate," being "reserved in everlasting chains under darkness unto the judgment of the great day."

With all these Scriptures about *Angels* being bound with chains, etc., it is strange, indeed, that, in spite of the words "in prison," 1 Pet. iii. 19, "spirits" should be interpreted of *dead men*, instead of fallen angels.

After the 1,000 years Satan "must be loosed a little season." The consideration of why this "must be" we will defer till we come to verse 7 (see pages 626-635). Meantime, the Structure bids us consider first the blessedness of the Millennial state on earth.

Questions and Answers.

QUESTION No. 363.

THE BRAZEN LAVER.

I. W. "I send you the following so-called discrepancy brought before me the other day as a 'mistake.' In 1 Kings vii. 26 'The Laver' is said to contain 2,000 baths. In 2 Chron. iv. 5 it is given as 3,000."

At first sight, this looks like a contradiction. But the difficulty vanishes the moment we look carefully at what is actually written.

1 Kings vii. 26, correctly translated, says "it would hold 2,000 baths."

2 Chron. iv. 3 says, "being made strong it would hold 3,000 baths."

There are two words in the latter text, and only one in the former. The additional word *חֲזָקָה* (*chāzāk*) is used to tell us an additional fact as to its *strength*.

Chazak means *strong*. Its first occurrence is Gen. xix. 16. which gives us the key. "While he lingered, the man *laid hold* upon his hand": *i.e.*, strengthened him by the hand; or kept a *strong* hold upon him. So Gen. xli. 56, "the famine waxed sore": *i.e.*, "was strong in the land." The word has nothing to do with *receiving*; and is nowhere else so translated. It always refers to *strength*. And so in 2 Chron. iv. 5, it means that the Laver was made so strong that it would hold *at its utmost*, or when quite full, 3,000 baths; though it ordinarily held 2,000, as stated in 1 Kings, vii. 26. Moreover the form of the word implies its being filled up quite full.

It is a mark of accuracy rather than of discrepancy.

QUESTION No. 364.

"WHO IS THIS THAT COMETH FROM EDMOM?"

D. F. (London). "Is the interpretation right that takes Isa. lxiii. 1, etc., of Christ and His atoning work?"

Most surely not. It concerns Christ, but not His work of grace. The whole context is about "vengeance"; and the time it refers to is the day when the restoration of "redeemed" Israel shall have come. Christ is spoken of: not here as the Redeemer, but as the Avenger of His people.

The blood spoken of is not His own, but the blood of His enemies. He trod them in His anger: He trampled them in His fury (v. 3).

How did Isaiah know that Edom would suffer? "Bozrah" was Edom's chief city when Isaiah wrote these words. But Isaiah had it by revelation and vision. He saw the year of the redeemed nation: he saw the "day of vengeance," when Messiah "alone" would be both Avenger and Redeemer.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

B. J. R. The passages about the Lord's coming in the first epistle to the Thessalonians all refer to His coming forth into the air, His coming for His saints, and their "gathering together unto Him," except 1 Thess. v. 2, 3, which refers to the Day of the Lord, or His coming with His saints.

2 Thess. i. 7-9, refers to Christ's revelation or apocalypse in judgment, when He shall come with His saints, who will then be at "rest" with Him.

In verse 10 it refers to the coming mentioned in the first epistle: "when He shall have come" (previously to this advent in judgment) to be glorified in His saints. The glorification of the saints in 2 Thess. i. 10 thus takes place before the judgment of the ungodly mentioned in verses 7-9.

In 2 Thess. ii. 1, it is the coming for His saints. In verse 2 it is His coming in judgment, "the Day of the Lord" (see R.V.).

A. C. (Birmingham). (i). "Adonikam" means very probably *the Lord hath arisen*. And it may refer to the Lord rising up to save; or, to the rising up of a false lord—even to that one who is to be revealed in his own time. The number of his children (666) as stated in Ezra ii. 13 may have some reference to antichrist. Anyway Adonikam would be a good name for him.

(ii.) The sevenfold retribution (Ps. lxxix. 12) does not refer, we think, to seven generations; but it has reference to a perfect retribution.

(iii.) *Life eternal* is a *present* possession, but like all our other spiritual blessings, only "IN CHRIST." Otherwise there would be no death. It is a *promised* possession because it will not be actually entered upon and realised by us until resurrection. Till then, though it is ours, it is "hid with God, in Christ" (Col. iii. 3). It is "the gift of God." Only those, therefore, have it to whom it is *given*. All others will have "the wages of sin," which is "death." If "death" means "life," then black means white, and bitter means sweet, and the Bible becomes useless for the purposes of revelation. It would have to be re-written to agree with Pagan and Babylonian theology. According to this, death means life, and then life has to mean happiness. But all such perversions only endorse the Devil's lie, "Ye shall not surely die." Spiritualists are more honest and logical than Theologians, for they boldly affirm "there is no death."

E. J. P. 1 Cor. xii. 27, cannot mean that the Corinthians Assembly was the Body of Christ in Corinth, and that therefore, each assembly represents the Body of Christ. If so, there may be as many Bodies as there are places; which is what Rome teaches of the Mass. "The Body is one" (v. 12, 13), and what verse 27 says is that the members of it in Corinth were members *each in his part*. This is the marginal rendering as R.V. which translates it in the Text, "Now ye are the body of Christ, and severally members thereof." They were not merely members of the Assembly in Corinth, but of the body as a whole. Brethren can turn you out of their assembly, but they cannot cut you off from the body of Christ. There is no amputation there.

C. H. S. There is nothing said in Scripture about the "re-incarnation" of Judas, or anyone else. It is a pagan idea.

REPRINTS.

In answer to several enquiries we propose, in due course, to republish, in a separate form our Editorials on *The Prayers in the Epistle to the Ephesians*.

The Papers on "S" & "s" under another title.

The Papers on *The Psalm Titles*.

The latter will be greatly extended and will embrace all the Titles, and all the words used in connection with them; including others on the word *Selah* and *The Songs of Degrees*. The latter will be followed by a new translation of these Psalms.

Due notice will be given later on.

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THINGS TO COME.

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Editorial.

"WE WOULD SEE JESUS."

THIS request of "certain Greeks" who came up to Jerusalem is recorded in John xii. 20, 21; and the remarkable thing about it is that the Lord is not said to have granted their request. He "received sinners," the "lost sheep of the house of Israel," and none of these ever seem to have sought Him in vain.

But here on the contrary, He did not see these Greeks (or Gentiles), nor did they see Him, as they desired. Instead of this there was first, a mysterious utterance; and then, a mysterious act.

The mysterious *utterance* was this: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (verse 24).

The mysterious *act* was this: "These things spake Jesus, and departed, and did hide Himself from them" (verse 36).

Several of our readers have expressed their perplexity at this Scripture: but it will be quite clear, if we remember (1) that these men were Greeks (and Gentiles of the uncircumcision): and (2) that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

Hence, during His ministry, He was not the proper object of faith to Gentiles. For "Faith cometh by hearing" and Gentiles, as such, had *heard* no promises. Hearing cometh "by the Word of God," but Gentiles, as such, had heard no word of God; and the "truth of God" had not been ministered to them, but only to the "circumcision."

For Gentiles, faith must begin with the Cross. It must come from "hearing" God's Gospel, as taught in the Epistle to the Romans—where Christ is set forth as the Saviour, not only of Jewish "transgressors of the Law," but of "sinners of the Gentiles" also.

For Jews, faith began with the Incarnation. It came from "hearing" "the promises made unto the fathers."

True, Gentiles could praise God for His mercy to them,* even then (Rom. xv. 9), and be partakers of it in *association* with Israel: but, *only by being circumcised*.

This is not so in the case of either Jews or Gentiles since Christ's death and resurrection; for there is now "neither circumcision, nor uncircumcision." (Gal. v. 6; vi. 15.)

* "Mercy" as distinguished from temporal healing or blessing; as in the case of Naaman (2 Kin. v.), and the Centurion (Matt. viii.).

To see and know "in Christ" now is not to be in His Incarnation; but, in His death and resurrection. The grain of wheat must fall to the ground, and die, or, it abideth alone.

Had Christ not died, there could have been no Church, or Body of Christ. Had He gone about doing good till the present day, there could have been no "Church of God."

"It abideth *alone*" is a solemn and mysterious utterance, incapable of comprehension by those who heard it at the time; and fully understood now, only by those who know Christ as risen from the dead, and no longer "after the flesh."

We cannot be united to the earthly or mortal life of "Jesus" in the flesh; hence, He did not see these Greeks, nor they Him.

We see Him now (Heb. ii. 9), but only by faith; for we know Him only as risen from the dead.

In the Church Epistles, we are not told to look at Jesus Christ's earthly life; or to imitate that; we read nothing about the mediæval and modern teaching of "the imitation of Christ" after the flesh. But we are taught to reckon ourselves as having died with Him, and as risen with Him; and are exhorted to walk "in newness of life"—resurrection life.

Thus "rightly dividing the word of truth" we are warned against two serious errors—(1) What is called "union with Christ in His Incarnation";* (2) Salvation, or sanctification, by imitating the life of Jesus Christ when on earth.

These are the two great fundamental errors of the teaching of the present day. This is the essence and substance of the new Gospel of the City Temple which may well be known as "Campbellism."

Both these errors spring from one root: *viz. : the union of Christ with fallen humanity*; the necessary corollary of which is *the renewal of the fallen natural man, apart from the new birth*, and apart from death and resurrection with Christ.

The one degrades Christ; the other deifies man.

But against this corrupt root this axe of Divine truth is laid: "Except a corn of wheat fall into the ground, and die, IT ABIDETH ALONE."

Man by nature is dead before God. The new birth is the spiritual resurrection from this state of death. Those who have authority to be called "the sons of God" are those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). There is no mixing of the first Adam and the last Adam.

* The expression "Union with Christ" is not found in Holy Scripture. "In Christ" is the expression used. And there is a deeper truth still in 1 Cor. vi. 17. "He that is joined unto the LORD, is one spirit."

There is no union of the first man and the last man. There is no renewal of the old man; but the creation of the new man. There is only one end to the old man, and that is crucifixion. There is only one end to the new man, and that is glorification.

Those who do not see this truth will be labouring to renew the old man's affections and lusts; they will be aiming at the perfection of the first man, instead of seeing that he is wholly rejected, and that perfection is the perfection of the new man now who is perfect and complete in a risen Christ—in newness of life.

Divine life is a wholly new creation by God; and is always in absolute conflict with the flesh. The mind of the flesh is "enmity against God." There is no forgiveness of the old nature, as such; for God "sending His own Son in the likeness of sinful flesh, and for sin, has condemned sin in the flesh" (Rom. viii. 3). Death is the only remedy. He that has died is freed or justified from sin (Rom. vi. 7), and can say, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Our old man was crucified with Christ, and it is the one great duty and work of faith to "reckon" this to be so *now*.

"If any man be in Christ, he is a new creation" (2 Cor. v. 17). He died with Christ (Rom. vi. 8; Col. iii. 3). Christ having died for sin once, it is for us as believers to reckon that we ourselves died with Him. Died to sin; died to the Law; died to the world.

Christ now lives in us, and we are "alive unto God." Not in the old Adam (for he is crucified with Christ), but "in Jesus Christ our Lord."

As to our acceptance with God, we are in Christ.

As to our life and our walk before God, Christ is in us.

The whole of this foundation truth of the Gospel is implied in the Lord's mysterious words to Andrew and Philip. We say "implied," for the Lord was *not revealing the Mystery* here, though He was using these mysterious words. The Mystery (or secret) is not in John's Gospel. The Lord stated a truth which neither His hearers, nor multitudes of Christians to-day, could understand, apart from subsequent revelation. It was "hid in God." And its subsequent revelation in Ephesians gives us a clue to the deeper meaning of the Lord's words in John xii. What is revealed here, is that, Christ, as man, was "alone" until he had accomplished His work of redemption.

Hence it is that, like those Greeks, we cannot "see Jesus." For henceforth we know Him "not after the flesh" (2 Cor. v. 16); but we can see and know Him, now, only as dead and risen again.*

This is the teaching of 2 Cor. v. 16, 17: and any other "union with Christ" is the doctrine of antichrist; with all the attendant evils and errors of Socinianism and Perfectionism which are the necessary outcome of it.

* It should be noted that the verb, *know*, occurs three times in verse 16. The first is οἶδα (*oída*) to know intuitively or naturally; the second and third are γινώσκω (*ginōskō*) to get to know by acquaintance with.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 42.
(Eph. i. 13—v. 9).

EPHESIANS.

Eph. i. 13. "In whom (Christ) ye also [were allotted an inheritance] on hearing the true word of the gospel of your salvation: in whom [Christ] on believing also, ye were sealed [by the Father] with the promised *pneuma* (Lit., *the pneuma* of the promise)—*the hagion*." Both Versions use "S."

The first occurrence of *sealing* is in John xi. 27 and it is attributed to the Father. This gives us the key to this sealing in Ephesians. It is the fulfilment of "the promise of the Father" (Lu. xxiv. 49, Acts i. 9).

There is nothing about "after" in the Greek; either "after that ye heard," or "after that ye believed." It is merely the participle (one word) in both cases, and should be rendered as above: "on hearing" and "on believing"; or "when ye heard," and "when ye believed."

The articles are used here: but the words "*pneuma*" and "*hagion*" are separated (in the Greek) by the words "of the promise"; which looks as though the Father was the Sealer, sealing them with *pneuma*, by the bestowal of the new nature, and with other spiritual gifts which the Gentiles received, as well as the Jews. The Jews are mentioned in verse 11 ("we"); and the Gentiles, in verse 13 ("ye"). Both had been allotted the same inheritance in Christ; and the earnest or pledge of it (v. 14) was the promised gift of *pneuma hagion*, which had been promised by the Father, and is hence, called the promised *pneuma*.

Eph. i. 17. And that He may "give unto you *pneuma* [that is to say] wisdom and revelation in [the] full knowledge of him." The A.V. of 1611 had "S." Current editions and R.V. have "s." The A.V. has the English definite article. The R.V. has "a spirit."

is the full knowledge (*ἐπίγνωσις*) *epignōsis*; (no merely *γνώσις*, *gnōsis*, *knowledge*) of God, that is prayed for us here. This must be the gift of *revealed wisdom*. And this revealed wisdom is *pneuma*, i.e., a spiritual gift (as is implied in verb "give.")

The Figure is *Hendiadys*, and means, "wisdom, yea, —Divinely revealed wisdom." The Genitive is the Genitive of Apposition, and explaining what the special spiritual gift is, that is prayed for (compare Acts vi. 3, "*pneuma* and wisdom.")

Eph. ii. 2. "*The pneuma* that now worketh in the children of disobedience."

Here, "*the pneuma*" being in the Genitive must be connected not with "the prince," but with the sphere of his authority (*ἐξουσία*, *exousia*) viz., *the jurisdiction*. (Compare Lu. xxiii. 7 and 2 Kings xx. 13), *of the air*:

i.e.: the lower atmospheric air; the sphere in which man lives and breathes.

Eph. ii. 18. "Through him (Christ) we both (Jew and Gentile) have access by one *pneuma* unto the Father."

Here, though there is no article, the context shows that the Holy Spirit is meant. The article is latent after the preposition, and is not required by the grammar.

Both Versions have "S."

Eph. ii. 22. In whom (Christ) ye also are being built together for a habitation of God by [the] *pneuma*. Both Versions have "S." The Holy Spirit is the builder of this holy temple for a habitation of God.

There is no article; but it is latent after the preposition, and is not required by the grammar.

Eph. iii. 5. "It (the Mystery) was lately made known unto his holy apostles and prophets by [the] *pneuma*." It will be found that *νῦν* (*nun*), with the Aorist, in the New Testament, means what we express by "just now" or "lately," as distinct from *now* at this time.

Here it is the Holy Spirit. Although there is no article (see under ch. ii. 22 above) it is latent after the preposition.

He is the great revealer of this secret, and it was revealed to the New Testament "apostles and prophets" (see ch. iii. 5). Both Versions have "S."

Eph. iii. 16. "That he (the Father) would grant you, according to the riches of his glory (*i.e.*, his glorious riches), to be strengthened with might by the *pneuma* of Him (*i.e.*, His Spirit), in the inner man" (*i.e.*, in the new nature).

Here it is again the Giver of all power and might, the Holy Spirit who is meant. The article being used as well as the preposition *διὰ* (*dia*), *by means of*, shows that He is emphatically meant. Both Versions have "S."

Eph. iv. 3. "Endeavouring to keep the unity of the *pneuma*:" * *i.e.*, the spiritual unity already effected by God in His having made us the members of the one spiritual body. It is the Genitive of Origin. We do not read of 'the unity (*ἐνότης*, *henotēta*†) of the body,' which is so often spoken of, but "the unity of the spirit." This unity is already made; and that which we have to do is to "keep" it and guard it with diligence. It is not a *corporate* unity which *we* have to *make*; but a spiritual unity which we have diligently to "keep," preserve, and guard.

It is made by the Holy Spirit Himself.

According to the next occurrence of the word *pneuma*, we learn that the body itself is "one." *ἓν* (*hen*) one. To make any other "body," therefore, or to form any corporate union or "fellowship," and to call it by any other name, is to make a "schism in the body"; and to destroy (for those who make it) the spiritual unity, so

* Both Versions have "S."

† The word occurs only here and in verse 13; and refers, not to the unity of the one faith, but to the unity of the spirit; *i.e.*, the bond in which the faith and the full knowledge *ἐπίγνωσις*, *epignosis*) of God binds all the members of this spiritual body

far as they are concerned. That unity has been already made by the Holy Spirit. That which is done or effected by Him is spiritual (John iii. 6, *pneuma*); and our business is to keep watch and guard over, and preserve, that "unity of the spirit."

To do this there is one requisite which is absolutely essential. It is given in the previous verses. The injunction does not commence with the word "Endeavouring." This participle is dependent on a previous statement.

The subject is "His calling" of us (verse 1, compare ch. i. 18):

"I therefore, the prisoner of the Lord, beseech you that ye walk worthily of the calling (i. 18) wherewith ye were called,

with all lowliness

and meekness,

with long suffering,

forbearing one another in love.

Giving diligence to KEEP the spiritual unity [of the spirit], in the bond of peace." Only by the strict observance of these solemn injunctions can that spiritual union of the members with one another in Christ be preserved and maintained in peace.

What this "lowliness" means is shown in Phil. ii. 3, "in lowliness of mind let each esteem other better than themselves." It does not say 'nearly as good,' or 'as good,' but "BETTER than themselves." How difficult then must be the duty! How necessary must be this *diligence*! How earnest must be this exhortation!

If there be not this mutual humility and meekness, mutual long suffering, mutual forbearing of one another, and the exhibition of mutual love, there will be no real spiritual unity, and no peace.

Instead of "one Body," there will be many Bodies; gendered by pride, and fostered by and exhibiting envy, hatred, malice, and all uncharitableness.

It is just in this point that the saints have failed from the beginning, and all through the ages.

The central truth of Ephesians, the one Body, having been lost, *practical* errors necessarily ensued through not holding the truth concerning the members; and *doctrinal* errors crept in through "not holding the Head."

The former is reprov'd in Philipians. The latter is corrected in Colossians.

Hence it is that we have the injunction of Eph. iv. 1-3, 30-32 enforced in such precepts and examples as are given in Phil. i. 27; ii. 1-4, 8, 20, 26, 30; iii. 16; iv. 2.

The exhortations of Eph. iv. 30-32 show that the special grieving of the Holy Spirit of God is caused by not holding and manifesting this spiritual unity of the One Body.

Eph. iv. 4. "There is one body, and one *pneuma*." The A.V. of 1611 had "s." Current editions and R.V. have "S."

As all the members of the human body are held together in one organism, and that body is kept corporately one, by one *pneuma*, which preserves each of its members in life (Jas. ii. 26), so the members of the one spiritual body are held together in one, and by one

pneuma they are preserved, in spiritual union with the Head, in heaven, who is the life of each member.

This body is spiritual: because no living body can be complete without the head; and, as the Head of this body is in heaven, the unity must of necessity be spiritual. Hence the sin (to say nothing of the folly) of attempting to form a corporate body; and of actually calling it "the unity of the body," when God calls it "the unity of the *pneuma*."

Eph. iv. 23. "Be renewed in the *pneuma* [that is to say] your mind." (Lit., "*pneuma* of your mind").

Here, it is the Genitive of Apposition; and this defines what is meant by *pneuma* here. It is called "mind," as in Rom. vii. 25: *i.e.*, the spiritual mind, or the new nature. Both Versions have "s."

Eph. iv. 30. "Offend not the *pneuma*, the holy, of God, by Whom ye were sealed." Both Versions have "S."

Here there can be no doubt as to the Holy Spirit's being meant. And the meaning is *offend* as in Rom. xiv. 15 (compare *v.* 21), or *anger* as in Gen. iv. 5; xlv. 5; 1 Sam. xxix. 4; 2 Kings xiii. 19; Neh. v. 6; Est. i. 12; ii. 21; Isa. viii. 21; Jonah iv. 1, 4, 9.

The two verses that follow (*vs.* 31, 32) show what this offending the Holy Spirit is. It is not by defects in our general walk as Christians; but in our special failure in not manifesting the kindness, and meekness, and tenderness, and forbearance, which are requisite for the preservation of the spiritual unity of the One Body.

Eph. v. 9. Here, all the critical Greek Texts and R.V. read *φωτός* (*phōtos*) of light, instead of *πνεύματος* (*pneumatōs*) of spirit.

This is the sixth of the nine passages where all the Editors say *pneuma* is to be omitted.* And the effect of the omission is to cause verses 8 and 9 to read:

"Walk as children of light: (for the fruit of the light consists in all goodness and righteousness and truth) proving what is well-pleasing unto the Lord."

Contributed Articles.

LETTERS TO BIBLE TEACHERS.

THIRD LETTER.

THE verse of Scripture that I closed with in my last letter was: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy" (Rom. xv. 8). This shows that when the promises are made good in fullness of time, then, and then only, will Gentiles as a whole "glorify God." It will be the day when Israel shall be brought out of darkness, as shown in Isaiah ix. 1-3,

*The other eight are Luke ii. 40; ix. 55. Acts xviii. 5. Rom. viii. 1. 1 Cor. vi. 20. 1 Tim. iv. 12. 1 Pet. i. 22. 1 John v. 7.

"Arise, shine, for thy light is come" (Israel); then, "Gentiles shall come to thy light, and kings to the brightness of thy rising." Gentiles do not receive the Word of God *now* because they see Israel walking in the light. The Apostle Paul tells us quite the opposite is the case (2 Cor. iii. 14.) He says: "Their minds were blinded . . . But even unto *this day*, when Moses is read, the veil is upon their heart." Until that veil shall be taken away, there is another ministry now being proclaimed. This is stated in the same chapter (Rom. xv. 16): "*That I* should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Thus we have distinctly *two* ministries set forth. One, on behalf of God's promise to the fathers; the other, a special ministry committed to Paul by the sanctifying power of the Holy Ghost. The one, *by* Jesus Christ in the flesh; the other, *on behalf of* Jesus Christ after resurrection from the dead. Now you will see the relevancy of the "time-table" illustration. The first ministry had limitations. Then there was a change. And then, *for a time*, a "special" service, which was committed to the Apostle just quoted. This is going on in the interval that lies between the command given by the Holy Spirit in Acts xiii. 2 ("Separate me Barnabas and Saul for the work whereunto I have called them"), and the presence or coming of the Lord in the air, according to 1 Thess. iv. 15.

I want you to see that the "promises made to the fathers" are not cancelled. They simply remain in abeyance, like a railway-train in a "siding." Seeing that the Lord's ministry was to the *Circumcision*, it was perfectly consistent that He should say that His ministry was confined to "the lost sheep of the house of Israel" (Matt. xv. 24), and should give the command to the Twelve, "Go not into the way of the Gentiles" (Matt. x. 5, 6).

We must now look a little more in detail at the "promises made unto the fathers." Note specially the difference between God's "promises" which He swore by an OATH, and that covenant which the *people* (Israel) entered into at the Mount Horeb. *God never goes back from His word.* Follow these verses in Deut. iv. 12: "Ye heard the voice of His words, and He declared unto you His covenant, which He commanded *you* to perform, *even ten commandments*," *v.* 23, "Take heed, lest ye forget the covenant of the Lord your God, and make a *graven image*." But now mark the thirty-first verse of this chapter. They are shown the consequences of apostacy, and through this they forfeit every right to have the land at all. The result is given in *v.* 27, "The Lord shall scatter you among the nations, ye shall be left few in number among the heathen."

If God's promises depended on *their* faithfulness, there would be no hope for Israel's possession of the land. Hence, there is a sad day for the earthly people ahead. For all these years they have known suffering and slaughter: but we are shown a door of hope in *v.* 29, "But if from thence thou shalt seek the Lord thy God, thou shalt find Him . . . *when* thou art in tribulation, and all these things are come upon thee in the **LATTER DAYS** . . . (*v.* 31), HE will not forsake thee, neither destroy thee, nor forget the covenant of thy *fathers*, which He **SWARE**

unto them. This occupies the middle place in five references to the covenant. The other two are in chapter v. "The Lord our God made a *covenant* with *us* in Horeb. The Lord made NOT this covenant with our FATHERS. Herein is seen the perfection of the Word of God. Abraham never entered into covenant with God. But God entered into covenant with him. Abraham received a promise which you will find in Gen. xxii. 16-18, "By myself have I sworn, saith the Lord. That in blessing I will bless thee . . . thy seed shall possess the gate of His enemies . . . and in thy seed shall all the nations of the earth be blessed." Now refer to Gen. xv. 18, "Unto thy seed have I given this land—from the river of Egypt unto the great river, the River Euphrates."

All those who were made partakers of the "*Heavenly Calling*" (I do not mean the "*Mystery*"—the body of Christ) rested their hopes of this inheritance, yet to be accomplished, on this OATH of Jehovah.

I will give you a few references, you can follow up the study. "The Lord did not set *His love* upon you . . . because ye were more in number . . . but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." (Deut. vii. 7, 8).

Here is another "He hath remembered his covenant for ever . . . which covenant he made with Abraham, and His *oath* unto Isaac; and confirmed the same unto Jacob . . . for an EVERLASTING covenant." (Ps. cv. 8, 9, 10).

The next reference proves distinctly that this blessing hangs upon the national repentance. "He will turn again, He will have compassion upon us, He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast *sworn* unto our fathers." (Micah vii., 20).

The next is in Luke. "Blessed be the Lord God of *Israel* for He hath visited and redeemed His people—and hath raised up an horn of salvation for *us* . . . as He spake by the mouth of His holy prophets . . . to perform the mercy promised to *our fathers*, and to remember his holy covenant; THE OATH which He sware to our father Abraham." (Luke i. 68-73).

Now we can see that all through the history of this people—there were those that looked for the promises of God, thought (or counted) upon His name (Malachi iii. 16). Such were addressed Hebrews iii., as "holy brethren partakers of the heavenly calling";—also as the "great cloud of witnesses" that are distinguished in the eleventh chapter by the exercise of *faith* in "the promises of God." They saw these "promises" "afar off." We, on the other hand, are not so addressed. Our promise is quite different, and not "afar off." Ours is the coming of the Lord in the air to receive us in glory. This is always referred to as a very present event. "We which are alive and remain" contemplate our position as being very different from that spoken of in Hebrews xi. "And these all, having obtained a good report *through faith* received NOT the promise." (Heb. xi. 39). By thus "rightly dividing the *word* of truth" we are enabled to keep the Epistle to the Hebrews in its right place, and define the hope of such as are made "partakers of the heavenly calling" (Heb. iii. 1).

THE AGES, PAST, PRESENT, AND FUTURE.

BY JAS. CHRISTOPHER SMITH.

II.

THERE are three words which may be regarded as the foundation of this subject: and these words must now be mentioned and explained. Our English word "world" is used to translate three distinct Greek words, and this has given occasion for great confusion in men's minds. These three words must be compared and distinguished so as to get at the Biblical basis of the Eras of History; for we are dealing with the earth as well as Scripture, inasmuch as the earth is the field where the events transpire, which give special character to the epochs of time.

The three words referred to are the following:—1st, we have the Greek word *κόσμος* (*kosmos*). The root conception of this word may be expressed by such words as *order, arrangement, beauty*: and in our English Bible it is almost invariably translated "world." It occurs at least 160 times in the New Testament, and seems to be used for the material world, with its order and adornment; and then it is used for mankind as fallen and alienated from God, as dwellers on this earth, where sin abounds and reigns. See such a passage as John i. 10, where both meanings meet. It is in John's writings where the word is mostly used in the sense of fallen humanity (comp. Jo. iii. 16).

2nd, we have the Greek word *οικουμένη* (*oikoumenē*). This word is the participle of the verb "to dwell," "to inhabit," and has nothing to do with the material world, as such, but refers to the world as inhabited by men in civic and national life in organized society, and may be, therefore, translated "the inhabited earth." This word is used in the New Testament 15 times*: and the reader will best realize its import by comparing such passages as Acts xvii. 31 and Heb. i. 6. It is this inhabited earth, inhabited by the nations and peoples of the human race, that is to be the scene of the reign and rule of the Son of Man, when he is manifested in power and great glory, when the Father gives Him "the nations for His inheritance and the uttermost parts of the earth for His possession."

3rd, we have the Greek word *αἰών* (*aiōn*). This word occurs at least 125 times in the New Testament, prominently in John, Hebrews, and Revelation. It has reference to *time*, and must be so understood. Even in our Authorized Version we have it used properly in such expressions as "hid from ages and generations" (Col. i. 26), and "the ages to come" (Ephes. ii. 7); but mostly it is translated by "world," and hence the utterly misleading notions that have become current among readers of Scripture. As an example of this confusion take Heb. ix. 26, where we have the extraordinary phrase "the end of the world." The word in the Greek is plural, but the translators could not say that Christ appeared in "the end of the worlds." But how significant, how beautiful, when it is properly given, as in the Revised Version, "the end

* See Matt. xxiv., 14; Luke ii., 1; iv., 5; xxi., 26; Acts xi., 28; xvii., 6; xvii., 31; xix., 27; xxiv., 5; Rom. x., 18; Heb. i., 6; ii., 5; Rev. iii., 10; xii., 9; xvi., 14.

of the ages," or as in the margin "the consummation of the ages." The ages or epochs of preparation had run their course: the fulness of time had come, and God's Christ became flesh and tabernacled among men and finally "put away sin by the sacrifice of Himself." This passage is of the utmost importance, because it distinctly shows that Bible History is regarded as made up of epochs or periods of time. It is exactly the same phrase in Matt. xxviii. 20, where even the Revisers have the ridiculous rendering "the end of the world," putting in the margin the only true translation "the consummation of the age." No, it is not to "the end of the world" that He is to be with these Remnant witnesses, but "to the conclusion of the age"—the age ending with Antichrist and the Great Tribulation. Indeed, when the words are fairly rendered there is no such expression and no such idea in the Bible as the "*end of the world*," as it is commonly used. The Spirit of God has stamped Bible History as an ordered sequence of distinct ages, each period contributing something to the peerless and pre-eminent glory of the Son of God, and bringing out some new phase of God's great "Purpose of the Ages."

Let special heed be given to this last expression, "the purpose of the ages." It occurs in Ephes. iii. 11, and it is there associated with the thought of v. 9, "to enlighten all men as to what is the Economy (or Stewardship) of the Mystery which, from the ages, hath been hid in God, who created all things." Yes, He created all things in due order and sequence: and He reveals Himself in Divinely ordered Eras of Time. This great truth of the Mystery, specially revealed to Paul (Ephes. iii. 3), is not only the amazement of saints, in this age, but is the wonder of principalities and authorities in the Heavens, as "the manifold wisdom of God" stands out before them, unveiling, fold after fold, of the great ordered plan, here called "the Purpose of the Ages."

And note here, finally, how it is said that this "purpose of the ages" is that which our God "purposed in Christ Jesus our Lord." It was by Christ that all things were created, and by Him they are upheld: so, it is by Christ that all revealings and purposes, and sequences take shape and by His power they come to pass. The word above translated "purposed" is, in the Greek, the usual word for "made," and it is in the tense which points to a definite moment, or act of God, when He "made" *the purpose of the ages*.

This striking and important truth is emphasized, by the use of another word, of kindred import, in Heb. xi. 3, where we read: "Through faith we understand that the *worlds were framed*, by the word of God, so that things which are seen were not made of things which do appear." This verse is usually taken to refer to the creation of the material universe; but the reader ought to know that the word "worlds" is the word for "ages": and, therefore, the thought here does not refer to things material, but to things *historical*. This will appear if, as near as possible, we present a literal translation, as follows: "By faith we understand that the ages were framed [or arranged] by the Word of God, so that the things seen [the actual facts of history] have not come to pass [or

happened] from things apparent." That is to say, while men saw certain things happening, the real reason was not apparent: there was a purpose behind them causing them to come to pass at a certain time, and in a certain way, even according to the "Purpose of the Ages." We see the defeat of the Russians, over and over, by the Japanese; but the real reason is deeper than the prowess of the soldiery.

In like manner, we have the teaching of Heb. i. 2, where, speaking of what God has done by His Son, we are told that by Him, also, "He made the ages." Not the "worlds": a reference to the material world coming in the next verse, "upholding all things"; but, in keeping with the foregoing context, the "ages" or ordered epochs of History in which God gradually unfolded His will to His people.

Thus it is abundantly proved that Bible History is not a fortuitous mass of happenings, but an ordered sequence of events in prearranged Epochs of Time. And we see clearly that, in "making the ages" God works all things, in Nature and in Grace, to put honour on His own Son; and to fulfil His purpose in discovering to His saints the abundance of His Grace and the depth of His wisdom! (See Rom. xi. 33-36).

(To be continued).

Things New and Old.

"MANY MANSIONS."

"In My Father's house are many mansions."—John xiv. 2.
WHAT poor, weak, failing creatures we are! How often, when we aim to be at our best, a deeply humbling lesson is taught us in our being permitted to be at our worst. Yet the Lord's loving-kindness changes not. The Christ-denying Peter is as much an object of changeless love and watchful care, as when upon the mount with his Lord.

We often learn more of the exceeding greatness of our Lord's love, by learning more of the exceeding greatness of our unworthiness and sinfulness. His love seems to shine the brighter from the blackness of the contrast. The full and complete knowledge of that love we can never attain unto, for it is infinite. We shall however more fully understand it, and see more of its height and depth and length and breadth, when we reach our "Father's house" above, where, in the "many mansions," Jesus Himself will be our visible companion and teacher, and our joy, world without end.—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.

THE ANCIENT CUBIT.

A valuable work has just been published by the Palestine Exploration Fund, written by Sir Charles Warren. In it he gives the result of the latest researches into the ancient weights and measures.

For the benefit of our readers we give one result, which bears on our study of God's Word.

The ancient cubit is now known to within a minute fraction: viz., 17.65 inches—or between 17½ and 17¾ inches.

Papers on the Apocalypse.

THE FINAL FIVE JUDGMENTS.

THE THIRD. (Rev. xx. 4-6.)

THE THIRD JUDGMENT.

The third, or central judgment of the last five differs from the two that precede and follow it, in that it is a judgment of vindication and award, and not of condemnation and punishment.

Its subjects are the Overcomers: and by its Structure it is divided into six members, grouped in three pairs: *Persons* alternating with the duration of *Time*, as in the previous Structure concerning Satan:—

A². (page 603), xx. 4-6. *Judgment given to the Overcomers.*

A ¹ F ¹	4-. Persons.	"And I saw thrones . . .
G ¹	-4. Time.	"And they lived again . . . 1,000 years.
F ²	5-. Persons.	"But the rest of the dead . . .
G ²	-5-. Time.	"Until the 1,000 years were finished."
F ³	-5; 6-. Persons.	"This is the first resurrection. Blessed and holy is he," etc.
G ³	-6. Time.	"And shall reign with Him 1,000 years."

F¹. (see above), xx. 4-. *Persons.*

4. **And I saw thrones, and they sat upon them, and judgment was given unto them:]** If this refers to "the souls" mentioned in the second pair, then we have certain statements quite out of the natural order. Acts and actions are attributed to them *before* they are said to be risen again! Thrones, judges, and sentence are the subjects of this first pair; while martyrs, resurrection, and reigning are the subjects of the second pair. It seems, therefore, that we have, here, the setting-up of the tribunal to judge or vindicate those who shall have had part in the "first resurrection;" and to righteously and formally give them their position in glory. Dan. vii. is the key to this scene. In the 9th verse the word rendered "cast down" means *to set* or *place*, and we see the one throne set up in v. 22; while in Rev. xx. 4, we have the placing of the other thrones, and we see those who will sit "upon them." The war of the Beast against the saints is said to prevail (Dan. vii. 21, 22) "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The words, "judgment was given them," must be compared with Rev. xviii. 20: "God hath judged your judgment upon her (Babylon)." So the RV.: and the AV. renders this, "God hath avenged you on her." The "judgment" here, therefore, means the right or power to exercise judgment which at length shall righteously, not only avenge the saints on their enemies, but vindicate them and award them their position in glory.

The plural, "they sat," must be taken as including God and Christ, and the seven angelic assessors (see Rev. i. 4 and 1 Tim. v. 21, where they are thus united, as well as in Matt. xxv. 31). "When the Son of Man shall come in his glory and all his holy angels with him, THEN shall he sit upon the throne of his glory." That throne is here seen placed for judgment immediately before the Millennium, and in connection with the "first resurrection." That throne is referred to in Joel iii. 12, Jer. iii. 17, Dan. vii. 18, 22. Then will take place, not merely the judgment and vindication of the martyred saints of the Tribulation, but that of the living nations (or Gentiles), as described in the above Scriptures.

That throne, as well as the thrones of the twelve apostles, are seen here placed for judgment according to Matt. xix. 28. Luke xxii. 30. Compare Ps. cxxii. 5. Ezek. xliii. 7. Zech. vi. 13. Isa. xxxi. 8, 9; xxxii. 1-4.

Christ will have come, not only to "make war," but to "judge"; for, "in righteousness He doth judge and make war" (xix. 11). If this be not the judgment of saints and living nations, then there is no place for it at all; for the only other judgment mentioned is that of the great white throne after the Millennium, at the end of this chapter. Of these final five judgments, one is that of living nations before the Millennium, and is connected with the first resurrection; while the other is after the Millennium, and is connected with the second resurrection.

The thrones are seen here placed. A tribunal is set up, and power and authority to execute judgment, and pronounce the sentence of vindication, and award "is given." Upon whom? That question is now to be answered. The words, "the souls," &c., are in the accusative case, and the AV. and RV. supply in italics, "I saw." But the *Ellipsis* is arbitrarily supplied. After the giving of authority to exercise judgment, the natural sequence of thought would be *the exercise of it!* So we supply

-4-. and [they judged, *i.e.*, vindicated, xviii. 20] those that were beheaded (*lit.*, the souls of those who were beheaded, but see below) on account of the testimony of Jesus, and for the word of God.]

"The souls of those who were beheaded" are clearly those who had been mentioned in chap. vi. 9. They at length enjoy their resurrection and receive their vindication there promised to them.

The expression "souls" in vi. 9 is clearly the antecedent of verse 11, where we read "it was given to them." As in chap. vi. 11, so here in xx. 4 we must note that the word "them" is masculine, *αυτοῖς* (*autois*), and not feminine, *αυταις* (*autais*), which is the gender of *ψυχῆς* (*psuchas*), *souls*. This proves that the expression, which consists of four words, "the souls of those who were beheaded," is a Pleonasm, and is to be treated as a figure, and not to be translated literally; but, being in the masculine gender, should be rendered without circumlocution "those who were beheaded" (compare Jer. ii. 34; xlvi. 15, &c.). The promise made to them in chap. vi. 11 is at length seen fulfilled in chap. xx. 4.

But now another statement is made, and it begins with the words *καὶ οἵτινες* (*kai hoitines*), which are rendered "and which" (AV.), "and such as" (RV.), "and those who" (Tregelles), as though the pronoun were in the accusative case and depended on the same verb as "souls": *i.e.*, as though it read, "I saw the souls . . . and I saw those which," &c. But the fact is that this pronoun, *οἵτινες* (*hoitines*) is in the nominative case, and therefore does not depend on any verb, but is the subject of a new sentence altogether, of which the verb is "lived again." This is a grammatical fact that scientifically determines the matter for us, and prevents us from introducing our own opinions. Of one class of persons, *viz.*, the beheaded martyrs, it is said that they were righteously judged and vindicated. The next statement of verse 4 goes on to say that not only these (who were beheaded), but all, including these who refused to worship the Beast, "lived again": *i.e.*, had part in the first resurrection, which is presently described.

-4-. And whosoever* did not worship (*i.e.*, had not worshipped) the Beast, nor yet his image, and did not receive the (his) mark (xiii. 16) on their foreheads, and on their hands, both lived again and reigned with Christ.] Here the point is resurrection. They "lived again." The verb means *to come to life* (see Luke xv. 32. John xi. 25. Rom. xiv. 9. Rev. i. 18; ii. 8). Here we have the fulfilment of that repeated statement of the Lord Jesus. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. x. 39; xvi. 25, 26. Mark viii. 35-37. Luke ix. 24; xvii. 33. John xii. 25).

If these refer to and include all who had lost their lives for faithful testimony, then the next clause includes those who had specially done so during the Tribulation; for all these "live again," in the first resurrection. It is not the *extent* of the first resurrection which is here in question, but a statement concerning *some* of those who shall have part in it. That there are and will be others is implied in verse 6. All these "both lived again and reigned with Christ."

G'. (page 612), xx. -4. *Time.*

-4. A thousand years.] This is the duration of the millennial reign of the Lord Jesus; and this is the throne spoken of in Luke i. 32, 33: "He shall be great, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob for ever." This is the throne the Lord refers to in Matt. xxv. 31. "When the Son of man shall come in his glory, and all his holy angels with him, THEN shall he sit upon the throne of his glory." In Rev. xix. we have that *coming*; and in chap. xx. 4, we have the session upon that *throne*.

Psalm ii. points to the same throne, and Matt. xix. 28 distinctly promises to the Twelve Apostles "a kingdom as the Father appointed" Him, that they may "eat

* For so *οἵτινες* (*hoitines*) is rendered in Matt. v. 39, 41; vii. 24; x. 32, 33; xiii. 12; xviii. 4; xxiii. 12. Mark viii. 34. Luke xiv. 27. Gal. v. 4. Jas. ii. 10.

and drink at his table in his kingdom and sit on thrones judging the twelve Tribes of Israel" (Luke xxii. 29, 30). This "judgment" consists in *ruling*; for "at that time shall they call Jerusalem the throne of the LORD, and all nations shall be gathered unto it" (Jer. iii. 17). This is explained in Matt. xxv. as the judging of the "nations." "I saw thrones." Hence there is not only "the throne of his glory," but the other thrones on which "they" also (who are mentioned in other scriptures) shall sit.

This is the day when "the Lord shall be king over all the earth" (Zech. xiv. 9): when "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23; ix. 7). See also Jer. iii. 17; xxiii. 5. Micah iv. 7. Ezek. xliii. 7.

Many scriptures tell of the glories of that thousand years. We can only sum them up, and that briefly:— Those years will be characterised by (1) the absence of Satan; (2) the restoration of the earth (Ps. lxvii. 6): many physical marvels, converting its deserts into gardens, and causing its wildernesses to blossom as the rose; (3) changes in the sun, moon, and stars, which shall affect the climates and fruitfulness of the earth; (4) changes in the nature and habits of the wild animals; (5) righteous government, which is to-day the world's greatest need (Is. xxxii. 1; xxix. 18, 19; xxxiii. 6). (6) life prolonged and health improved (Is. xxxiii. 24; lxv. 20-23).

When the thousand years end, their blessedness does not end, but increases with the glory of the new heavens and the new earth (Rev. xxi., xxii.). Men will not cease to live. The nations of the new Earth will "consist" and be upheld by the eternal power of the great Creator.

F'. (page 612), xx. 5-. *Persons.*

5-. * The rest of the dead lived not again] The verb means *to live again* in the sense of resurrection (see Rom. xiv. 9. Rev. ii. 8). These words require no explanation. They are written to explain a great and solemn fact to us. "The rest of the dead" include all who have no part in the "first resurrection."

If they "lived not again" until they rise from the dead, in what sense can they be said to "live" now while they are dead? The one is the antithesis of the other. In like manner, if they are suffering punishment in purgatory or elsewhere, in what way does this differ from the punishment which is awarded to them when they shall have been judged (xx. 14, 15). Another question raised is, In what sense is the "second death" different from the first? The questions are easily asked; and, if we believe God and His Word instead of tradition or theology, they are easily answered. This Scripture is part of a Book where future, unseen, and otherwise unknown facts and truths are made known to us. Apart from revelation no one knows anything about death and judgment. But, thank God, the humblest student of His word, if he knows all that God has told us on these subjects, knows all that can be known, and is as wise as the wisest of his teachers.

But, alas, these teachers too often give heed to the teachings of lying spirits, through Spiritists and

* L.T.Tr.A. WH. and RV. omit "but."

mediums who are themselves deceived; and, in consequence, find a difficulty in receiving and believing the simple but true revelations of the Word of God.

G². (page 612), xx. -5-. *Time.*

-5-. **Until* the thousand years should be finished.]** or completed: so that their condition, whatever it may be, runs on during the whole period of the reign of those who "have part in the first resurrection."

F³. (page 612), xx. -5, 6-. *Persons.*

-5. **This is the first resurrection.** (6-) **Blessed and holy is he who hath part in the first resurrection; over these the second death hath not power (or authority), but they shall be (and continue) priests of God and of Christ, and shall reign with Him**

Questions and Answers.

QUESTION No. 365.

CONFESSION OF SIN.

M. (London) and A. V. (Worthing), ask (with reference to the Editorial in our January No.), "Where does the action of believers confessing their sins (1 John i. 9) come in?"

Without going into the difference between the Epistles of John and the Church Epistles (which is great and important), it is clear that their scope is very different. It is this difference which gives rise to your question. Any application of 1 John, must be in harmony with the interpretation of our Church Epistles. Hence we may ask: Is it the "action of believers," and if so, is it their constant and continual action, or is it their action once for all? In other words, is it the Brazen Altar, or the Brazen Laver? Is it the *bathing* of the whole person (*πλύνω plunō*), or the *washing* of the *hands and feet* (*νίπτω, niptō*), of John xiii. 10?

Is not the constant and continual confession provided for in the next chapter, "If any man sin, WE HAVE an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 John ii. 1, 2)? Is not this the constant action of the Brazen Laver? "Having forgiven us ALL trespasses," we must be "clean every whit," and His infinite merits must surely be sufficient for all our subsequent need.

If the confession of chap. i. 9, is to be constant, what does the provision of chap. ii. 1, 2, mean? Why is it needed? Was Isaiah's confession and cleansing (in Isa. vi. 5-7) constantly needed to be repeated? Was he henceforth to be engaged in the experience of ch. vi., or was he to henceforth walk and work in the power of it?

If the confession of 1 John i. 9, is constant and continual, how does it agree with Col. i. 12? "Giving thanks unto the Father who HATH MADE US MEET." 1 John ii. 1, 2, is compatible with this, but not 1 John i. 9. If we have been "made meet," where does the constant confession of *unmeetness* come in? How does it glorify God?

The one keeps us occupied with ourselves; the other with God. The one centres our thoughts on our sins: and the other centres them on the perfection of Christ's propitiation for them. Which conduces more to holiness of walk and peace of mind can be easily seen.

QUESTION No. 366.

THE CHRISTIAN AND THE MORAL LAW.

M. (London). "Gal. ii. 19. Is the believer free from the Moral Law, as contained in the last six Commandments *in respect to his daily life?*"

Yes, certainly; because he is not under the Law. He has died to it in Christ (See Rom. vii. 6, margin, and R.V. vi. 14.)

But in 1 Cor. ix. 21, we are said to be *ἐννομος χριστοῦ* (*ennomos Christō*) *under law to Christ.*

The R.V. reads *χριστοῦ* (*Christou*) *of Christ*, in which case we must say under Law [to the commandments] of Christ.

Now if we are "*in Christ*," we died (in Him): and the Law has no power over a dead man. Therefore we no longer serve in the "oldness of the letter" but in the "newness of spirit." In other words if we are "under law to Christ" which commandments of the moral law shall we break? We no longer obey them because they command, or because we have vowed to keep them; but from an entirely new motive altogether. What was before done by from a sense of *obedience* is now done from a *desire* emanating from the new nature; and because we delight in it.

If "we are under law [to the commandments] of Christ" which of the Ten shall we break?

Certainly not the 5th because of Eph. vi. 2, 3.

Not the 6th because of 1 John iii. 15.

Not the 7th because of Gal. v. 19-21.

Not the 8th because of Eph. iv. 28.

Not the 9th because of Titus iii. 2.

Not the 10th because of Eph. v. 3.

But we keep these not because they are in the Commandments of Moses, but because these are the Commandments of Christ.

The moment we put ourselves under the Law we minister to the old nature; we quicken its activities; and fall from our high standing in which grace has set us.

QUESTION No. 367.

"WHICH WAS IN HEAVEN."

E. H. and C. S. H. "How am I to understand John iii. 13. 'The Son of Man which is in Heaven.' How could He be in Heaven and on earth at the same time, as the Son of Man?"

The Greek is *ὁ ὢν* (*ho ōn*), *he being, i.e., who was*, as in many other passages; e.g., John i. 18, "*who was* in the bosom of the Father; ix. 25, "*whereas I was* blind, now I see"; xix. 38, "*being* a disciple": i.e., was a disciple; Luke xxiv. 44, "*while I was* yet with you"; 2 Cor. viii. 9, "*though He was* rich, yet for our sakes He became poor."

John iii. 13, should therefore, be rendered, "even the Son of Man, who was in Heaven." This would then be in harmony with ch. vi. 62, "what and if ye shall see the Son of Man ascend up where He was before." Here it is not the participle (*being*), but the past tense (*was*).

"No man hath ascended" means just what it says. No man ever has by his own act ever ascended to heaven. This does not deny that men had been "caught up" by the act of God, as Enoch and Elijah had been.

QUESTION No. 368.

THE SIN OFFERING.

E. J. E. (Liverpool). "I should be glad of your explanation of the apparently contradictory command *re* the sin offering. In Lev. vi. 26, 29, is to be taken by the priest. But in verse 30 it says 'it shall *not* be eaten.' This latter being confirmed by the reference to it in Heb. xiii. 11."

The whole question needs careful study. There were varieties of the Sin offering; varieties of the persons making the offering, varieties in disposing of the blood and the offering.

If you study these you will see that in one case the blood was to be sprinkled on the Golden Altar of Incense in the Tabernacle; in others on the Brazen Altar of Burnt-offering in the Court. In the latter case the priest was to eat it (Lev. vi. 26-29). In the former case he was not to eat it (*v.* 30). This was part of "the Law of the Sin Offering."

Signs of the Times.

JEWISH SIGNS.

"HERZL . . . AND AFTER."

Dr. Gaster has written an article for the German periodical *Ost und West*, of Berlin, which has since been translated and amplified.

We give our readers a few brief extracts bearing on the important title which stands above.

"Zionism is not dead. It has not been buried with the late leader. It is everlasting, and no grave can contain it. At the very moment when the grief is greatest, the clarion sound of duty should be loudest. The old tune must not die away. The work commenced by Herzl has now been bequeathed to the whole nation, and it is henceforth their work. But we must not deceive ourselves about the situation, and take an imaginary activity for true life. The law of inertia will keep a body moving for a long time after the first impulse has ceased. A movement of such magnitude as Zionism can, by force of the same law, not come suddenly to a standstill. It will continue for a while to move without the driving force; but for how long? In the meantime many forces have become active in the midst of the movement which may bring even this slow motion to an abrupt end. There are centrifugal and centripetal tendencies; Palestine and Uganda, territorialism and religious nationalism; all tending in different directions. So long as the leader was alive he was able to smooth down small difficulties, and to bridge the gulf which began to yawn under his feet. That bridge rested only on one pillar, the whole authority was centred in one hand. That pillar is broken, the hand has dropped, and from the lips of everyone can be culled the question: What after? . . . How further? . . ."

"It is far more easy to put such questions than to answer them. A few years back the answer would not have been so difficult, nor would it have proved an insoluble problem to gauge exactly the situation, or to enunciate the steps to be undertaken for carrying on the work. But now we are face to face with chaos . . ."

"The people have been turned away from the road to Palestine. Irresponsible persons have presumed to force the hand of the leader, and have thrown the torch of East Africa into the Zionists' camp; the flames are bursting out all round, and a sinister glare lights up the camp. The forces hitherto working for the one idea had to be used to quench the fire, and to circumscribe the havoc wrought by the scheme of East Africa. Having lost the road leading to Palestine, the Zionists stand to-day bewildered and helpless at the grave of the leader. It was an unspeakable comfort to me, who had taken up from the beginning a decided attitude against this deviation from the right path, when I heard recently in Vienna from intimate friends of

Herzl that he himself regretted, as deeply as we did, the introduction of the 'unfortunate question of East Africa'—these were the very words used—into the discussion and deliberation of the Zionist Congress, and that he sympathized with those who felt compelled to protest against this action. We also regret deeply that this question had been brought up at a Zionist Congress, and still more that the people have not been taken into the confidence of those who, on their own responsibility, have initiated this departure. They have taken upon themselves a tremendous responsibility. The whole truth has not yet been told, and we must look to the English House of Commons to see it slowly leaking out. Who knows what more revelations the future may have in store?

"What, then, is to follow? Nothing that leads to a divided camp, to mutually destructive parties, to new adventures, to new experiments of a doubtful nature; nothing that shifts the movement from that common basis on which the most divergent opinions in Judaism could join without sinking their individuality, and work together for the promotion of the one and indivisible ideal. What after? . . . Everything that would guide us to Palestine, that would carry out the dying wish of Herzl, and bring him to the Holy Land by a direct, and not by the roundabout way of Uganda. Like chaff before the wind must the East African scheme be blown off the platform of Zionism. For Zionism does not mean only the physical or material deliverance of the nation, but, far more and above all, that spiritual freedom which will rescue us from the thralldom of the ages, and from the ghetto degradation which is not ashamed to bargain with its ideals. That spirit must be banished from our midst, which has not the courage or the endurance to grapple with difficulties, if they appear greater than anticipated, and does not shrink from bartering the ideals away for other wares easier to obtain. We dare not bargain with our immortal goods or exchange the gold of our spiritual and national aspirations for the copper of our material advantages.

"The loosened threads must then slowly and patiently be picked up and reunited, the old broken ties fastened, the threatened unity re-established, and adventures of all kind sternly suppressed . . . There is only one high road on which Zionism can travel safely, the one that leads straight to the Holy Land. There is no alternative route. . . ."

"The enthusiasm which has once been kindled in the hearts of millions must not be extinguished, and the hope for better days and for a happier and more glorious future for our children must not be relegated again to the sleep from which it had been aroused. Herzl has not lived in vain. Zionism will survive the leader if we only be faithful to the trust. The work, however, cannot be taken up where he has left it. The leader alone was the connecting link, the inspiring force. To his restless activity, therefore, quiet, and calm must follow. The voice of the Lord is not heard only in the storm, nor in the fire, nor in the earthquake. It is heard now in the still voice round the Horeb mountain, moaning, weeping, comforting. We have heard the voice in the storm and stress, in the fiery zeal, in the earthquake of the national upheaval; now we must listen to the still voice with bowed heads, and cover our face with the mantle. In situations like these the old grand images and similes of the Bible speak to us with renewed force. We listen to that quiet, still voice, which spoke in ancient times to Elijah, through the stillness which settles round us. That voice is never extinct, and in the peace of mind, in the unity of purpose, and in the beat of the Jewish heart we can hear it whispering to us glad tidings of liberty and of ultimate victory. Now is the time to husband our resources, to gather our forces, to prepare ourselves quietly and resolutely for the events that are sure to happen, so that the work of our hands be crowned with success, when our hopes will be realized, and when we may see with our own eyes the redemption of the Jews, the remnant of our brothers settled again as a free nation in the old beloved and promised land, which alone has been, is, and will remain, the Holy Land of Israel.

"As to how further? How to accomplish it? . . . A Congress called specially for the purpose, gathered not in haste, assembled not in a hurry, at the end of the year of mourning, after a period of peace and rest, will have to decide the fate of the Zionists. The delegates, conscious of the great responsibilities resting upon their decision, will vote yea or nay, and seal thereby their own future. It would be premature to forecast the result, and it might prejudice the deliberations of that Congress were I to attempt to discuss the details of any future action. One thing is sure: we cannot have a successor to the throne, or pretenders to the crown, and as for an era of Diadochs, like that after the death of Alexander the Great, there are neither Diadochs to appoint, nor an empire to divide. The election by the delegates does not create a Herzl, a leader by the choice of God. True leaders are born, not elected! The man or the men who would be elected to stand at the head of the movement cannot start work where Herzl stopped. The work will have to be on a minor scale. They will have to start with a more modest programme, and try in the first place to heal the breach, to gather the living forces, and to restore the confidence so rudely shaken. If they succeed in this—in itself no mean achievement—it will then be time to discuss: How further?

"Meanwhile, as of old, we are sitting down by the rivers of Babylon ! Upon the willows in the midst thereof we hang up our harps. How can we sing a new song when to the old pain a new has been added? The river carries more tears yet to the bottomless sea of Jewish sufferings. Our People weeps for Herzl . . . and its soul refuseth to be comforted."

SIGNS OF THE APOSTACY.

"THE TEN KINGDOMS" IN PREPARATION.

One of the most startling Signs of the Times we have yet seen, lies before us in *The Christian Commonwealth* for March 23. It is headed "The Fate of China," and more than a page is devoted to the subject. Dr. Timothy Richard has been a prominent missionary of the Baptist Missionary Society in China, and has become of such importance that he is "Adviser to the Emperor" of China, and is not only a Missionary but a Statesman.

We are concerned not so much with China, as with Dr. Richard's great plan as to

"HOW WAR MAY BE ABOLISHED."

Observe, please, that there is no reference to *prophecy* at all in Dr. Richard's proposals—none whatever. His plans are the obvious outcome of the principles he lays down, and follow quite naturally from them. There is no idea of fulfilling prophecy; nor is there anything to show that even the thought of it is in his mind; this will make his proposals all the more weighty and startling.

He is explaining them to the "Special Commissioner" of *The Christian Commonwealth*, and says:—

"We want the nations to go a step further. Hitherto we have been working as so many independent units, like savages each fighting for himself, and all seeking to avenge their own wrongs, or to insist on their own particular rights. The commercial relationships now ramifying all over the world and the new arbitration treaty are the stepping-stones to

A NEW ORDER OF THINGS

in the history of mankind. Each nation now arms itself to the teeth in the vain hope of stopping war, and yet we get great wars every ten years, and the nations are being crushed under the weight of colossal armaments. Italy, for instance, is said to have been living for years on half-rations. But the remedy is very simple. We have solved it inside every nation within its own territory, for they keep peace and order internally in most countries to-day by making just laws and by having one supreme authority to enforce those laws. If there were more than one authority in every country there would be universal anarchy. Now, extend this principle to the whole world, and instead of having

TEN MIGHTY NATIONS

armed with their millions of soldiers, unite all these into one to *enforce the decision of the supreme court of mankind*. Then, instead of this frightful fear of war every day in some part or other of the world one standing army would preserve the peace of the whole earth, for no single nation could fight the *combined forces of all other countries*. Now, is not this a great step to the realization of the kingdom of God on earth?"

HOW WAR MAY BE ABOLISHED.

"But, I asked at this point, 'what direct bearing has this on the problem of China?'

"Well, the Chinese are ready to enter into this scheme to-morrow. I have interviewed the *Wai-Wu-Pu*, or Chinese Foreign Office, at Peking, on this

very question, feeling that mission work in its widest scope, and with the best results, can never be carried on satisfactorily unless the Christian nations are prepared to **act in a Christian manner**. For, if we recommended Christianity to the Chinese authorities, and if they found that Christian nations themselves did not act on their own Christian principles, how could we reasonably expect them to follow us? So I went specially from Shanghai to Peking to sound their views, and had a number of interviews with the members of the *Wai-Wu-Pu* and one with Prince Ching at the recommendation of the members of that body. My suggestions were that **ten of the leading nations should federate and appoint a supreme court to decide** all needful questions; that international questions which could not otherwise be amicably settled should be submitted to this court; that **these ten nations should agree to unite all their forces by land and sea to enforce the decisions of the court**; and that instead of interminable-tariff wars, which are keeping the world in constant fear of war, we should have **tariffs and everything else arranged on the basis of reciprocity by these ten nations**.

"In this way," continued Dr. Richard, "China would not only get back Manchuria, but all the Empire would be secured from any fear of future partitions, and *all the world would enjoy peace*. Since then I have had opportunity of knowing the mind of the leading statesmen in Japan, and I discovered that they also would be delighted if such an arrangement could be arrived at. Now, the peace of the world, which it is one of the *aims of Christianity to conserve*, would be its strongest recommendation to all non-Christian nations to join this *veritable kingdom of God on earth*."

Such is the low state of "Christianity" in the present day, that thousands will be found to applaud and uphold these proposals; and will fail to see in them a sign that we are on the very threshold of the fulfilment of the prophecies of the books of Daniel and the Apocalypse.

"Ye do err, not knowing the Scriptures." This is as true to-day as ever, or "the aims of Christianity" would never be confounded with the ends of Antichrist; and it would be known, that when men shall say, "Peace, peace," "the Day of the Lord" is near at hand. (1 Thess. v. 2, 3).

If we know the Scriptures, we shall not be in "darkness," and we shall be able to see the opposition between God's true revelation, and man's vain imagination.

Man says "that day" ("The Day of the Lord," 2 Thess. ii. 2 R.V.) shall not come till the world's peace is established: God says "that day" shall not come until the Apostacy shall have come.

We wait for God's Son from heaven. But man says the world is not yet good enough for Him to come: God says it is not yet bad enough.

Do we believe GOD? or man?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

M. A. S. B. We do not know of a book on the Lord's coming, on the lines of our own Sunday school lessons. We can recommend *When Jesus Comes*, by Rev. Thomas Waugh (Kelly, 26 Paternoster Row.

London, 2s.), or our own *Ten Sermons on the Second Advent* (Eyre and Spottiswood, 1s).

W. C. "Is Jesus Almighty God?" All the Scriptures you quote are "truth." But the subject is so far above human intellect that it is better to confess we "know in part," lest we set one truth to upset another truth.

G. W. You must interpret Col. i. 15, 16, by Rom. i. 20.

R. M. (Dublin). No one can answer your question as to where Christ was during the time which elapsed from His death to the time that many saw Him when He said "I am not yet ascended to My Father" (Job. xx. 17). He commended His *pneuma* to the Father until His resurrection. No one has access to any information beyond what is "written." What God has written belongs to us. What He has kept secret belong to Himself. We know next to nothing of the wonderful powers of the Resurrection body.

E. F. Your words are very weighty, and we take the liberty of passing them on to our readers:

"One notices with great sorrow the strenuous opposition that has for some time been raised against the Apostle Paul. There is a fiendish purpose to discredit him and his specific revelations and teaching.

"This seems to me the principle aim of that dangerous book, 'Hear what the Spirit saith to the Church.' For before Satan can plant his victorious banner on the ruins of the church he must dissolve all faith in the Apostle Paul and the Calling of this Dispensation of Grace.

"But that we are not to expect any *re-vivals*, nor signs, nor spiritual phenomena of an exceptional kind is just what even Believers do not understand.

"We are continually hearing of Believers who, missing the mark, are relying on Joel ii., Ps. lxxxv., etc.; and who seem to have no apprehension of Acts xv. 14-16.

"It does seem difficult to get even intelligent Believers to understand the Judgment of the World and the Election of Grace. Also that during this time we have *nothing* to lean upon except the Written Word and the Holy Ghost; all *now* is to be subjective, and God will provide no objective signs until HE comes. It is *the time* of pure Faith during an absolute silence of God. But the absence of Faith at all in the Almighty, and the lack of a spirit of Wisdom among Believers, tends to generate in such carnal natures the desire to *see something*. Prayer Meetings all over the world are crying out that man's sense impressions may receive manifest tokens in order that 'flesh and blood' may rejoice!

"But, we walk by Faith, and not by sense.

S. J. (South Africa). As to Acts xvii. 30, the word rendered "winked" in A.V. means *overlooked*. Where there is no Law, there can be no transgression of it.

As to 1 Cor. vii. 14, the word "holy" is used as the opposite of "unclean," and therefore refers to the children being (ceremonially) clean.

Your question as to Matt. vii. 28, we will answer in our Question Column as it is too long for this.

C. S. H. (Southsea). You will find the answer to your Question about the Bride, etc., in our April Number.

M. S. (Isle of Wight). "The Holy Ghost" and "the Holy Spirit" are used interchangeably. "Spirit" is the Latin word, and "Ghost" is the Anglo-Saxon word, and both mean the same thing, and are used of the one Greek word which is *pneuma*.

E. R. W. (Edgbaston). We thank you for your kind and helpful letter, and are filled with praise to God for the help *Things to Come* has been to you.

R. C. (Glasgow). Those who have part in the Rapture of 1 Thess. iv. are the members of the spiritual Body of Christ. There will be no amputation in that body. It is one "perfect man" with every member complete.

We are not judges as to who these are now. We can only go by the "outward appearance," but "the Lord looketh on the heart" (1 Sam. xvi. 7).

We must distinguish between Christianity and the Christian Religion. Religion consists of outward observances which can be done by the flesh. Christianity is Christ in us, the hope of Glory.

All who are not "in Christ" and baptized by Him with *pneuma hagion*, will be left to pass through the great Tribulation.

E. S. It is difficult to advise you about Bible reading and study. We can refer you to the late Dean Burgon's method in the February Number of *Things to Come*. Mr. Newth's papers now appearing ought also to help you. Our work also on *The Church Epistles*, and our pamphlet on *Rightly Dividing the Word of Truth*, will be useful. The best commentary on the Bible is the Bible itself; and beware of all books that do not adopt this attitude towards it.

J. S. A. Christ's reign will be *personal* and *over* the earth. The word *ἐπί* (*epi*) means both *upon* and *over*, and probably *both* are true.

R. G. You will find an answer to 1 Peter iv. 6, in our pamphlet on *The Spirits in prison*, and *The Rich Man and Lazarus*.

As to who "the elect lady" of 2 John was, no one can tell you.

G. B. B. (Minneapolis). The Psalm-Titles will be published separately with a great deal of additional matter, embracing *all* the special words used, including "Selah" and its 74 occurrences. The Songs of Degrees will also be added, together with a new translation and Structure of all the fifteen Psalms with this Title.

Your suggestion will be adopted as to preservation of the Divine Titles: these will be transliterated and not translated.

R. A. A. You ask about John iii.; the Lord Jesus was speaking of "earthly things," and things pertaining to the Kingdom, as they were written in Ezekiel xxxvi. 24-28, and other passages. Nicodemus ought to have known this and not to have been surprised. In that still future day, the old heart will be taken away, and a new spirit substituted for it. This will make Israel an indefectible nation. This is more than we get now in connection with the Church of God. We have a new spirit put within us—but the old heart is not taken away, hence our constant conflict (Gal. v. 17).

But this gift of *pneuma* does for us what it will not do for Israel. It does more for us, infinitely more than is revealed or referred to in John iii. It makes us members of the Body of Christ, and gives us a heavenly, and not an earthly portion; and a heavenly hope.

Because it is the work of the same Spirit, it is not necessarily the same work. When we are born from above now we are made members of the spiritual Body of Christ. When Israel shall be born from above it will be made an indefectible nation.

We must remember that the new birth, or being "born again" is never mentioned in our Church Epistles. It is Jewish terminology. In the Church Epistles *baptism with pneuma hagion* takes the place of *birth*. But both are "of the Spirit," and whatever He begets and produces partakes of His nature, and is spirit.

— We have mislaid your letter with your initials; but have your question *re* the "second" and "third" watches of Luke xii. 38. The Church of God has nothing whatever to do with watches, or with watching. Our blessed privilege is *waiting*, which is a very different thing. *Waiting* for a friend is one thing, but *watching* for a Thief or a Judge is quite another thing. These "watches" belong to "times and seasons," and the Church of God has nothing to do with these (1 Thess. v. 1). It is outside the Dispensation to which Luke xii. refers.

E. C. (Dalston). You are quite right when you say you do not believe the Holy Spirit has twice given the names "Noah, Daniel and Job" in that order "without some special reason." But that reason need not affect the *chronology* or the order of *time* in which they were born, and lived. When God called Himself "the God of Abraham, Isaac and Jacob" He was speaking of the order in which He successively became the God of each. But in the case of "Noah, Daniel and Job" He was speaking of the subject of the *righteousness* of these three men, and as to their standing before God in the order of their righteousness according to the Law: Was not their degree of righteousness then the proper order in which to mention their names? We think if you were asked to arrange *that* order, it would be same as in Ezek. xiv. 14, 20, and that is saying a great deal for your judgment.

J. H. (Appleby). We cannot help you with a text as to Missionary operations. One would think from the prominent position given to the subject that the New Testament must be full of such texts. 1 Thess. i. 8, is a very blessed example.

"BENEFACTORS OR BLASPHEMERS."

We have the greatest pleasure in recommending unreservedly the latest pamphlet of Sir Robert Anderson, K.C.B. It is the reprint of an article in *Blackwood's Magazine* for October, 1904, and is "A Higher Criticism enquiry."

Its character can be gauged by its concluding sentence, which furnishes the title of the work:

"If the 'Higher Critics' are right, let them be hailed as benefactors; if they are wrong, let them be branded as blasphemers."

It is published at one penny by Pickering and Inglis, Glasgow, and copies will be sent free to any part of the world for 1/- per dozen. Liberal terms will be given to those taking large quantities.

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THINGS TO COME.

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Editorial.

"THE GOSPEL OF GOD."

WE have often stated our belief that God not only means what He says, but has a meaning for everything He says. All the words and expressions used in the Scriptures of Truth have definite meanings. The same words are frequently used by Christians indefinitely, and quite apart from their Scriptural usage. Thus, when sinners believe the gospel and are saved through grace, they are spoken of as "led into the Kingdom," or "brought into the fold of Christ"; as though "the Kingdom," which was preached by Christ Jesus our Lord when on earth, and "the sheep-fold," into which He entered by the door, and "the church which is His body" to-day, were and are one and the same thing.

On the other hand, when the Scriptures are referred to which speak of "the gospel of the Kingdom," and also of "the gospel of the Grace of God," those who distinguish between these terms of Scripture are charged with making two Gospels. In both these instances the fault is the lack of intelligence in Christians, and not the want of precision in the Word of God.

Let us enquire, first, what is "The Gospel of God?" Every Sunday school child has heard that the word Gospel signifies "good news." Now, good news is not a statement of doctrine, or of opinion, but of *fact*. What then is the fact that constitutes "God's good news?"

God has given us by four Evangelists

FOUR DIFFERENT NARRATIVES

of the life and death and resurrection of the Lord Jesus Christ. They *differ* in that

Matthew begins from JERUSALEM (ch. ii. 1-3),

Mark begins from NAZARETH (ch. i. 9),

Luke begins from BETHLEHEM (ch. ii. 4-6), and

John begins from the CREATION (ch. i. 1-3).

They *agree* in that they all lead up to the

ONE FACT,

that the Son of Man, who was born at Bethlehem, brought up at Nazareth, and was crucified outside Jerusalem, was *raised from among the dead*. The fact, that the Man Christ Jesus, the Seed of David and the Son of God, is risen from among the dead is *the one fact* upon which all the *past* of prophecy and of promise is concentrated; and upon which all the *future* depends.

This One Fact is "the Good News of God."

This fact was the subject of testimony, not only of the twelve Apostles, but of Paul also; Paul says to the saints at Corinth (1 Cor. xv. 11). "Whether it were I or they

so we preach and so ye believed." And "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ" (1 Cor. 14, 15); "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 17).

Thus, "the Gospel of God," and all that flows from it, is contained in the announcement of this fact concerning Christ, that

"God raised Him from the dead" (Acts xiii. 30).

But this one "Gospel of God" is the basis of

FOUR DISTINCT AND DIFFERENT RESULTS

as indicated by the four Evangelists.

In MATTHEW it is viewed as the assured token of Israel's deliverance in their time of trouble foretold in Daniel xii. 1, 2, Matt. xxiv. 9-28: and so Peter proclaimed it on the day of Pentecost (Acts ii. 29-31). "David—being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that He (*lit.*, his soul) was not left in *Hades*, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

In MARK it is recorded how the Lord Jesus sent His apostles to proclaim the gospel (*i.e.*, the good news that He was risen from the dead) in all the world and to the whole creation (Mark xvi. 15); and promised that signs should follow those who believed; thus proving to the world that He by His death had overcome him that had the power of death; and in His resurrection had power to deliver the whole creation from Satan's power.

This also was proclaimed by Peter when he called on the nation to repent "that so there may come seasons of refreshing from the presence of the Lord; and that he may send him who was before proclaimed to you; even Jesus the Messiah, whom the heaven indeed must receive until the times of restoration of all things whereof God spake by the mouth of his holy prophets from of old." (Acts iii. 19-21).

In LUKE we are shown the Lord Jesus sending His disciples as witnesses of His sufferings and of His resurrection "to proclaim repentance and remission of sins among all nations, beginning at Jerusalem." This, too, Peter began to do on the day of Pentecost; calling on the People of Israel to repent and be baptized for the remission of sins (Acts ii. 38). Paul afterwards continued this ministry: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

Thus we learn that, on the day of Pentecost, the Gospel of God (*i.e.*, the fact that the Lord Jesus was risen) was proclaimed as the basis of three distinct results.

- (1) For the forgiveness of the Nation on its repentance ;
- (2) For the establishment of the throne of David ; and
- (3) For the deliverance of the whole creation from Satan.

Thus the fulfilment of all the promises and prophecies of blessing, not only concerning the People of Israel, but concerning the whole creation, was declared to be the result of the fact that the Lord Jesus was risen from the dead ; and the repentance of the nation that had crucified Him would follow immediately on its accomplishment. But

THE NATION REJECTED THE ONE GOSPEL OF GOD : proclaimed first by Peter and the twelve apostles in Jerusalem and in the land of Israel ; and afterwards by Paul among the Gentiles from Jerusalem round about unto Illyricum (Rom. xv. 19).

But there is another aspect of "the Gospel of God," beside the three already mentioned, and another result of the resurrection of the Lord Jesus, according to the gospel by JOHN ; and peculiar to the ministry of Paul, and to the writings of John. Paul describes what he calls "my gospel" in the Epistle to the saints at Rome. "The Gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh ; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. i. 1-4).

Paul's gospel contained all that was committed to the twelve apostles concerning the Lord Jesus as the Messiah, the Lord's anointed, *with the additional facts* concerning His exaltation above all principality and power, and made head over all things, to the Church, which is his body (Eph. i. 19-23).

When the rulers at Jerusalem had, by the murder of Stephen, proved their impenitence, and their resistance to the testimony of the Holy Spirit, and His testimony concerning Jesus as the Christ, God revealed His Son in Paul, "that he might preach Him among the Gentiles" (Gal. i. 16).

Was this another gospel? Most certainly not ; it extended to the Gentiles the blessings promised to the People of Israel. The resurrection of the Son of God assured to every believer the blessing of Abraham, and "the sure mercies of David" described in Psalm xxxii. : "forgiveness of sins, and justification from all things from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

So also, when Paul speaks of righteous government on the earth, the resurrection of the Lord Jesus is the evidence that He is the Man whom God has raised up to judge the world in righteousness (Acts xvii. 31).

There can be only One "Gospel of God" : because there is only One Lord Jesus Christ, the Son of God, who died and was buried, and whom God has raised from the dead.

Wherever we turn, in Scripture, to find the basis of present or future blessings, all rests upon the fact that the Lord Jesus is risen from the dead.

Is it the deliverance of Israel? The King, the Son of David, has been offered, the trespass-offering for the nation. His resurrection proves that the judgment has been borne.

Is it the deliverance of the whole creation? His resurrection proves that through death the Lord Jesus has overcome him that had the power of death ; that as "by man came death, by man came also the resurrection of the dead." "For he must reign till he hath put all enemies under his feet" (1 Cor. xv. 21, 25).

Is it justification from sin? His resurrection proves that, when the Holy One, who knew no sin, was made a sin-offering for us, His offering was accepted of God and the believer is justified (Rom. iv. 25).

Is it Eternal Life? His resurrection proves Him to be the Son of the Living God, the One who has life in Himself, the Living One who became dead, whose voice to-day can give life to those dead in trespasses and in sins, and whose voice all in the graves shall hear, and shall come forth, for blessing or for judgment (John v. 25, 28, 29).

Is it the Restoration of Israel? The resurrection of Christ Jesus from among the dead is also the evidence to the world that "God hath not cast away His People" ; but that all the promises of God to David and to the seed of Abraham are "Yea, and Amen, in the Son of God" (2 Cor. i. 19, 20), and shall be literally fulfilled, when the nation shall repent and "look upon Him whom they have pierced."

Is it the Mystery? the special revelation of which was committed to the Apostle Paul (Eph. iii.)? The resurrection of Christ is the foundation on which it is declared to rest. It is "The exceeding greatness of his mighty power which he wrought in Christ, when he raised him from the dead . . . and gave him to be the head over all this to the church, which is his body" (Eph. i. 19-23).

When we contemplate the unfathomable mystery of God manifest in flesh ; whether we think of the Lord Jesus as the Creator and the Upholder of all things, or as the crucified Man made sin for us ; whether we think of Him as laid in the grave, or sitting at the right hand of God crowned with glory and honour, He is the same blessed Person, in the deepest humiliation on the earth, and in the highest glory above the Heavens. His resurrection is the evidence to us Gentiles of the perfect satisfaction of God in His One Offering, who through the Eternal Spirit offered Himself without spot to God ; when He made Him, who knew no sin, to be a Sin-Offering for us ; through whose death the exceeding riches of the grace of God are declared to us, while the nation of Israel is scattered and without a King.

So the resurrection from among the dead of Jesus Christ our Lord, the seed of David and the Son of God, is the glorious fact, the announcement of which constitutes

"THE GOSPEL OF THE GLORY OF THE BLESSED GOD" (1 Tim. i. 11) ; and, whether announced to-day as the basis of the Mystery, and as the evidence of the Grace of God toward us Gentiles, in making us members of the One Body of Christ ; or proclaimed as in the Apostles' day, and as it will be in a yet future day, as the evidence to Israel and to the Gentiles that the Man who was

crucified is the King of Israel and Lord of all: yet the Gospel of God is *One*, and there is not "another." It declares that God has raised from among the dead "that same Jesus" that was crucified; and that every tongue "shall confess that He is Lord, to the glory of God the Father" (Phil. ii. 11).

As there is only One Gospel, so also there is only One hope set before all who believe: *it is the return of the Lord Jesus Himself*. But as the One Gospel has two aspects, so also has the hope of the Lord's return.

We who have heard and believed the word of God's grace, and have been made members of the One Body, wait for "the Son of God" from heaven, to be caught up to meet Him in the air, so to be for ever with the Lord (1 Thess. iv. 17).

Those who in a future day shall receive "the gospel of the Kingdom," according to Matt. xxiv. 14, will wait for the coming of "the Son of Man" to "sit upon the throne of His glory"; and to fulfil His promise to His apostles (Matt. xix. 28) that they "shall sit upon twelve thrones judging the twelve tribes of Israel."

Papers on the Psalm-Titles.

(Continued from page 39).

"SHEMINITH."

THE EIGHTH DIVISION.

PSALMS V. AND XI.

THIS word, at present stands in all the Versions as part of the *super*-scription over Psalms vi. and xii. But, from our preceding Papers we have seen that we must regard it, and place it, as part of the *sub*-scription to Psalms v. and xi.; with which Psalms *Sheminith* must henceforth stand connected.

Again: there is a fair consent of authority that it means *the eighth*; but there is a great divergence of opinion as to what *the eighth* refers to. The word occurs thirty-one times; and is always rendered *eighth*, except in 1 Ch. xv. 21, and in these two Psalm-Titles, where it is transliterated—"Sheminith." The A.V. puts *the eighth* in the margin in all three cases; the R.V. only in the latter two. The Septuagint transliterates the word in 1 Ch. xv. 21, referring us, in the margin, to Ps. vi. 1: and it translates the word in the Psalm-Titles.* Wellhausen says *the eighth mode*. Gesenius and Delitzsch, *the bass or lower octave*. Perowne and others, *upon the octave*. Kirkpatrick *tenor or bass*. Others take it to refer to the *eighth day*; which was a day of special solemnity; or to the *eighth year*. Others refer it to an instrument with *eight strings*. But, in 1 Ch. xv. 21, those with harps were set "over the *Sheminith*" (as others with psalteries were set "over the *'Alamoth*."*) This shows that it cannot mean an instrument; as certain instruments could not be "set over" other instruments (1 Ch. xv. 21): and the *Sheminith* are additional to *Neginoth* in the *sub*-scription to Psalm v.

* In the Septuagint the Psalms are vi. and xi.

It is this passage (1 Ch. xv. 21) which helps to determine the meaning for us. For, if the singers in verse 20 were *'Alamoth* or *maidens*, it would seem obvious that those in verse 21, called *Sheminith*, were men.

But what class of males or "singing men" are meant by the special term "*Sheminith*"?

The answer suggested by the Talmud* is that *Sheminith* is explained as referring to circumcision and is used to designate a certain class of men, those who had been circumcised on *the eighth day*, and therefore true Israelites as distinguished from all other circumcised or uncircumcised: because, in Israel, it *was* the special rite of the *eighth day*. It was this that distinguished circumcision as the sign of God's Covenant with Israel, from the circumcision of Ishmael and his descendants, which was in the thirteenth year. Circumcision was practised not only by Ishmaelites but by other nations but it was always later in life† and *never on the eighth day*. But this hardly satisfies the context: for the other males, the Priests and the Levites, were all thus similarly circumcised men. *The Sheminith* are distinguished not merely from the *'Alamoth*, but from all others in the procession which is so minutely described in 1 Chron. xv.

We come back to the point therefore that *Sheminith* means the *eighth*: but the question remains: the *eighth what*?

Mr. Thirtle, after discussing the various suggested solutions says: "Possibly, however, the Male Choir may have been described as *Sheminith* on other grounds" (p. 112); and it "may point in one of several directions. A *time* might be intended; but the passage in 1 Chron. 15 is against that. A *place* might be intended; but here again the way is barred. A *class* seems the inevitable intention." (p. 111).

Mr. Thirtle thus points to the true solution.

A *class* is intended; but not necessarily the class suggested by the Talmud: for, though that class of circumcised men would agree with the scope of the preceding verse, it is not in perfect harmony with the context of the chapter as a whole: because, though a class as distinct from the maidens, this would not mark them as a class as distinct from the other males, mentioned in verses 14-19: for these also were circumcised.

Substitute another word for "class," and we have the answer to our question:—the *eighth division* in the procession.

The whole chapter points to a procession. The Ark was to be carried up with great solemnity to the place which David had prepared for it. It was not going up in the midst of a crowd of people. It was not going up in unseemly disorder. Everything in this important chapter shows that the greatest possible care was taken with a view to order. The places of the Priests, and the Levites, were designated. Those who were to carry the Ark were duly appointed according to Ex. xxv. 14; Num. iv. 15; vii. 9,

* *Yebamoth* 43b compare 53b. *Yeb.* is the first of *seven* treatises in the third book called *Nashim*, which treats of the distinctive rights of men and women. *Yeb.* consists of sixteen chapters, and treats of the marrying of a deceased brother's wife, etc.

† Josephus, Ant. i. 12. † 2.

"as Moses commanded according to the word of Jehovah" (v. 15).

"And David spake to the chief of the Levites to appoint their brethren," &c. (v. 16, compare v. 19).

Everything, and every one, occupied an appointed place in the goings of the Ark of God into the Sanctuary (Ps. lxxviii. 24, R.V.)

In 1 Ch. xxiv. 1, we read of "The divisions of the sons Aaron:" and in v. 5 we read "thus were they divided."

In 1 Ch. xxvi. 1, we find that even the porters had divisions; and in v. 12 we read of "the divisions of the porters, . . . having wards one against another, to minister in the house of Jehovah."

It seems impossible for us to get away from the conclusion that 1 Ch. xv. 21 refers to the *the eighth division*.

The definite article is emphatic, and points to the last division of the procession, that immediately preceding the Ark of the Covenant, and therefore the nearest to it.

The subject of verse 21 is the appointing of this eighth division. "Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps over the *Sheminith* to lead."

"To excel" is hardly the suitable word. The R.V. renders it *to lead*; and this is its general meaning. In 1 Ch. xxiii. 4, 2 Ch. xxxiv. 12, Ezra iii. 8, 9, it is rendered *set forward*, either work or workmen. So here, these men who are named, were appointed *to lead* this eighth division, in its setting forward; the eighth division itself being appointed specially *to lead* the actual Ark-bearers.

But, was everything ordered except the Psalms which were to be sung in the procession? Were the "singers" appointed, and no words appointed for them to sing? Surely not. The next verse tells us that "Chenaniah chief of the Levites was over the song; he instructed about the song, because he was skilful" (v. 22).

Then comes the Ark itself (v. 23), with its doorkeepers and others "before the ark of God."

This closes up the grand procession, and completes its description.

It would appear that three Psalms were specially prepared. One is given in the next chapter (1 Ch. xvi. 7-36); the other two would be Psalms v. and xi.

The first appears again: parts of it being included later in Psalms, Ps. cv., xcvi., cvii., cxviii., cxxxvi.

The other two (Pss. v. and xi.) were suitable for more general use; and hence, were formally handed over "to the Chief Musician," for subsequent use in the Temple service. They are "relating to the *Sheminith*"; and Ps. v. was "with stringed instruments," viz., the "harps" of 1 Ch. xv. 21.

We naturally turn to these two Psalms and look for some reference to the great event. We find such reference, both in the Structure, and in the words.

The Structure of both the Psalms specially contrasts the *righteous worshippers* of Jehovah with the wicked.

PSALM V.

- A | 1-3. Prayer to Jehovah.
 B | 4. Reason ("For"): Character of Jehovah.
 C | 5, 6. The wicked, and their wickedness.
 D | 7. The righteous worshippers contrasted.
 ("But"). The *Sheminith*.
 A | 8. Prayer to Jehovah.
 B | 9. Reason ("For"). Character of the Wicked.
 C | 10. The wicked, and their destruction.
 D | 11, 12. The righteous worshippers contrasted. ("But"). The *Sheminith*.

PSALM XI.

- A | 1. Trust in Jehovah, the Defender of the righteous.
 B | 2. Reason. Violence of the wicked.
 B | 3. Reason. Weakness of the righteous.
 A | 4-7. Trust in Jehovah, the Lover of the righteous.

In both these Structures we see the set contrast between the righteous worshippers and the wicked: while in the words we find special reference and allusion to those who alone are worthy to go up unto the house of Jehovah, stand in His sight, and worship toward His holy temple (Ps. v. 7); and to Jehovah being in His holy temple (Ps. xi. 4).

PSALM V. 4-8.

4. "Thou art not a God that hath pleasure in wickedness:
 Evil (men: *i.e.*, The evil man) will not sojourn with thee.
 5. The arrogant shall not stand before Thine eyes:
Thou hatest* all workers of iniquity.
 6. **Thou wilt destroy them that speak falsehood:**
Jehovah will abhor a bloodthirsty and deceitful man.
 7. **But, as for me, in the multitude of Thy loving-kindness shall I come into Thy house:**
In Thy fear shall I worship toward Thy holy temple.
 8. **Lead me, O Jehovah, in Thy righteousness, because of mine enemies;**
Make Thy way plain before my face."

So Ps. xi. 2-5 (R.V.):

2. "For, lo, the wicked bend the bow,
 They make ready the arrow upon the string,
 That they may shoot in darkness at the upright in heart.
 3. If the foundations be destroyed,
 What can the righteous do?
 4. **Jehovah is in His holy temple,**
Jehovah, His throne is in heaven:
 His eyes behold, His eyelids try, the children of men.

* *i.e.*, hast always hated.

5. **Jehovah trieth the righteous:
But the wicked and him that loveth
violence His soul hateth.**

These two Psalms (Pss. v. and xi.), having been originally written with reference to their use in the procession which took up the Ark of God to Zion, were afterwards formally handed over to "the Chief Musician" for use in the Temple worship, because their teaching was of general application to the worship of Jehovah and to those who alone could worship Him in His holy Temple.

The word *Sheminith*, left in their sub-*scriptions*, retained and recorded the memory of their original reference to that important event.

When we thus compare Scripture with Scripture, we find it to be its own best expositor: explaining and expounding itself; bringing in light where all was darkness; producing order where all was confusion: and substituting the verities and beauties of the words of God for the vain guesses and imaginations of men.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
in the New Testament.

List of Passages—*continued*. (Eph. v. 18—vi. 18).

Eph. v. 18, 19. "Be not drunk with (or by) wine wherein is excess; but be filled by [the] *pneuma*; speaking to yourselves (R.V. one another: marg., *to yourselves*) in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

It is a grammatical law that the verb *to fill* (πληρῶω, *plerōō*) takes after it (or governs) more than one case of the noun, in order to distinguish, and to enable us to identify (1) the *thing filled*, (2) the *material* that fills it, and (3) the *agent* or instrument that effects the filling.

(1) It takes the *Accusative* case of the thing filled:

(2) It takes the *Genitive* case of the matter with which the thing is filled.* The idiom being, to be filled of a thing; whereas the English idiom is, filled *with* a thing.

(3) It takes the *Dative* case of the means used to accomplish the filling; or of the instrument or agent that fills.

Sometimes the preposition (*ἐν, en*) *by* or *through* is used in addition to the *Dative* case (as here), in order to emphasize this agent.

A few examples will serve to make this clear:

Matt. xxiii. 32. "Fill ye up then the measure (Acc.) of your fathers."

Acts ii. 28. "Thou wilt fill me (Acc.) with joy" (Gen., of joy).

Rom. xv. 13. "Now the God of hope fill you (Acc.) with all joy (Gen.) and peace (Gen.) by believing" (*ἐν, en*, with *Dative*). Here we have all three cases, clearly distinguished.

* Sometimes it takes the *Accusative*, according to *Hebrew* idiom; but never the *Dative*, as here.

Rom. xv. 14. "Filled with all knowledge" (Gen., of all knowledge).

Luke ii. 40. "Filled with wisdom" (Gen., of wisdom).

2 Tim. i. 4. "Filled with joy" (Gen., of joy).

Phil. iv. 19. "My God will fill up all your need" (Acc.)

Acts ii. 2. "It filled the whole house (Acc.) where they were sitting."

Acts ii. 4. "And they were all filled with (Gen., of) *pneuma hagion*."

Acts v. 28. "Ye have filled Jerusalem (Acc.) with your doctrine" (Gen., of your doctrine).

Acts xiii. 52. "The disciples were filled with joy (Gen., of joy), and *pneuma hagion*" (Gen., of *pneuma hagion*).

Eph. iv. 10. He "ascended up far above all heavens, that he might fill all things" (Acc.).

Acts v. 3. "Why hath Satan filled thine heart?" (Acc.).

John xvi. 6. "Sorrow hath filled your heart" (Acc.).

The Greek Old Testament usage is the same:

1 Kings vii. 14. "Filled . . . with wisdom (Gen.) and understanding" (Gen.).

2 Chron. vii. 1. "The glory of JEHOVAH filled the house" (Acc.).

Hag. ii. 7 (8). "I will fill this house (Acc.) with glory" (Gen. of glory).

Jer. xiii. 12. "Every bottle shall be filled with wine" (Gen.).

It will thus be seen that the usage is uniform.

In none of these passages do we find the *Dative* case: because, when that is used it refers to the *means* whereby the thing or person, etc., is filled: the agent or instrument which effects the filling.*

Ἐν (en) is frequently thus used in the sense of *by*, denoting agency. See

Mat. ix. 34 "through the prince of the devils."

xvii. 21 "by prayer and fasting."

Lu. xxii. 49 "Shall we smite *with* the sword?"

Gal. iii. 11 "by law is no man justified."

1 Thess. v. 18 "This is the will of God *by* Jesus Christ."

2 Thess. ii. 13 "through sanctification of the Spirit."

2 Tim. i. 13 "Faith and love which are *by* Christ Jesus."

* Rom. i. 29, 2 Cor. vii. 4, and Col. iv. 12, are no exceptions. In Rom. i. 29, "being filled with (Dat. *by*) all unrighteousness, &c." These are regarded here as being the characteristics of the old nature of the natural man, by which he is moved instrumentally to do all his unrighteous acts. It is *passive*, "Being filled" from the first: not the transitive act of another agency filling them with something they did not before possess.

2 Cor. vii. 4, I have been filled by (*Dative, by or by reason of*) the encouragement [given by you], I overabound with (*Dat., by reason of*) joy in all our tribulation.

When the preposition *ἐν (en)* *in, with or by* is used, it emphasizes this instrumentality.

In Col. iv. 12, all the critical Greek Texts read *πεπληροφορημένοι (peplērophorēmenoi)* "fully assured by God's will."

2 Tim. ii. 10 "Salvation by Christ Jesus."

Heb. ix. 22 "purged with blood."

x. 10. "by the which will we are sanctified."*

Jas. iii. 9 "therewith bless we God . . . and therewith curse we men."

1 Pet. i. 2 "through sanctification of the Spirit."

In Eph. v. 18 (the verse under consideration), ἐν πνεύματι (*en pneumati*) must be taken exactly in the same way as in chap. ii. 22; where we read that "Ye are builded together for an habitation of God through (or by) the Spirit."

He is the great builder; Christ is the foundation; and we are the "living stones" of this spiritual Temple, built into it by the Holy Spirit.

If it were the *pneuma* with which we were to be filled, *pneuma* would necessarily be in the Genitive case, and the Greek would have been "filled of the Spirit. But it is not! It is in the Dative case (emphasized by the preposition ἐν, *en*) denoting the One who fills. So that the rendering "filled with the Spirit" is quite misleading. The capital "S" is correct, for it is the Holy Spirit who is meant. But He is the *Filler*: and it is with His gifts and graces and "power from on high" that He fills the children of God.

The special gift implied by the immediate context is that of "speaking"; which is used of "spiritual" speaking, as the outcome of the operations of the Spirit. This is its meaning in ch. vi., 18.

We must note that there is no full-stop after the word Spirit. The passage goes on at once to speak of that with which He fills.

In Col. iii. 16, where the same "speaking" and teaching "with Psalms and Hymns and Spiritual songs" is mentioned, it is produced by the word of Christ dwelling in our hearts, richly, and with all wisdom. This is the result of the Spirit's work—glorifying Christ and His word, and working in us that spiritual gift of "wisdom," and this singing with grace in our hearts to the Lord.

It is out of the fulness of the heart that the mouth speaketh; and so it is, also, when our hearts are filled by the Spirit with His spiritual gifts. "Speaking" is one of these gifts, and that gift is at once evidenced. Excess of wine makes people talk. This spiritual wine also makes those who drink of it talk and sing of Him, not with their throats, but in their "hearts."

We have seen above, under Usage No. xiv., that whenever *filling* is mentioned it is always with *pneuma hagion*; and that this is "power from on high" and consists of spiritual gifts, which are the gifts of the Holy Spirit.

Eph. vi. 12 (margin), "We wrestle . . . against wicked spirits in heavenly places." We include this marginal rendering "spirits," although the noun "*pneuma*" is not used in the Greek. It is translated "spiritual wickedness" in the text, because it is the adjective τὰ πνευματικά (*ta pneumatika*), the spiritual things. What it is that is "spiritual" is not stated.

* *i.e.*, in the Divine "Will" and purpose the elect are already in the state of sanctification spoken of. Compare Col. ii. 10.

Their character is given, as "evil" (πονήρος, *ponēros*). The R.V. supplies "hosts," and renders it, "the spiritual hosts of wickedness." It might well be rendered the spiritualities of wickedness. The word is one of four employed here to describe our spiritual enemies, and they seem to be arranged in an *epanodos* or *chiasmus*.

a | the principalities

b | the authorities

b | the world-rulers

a | the spiritual [powers]

The fourth corresponding with (being the subordinates of) the first; and the third corresponding with (being the subordinates of) the second.

Eph. vi. 17.—"The sword of the *pneuma*." Here the article marks the Holy Spirit; and "the Word of God" is spoken of as His sword: *i.e.*, the sword which He has provided, and uses Himself; and which He has given to us for our use. We take it as the Genitive of Possession; (the Spirit's sword), as we do "faith's shield," which is Christ (v. 16).

Eph. vi. 18.—"Praying always with all prayer and supplication through [the] *pneuma*"; *i.e.*, through the power of the Holy Spirit. The article is latent after the preposition ἐν (*en*), so often rendered "by" or "with." (See above under Eph. v. 18, 19.) He is the source and power of all prayer.

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

III.

INASMUCH, then, as the Sacred Writings make it abundantly clear that God is working out His great purpose according to an ordered sequence of ages, all definitely formed in, and with reference to, Christ Jesus, it behoves us to give earnest attention to these ages—how they are bounded as to time, what are their leading characteristics, and how they are related to one another as a progressive series of historic unfoldings of the counsels and purposes of God.

May "the eyes of the heart" of both writer and readers be enlightened, that, together, we may see the wonders of the Word of Truth!

Just as we have stars which become skymarks for our study of the heavens: and as we have mountains which become dividing landmarks in our study of the continents: so, we have, in Scripture, events which take rank as starting-points in our study of Biblical History. We often refer to certain events as epoch-making; but the real epoch-making events are in the Bible, because the events there are connected with the unfolding "Purpose of the Ages."

It is not our desire here to strain after an exhaustive minuteness of division; but rather to bring out into bold relief the leading divisions which the Bible itself will amply justify.

It was a sound part of our education when we were taught, in the schools, that all true division of any subject must be *according to some simple well-understood principle*.

Here, happily, we have not far to go for our principle of division. Christ is the Key to Scripture. He is the Beginning and the End: the First and the Last, and the Ever-living One at every point between. He is the Sum and the central Subject of all revealed Truth.

CHRIST:

foretold through long ages: come in flesh, at the fulness of time: sacrificed for us as the Lamb of God: raised from among the dead, by the glory of the Father: ascended to His God and our God: coming again in power and great glory: reigning over the earth, in righteousness: giving up the Kingdom to God even the Father:

THIS CHRIST;

not man's Christ, but "God's Christ," is the Word of God, the Utterance of God, and, therefore, the one with reference to Whom all Scripture is constructed and divided.

And now having got our Key, our guiding principle, namely, the personal ever-living Christ of God, let us proceed on the simple scientific plan of stating the facts as we find them, and then, afterwards, constructing the whole as a unity—"The Purpose of the Ages"!

Now, what do we see when we open our Bible? We see a portion differing from all other portions, having well-marked boundaries and bearing, on its face, a distinct character. What are these boundaries? What is this character? The portion referred to is Genesis i.—ii. 3. It is complete in itself. There is a "beginning" and there is an "ending." It is God who is seen acting, not man.

Man, in this portion, is seen simply as a part of God's great far-reaching Creation. Man is created, stamped with God's image, commissioned, provisioned, and empowered; but he is not seen acting, or speaking, or planning. All is done with a view to man's occupancy of the place prepared (compare John xiv. 2); but it is God who acts and speaks and arranges and purposes and commands.

Thus, the one thought that stamps this portion is the thought of *Creation*. It begins with it and ends with it (see i. 1 and ii. 3). The universe did not create, or make, or evolve itself: "God created the heaven and the earth." And this sublime truth is recognised by the four-and-twenty elders in the ascription of "glory, honour and power" when they declare: "For thou didst create all things, and because of thy will they were, and were created" (Rev. iv. 11).

And when God had filled the void, and furnished the empty and fitted the disordered, then He Blessed it all, as it stood before Him, Finished: and He Rested from all His work which He had made.

Perhaps the reader will more easily see the completeness of this portion if we put it in the following structural form:—

A | *God Created* Heaven and Earth (i. 1). (Creation).

B | The Earth became Waste and Void (i. 2).
| (Confusion).

B | The Earth Filled and Furnished (i. 3-31).
| (Construction).

A | *God Rested* when all was Finished (ii. 1-3). (Conclusion).

God's work is perfect: and the record of it, in His Word, is perfect also.

How long a time is covered by this portion it is impossible to tell. The first verse of Holy Writ records the undated (and, to us, undateable) beginning, when God created. Then the long epochs of Geological time come in between the first verse and the second: and when God came in to make this Earth a home for man, He found it as described in verse 2. It had become waste, void and dark. He had *created*: now He is to *speak*: and the first recorded utterance of God is

"LET THERE BE LIGHT."

In that light all that follows is done and finished.

But what a picture-parable it all is; how sublime, how suggestive, how perfect! Above all else it tells of Him who is the "Beginning of the creation of God" (Rev. iii. 14); who is the firstborn of every creature" (Col. i. 15); the "Image of the invisible God" (Heb. i. 3); in whom "All Fulness" dwells (Col. i. 19); who is the "Light of the World" (John viii. 12); and in whom alone we can enter into God's Rest. It is He who spoke of another finishing when He cried, upon the tree,

"IT IS FINISHED":

just as He will be the manifested centre of all glory when the "Mystery of God shall be finished," in the coming day of His power.

Here, then, we have what we may truly describe as

The Age of Creation;

and here we have truth, in place and time, and in such form and connection as we cannot have it anywhere else. Here is the historic setting of the great truth that God is the Creator of all things: and the Bible, from this point onwards, takes this truth for granted and enshrines it in its teaching.

And as Adam, in this first and physical creation, was created unto a position and a life which God marked out for him: so we who share in the new creation are "His workmanship, created in Christ Jesus unto good works which God afore prepared that we should walk in them" (Eph. ii. 10).

May we have grace to walk worthy of such a calling!

(To be continued).

LETTERS TO BIBLE TEACHERS.

BY FREDERICK NEWTH.

IV.

THE subject of this, my fourth letter, will be to shew that the idea of the world being converted by the present forces at work, and through the Gospel, must end in failure. This will not deter anyone "called of God" from going forth and preaching His Word in the dark regions of the earth. Only let him be quite clear as to the aim he has in view.

An instance of such false expectations I extract from a Missionary Magazine. India is the region referred to, and the following facts are taken from the census of British India, 1891.

The population of the Indian Empire (which may be put down at 300,000,000) increases every year by the mere excess of generation of children to the number of three millions—or thirty millions in a decade.

The recorded number of adherents to the Christian religion, and this embraces (1) the ancient Syrian Church of 1,000 years' standing; (2) the Roman Catholic, say, 300 years; (3) Protestant Missions established within the last 100 years. Numbering altogether, at that date, 2,284,172.

Yet, in face of such a record of facts, an enthusiast of the World's Conversion theory has such an imagination as to write that if conversions proceed at the rate of the numbers given above, the whole population of India will be Protestant Christians in 2150 A.D. Wild invention can hardly take bolder flights.

But others say that "the World must be *evangelised* before the Lord comes," and give as their authority Matthew xxiv. 8. If you read carefully from the first verse you will see that there is no reference to "the gospel of the grace of God." It is "the gospel of the kingdom" at the end of this age immediately preceding His personal return. "For I say unto you, Ye shall not SEE ME henceforth till ye shall say, blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39). The Lord's words are: "And THIS gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Meaning, clearly, the end of this age, with another age to follow.

There is nothing here about Evangelising. On the contrary, it is all about *deceivers*—sorrows, *false prophets*, *iniquity abounding*, and *love waxing colder*. Above all, that astounding culmination of wickedness, "*the abomination of desolation*," is given as a sign for taking refuge in flight.

Another fact must be now presented. What hope is there for the world turning to the Truth when the Word of God tells us that even those who make a mere profession of Faith will turn FROM it? (2 Tim. iv. 3-4; also 2 Thess. ii. 4). "Let no man deceive you by any means: for that day (the day of the Lord, mentioned above) shall not come except there come the falling away (the Apostasy R.V.) *first*." Read also 2 Peter ii. 1-3, and here we have the prediction of "false prophets, false teachers and heresies of destruction." Such are at work already, and things are even to "wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

It is astonishing how greedily nominal Christianity, uninstructed by the Scriptures, swallows the pious frauds put before it. And the solemn part of it all is, that these perversions and inventions are given forth from colleges and pulpits, by men of "intellect," who please to announce themselves as having "higher spiritual insight and exegesis" than others have attained. The Apostle John foresaw this day. "These things have I written unto you concerning them that seduce you. But the anointing

which ye have received of Him abideth in you, and ye NEED not that any man teach you" (1 John ii. 26, 27).

This shows there is no absolute need for teachers; but when they turn into deceivers it is better far to be without them, for the Holy Spirit would have freer scope, and the true seeker would not be hampered with the subterfuges and evasions heard in "religious exercises" when "Divine service is performed." When such false Apostles present themselves as the ministers of Christ, the Holy Spirit will prove that He can frustrate their aims.

Another error I will meet here. Those that look for the "extension of Christ's kingdom," as it is constantly termed, take refuge in that Scripture in Acts, and look for a great outpouring of the Spirit. Read Acts ii. carefully. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

It is enough to shew that this does not refer to the day in which we are living, but to the prophetic future of Israel's deliverance, seeing that it is taken from the prophet Joel. There is no such expectation in Christian ministry as dreams, visions, or such portents as blood, fire, and smoke. It will be the fulfilment of the declaration of Jehovah, "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a *terrible* thing that I will do with thee" (Ex. xxxiv. 10).

As these terrors are to surpass in severity the plagues of Egypt, it is only trifling with the Word of God to seek to turn them into the ordinary calamities we occasionally suffer from. The Spirit poured out and the terrible things accompanying go together.

The enquiry comes to one in this form: What is the world to be converted to? If the leaders in the Christian sphere had their way, it would be to lead into what is called "Higher Criticism." It would be better known as destructive criticism. I quote from "The Harvest Field" of the Wesleyan Mission in a district of India. This is what is there taught: "It is now a widely-accepted belief among Old Testament students that the so-called 'Five Books of Moses' were not written by Moses." . . . "It is widely believed now that Isaiah knew nothing of Isaiah xl.—xlvi.; or Job, nothing of the Book of Job; or Daniel of the Book of Daniel." These critics are not backward in self-conceit. They always pose as *intellectuals*, or *educated*. For example, they say, "For some considerable time past almost every *educated* and *unprejudiced* student of the Book of Genesis has felt that there is not to be found there 'a transcript of actual history' in the restricted meaning of that word."

This writer instils doubt into the mind throughout the whole of his article. He brings out those stock objections of the infidel school, such as Tom Paine, Taylor, Bradlaugh, Foote, and many others: "Whence came Cain's wife." The Serpent, sin, and man formed from the dust, and loss of primitive innocency are considered "a delightfully picturesque account of the Creation. . . . But is it not a fact that the *mythical* significance of this

story has been obscured for ages simply through the perversion of its meaning by a literal interpretation perpetuated by traditional orthodoxy?"

I must close with what the writer has to say of "the marriage of the sons of God to the daughters of men; of the deluge, and call of Abraham. . . Obviously these stories were not written for the purpose of accurately preserving ancient historical data. . . They appear to have neither scientific nor philosophical significance. They were written to teach religion."

I can agree with these last six words, as applied to the writer. He can teach *religion*; but it is a religion that disbelieves God and exalts man. For, as he says, "Human nature must develop." Here he states a solemn truth. It will develop until human nature dethrones God, despises His Word by refusing to take heed to it, and exalts the highest standard of "human nature" that Satan can produce in the ANTICHRIST.

It is to this that the world is being converted; and it is "*religion*" that is preparing the way.

Papers on the Apocalypse.

THE FIRST RESURRECTION. Rev. xx. -6.

G^s. (page 612), xx. -6. *Time*.

-6. a. thousand years.] "This is the first resurrection"; or, this *completes* the first resurrection. There is an *Ellipsis* of the verb in this sentence; and we may supply *completes*, having in mind the several resurrections which shall before then have taken place. It is also a fact that, when two ordinal numbers are used in such a connection as this, they are used *relatively*. The one is *first* in relation to the *second*, which follows; and not to what may have occurred before. In like manner the *second* stands in relation to the first. Hence, in English we always say, in such cases, *former* and *latter*, where we have only two things thus related; and not *first* and *second*, unless there are more to follow in the series. It is the same in chap. xxi. 1, where we read of the new heavens and the new earth; "for the first heaven and the first earth were passed away."

Here, again, we have *two* things standing in related contrast, the "first" and the "new": *i.e.*, the new, and the one that immediately precedes it; the *former*, and not the "first." For, the present "heavens and the earth which are now" (2 Pet. iii. 7) are not the first. For Scripture tells us of *three*, of which the present is the *second*. In 2 Pet. iii. 6, 7, 13, we read of the *first*—the world that "*then was*" (Gen. i. 1); of the *second*—"the heavens and the earth which *are now*"; and of the *third*—"a new heavens and a new earth," for which we now look. This (second of three) is what is called in Rev. xxi. 1 the "first" of the latter two.

Hence this "first resurrection" is the *former* of the two mentioned in this verse: and not the resurrection of the Church (the Body of Christ) revealed in 1 Thess. iv. 16, 17. This special resurrection (1 Thess. iv. 16) must be carefully distinguished from that which is called the "first resurrection" in Rev. xx. 6. The word "first" in 1 Thess. iv. 16 does not refer to "the first resurrec-

tion" so called in Rev. xx. 6, but merely records the order of events, and simply states that "the dead in Christ" will "rise first"; *i.e.*, before the taking up of either them or the living saints.

The resurrection of 1 Thess. iv. 16 is not the resurrection of Rev. xx. 6. It was never revealed in the Old Testament; but was a special revelation made "by the word of the Lord" to Paul; and by Paul to the Thessalonian saints and to the Church of God.

The resurrection of Rev. xx. 6 is the well-known "former" of two resurrections which had both been long the subject of revelation, and was the hope of Israel. The Holy Spirit spoke, by the Psalmist, of the righteous dead who should "have dominion" over the rest of the dead "in the morning" of this resurrection (Ps. xlix. 14). The Lord spoke of it when He called it "the resurrection of the just" (Luke xiv. 14); "the resurrection from (among) the dead" (Luke xx 34-36); "the resurrection of life" (John v. 29). Paul spoke of it as "the resurrection of the just" (Acts xxiv. 15), for which the twelve tribes hoped, according to "the promise made of God unto the fathers" (Acts xxvi. 6-8). In Dan. xii. 2 it is spoken of as a resurrection "to everlasting life," in which "many" (not all) have part, and "awake."

Martha expressed her belief in "the resurrection at the last day" (John xi. 24); *i.e.*, the last day, at the end of the present age, and immediately before the introduction of the new age of the thousand years. "Jesus said unto her, I am the resurrection and the life." By this figure of *Hendiadys* the Lord distinguishes the resurrection for which Martha hoped, as the resurrection "to everlasting life" (Dan. xii. 2). He refers not to two things, but to one. It is as though He had said, "I am the resurrection—yea, the one that is to eternal life; he that believeth on me, though he die, he shall live again; and everyone who thus liveth again in resurrection and believeth (again *Hendiadys*, every believer who lives again in resurrection), shall in no wise die again for ever" (John xi. 25, 26). No! he shall rise again in the first resurrection, and shall by no means die "the second death." That shall have no power over such.

It was for this "first (or former) resurrection" that the Old Testament Saints looked. It was the "better resurrection" of Heb. xi. 35. It was God's revealed promise to them. It was no secret. Its revelation was given quite irrespective of the Church of God; and it will take place as though the Church had never existed at all.

But the Church of God, as the Body of Christ, was a "secret." All that concerned it was "hid in God": its calling, its standing, its hope, and its destiny. All were subjects of special revelation.

It was "by revelation" that it was made known to the apostle Paul, and to us through him (Eph. iii. 3).

It was by a special and subsequent revelation that we know what God has made Christ to be unto His Church; and what He has made the Church to be in Christ (Eph. i. 17. Col. ii. 2, 3, etc.).

It was by special revelation we know that all will not die; that there is to be an exception to the Appointment of Heb. ix. 27, "For this we say unto you by the word of the Lord." This special prophetic revelation - was

necessary in order to make known the fact that the members of the Body of Christ, who should be "alive and remain," will not die at all, but will be caught up to be for ever with the Lord, together with the dead in Christ, who shall first (*i.e.*, before this) have been raised (1 Thess. iv. 15-17). The living saints will not precede or get before "the dead in Christ."

Tradition, as represented in our Hymn-books and on our Tomb-stones, reverses all this, and assures us that "the dead in Christ" have already preceded or got there before those who are "alive and remain." But we believe God; and are assured that the Truth is exactly the opposite of Tradition; *viz.*, that those who are "alive and remain" shall not precede "the dead in Christ," or be caught up to "be with the Lord," before "the dead in Christ" shall have been raised. These shall "rise first," and then be caught up, together with the living saints, "to be with the Lord."

To teach otherwise is to fall into the heresy of Hymenæus and Philetus; to "overturn the faith"; and to say that "the resurrection is passed already" (2 Tim. ii. 17, 18).

The secret is further revealed in 1 Cor. xv. 51: "Behold I show you a mystery": *i.e.*, "behold I tell you a secret: we shall not all sleep, but we shall all be changed."

The great secret in 1 Tim. iii. 16 includes the blessed hope of Christ (mystical) being "received up into glory."

All this is quite independent of "the first resurrection" of Rev. xx. 6. That was never a secret, but was revealed of old as the hope of Israel (Acts xxvi. 6, 7).

The hope of Israel is one thing, and is quite distinct from the hope of the Church, which is another thing. The Gentiles are "without hope." The Scriptures of truth which treat of "the Jew, the Gentile, and the Church of God" must be rightly divided, or we shall not get the truth. These resurrections must be divided according to the dispensations to which they respectively belong.

The resurrection in 1 Thess. iv. belongs to the Church in this dispensation of grace; while the two in Rev. xx. belong to the time of the end, in the future dispensation of judgment.

We know not how long a time will elapse between the resurrection of the Church (1 Thess. iv.), and the "first," or former of the two resurrections of Rev. xx.: but we are told, and therefore know, that there will be a thousand years between these latter two.

1 Cor. xv. and 1 Thess. iv. treat of the resurrection of the Church, and Rev. xx. treats of the resurrections at the time of "the end" (τὸ τέλος). We cannot mix up these revelations without making confusion. In 1 Cor. xv. 22-24 we have the statement that those who are in Christ shall be *made alive* each in his own order, or rank:

"the First-fruit—Christ
then, those that are the Christ's at His *Parousia*.
then,—the end."

That end is characterised by several things. It is the time when

"he (Christ) shall deliver up* the kingdom to God,
even the Father
when he shall have put down all authority and
power.

For he must reign till he shall have put all
enemies under his feet."

If 1 Cor. xv. refers to the same subject as Rev. xx., and "they that are Christ's" are the same as those who have part in the "first" resurrection, then the resurrection of "the rest of the dead" is not mentioned at all, for only two are mentioned in 1 Cor. xv.: (1) Christ personal; (2) those who are of THE Christ (mystical). No other ranks are named, but we are taken on to "the end." In Rev. xx. we learn that the time of the end will embrace two other resurrections, which will then take place—the former, immediately before the thousand years; and the latter, afterward.

Moreover, the resurrection of those who belong to THE Christ will take place at His *Parousia*, while those who have part in the "first" or former of the last two resurrections will not be raised till after His *Apocalypse* or revelation in glory. The church will, necessarily, have risen before that, so as to be able to "appear with Him in glory." When His *Apocalypse* or Revelation takes place, He will already have come for His Church and have been "glorified in His saints" (2 Thess. i. 10†). This really settles the whole question, and proves that the resurrection and ascension of the Church in 1 Thess. iv. is quite distinct in time, and order, and character, from the "first" resurrection of Rev. xx.

The latter is the subject we have before us now, and the first resurrection has special reference to the over-comers, according to the promise made to them in chap. ii. 11: "he that overcometh shall not be hurt of the second death." In contrast with this is set the fact that "they shall be priests of God and of Christ." This also is the realization of what is stated in chap. i. 6 and chap. v. 10, where the *Zōa* and the Elders say of those who were redeemed, Thou "hast made them kings and priests: and they shall reign on the earth." This is what was prophesied in Is. lxi. 6: "Ye shall be named the Priests of the LORD, and men shall call you the Ministers of our God" (compare Ex. xix. 6).

It is again affirmed that those who have part in the "first resurrection" will have this blessedness for the thousand years. During that time they live and reign with Christ. How "principles" can do this (as some teach) we are at a loss to understand! How the "memory" and the "character" of the saints can reign over the Gentiles is a still greater mystery, and we must leave the difficulty with those who create it, and "give it up." Man may say they reign "as if they were martyrs raised from the dead." The Word says that they will be actually raised, and will actually reign. They do not "live again" "spiritually," or "in their successors." Those who were beheaded are

* L.T.Tr.A. WH. and RV. read παραδίδοι (*paradidoi*), *may or shall deliver up*, instead of παραδῶ (*paradō*), *shall have delivered up*.

† See *The Church Epistles*, by the same author and publisher, pages 241-243.

the same as those who reign; and how "principles" or "character" can be beheaded we have yet to learn.

Questions and Answers.

QUESTION No. 369.

"TO DIE IS GAIN."

D. L. (London). "Thanking you for your answer to my question as to Phil. i. 21, in the December number, I should like to ask whether the longer member (verses 12-26) admits of any expansion; I mean, whether, this member has its own special structure, and whether this will bear out your argument?"

As your question is of general interest, we will devote further space to this important verse.

In December we showed the whole member: thus:—

Paul's concern for the Philippians (i. 3-26).

a | 3-5. Prayer.

b | 6, 7. Confidence with reference to *them*.

a | 8-11. Prayer.

b | 12-26. Confidence with reference to *himself*.

What you ask is the further structure of *b*, verses 12-26.

Paul's confidence with reference to himself (i. 12-26).

b | A | 12, 13. What Paul would have them get to know: viz.: how his bonds had turned out to the furtherance of the Gospel.

B | 14-18. The result. "Christ is preached." No personal consideration influenced him as to whether this were of "strife," or "goodwill."

C | 18. Paul's rejoicing at this result of his bonds.

A | 19. What Paul himself knew: viz.: How his bonds should turn out for his deliverance.

B | 20-25. The result. "Christ shall be magnified." No personal consideration influenced him as to whether this should be by his life or death.

C | 26. Their rejoicing at this result of his bonds.

It will be seen from this structure how true was the exposition in our December number: and how wrong is the traditional interpretation which makes Paul think only of his own personal "gain." It is the essence and scope and aim of the whole passage to show that Paul was *not* influenced by any personal consideration of any kind. Neither the "bonds" imposed by his enemies, nor the "affliction" added by his brethren, nor life, nor death, affected the one sole desire of his heart: viz.: that, so long as Christ was "preached," and Christ was "magnified," and His cause should "gain," he himself had no personal "gain" to consider.

QUESTION No. 370.

THE AUTHORSHIP OF HEBREWS.

F.H.N. "Have we Scriptural evidence that Paul wrote the Epistle to the Hebrews?"

Yes, we have. From 1 Peter i. 1 we learn that Peter wrote to the *Diaspora* (*διασπορά*, *dispersion*) or "Scattered" Hebrew believers, who came up to Jerusalem at Pentecost

(Acts ii.), from "Pontus, Galatia, Cappadocia, Asia and Bythia" (compare Acts ii. 9-11).

Peter's second Epistle was written to the same people, as we learn from 2 Peter iii. 1. And in that same chapter he tells them that Paul also had written an Epistle *to them* (verse 15)*. If that be not the Epistle to the Hebrews, as we have it now in our New Testament canon, no one has ever heard a trace of any other. And the only conclusion we can come to is that this is the Epistle referred to in 2 Peter iii. 15.

Why Paul's name is not given, as it is in all his other Epistles, can be easily seen, if we compare Acts xxi. 17-27. The prejudice and enmity of these Hebrew believers would have made them reject it: and the fact of his having consented to use a carnal policy in spiritual things would have deprived it of all its real weight. The Holy Spirit, therefore, put out and kept back the name of Paul, and put the real author's name, "GOD," at the head of the Epistle.

It was addressed to Hebrew believers, who were "all zealous of the law," and who continued to "circumcise" their children, and "walk after the customs," and make "vows," and offer sacrifices (Acts xxi. 17-27). It was addressed to them not for that time only, but even now for all who are absorbed with the ordinances of religion, as well as for those who will need it, after the Church has been removed from the earth. To them the whole Epistle will have a special interpretation which it cannot have for the Church of God now.

It is not addressed TO the Church of God, or to the members of the Body of Christ: and cannot be *interpreted* of us; especially chaps. vi. and x. There is an *application*, however, which belongs to us: and we blessedly learn here how "Christ is the end of the Law for righteousness," as revealed in Romans, and our own Church Epistles.

Signs of the Times.

JEWISH SIGNS.

HIGH TRAGEDY.

In the August number of *Ost and West* Mr. Israel Zangwill contributes the following paper:—

"We sat at midnight on the verandah of the 'Three Kings,' Herzl and I, after the first Basle Congress, looking down on the sombre rushing Rhine, and I was ironically touching off the humours of the Jewish Exile: the poor millionaires in their palaces supplying loans to the oppressor, the middle-classes prattling of their glorious fatherlands, the Rabbis praying for Zion and panic-stricken at the idea of getting there; the masses divided against themselves in mutual superiorities of Sephardim and Ashkenazim, Lithuanians and Dutchmen. Herzl turned upon me, 'It is not comedy, it is high tragedy.' And in his eye there shone a noble epical perception of the drama of Israel, not less tragical spiritually because the scenes were sometimes set in pleasant places.

"High tragedy it has indeed proved for him. He has added an heroic episode to the long drama. If, like Moses, he began with small knowledge of the Jews and Jewish problems, his reorganisation of Israel is a shining example of the power of ignorance. He felt himself free in soul, noble in purpose, luminous in thought, strong in courage. He could not understand why one should endure the injury

* In the Greek, "to you," is very emphatic.

of oppression or the insult of toleration, when one's own hands might carve out for oneself an independent destiny. And he thought all Jews—of his own social grade, at least—were like himself, intelligent and idealistic. One had only to point out to them the obvious way out of the morass, and they would take it. In Lord Rothschild's pregnant criticism, With Herzl an idea conceived is an idea carried out.

Few things in political literature are more touchingly naive than those pages of the *Judenstaat* in which Herzl pictures the Jews of the world migrating from the four corners thereof to any chosen centre under the direction of a syndicate. It was perhaps the failing of the dramatist, accustomed to mould the character and destiny of his creations, instead of the tough matter of reality. Contact with reality soon changed the ideologist into a statesman, but it was his early ignorance of the people he was to lead which was the salvation of his idea. Had he known more he would have dared less. One walks fearlessly over a narrow plank, so long as one is ignorant that it bridges an abyss. Ignorance blew a trumpet-call that set on their feet the bones which knowledge would have called dead. With a light heart Herzl undertook the thorniest political task in the world's history, and who can say that had he lived this gay courage might not have carried him to his goal.

A similar ignorance of himself and his mission led him to declare that his pamphlet was to be his sole contribution to the solution of the *Judenfrage*. Action upon his pamphlet was for the men of action. As it turned out, Herzl's enduring triumphs were won not in letters but in action. And this makes his loss irreparable. Too many of us can scribble and speechify—but how many of us can lead, can act? Herzl was the born leader, magnetic, masterful, diplomatic. With his ever-increasing appreciation of the complex winds and currents, he might even have sunk to a politician. For despite his early fantasy, he was at his greatest before he touched the defiling pitch of action. The high tragedy of Herzl's fate assuredly lies in the typographical limitation he permitted to the large national idea of the *Judenstaat*. It was the allies whose aid he accepted who turned and rent him. And if Herzl transformed the Jewish *Volksgeist*, the *Volksgeist* in its turn was perpetually striving to transform him to its own conception, just as the Talmud transformed God to a Being in *tallis* and *tephillin*. It may be that the mythopoetic spirit, working upon the defenceless dead, will soon leave us little of the real Herzl whom we knew and loved. And yet surely the true Herzl is great enough for our worship. We do not need to make unto ourselves false gods when we have the divine memory of the joyous comrade, the genial humourist, the prophet of Israel's independence and of the world's model state."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. A. We have nothing on Heb. vi. beyond what is in *The Church Epistles* (pp. 268-289), and our plans of work, at present, do not permit of our taking it up further.

C. S. (Bolton). See our answer to Question No. 357, p. 166, Vol. x. The answer to your enquiry seems to be clear from John xiii. 30, and from the words "Ye are not all clean," v. 11. The mystery is not in whether Christ washed Judas' feet, but in why he chose him at all. It is for us simply to believe, where we cannot understand; and never to speculate, or say merely what *we think*.

G. A. S. (Portsmouth). In 2 Cor. xii. 4, there is no "up" in the Greek. It means *caught away*. All that we can know about "Paradise" is in the Bible. No one can tell you anything more than is revealed. All that is there said connects it with the earth, and not with heaven. Beware of tradition. In Luke xxiii. 43, the Lord's promise was made on the day that he spoke those words; but that promise still waits for the coming of that kingdom concerning which the request was made. We dare not assume that the Lord did not answer the man's question. We believe the answer refers to the question, and that the promise there given will yet be fulfilled when He comes into His kingdom.

You are too much occupied with yourself and your life and your temper. Think less about these. Occupy your thoughts more with Christ. It is only thus that you can "abide" in Him. And, if you do that, your life will come right of itself without such anxiety on your part. "Consider the lilies, how they grow. They toil not." It is the same with you. You cannot "grow" by trying to grow. You do not tell your children to "try and grow." You give them wholesome food and fresh air, and they cannot help growing, even if they tried not to: so with you. Delight yourself in the Lord, and in His Word; and the results will soon be seen, by others, if not by yourself. Trees do not try and bring forth fruit; they lift up their heads to heaven and

drink in heaven's air, and heaven's light, and heaven's showers, and they cannot help producing fruit. So will it be with yourself.

You wish to be helped "into the full peace and joy in believing." We ask you "in believing" *what*? It all depends on the truth of *what* you believe. You cannot believe in your *feelings*: but only in God's Word. You can get joy and peace in many ways. Morphine and opium will produce lovely feelings, if that be all that is looked for. Sir Robert Anderson tells (in his new work "For us Men") of a man who had joy and peace in believing that he was a wealthy man, when all the time something happened which proved his ruin; only, he had not heard the news! He tells of another case recently reported in the newspapers, where a man committed suicide because of his poverty, when at the very moment an advertisement was appearing in the paper enquiring for him, as a fortune had been left to him. This shows that the *feelings* you long for are not to be depended upon even if you could obtain them. It shows that it is not in the *act* of believing, but in *what you believe*. If you, taking the place of the sinner, believe that God has forgiven you ALL trespasses (1 Col. ii. 13), and made you meet (Col. i. 12) and complete in Christ (Col. ii. 10), your joy and peace will abound, and your continual occupation (though a poor postman) will be "giving thanks" (Col. i. 12).

Our faith is in the *work* of Christ and in the *words* of the Holy Spirit. The Spirit ever glorifies Christ (John xvi. 14). He never calls our attention to Himself or to His work in us; but always to Christ and His work for us. If we believe the Spirit's *words*, we shall rest in Christ's *work*, and go on our way rejoicing, having done with ourselves and our walk altogether.

V. M. (Holloway). Gen. iii. 22 requires no explanation. It is written in order to explain a great fact to us. God is revealing a matter to us. All that is necessary on our part is to *believe* it. It is impossible to believe this and modern Babylonian tradition as well: for this teaches, with spiritualism, that "there is no death," and thus endorses Satan's lie in Gen. iii. 4. If we read Gen. iii. 4, 22 and ch. v. 5 together, it certainly seems clear that Adam's living on was conditioned on his access to the tree of life.

E. R. W. (Birmingham). We thank you for your long and interesting letter; which is very helpful. It is quite true that when writing his second Epistle to Timothy, Paul knew he was to die, and not to be among those who should be "alive and remain" till the Lord's *return* (Phil. i. 23). But he uses the *noun* in 2 Tim. iv. 6 ἀναλύσις (*analysis*), not the verb ἀναλύω (*analyō*), as in Phil. i. 23. The root meaning of the two words remains the same; *return*.

In both passages he was speaking of *returning*. In Phil. i. 23 he speaks of "THE return" of Christ. (τὸ ἀναλῦσαι, *to analysis*); and in 2 Tim. iv. 6 he speaks of "my return" (ἀναλύσις, *analysis*). The only *return* revealed in Scripture, as relating to death, is in Gen. iii. 19. Job. xxxiv. 15. Ps. civ. 29. Ecc. iii. 20; xii. 7: viz., the body *returning* to dust, and the spirit *returning* to God who gave it. Our word *dissolution* would exactly express the meaning of the Greek in 2 Tim. iv. 6.

E. C. (Stoke Newington). As to the order of the Resurrections, see what we have said on the subject in our remarks on Rev. xx. 6, in our current issue.

S. T. P., and S. P. B. (Cardiff). Thanks for your letter. No, there is no Scripture proof of it. It is all and only Babylonian Tradition got into the church and churches. We will post you a pamphlet on the subject. We are thankful to hear that you value your membership with the one Body too highly to deny that blessed reality by having fellowship with any of man's many so-called Bodies.

SIR ROBERT ANDERSON'S NEW BOOK.

We have great pleasure in calling attention to a new work by Sir Robert Anderson. It is a revised and enlarged collection of papers which appeared recently in *The Christian* under the title of "Redemption Truths," and is now published in a handsome volume, under the title

"FOR US MEN."

The deepest truths of Christianity are set forth with unconventional simplicity and yet with weight and power.

While this book will help real seekers after the truth, it deals another serious blow at the New Apostacy of the Higher Criticism. The volume is published by Messrs. Morgan & Scott, 12 Paternoster Buildings, London. Price 2s. 6d. net.

INSETS.

Again we have to call the attention of our friends to the fact that we have no control over booksellers and others after *Things to Come* leaves our hands. They can put in what they please, and our readers must not conclude that they are there with our approval.

ACKNOWLEDGMENT.

G. R. (Belvedere)...

£ s. d.
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THINGS TO COME.

No. 133.

JULY, 1905.

Vol. XI. No. 7.

Editorial.

BELIEVERS "NOT IN DARKNESS."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4).

WE have elsewhere pointed out that 1 Thess. v. 1-11 cannot be separated from chap. iv. 13-18. The one is the necessary complement of the other.

We must show this by repeating the Structure which has been already given* :—

Instruction as to "the coming of our Lord"; and "our gathering together unto Him."

(1 Thess. iv. 13-18 and chap v. 1-11).

A | IV. 13. Instruction necessary. "I would not have you ignorant."

B | 14. First reason. "For" (*γάρ, gar*). Our Resurrection certain.

C | 15. Second reason. "For" (*γάρ, gar*). A Revelation concerning those "asleep" (dead).

D | 16, 17. The Cause (*ὅτι, hoti*). "Because" the Lord shall descend, and we are to be "ever with the Lord."

E | 18. "Wherefore comfort one another."

A | V. 1. Instruction not necessary. "No need that I write unto you."

B | 2-6. First reason. "For" (*γάρ, gar*). The day of the Lord certain.

C | 7, 8. Second reason. "For" (*γάρ, gar*). A Revelation concerning those asleep (not watching).

D | 9, 10. The Cause (*ὅτι, hoti*). Because the Lord has appointed that we are to "live together with Him."

E | 11. "Wherefore comfort yourselves together."

We are thus directed to connect these two passages together, with their important contrasts.

The first part (ch. iv. 13-18) concerns "our gathering together unto Him" (2 Thess. ii. 1), which is our blessed hope as here made known by a special revelation from the Lord.

The second part (ch. v. 1-11) concerns the Advent of our Lord, as a thief, which had been the subject of Old Testament revelation.

* See *The Church Epistles*.

The former passage therefore contains a new revelation of truth, concerning which they needed instruction: while the latter passage refers to the old revelation, in which they needed no instruction.

This contrast is marked by the word "But" at the commencement of the latter passage (ch. v. 1). "But of the times and the seasons, brethren, ye have no need that I write unto you" (ch. v. 1).

Why not? Because the Lord's Descension into the air, and our gathering together to Him there, caught up to be for ever with Him, does not depend upon "times and seasons."

"Times and seasons" belong to Earth; to an earthly People, and to earthly events.

The Lord's Descension is "from Heaven," and has, therefore, nothing to do with earthly times and seasons. It depends solely on "the Lord Himself." No earthly events have to take place before He descends "from Heaven." That Descension is not on to the Earth, but only into the air. Were that His coming to the Earth, there would be no need for us to be caught up to meet Him in the air.

That He would thus Descend for His Church before "the Day of the Lord" was a new revelation of Truth. Nothing had been heard about it before. There is not a word about it in the Old Testament (as there is not about the Church of God). Hence the significant and important heralding of this pronouncement:

"This we say unto you by the word of the Lord" (iv. 15).

This is always the *formula* used of a special prophetic Revelation.*

There was need, therefore, for this instruction in ch. iv. 13-18; but no need for that in ch. v. 1-11.

There had been many revelations about "the Day of the Lord," showing how it depended on earthly times and seasons; how it was connected with earthly events; and how it should come as a thief. (See Matt. xxiv. 43, 44; xxv. 13. Lu. xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3; xvi. 15, etc.).

Hence the Apostle could say, in verse 2: "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night."

That was a well-known fact, and there was no need to write to them about it. But the other event was not known at all; and, therefore, that they might not remain in ignorance about it (iv. 13), the special revelation of it was given "by the word of the Lord."

This is borne out by the significant change of the pronouns in these verses (vv. 2-4):

* See 1 Sam. ix. 27: "Stand thou still a while (Samuel said to Saul) that I may show thee the word of God."

1 Kings xii. 22: "The word of God came unto Shemaiah."

1 Chron. xvii. 3: "The word of God came to Nathan."

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when **they** shall say, Peace and safety ; then sudden destruction cometh upon **them** . . . and **they** shall not escape.

But **ye**, brethren, are not in darkness, that that day should overtake **you** as a thief."

The Church of God has, therefore, nothing to do with the Day of the Lord. We cannot be overtaken by it, for we shall have been gathered unto Him before it breaks upon the world. The Lord will have descended into the Air to gather His Church, before His Advent to the Earth in the Day of the Lord. "He shall have come* to be glorified in His saints," and we shall be already at "rest with Him," when He shall be revealed from heaven in flaming fire in that great and terrible Day of the Lord. This teaching is thus made still more clear in 2 Thess. i.

The fact that we cannot be overtaken as by a thief, by that day, is given as the reason why we are "not in darkness."

That day concerns the world ; but not the saints. It concerns the Jew and the Gentile ; but not the Church of God.

The Church of God has the blessed hope of being with the Lord Himself before and when it bursts forth on an ungodly world.

We look not for the Day of the Lord, but for "the Lord Himself." We look not for His Advent in judgment, but for His Descension in grace. We wait for the gathering together of His saints, and not for the destruction of His enemies.

We are "not in darkness" concerning these things. We have a clear revelation of our blessed hope in ch. iv., and are instructed how to distinguish it from the Day of the Lord in ch. v. If we heed this instruction, then we need not be in darkness.

Those who have heeded Divine revelation never have been in darkness. All through the Dispensations the Lord has acted on this principle. It is written : "*Surely the Lord God (Adonai Jehovah) will do nothing, but he revealeth his secret unto his servants the prophets*" (Amos iii. 7).

He has always done so. He revealed His secret to Noah, and he was kept safe through the judgment of the Flood (Gen. vi. 13).

He revealed His secret concerning Sodom's judgment to Abraham, saying, "Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17).

It was ever thus ; "The secret of Jehovah is with them that fear Him" (Ps. xxv. 13).

It is the same to-day. The world is in darkness. The prophetic Word is the only light in it. Those who have it, do well to take heed to it in their hearts (2 Pet. i. 19). If they thus take heed, they are not in darkness.

* This is the force of the special form of the Verb in 2 Thess. i. 10. It is εἰλθῆναι (elthēnāi), the 2nd Aorist Tense, Subjunctive Mood : "Shall have come." Compare Luke xvii. 10 ; 1 Cor. xv. 24. See also Matt. xxi. 40. Mark viii. 38. John iv. 25 ; xvi. 13. Acts xxiii. 35. Rom. xi. 27. 1 Cor. xvi. 3. 2 Cor. iii. 16. Where the sense of "shall have" is obvious.

How great the darkness is in which the majority even of Christians are living, as to these coming events, these "things to come," may be seen from the fact that the Pulpit to-day with one voice sends forth the cry that "prophecy is a dark place, and the people do well to avoid it." No wonder that so few realize their "blessed hope" ; and that fewer still distinguish it from the world's fear.

This is why even many students of the prophetic word are still in darkness, because they do not rightly divide the word of truth. Hence, they are waiting for the Tribulation and for Antichrist, instead of for their Ascension and for Christ's Descension. They fail to see that, when the Lord Jesus shall be revealed in Judgment, He "shall have" already come to be glorified in His saints, who will be at "rest with Him" when He shall be thus revealed.

"As it was in the days of Noah . . . and in the days of Lot . . . even thus will it be in the day when the Son of Man is revealed," (Lu. xvii. 26-30).

"As it was" !

"How "was it" ?

"In the days that were BEFORE the Flood" Enoch was caught up, before it came. The Flood depended on "times and seasons," but not so the translation of Enoch. It took place "before the Flood," but it depended on no running out of certain days.

"As it was in the days of Lot." Lot was delivered BEFORE the fire descended ; and "the sun was risen upon the earth when Lot entered into Zoar."

"Even so shall it be."

The Church of God is "not in darkness." We have "the more sure prophetic word" : and, taking heart-heed to that, we wait to be delivered, like Enoch, and like Lot, before the judgment comes.

We wait not for the floods to descend, as on the Earth ; but we wait for the Lord Himself to descend, and for us to be caught up to meet Him. We wait not for the fire to descend, as on Sodom ; but we wait for the dawning of a heavenly day, which will know no night ; for our Sun, our glory, will have indeed risen upon us when we shall have entered into our heavenly Zoar.

Papers on the Psalm-Titles.

(Continued from page 65).

JEDUTHUN.

PSALMS xxxviii., lxi., lxxvi.

CONNECTED with the Divisions of "singing men and singing women" was the special choir associated with the name of *Jeduthun*.

Jeduthun was one of the three Directors of the Temple Worship. 1 Ch. xvi. 41, 42 ; xxv. 1-6. 2 Ch. v. 12. He was a descendant of Merari (1 Ch. xxvi. 10), who was one of the three sons of Levi. Asaph was a descendant of Gershom, while Heman was a descendant of Kohath.

It would appear that Jeduthun had also the name of

Ethan (1 Ch. xv. 17, 19); (compare xvi. 41, 42; xxv. 1, 3, 6; and 2 Ch. xxxv. 15).*

Since he is mentioned in connection with those two other *men*, it seems to be going out of our way to create a difficulty to suppose Jeduthun to be a *musical instrument*,† or the name of a *tune* (R.V. margin), or of a *measure* (Perowne).

In 2 Chron. xxxv. 15 he is called "the king's seer"; and in 1 Chron. xxv. 1 the duty of these three was "to prophesy," and "to give thanks and praise Jehovah" (v. 3), and this was "according to the king's order" (v. 6).

His name, *Jeduthun*, comes from יְדֻתָּן (*yādāh*) to confess, to give thanks, and to praise.

If we read these three Psalms (xxxviii., lxi. and lxxvi.) we shall find that they have this note.

The use of Mr. Thirtle's discovery removes a difficulty arising from the confusion of the *super*-scriptions and the *sub*-scriptions. Psalms xxxix. and lxii. as they stand in the Versions appear to have two authors, Jeduthun and David.‡ While Psalm lxxvii. is ascribed to Jeduthun and Asaph.

By dividing these "Titles," and putting the former part of them as the *sub*-scription of Psalms xxxviii., lxi. and lxxvi., and leaving the latter part as the *super*-scription of Psalms xxxix., lxii., and lxxvii., all this confusion is removed.

These three Psalms will then stand thus:—

Ps. xxxviii.

Super-scription. A Psalm of David: to bring to remembrance.§

The Psalm itself. Verses 1-22.

Sub-scription. To the chief Musician—Jeduthun.||

Psalm lxi.

The *Super*-scription begins with the words A Psalm of David.¶

The Psalm itself. Verses 1-8.

The *Sub*-scription. The the chief Musician—Jeduthun.**

Psalm lxxvi.

The *Super*-scription begins with the words: "A Psalm or Song of Asaph."††

The Psalm itself. Verses 1-12.

The *Sub*-scription. "To the chief Musician — Jeduthun."‡‡

* That there was an Ethan a Merarite we learn from 1 Ch. xv. 17; vi. 44 (29).

† Hastings's *Dictionary of the Bible*, Vol. II., page 555.

‡ As Ps. lxxxviii. in the Versions is ascribed to two authors: the sons of Korah and to Heman.

§ See under section "Psalms relating to Purpose and Object."

|| The remaining words ("A Psalm of David") belong, of course, to Ps. xxxix., of which they form the *super*-scription.

¶ The former part of this *super*-scription ("To the chief Musician, belongs, of course, to Psalm lx., of which it is the *sub*-scription.

** The remaining words ("A Psalm of David") belong, of course, to Psalm lxii., of which they form the *super*-scription.

†† The former part of this title ("To the chief Musician on *Neginoth*") belongs to Psalm lxxv., of which it is the *sub*-scription.

‡‡ The remaining words ("A Psalm of Asaph") belong to Ps. lxxvii., of which they form the *super*-scription.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

List of Passages—*continued*. (Phil. i. 19—1 Thess. v. 19).

PHILIPPIANS.

Phil. i. 19. "For I know that this will turn out to [my] deliverance [from bonds] through your prayers, and the bountiful supply of the *pneuma* of Jesus Christ."

The A.V. of 1611 had "s." But current editions, with R.V. have "S."

Here *pneuma* is used of what is supplied, as being quite distinct from Him who supplied it. Jesus Christ is the supplier; and what He supplies is "power from on high;" grace, patience, strength, and all needed spiritual gifts and help to support Paul in his heavy trials in his bonds.

It is remarkable that the word, here, for "supply" is ἐπιχορηγία (*epichorēgia*); and the word is used in Eph. iv. 16; where we are told how the whole body is "continually fitted together, and compacted by every sensation of SUPPLY."* So also in Gal. iii. 5, the verb is used of ministering and supplying spiritual help required by human agency.†

Here, the needed supply of spiritual power was ministered bountifully by Christ the Head, to Paul the member of His Body, in prison, sufficient for all his need.

It was this abundant supply of spiritual grace and power which thus enabled him to allow no personal consideration to keep him from rejoicing, so long as *Christ was preached* (and this, "whether in pretence or in truth," v. 18): and it was the same supply of grace which enabled him to allow no personal consideration, or desire to continue in life to weigh with him so long as *Christ was magnified* (v. 20-23). If only Christ were preached during his life, he cared not for prison. If Christ were magnified by his death, he cared not to live.

So long as Christ's cause and the cause of the Gospel, received "gain," his own "gain" did not enter into his mind.

His "bonds" had resulted in Christ's being preached by many brethren instead of by himself alone. What "gain" might not his death result in?

What wonderful spiritual power and grace must have been ministered by Christ thus to enable Paul to put

* See *The Church Epistles* (p. 144), by the same Author and Publisher.

† The verb ἐπιχορηγέω (*epichorēgēō*) occurs only five times: and is rendered *minister abundantly*, 2 Pet. i. 11; *minister*, 2 Cor. ix. 10, Gal. iii. 5; *have nourishment ministered*, Phil. ii. 25; *add*, 2 Peter i. 5.

The noun, ἐπιχορηγία (*epichorēgia*), occurs twice, Col. ii. 19 and Eph. iv. 16.

himself entirely out of all consideration; and to think only of the "gain" and furtherance of the cause of Christ.

It was this that caused him to rejoice at being superseded by others, and to become of "no reputation"; and not to care whether he should live or die, so long as Christ should be preached, and Christ should be magnified.

Phil. i. 27. "Stand fast in one *pneuma*." Here, *pneuma* is used of that which is spiritual and invisible, in contrast with that which is outward and corporate.

The words which follow this injunction show that it relates to the *mind*: "Stand fast in one *pneuma*, with one *soul*, striving together for the faith of the Gospel." "One *pneuma*" is therefore explained as meaning "one soul," and denotes spiritual fellowship; one object, aim, and desire animating and dominating all the members of the one spiritual Body.

This is the great subject of the Epistle to the Philippians. In Ephesians we have the whole Body: Christ the glorious Head in heaven; and the members of that Body on Earth.

In Philippians and Colossians we have the two parts of the Body presented separately.

In Philippians we have reproof administered for the *practical* evils which come from not holding the members.

In Colossians we have correction with regard to the doctrinal evils which come from "not holding the Head" (Col. ii. 19).

These two latter of the three Prison Epistles (Philippians and Colossians), are intended to reprove and correct the failure which comes of not knowing the truth revealed in the first (Ephesians).

In Philippians, the failure is, as we have said, *practical*. Not holding the truth concerning the *members*, there was a want of that one *pneuma*, or one mind, which Eph. iv. 1-4 emphasises as so necessary, if the spiritual unity of the members is to be preserved. This is the great theme of the whole Epistle.

In ch. ii. 2-5, we read "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was in Christ Jesus also."

Then, four examples of this "one *pneuma*" are given: showing and exhibiting the lowly mind which springs from it. First there is Christ, who looked not on His own things, but the things of others (ch. ii. 6-11). Then there is Paul's own example, willing to be poured out in death as a drink-offering on their sacrifice of service, not caring whether he lived or died, himself (ch. ii. 17, 18).

Then there is the example of Timothy, "like-minded" and caring for their state, when no one else cared; and all sought their own things, not the things which are Jesus Christ's (ch. ii. 19-24).

Then there is the example of Epaphroditus, longing after them all, and full of heaviness, not because he

had been sick, but because they had heard of his sickness. His concern was for them; therefore they could hold him in reputation, because, like his Master, he "made himself of no reputation" (ch. ii. 25-30).

When others hold themselves "in reputation" they save us the trouble of doing so. But, when any "regard not their life" (v. 30), like Paul (ch. i. 20-23), to supply the lack of service on the part of others who seek their own, then such can be held in reputation.

In chap. iv. 1, 2, the Philippian saints are exhorted to stand fast in the Lord. This is the standing fast in one *pneuma* of chap. i. 27. Euodias and Syntyche were exhorted to be of "the same mind in the Lord"; thus showing the usage of *pneuma* in ch. i. 27, which is the passage under consideration.

Phil. ii. 1. "If there be any fellowship of *pneuma*"; *i.e.*, any community of *spirit* or "mind." There is no article in the Greek. This, and the whole context shows that it is not the Holy Spirit who is meant here, but oneness of mind, spiritual like-mindedness. Yet both A.V. and R.V. insert the article and use "S."

Phil. iii. 3. "We are the circumcision who serve (or worship) by *pneuma Theou*."

Here all the Critical Greek Texts read $\theta\epsilon\omicron\upsilon$ (*theou*) of God (Genitive), instead of $\theta\epsilon\omega$ (*theō*) to God (Dative, *i.e.*, render service to God).

In this case *pneuma theou* would have the same meaning as in Rom. viii. 9 (see above); and denote the new nature, *pneuma* from God, by which alone true service can be rendered, or true worship offered.

The R.V. reading expresses in a more precise and definite manner what the Received Text means.

The A.V. inserts the article but uses "s." The R.V. also inserts the article, and uses "S," rendering it "by the Spirit of God;" and thus interprets the expression of the Holy Spirit, instead of His gift, the new nature.

Phil. iv. 23. This is the second* of the three places where *pneuma* is to be added. All the Critical Greek Texts read, with R.V., "the grace of our Lord Jesus Christ be with your *pneuma*," instead of "be with you all."

It thus agrees with Gal. vi. 18 (see above).

COLOSSIANS.

Col. i. 8. "Who declared also unto us your love in [the] *pneuma*."

Here, the article may be latent after the Preposition *ἐν* (*en*), *in*, or *by*, or *through*. If so, it is grammatical, and refers to the original gift of *pneuma hagion* (Acts ii. 4). Compare Rom. v. 5, where we are told how this "love of God is shed abroad in our hearts through [the] *pneuma hagion* which is GIVEN to us."

The A.V. of 1611 bears this out by having "s." In

* The other two are Acts iv. 25, and Rev. xxii. 6.

later and current editions someone without any authority has changed this to "S." The R.V. also has "S."

Col. ii. 5. "For even if in flesh I am absent, yet in the *pneuma* I am with you, joying and beholding your order, and the steadfastness (or solidness) of your faith in Christ."

The usage is that of 1 Cor. v. 3, 4; *pneuma* being put for what is the opposite of the flesh. As we frequently say, "I cannot be with you (referring to some coming event), but I shall be thinking of you"; *i.e.*, with you in thought and mind. There is no other way of being with anyone except in the flesh.

1 THESSALONIANS.

1 Thess. i. 5. "Our Gospel came not unto you in word only, but in power also, and in (or by) *pneuma hagion*, and in much assurance . . ."

1 Thess. i. 6. "Having received the word in much affliction, with joy of *pneuma hagion*."

Here, in both these verses, it denotes "power from on high," or Divine power, producing joy in affliction.

A.V. and R.V. both use capitals and insert the article. The R.V. puts "Or *Holy Spirit*" in the margin in both verses.

1 Thess. iv. 8. "God, who hath also given us his *pneuma* the holy." Here Lachmann, Tischendorf, Tregelles, W.H., and R.V. read "giveth" (*διδόντα, didonta*), instead of "gave" (*δόντα, donta*).

In spite of the fact that the articles are used here, we take them as referring back to the gift of *pneuma hagion* in Acts ii. 4; for it is this which is always "given," while the Holy Spirit is always the Giver.

Moreover the words *pneuma* and *hagion* are separated by the pronoun "His," thus breaking up the expression; which would hardly be the case if the Person were meant. Both Versions use "S."

1 Thess. v. 19. "Quench not the *pneuma*." Here the article refers to the *pneuma* or spiritual gift of prophesying mentioned in the context (the next verse). The verb translated *quench* means to *extinguish*, as a light is extinguished.* In no sense can this be spoken of as being done to the Holy Spirit. No mortal can extinguish Him. But His gifts may be quenched in others. *Pneuma* is here put, by *Metonymy* (of the cause), for the spiritual gifts of the Spirit; and we can be said to extinguish these when we forbid or prevent their exercise by others who possess them (as Joshua wished to quench this same gift of prophesying in Num. xi., 28, 29). The very next sentence confirms this: "Despise not prophesying."† The A.V. of 1611 had "s." Current editions with R.V. have "S."

* See Matt. xiii. 20; xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

† *ἱψοθεύω (exoutheneō)*, to set at nought. Luke xxiii. 11, Acts iv. 11, Rom. xiv. 10, where it is so rendered; and Luke xviii. 9, Rom. xiv. 3, 1 Cor. i. 28, xvi. 11, Gal. iv. 14, where it is rendered *despise*; and 1 Cor. vi. 4, *least esteemed*; 2 Cor. x. 10, *contemptible*.

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

IV.

WE pass from

THE AGE OF CREATION

to a different scene and to new teaching in Genesis ii. 4-25. That portion of the word is covered by a principle of such importance as to give it the character of a distinctive epoch. The aftermath of creation is there; but the thought of creation is not the dominant thought as it was in the previous portion (i. 1—ii. 3). There, man was mentioned simply as a part of the creation story, as one figure on the creation canvas; but now he is prominent and dominant. Man was the crown of creation: to such a degree elevated above all the other creatures of earth that the whole Bible is written with reference to his creation, his fall, his history, and his redemption; and, therefore, it is fitting that we should have the details given in ii. 4-25, concerning the manner of his appearance in the sphere where he was to live.

Before showing the structure and the beautiful teaching of this section of Genesis, two things demand a passing reference.

The first of these is the phrase used at the beginning of this portion, namely,

"These are the generations of."

It is used (with the variety observable in v. 1) ten times in the Book, thus dividing Genesis into eleven portions (*see* ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 12; xxv. 19; xxxvi. 1; xxxvii. 2). On examination it will be found that the expression has a prospective reference, and always introduces new matter, a new unfolding of the story.

In our present study we do not follow these divisions, as they only cover the book of Genesis, while the "Purpose of the Ages" covers the whole Scripture record, and therefore we need to mark the eras from a different point of view.

The second thing which it may be well to refer to here is the allegation, on the part of many, that there are manifest contradictions between the two accounts of man's creation in chapters i. and ii. The present writer has not shirked this point, and it may be admitted that, at a rough glance, there are differences in the accounts needing explaining. A deeper study, however, will show that the accounts are not contradictory, but complementary; that the links of connection are too many and too vital for the theory of contradiction prevailing; and, above all, such a theory misses the manifest inspired unity of the passages and the purpose of God in giving us "line upon line" on a subject so vital to the subsequent history, and necessary to the unfolding of the "Purpose of the Ages."

It is quite sufficient to point out the fact, the crucial fact that in both accounts the man, the Adam, is double

and not single. Why should it be noted in i. 27 that man, as created by God, was male and female (the unity of the two being recognised again in v. 1, 2, and it is said that "their name was called Adam"), unless it be to prepare the way for the more circumstantial account of chapter ii.? The Bible will not yield its secrets to mere literary criticism; there must be spiritual insight. There must be the *opened mind*, and then there will be the *opened message*.

Having mentioned these things, we proceed with our study. What do we find as we carefully look at these wonderful verses? Man, the Adam, as God formed him; formed him, pure, upright and innocent; formed him, in His own image after His own likeness; formed him, the male out of the dust of the ground and the female from the rib of the man. And then the accessories and surroundings and details sufficient to prepare for the subsequent history.

But let us come closer and let us endeavour to grasp the structure, the chain of facts, the points of teaching. Some reader may do still better, but the following seems to be a true reflection, as far as it goes, of the structure of this portion:—

The Formation of Man:—

The Man Absent—the need felt (v. 5).

The Man Formed—the need supplied (v. 7).

| The Man Put in Possession (vv. 8, 15).

The Woman Absent—the need felt (vv. 18, 20).

The Woman Formed—the need supplied (vv. 21, 22).

| The Man Exercising Power (vv. 19, 20, 23).

The Man and the Woman together—one flesh (v. 24).

The Man and the Woman together—innocent of sin and shame (v. 25).

Every point in this narrative is beautiful and perfect: and though it is brief, it contains much; the foundations of human history were being laid. Take for example the two words used to describe the making of the man and the woman. Of the man it says: "And the Lord God formed man from the dust of the ground." It was, of course, an act of creation and yet the word "created" is not used, but the word "formed," as perfectly fitting the operation of God in taking the dust of the ground and shaping it into the human form, without life; and then, by a second act, breathing into that form the breath of life, so that by the God-breathed power "man became a living soul."

Then of the woman it is said that the Lord God caused the man to sleep, and He took one of his ribs, and of the rib He "built" the woman. So the word means, in verse 22. The use of such a word is not accidental, but typical and prophetic. Christ's body was a Temple. And the members of His body, the complement of the Christ (mystical), as the woman was the complement of the man (mystical), are "built together for a habitation of God through the Spirit."

And all this is complementary to the statement in chapter i. There, it simply said "male and female created He them"; but here we have, in language pointing to the future, the additional information that the man was

formed from the dust and the woman built from the rib of the man. All is perfect in place and time.

And then what could be more instructive and felicitous than the picture of man's possessions and privileges, as given in this passage. And how manifestly shine out the wisdom, and the order, and the benevolence of the Creator God! And, also, how clearly we see, thus early, anticipations of "the Coming One," the Christ of God.

These things may be more easily apprehended if we remember that God is here seen forming, and placing man in the sphere where he was to live and act as the vicegerant of the God who created him: and, then, note how the whole situation sets forth Adam as the ideal man—a true type of the "One who was to come" (*see Rom. v. 14*).

Thus we have

1. His *Formation*: the double act of God, in "forming" and "breathing into," implying the duality of man's constitution, body and spirit.
2. His *Location*: put in a prepared place, the place best suited for fulfilling the purpose of his Creation.
3. His *Occupation*: given the service best fitted for the exercise of all his faculties, namely, to "dress" (cultivate) and "keep" (defend) the garden.
4. His *Probation*: in the sense of testing or proving him. God gave explicit commandments. Nothing higher is promised; but disobedience was to bring fatal loss—"surely die." There is no covenant of works here, as Theology has taught. The "tree of life" was the symbol and sustenance of the life he had already from God.
5. His *Kingship*: he exercises dominion, in naming the creatures under him and receiving the creature equal to him, as God brought them to him. But among the lower creatures he found no help, no companion like himself. Hence
6. His *Companionship*: God said, "It is not good that man should be alone"; and in so saying He spoke out of His own nature. God is a fellowship, a threefold perfect Unity of persons. And unfallen man needed companionship, fellowship: and God "built" his counterpart, his complement, and "brought her" to him.
7. His *Coronation*: the two together in Eden wore a double crown—the crown of *glory* and *honour*: the *image* and *likeness* of God; reflected in the remarkable words closing the second chapter: "And they were both naked, the man and his wife, and were not ashamed." They had no *sin* and they had no *shame*.

And thus it is easy to see that the one thought dominating this portion is the thought of man's purity, man's likeness to God, man's moral perfection: and hence we designate that period

THE AGE OF INNOCENCE.

How it all tells of the "second Man," the "last Adam," of Christ and the members of Christ; and how it points to the future of our location, our perfect likeness to God, our reign, in association with our adorable Head and Lord, may be seen by carefully comparing such passages as Rom. v. 12-21; 1 Cor. xv. 35-49; and Eph. v. 22-33. Truly we have here a wonderful Faith and a blessed Hope!

Papers on the Apocalypse.

THE FOURTH JUDGMENT (Rev. xx. 7-10).

We come now to the fourth of these final five judgments. The third—the *central* one—differs (as we have seen) in character from the others. It is a judgment which vindicates and rewards those who are the subjects of it. The others are all for condemnation and judgment.

B. (page 603), xx. 7-10. *The Judgment of Satan.*
(After the Millennium.)

- B. | H | 7. Satan "loosed out of his prison."
 | J | 8. The Nations deceived.
 | J | 9. The Nations devoured.
 | H | 10. Satan "cast into the lake of fire."

H. (see above), xx. 7. *Satan loosed out of his prison.*

7. And when the thousand years are completed, Satan shall be loosed out of his prison,] In verse 3 it was stated that "he should deceive the nations no more until the thousand years should be finished; after this he MUST be loosed a little season." Here, in verse 7, we have the fact, the necessity of which is there declared.

But why "MUST" Satan be loosed, even for "a little season"? Wherein lies the reason for this mysterious necessity?

To understand the word "must" of verse 3, we shall have to discover something of the Divine purposes and counsels in ruling and overruling the course of this world. "Known unto God are all His works from the beginning of the world" (Acts xv. 18).

"The LORD of hosts hath sworn, saying,
 Surely, as I have thought, so shall it come to pass;
 And as I have purposed, so shall it stand"

(Isa. xiv. 24).

At the beginning there was Satan's *first* rebellion; and now, at the end, we have his *final* rebellion. In Gen. i. 1, we have the primal creation of the heavens and the earth, in perfect order and beauty. In verse 2 we are told that they became a ruin—empty, waste, and desolate. How, or why, or when, they thus became, we are not told. We believe that it was on account of Satan's first rebellion. That he did rebel, we know. And we know also that it was through *pride* (1 Tim. iii. 6, 7). It must have happened at that time, between the first and second verses of Gen. i., for in Gen. iii. he is introduced as a fallen angel, the enemy of God and man.

We know, also, that God did not originally *create* the world as it is described in Gen. i. 2. It is there described as *תהו ובהו* (*tohu vabohu*) i.e., *empty, waste, and desolate*.^{*} Now, it does not matter what *תהו* (*tohu*) means, because it is expressly declared by the Creator in Isa. xiv. 18, that He did *not* create it *tohu*. And the expressions describing the Divine Creator are heaped together to impress us with the fact that He who made it ought to know. He says:—

^{*} The expression occurs in Isa. xxiv. 10; xxxiv. 11, and Jer. iv. 23.

"Thus saith the LORD that created the heavens:
 God himself that formed the earth and made it:
 He hath established it,

HE CREATED IT NOT TOHU."

Therefore it must have *become* so at some time, and in some manner, and for some reason, which are not revealed. This is the very meaning of the Hebrew verb *הָיָה* (*hayah*) to *come to be*.^{*} "And (or but) the earth BECAME wasteness and emptiness."

We submit that this catastrophe was brought about by the first rebellion of Satan.† Of no other than Satan could it be said at that time that he was the author of evil, and of "the lie."

If this be so, then we are able to see the order of all the various dispensations; and learn how all the evil is to be overcome; how the new heavens and the new earth are to be brought about; and how the curse is to be removed.

The following Structure of the Divine Plan of the Ages sets forth the correspondence between the steps of the Ruin and the Restoration; and shows that the Restoration is to be brought about in an *inverse* order to that of the Ruin. The eight steps roll back upon themselves, until the Primal blessedness is at length seen restored. In this Structure, which is seen to be an *Introversion*, the first member (A) corresponds with the last (A); the second (B) with the next to the last (B); and so throughout: that is to say, the Primal Creation (A) is placed in contrast with the New Heavens and the New Earth (A). Satan's first rebellion (B) stands in connection with his final rebellion (B). The Restored Earth of Gen. i. ii. (C) stands in correspondence with the Millennial Earth (C). Satan loose in Gen. iii. (D) is put in contrast with Satan bound in Rev. xx. 1-3 (D). The dealing with mankind as a whole in Gen. iv.—xi. (E) is set in correspondence with similar dealing foretold in prophecy (E). The Calling of Israel in Gen. xi. (F) is placed in contrast with their Re-calling and promised blessing (F). The first Advent (G) is seen to stand in contrast with the second Advent (G), and to be quite a separate and distinct event from the Taking up of the Church of God at the *Parousia* of "the Lord Himself." The second Advent was the sub-

^{*} See Gen. ii. 7, "Man became a living soul"; xix. 26, "She became a pillar of salt"; xxiv. 60, "Be thou (i.e., become thou) the mother of thousands of millions." Ex. xix. 15, "Be ready (i.e., become or get ready) against the third day." Isa. i. 9, "We should have been (i.e., become) as Sodom." Jer. xlviii. 6, "Be (i.e., become) like the heath in the wilderness."

† In reference to Satan's first interference with the earth, see Matt. xiii. 24. "His field" seems to disprove the notion of some that this earth was once apportioned to Satan (especially in connection with Job xxxviii. 4). Was it not Satan who caused the waters to gush out of the earth and drown it—just as when a man stabs another, and leaves him weltering in his blood (Ps. vii. 15). Job xxxviii. 8 suggests the thought that the earth had been violated, and the Lord acted the part of a healer (vv. 9-12). Yet, as if the wound were not perfectly healed, the seas are witnesses of the violence done to the earth. But perhaps Ex. xxviii., especially v. 15, takes us to the origin of his sin. Satan never would acknowledge the authority of *law*; would never acknowledge *authority*. All who are of him, say, "Our mouths are our own." "Who is lord over us?" expresses his conduct as well as man's.

ject of Old Testament prophecy, but the Pre-taking up of the Church was a special revelation given to Paul "by the Word of the Lord" in 1 Thess. iv. 13—v. 11.

The Divine Plan of the Ages (Eph. iii. 11).

- A | THE PRIMAL CREATION. The first heaven and the first earth. Gen. i. 1. ("The world that then was," 2 Pet. iii. 6).
- B | SATAN'S FIRST REBELLION. Gen. i. 2-.
- C | THE EARTH RESTORED AND BLESSED. Gen. i. 2-; ii. 25. 2 Pet. iii. 7. "The heavens and the earth which are now."
- D | SATAN ENTERS, AND THE CONSEQUENCE. Gen. iii.
- E | MANKIND DEALT WITH AS A WHOLE. Gen. iv.—xi. 30.
- F | THE CHOSEN NATION CALLED, AND BLESSED. Gen. xi. 31 to Malachi.
- G | THE FIRST ADVENT. Rom. xv. 8. The Gospels.
- H | THE CHURCH TAKEN OUT. The Epistles.
- H | THE CHURCH TAKEN UP. 1 Thess. iv. 13—v. 11.
- G | THE SECOND ADVENT. Rev. "The Day of the Lord." Isa. ii. 11-17. Joel ii. Matt. xxiv.
- F | THE CHOSEN NATION RE-CALLED, AND A BLESSING. Rom. xi. 11-36. Acts xv. 16. Jer. xxx. ; xxxi. Isa. lxi.; lxii. Zech. xii.—xiv.
- E | MANKIND DEALT WITH AS A WHOLE. Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.
- D | SATAN BOUND, AND THE CONSEQUENCE. Rev. xx. 1-3.
- C | THE EARTH RESTORED AND BLESSED. Rev. xx. 4-6. Is. xxxiv. The Millennium.
- B | SATAN'S FINAL REBELLION. Rev. xx. 7-10.
- A | THE NEW HEAVENS AND THE NEW EARTH. Rev. xxi. ; xxii. (2 Pet. iii. 12, 13. "The Day of God." The "Third Heaven" and "Paradise," 2 Cor. xii. 2, 4. Compare 2 Pet. iii. 6, 7, and 13).

"The Times of the Gentiles." Lu. xii. 21. Dan. ii. 31-47. Rom. xi.

A careful study of this Structure will show that the several dispensations which form the great subject of the Word of God could not be otherwise divided. Jew, Gentile, and the Church of God are distinguished; and each has its own proper place. The two Advents are separated, and the second is distinguished from the Rapture of the Church, which is seen to be quite a distinct and separate event. The Church occupies the central position; and its present standing is separated from its future destiny and hope. The two rebellions of Satan are also seen to be in direct correspondence, so that now we can see the necessity for this "must be" of verse 3; and for this loosing in Rev. xx. 7-10.

But there is a deeper reason than that which appears on the surface of this Structure of the Divine Plan of the Ages.

All the counsels and purposes of God have Christ for their centre, their subject, and their object. Not only "by him were all things created" (Col. i. 16, &c.), but "by him all things consist" (Col. i. 17).

From this it follows that no created being, heavenly or earthly, can stand ("upright"), or "consist," apart

from Him. He is "upholding all things by the word of His power" (Heb. i. 3).

In Eph. iii. 10 we are told that God is using the Mystery, *i.e.*, the Church, as an object-lesson; and through (RV., *i.e.*, by means of) it He is making known, NOW, unto the principalities and powers in heavenly places, something of His manifold wisdom.

What is the lesson that God is now teaching these heavenly beings?

It is simply this:—that *no created being can stand apart from Christ the Creator*. It is this that is brought out by the Structure of the Dispensations.

B. Satan could not stand, though blessed with untold powers and dignities.

D. Man could not stand, though placed in the most favourable circumstances.

E. The Nations could not stand. They soon rebelled against God's commands; and set up Babel as the monument of their defiance.

F. The chosen nation (Israel) could not stand, though placed in a position as favourable (nationally) as man had been in Adam (individually). The nations having all failed: then, a new nation, a chosen nation, is formed out of one man, Abraham; and placed in a country which was as another Garden of the Lord; and blessed with national blessings such as no nation ever enjoyed before or since. But Israel failed, and instead of being a blessing became a curse. They forsook the Covenant of the Lord; despised His Law; threw down His altars, and slew His prophets with the sword (1 Kings xix. 10). Then came

G. The First Advent. "Having yet one Son, his well-beloved, he sent him also last unto them." But those wicked husbandmen "took him and slew him, and cast him out" (Mark xii. 6-8). Those husbandmen were "miserably destroyed." Their city was razed to the ground, their temple burnt, and their people scattered to the four winds of heaven. The Gospels and Acts set forth the terrible story. And now

H. The Church is being TAKEN OUT from all peoples, both Jew and Gentile. It is not God's counsel to use the Church as the means by which He will bring in the New Heavens and the New Earth. That new creation will be full of physical marvels, which cannot be brought about by spiritual agencies. Cause must have some relation to effect. And God has appointed other means to remove the curse from the earth, and make an end of sin and of death. Physical means will be used to bring about physical changes and bring in physical blessings.

H. The Church is now waiting—not for the world's conversion, because it knows that its apostasy is foretold (2 Thess. ii. 2). Its destiny is revealed in 1 Thess. iv., and it is now waiting for Christ. We stand to-day on the dividing line—at the central point of all the dispensations. We can survey the past in the light of history; we can view the future in the light of prophecy, and see how all the counsels of God have been and shall be fulfilled. The Epistles tell of the Church's calling, and standing, and object, and hope.

The members of the Church of God WILL STAND, and stand for ever; because they are "in Christ," and are the members of that Body of which He is the glorious Head in heaven, and they the members of that Body on earth. In Him they will know "no condemnation." From Him there will be no separation (Rom. viii. 1, 39). They will stand, for their standing is Christ's own standing. They stand for ever in Him.*

F. And Israel. What of Israel? Will Israel stand? Yes, for Jehovah has said:

"I will take you from among the heathen,
And gather you out of all countries,
And will bring you into your own land,
THEN will I sprinkle clean water upon you
And ye shall be clean;
From all your filthiness, and from all your idols,
will I cleanse you.
A new heart also will I give you,
And a new spirit will I put within you;
And I will take away the stony heart out of your
flesh,
And I will give you a heart of flesh,
And I will put my Spirit within you,
And cause you to walk in my statutes;
And ye shall keep my judgments and do them,
And ye shall dwell in the land that I gave to your
fathers,
And ye shall be my People, and I will be your
God . . .
I, the LORD have spoken it, and I will do it"

(Ezek. xxxvi. 24-28, 36).

Then shall be seen the only indefectible nation the world has ever known. Israel shall "no more go astray" (Ez. xiv. 11). "Thy people shall be all righteous, they shall inherit the land for ever" (Isa. lx. 21). Their sins and their iniquities will be remembered no more (Jer. xxxi. 33, 34. Zech. xiii. 2. Isa. xliii. 25). "I will no more make you a reproach" (Joel ii. 19). "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith Adonai Jehovah" (Ezek. xxxix. 29).

Yes, Israel WILL STAND then, because, and only because, Israel shall be holden up by the infinite power of Jehovah—their Almighty Creator and Covenant God.

E. And the Nations. What of them? They will have beheld and enjoyed for a thousand years the goodness of Jehovah. The knowledge of His glory shall have flooded the earth. All shall be taught of God. For a thousand years they shall have known a righteous and holy government, and enjoyed peace, prosperity and plenty. What of this? Will these things give a new heart? Will they be able to undo the enmity of the natural heart to God? (Rom. viii. 7. Jas. iv. 4). No! "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." "That which is born of the flesh, is flesh," and remains

* This, of course, refers to *individual* standing here. Not to *corporate* standing. That has totally failed, as the Epistles testify. Corporate standing, now, is only "IN CHRIST," which includes all the members of His Body.

flesh. And only "that which is born of the Spirit is spirit," and remains spirit (John iii. 6). The only safety for any Gentile will be Ex. xii. 48.

The Nations did not stand in the midst of all the corruptions with which they corrupted their way in Gen. iv.—xi. Neither will they stand in spite of all the manifestation of God's glory in the earth. Even in the midst of Millennial glory many will render only a feigned obedience (Ps. lxvi. 3; cxliv. 7, 11).

Zech. xiv. 16-19 reveals a disinclination on the part of some of the nations to make the long annual pilgrimages to Jerusalem; and Messiah's rule is with "a rod of iron" and "in the midst among enemies" (Ps. cx. 2).

When Satan shall be loosed they are at once, and apparently, easily "deceived" and ready to believe his lies, and to manifest the enmity of the natural heart by fighting under him against God.

To bring out this awful fact, and exhibit the true nature of man; and to manifest the grace of God; and to show that, apart from Christ, nothing can exist, or consist, or stand, Satan "MUST" be loosed for a little season." The great lesson of the ages will not be fully manifested or seen till then; but even now it is being taught to angelic beings in heaven. The great object lesson can even now, but not till now, be taught them "by means of the church."

Now, saved sinners and rebels can be pointed to as "in Christ," and therefore for ever saved, safe, and secure. And all this is "according to the eternal purpose ("the purpose of the ages," RV. marg.) which He purposed in Christ Jesus our Lord" (Eph. iii. 11).

Now we see why Satan "must be loosed." Now we learn the secret of this mysterious necessity. It must be shown that time does not alter Satan's character; and that the *goodness* of God has no more effect upon the old nature than the *judgments* of God.

J. (page 626), xx. 8. *The Nations deceived.*

8. And will go out to deceive the Nations which are in the four corners of the earth, Gog and Magog, to gather them together to the (predicted) war: the number of whom is as the sand of the sea.] How, and with what lies, he will deceive them we are not told. But we are not without examples of how easily nations may be deceived by man, even in our own day. And Satan will find means to discredit God's dealings and misrepresent His words. As He deceived the angels, who, in consequence, "sinned," and shared his fall; and lied to our first parents in the garden (Gen. iii.); and made the nations rebel (Gen. xi.), so again will he succeed in his final rebellion. It is idle to give reins to our imagination. For us the solemn fact must be sufficient.

"Gog and Magog" denote the nations as a whole. Magog is mentioned as the first son of Japhet in Gen. x. 2. With him are associated his brethren, Gomer (Kimmerians), Madai (Medians), Meshech (Muscovites), etc. In Ezek. xxxviii. 5, are added Persians, and Ethiopians, and Libyans. Josephus renders the word

Magog, Scythians (*Ant.* i. 6, 3). The two words combine the nations North and East of Palestine.

Ezek. xxxviii. and xxxix. must be distinguished from Rev. xx. Ezekiel records the war referred to in Rev. xvi. 14; xvii. 14; xix. 17-21, which takes place before the Millennium; while Rev. xx. takes place after it. This is clear from the fact that Israel's restoration is mentioned after the destruction of Gog and Magog. See Ezek. xxxix. 25, "NOW will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." This is conclusive, and should clear up many doubts on this vexed question.

The word "Magog" is found only in Gen. x. 2 as a son of Japhet; in Ezekiel, where it means a *land* or *country*, of which Gog is the prince; and in Rev. xx. 8, where "Gog and Magog" appears to be an inclusive term for the Gentile *nations*.

It is absurd to talk about "John borrowing from Ezekiel," as so many say. There is no "borrowing" in the matter. Both prophecies are "given by inspiration of God," and refer to two distinct subjects. There is no confusion between them if we rightly divide the *times* to which they respectively belong.

J. (page 626), xx. 9. *The Nations Devoured.*

9. **And they went up upon the breadth of the Land, and encompassed the citadel of the saints, and the beloved city: and there came down fire out of heaven,* and devoured them.]** That the Land is meant here, and not the earth, seems clear from Isa. viii. 8, where we have the same expression. (So Hab. i. 6.) It denotes the whole extent of the Land.

There are no contending armies here. The issue of this invasion of the Land is speedily and finally terminated by a special Divine judgment. Fire comes down from Heaven and devours the mighty host. A special judgment is reserved for Satan.

H. (page 626), xx. 10. *Satan Cast into the Lake of Fire.*

10. **And the Devil that deceived them was cast into a lake of fire and brimstone, where both † the Beast and the False Prophet are, and they shall be tormented day and night for ever and ever]** Not now is Satan merely to be "bound." At length he receives his final doom.

This is the reason of Satan's hatred of this book of the Revelation. It is the book which tells of his doom; as Genesis foretells it (Gen. iii. 15). That lake of fire was prepared for him and his angels (Matt. xxv. 41). His dupes are devoured by fire from above; he is to be tormented by fire from beneath.

Questions and Answers.

QUESTION NO. 371.

THE EGYPTIAN "BOOK OF THE DEAD."

E. McD. "Would you kindly enlighten your readers as to what the Egyptian "Book of the dead" is? I, and I am sure, others often hear it mentioned, and we should like to know something about it."

It is not a "book" in the ordinary sense of the word.

It has come down to us as a collection which has grown by degrees, and in detached fragments.

The relatives of the deceased chose, in the collection that was at their disposal, what they liked best, and the number of chapters corresponded with what they could afford to pay for a papyrus.

These *papyri* date from about 322 B.C. onwards, and emanate from Heliopolis, being the teaching of the priests of that ancient city.

The edition begun by the late Sir P. Le Page Renouf, has been completed by Professor E. Neville, and published by the Biblical Archæological Society.

"The purpose of the book is the beatification of the dead under four aspects: there is

"(1) *Renewed Existence, as on earth.* 'The deceased enjoys an existence similar to that which he has led on earth; he has the use of his limbs; he eats and drinks, and satisfies every one of his physical wants exactly as in his former life.'

"(2) *Transformation.* 'The deceased has the range of the entire universe in every shape and form he desires. He can assume any appearance he likes. But these transformations are not forced upon him; he has no definite series to go through; they depend entirely on his pleasure.'

"(3) *Identification with the gods.* 'The identification with Osiris, which is already mentioned in the earliest parts of the book, is taken for granted later on, since the name of the deceased is always preceded by "Osiris." He may be assimilated to other gods; for instance, in the 42nd chapter every limb is assimilated to a different deity.'

"(4) *Preservation from dismemberment and decay.* 'There is evidently in some of the prayers a remembrance of the time when the deceased were dismembered at their burial; and this way of treating the corpse is for the deceased an object of horror. It was of supreme importance to him that his body should remain intact. Without a well-preserved body there can be no life in the other world. This belief is the origin of mummification, for decay is the strongest agent of dismemberment, and the certain ruin of the body.'

All this shows us the vanity of man's thoughts; and his ignorance of Divine revelation. Babylonian and Egyptian darkness was taken over in a modified form by the Jews, and from the Jews by Romanism; and the Protestant churches and teachers to-day are not free from the fundamental error which lies at the root of all the false teachings of tradition concerning the state of death. All the prolific fruits of error come from preferring the traditions of men to the revelations of God; and once we reject the Bible teaching as to death and "after death," the door is wide open for all the imaginations of the darkened understandings of men. Instead of seeing in the concensus of heathen beliefs an evidence of their truth as many do, we see in them only a proof of man's departure from God, and of corruption of His truth. They "err, not knowing the Scriptures."

What a sad spectacle it is to see Believers thus endorsing Paganism! If they receive its teachings as to death, why not as to other things? Why draw the line at death? Why not accept its results as to the Lord's coming, and our blessed hope? We prefer to say on this subject, as upon all others: "Let God be true and every man a liar."

QUESTION NO. 372.

"THE GREATER SIN."

J. A. (Sunderland). "Will you please explain John xix. 11?"

We must read this verse with the previous context. From verse 24, we see that the Lord had been sent to Pilate by Caiaphas and the Jewish Sanhedrin.

In the Received Text it is the *present* tense, and should be rendered "he that is betraying or delivering." This

may point either to Judas (who is so often thus described), or to Caiaphas, or to the People.

There is no Article, in the Greek, before the words "greater sin."

The scope of the verse may be given thus: "Jesus answered, Thou hadst no authority whatever against me, if it were not given to thee from above: on this account he that is betraying (or delivering) me to thee has greater sin."

Pilate's authority had Divine sanction, in God's overruling providence. In the relation which Rome stood to the Jews, Pilate carried out their unjust sentence. That was according to God's permission. But there was no Divine or even Human authority on the part of those who had thus wilfully condemned the innocent. In other words in carrying out their sentence Pilate (though sinning) was using the power permitted and given from above. But Judas, Caiaphas, and the Rulers were acting contrary to God, and to all righteous judgment; and, on this account, had far greater sin.

Signs of the Times.

JEWISH SIGNS.

THE WAR IN THE EAST.

Last July we gave it as our conviction that Russia's disasters were coming upon her because of her cruel treatment of the Jews.

The course of the war has fully borne us out in this view.

The newspapers are at their wits' end to explain the unaccountable manner in which the plans of Russia have—every one of them—miscarried, and her wisdom been turned, and shown to be folly: while the plans and operations of Japan have so marvellously turned out to be more than even the most sanguine expected. How to account for it the World's onlookers know not, and they confess their inability to account for it.

They try to explain Russia's last great naval disaster in various ways, and with more or less discernment; but they do not explain how and why it should be so.

In nothing have the Japanese shown their wonderful superiority more than in this very matter of their explanation of their success.

They do not attribute it to their own skill or bravery, or to "the man behind the gun," or to strategy, or anything of man. All that *The Daily Graphic* can say of this is that it is "curious." On June 3rd it had these significant words:—

"The attitude of Japanese naval men towards the victory is curious. Admiral Togo's message to the Emperor, saying that the victory was the result of superhuman influence, is the key-note of their attitude. Sailors openly declare that it is impossible such a marvellous result should have been obtained by mere human achievement alone."

True, the newspapers cannot explain it: the Japanese, though they explain it by "superhuman influence," yet do not know that it is the God of Israel Who is using Japan as "the rod of His anger" to punish Russia for the affliction and persecution of His People.

How else can we explain Russia's wisdom turned to

foolishness; her might turned to weakness; the fog which lured her Admiral into the enemy's hands; the S.W. wind which cleared the fog at the opportune moment for Japan; the rough sea which first caused the Russian vessels to expose alternately the Russian decks and hulls to the enemy's guns; and, a few hours after, the sea becoming suddenly calm to facilitate the Japanese torpedo attacks.

Yes, it was more than "curious"; and those who know God's Word can alone explain it.

This is true, though they may not know the reason for it: but we know how it is written, in the original Covenant, of Israel's affliction in Egypt, in words which we have proved to be true of Assyria (Isa. x.), Babylon (Jer. l., li.), and Edom (Obad. 10-15): "that nation, whom they shall serve, will I judge" (Gen. xv. 14).

THE ZIONIST MOVEMENT

has now reached an interesting, not to say exciting, moment in its history.

The death of Dr. Herzl, following closely on the breach caused by the offer of a home in East Africa, went well-nigh to threaten disruption and disaster.

The more ardent spirits would hear of nothing but "Palestine," and would have rejected the offer of the British Government without parley or consideration.

Some who were wholly influenced by the present actual troubles of their people, who are everywhere "aliens," were ready to accept a home anywhere, irrespective of Palestine.

The cooler and wiser heads saw that, to reject the offer without considering it, would be to close the door to all further help from the British or any other Government; and they resolved to investigate it. If it should be found unsuitable or impracticable, there would be an end of the matter and the closing of the breach. If it should be found desirable, then would come the struggle of the three great parties in the Zionist camp, and we have seen and heard enough to know that it spelt "disaster."

We are now able to report as to the present position of the matter:—

An expedition was organized by the Zionist leaders, as decided at the last Congress: and to avoid giving offence to the susceptibilities of some, it was paid for out of other than Zionist funds.

The Commission has returned, and we understand that its report will be unfavourable to the scheme; and this we hope will heal the threatened breach.

The second group would, of course, approve the action of the third group: and the same man could be a member of both (as Mr. Israel Zangwill). But the first group could have no sympathy with either (like Dr. Gaster).

However, we trust now that all difficulty will be removed and that the Zionist Movement will now present a bold united front to all their opponents.

The position may be thus summed up. That

1. The next meeting of the Congress will be opened in Basle, on July 27th.
2. The Commission of Inquiry will recommend the abandonment of the East African scheme, on the 28th.
3. The future Presidency of the Zionist Movement having been declined by Max Nordau, it will be proposed that it be put in Commission by the appointment of a Directorate consisting of Dr. Max Nordau of Paris, Prof. Dr. Otto Warburg of Berlin, and Herr David Wolffsohn of Vienna.

The following from *The Evening Standard* of June 5th, referring to a meeting of the Movement in London on June 3rd, remarks, under the heading of

"THE JEWS AND PALESTINE."

Once more the project of the return of the Jews to Palestine has been brought into prominence. At a great meeting of Zionists on Saturday the scheme was enthusiastically acclaimed, and the temper of the meeting may no doubt be taken as some indication of the trend of opinion at the coming Congress at Basle next month. Visionary, perhaps, the project is, but what a vista of possibilities is opened by a momentary assumption of its realisation! In spite of crushing disabilities the Jews, even in earlier days of persecution, always made their influence felt. To-day in England their prominence needs no demonstration. Would not that constituted nation that we picture to ourselves, free to develop to the full, prove in time one of the greatest Powers in the world?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. C. W. (Sutton). Your enquiry as to 1 Cor. iii. 9-18 raises an exceedingly important question. We have never yet been satisfied with any of the interpretations given of this passage. It seems to be impossible that the gold, silver, etc., can refer to individual converts. Why should the builders suffer loss because any whom they have built on the one foundation do not stand the fiery trial? How can preachers and builders be held responsible for any of their converts turning out false?

There is far more than this in the passage. It is "GOD'S BUILDING" which is in question. It is the "increase" which He alone gives (1 Cor. iii. 7). It is He alone who "maketh increase of the body" (Eph. iv. 16). It is the One Spiritual Body of Christ which "increaseth with the increase of God" (Col. ii. 19).

The builders are those who erect their own buildings with the gold, silver, and precious stones of Babylon (Rev. xvii. 4), though on the one foundation; and set up their own Bodies and make their own "Divisions."

The whole context, from 1 Cor. i. 10 to iv. 16, refers to the "Mystery," which Paul could not "declare" to them on his former visit (ch. ii. 1 R.V.); because, while taken up with their different bodies, they were not in the right spiritual condition to receive the spiritual truth of the One Spiritual Body.

Babylon and all her daughters are to be consumed with fire, and those who have erected their own Bodies and built them with the Babylonish materials will see them all burnt up, though they themselves will be delivered and brought through that fire.

The whole subject is so important that we propose to devote our Editorial next month to it.

D. L. (London). Ethical means *moral*. Some Evangelists urge that it is an ethical or moral Revival that is needed. Others judge of the Spirit's work by merely ethical results. One of these leaders says: "Let us start an Ethical Revival. Let us hold meetings for the sole purpose of making bad men good, and good men better. . . . Let us call on men and women who want to lead just and sober lives to stand up and say so . . . to commit themselves by public avowal."

Is not this the description of much of the religious work in the present day? And then what is the result? How will it affect Eternity? All this error comes from "not knowing the Scriptures, or the power of God." To know the Scriptures is to know that "that which is born of the flesh is flesh," and remains flesh; that the flesh cannot be made spirit; and that it "profiteth nothing," and can produce nothing for God. The readers of *Things to Come* will not be deceived by all the talk about "ethical results" as applied to Christian service. True ministers of the Word look for only *spiritual* results. These will include the moral.

C. F. T. We thank you for your extract. As it may prove useful to others we will repeat it here. We have been charged with being "as bad as John Wesley, who said 'imputed righteousness is imputed nonsense.'" Of course we indignantly denied the false charge as regards ourselves, but still we naturally supposed that the charge was true as regards John Wesley. We are delighted to be able to clear him also. John Wesley said in a sermon* preached on the words "This is his name whereby he shall be called, the Lord our Righteousness":

"One of the chief of these, in the present century (at least in England), was Mr. Law. It is well-known that he absolutely and zealously denied the imputation of the righteousness of Christ, as zealously as Robert Barclay,† who scruples not to say 'Imputed righteousness! imputed nonsense.'"

* Sermons on several occasions by the Rev. John Wesley, M.A. London: John Mason, 1863. Vol. I., page 243.

† Robert Barclay was leader in the Society of Friends. He died 1690, having published his *Apology for the true Christian Divinity*.

Thus it will be seen that it is true that John Wesley did actually use the words, but they were not his own words; and he *quoted* them only to condemn them. Perhaps the Editor of a contemporary Gospel periodical will now withdraw his charge which he made both against ourselves and John Wesley.

J. C. (Enfield). The words "and the bride" are found in Matt. xxv. 1 in two MSS.: one at Cambridge (Cent. V. or VI.) and one at Munich (Cent. IX. or X.). The reading is a clumsy interpolation made in ignorance of wedding customs in the East.

The "Virgins her companions" waited for the Bridegroom, that they might go with him to fetch the bride to his house. The interpretation depends on this *fact*, which no various reading can alter. Modern interpretations must be tested by this fact. The confusion in the interpretations is manifested by taking both the bride and the virgins to be the "Church."

It is necessary, and more to the point, to note that the Church has no more to do with Christ as "the Son of Man" than the Syro-Phœnician woman had to do with Christ as "the Son of David." The Church, therefore, is not in Matt. xxiv. or xxv. at all. Both these chapters relate to Israel, and to the Kingdom; to the Son of Man, and to the King of Israel. To mix this up with the subsequent revelation of Christ as the Head of the Body (of which those who heard the Parable could have known nothing) is, arbitrarily, to make the words of Christ of none effect, to rob the Parable of its lesson to those to whom it was spoken, to introduce confusion into our own minds, and, instead of "rightly dividing the Word of Truth," to join together that which the Holy Spirit has so clearly separated.

P. L. (Southsea). You mean 1 Pet. ii. 9 (not iii. 9). See an article by James E. Mathieson on the "Royal Priesthood" in Vol. VIII. p. 92 (Feb. 1902).

The Greek for *spirit* and *breath* are from the same root πνέω (*pnéō*), which means *to breathe*; but our papers on *spirit* point out the importance of distinguishing the way in which it is *used* in the Word of God. It all depends on this *usage*. In Job xxvii. 3 and Ecc. iii. 19-21 it is used psychologically of man's spirit, which makes him "a living soul" (Gen. ii. 7).

E. S. C. (Winchester). In reply to your enquiry concerning the ministry of Elijah see our remarks in Papers on the Apocalypse on Rev. xi. 4, or pages 354-356 in the bound volume.

D. M. (Burntisland). Thanks for your letter and your remarks on various points. We have heard of one or two copies of Vol. I. which may reach us from U.S.A. Shall we reserve one for you?

We quite agree as to "the crown of life" in Rev. ii. 10 being the "Genitive of Apposition": *a crown: i.e., life*: which gives the assurance that those who, in faithfulness to God in that coming day of Antichrist, lose their life, God will crown with resurrection life, over which the second death will have no authority (see Rev. xx. 4-6, 11). Thus, as you say, the "Word of Truth," when rightly divided, dovetails truth with truth so that one explains and fits into the other.

R. J. T. (West Smethwick). The only answer we can give to you questions concerning Adam is that "secret things belong to God, and revealed things belong to us." Personally, we never speculate on what is not revealed; and consider it not only useless, but mischievous, inasmuch as it takes up precious time so much demanded by what is revealed.

D. K. W. (Glasgow). See our pamphlet on the Kingdom and the Church. Price 2d. Eyre and Spottiswoode, 33 Paternoster Row, London.

Abraham and the Old Testament Saints will have part in the first Resurrection, which is their hope. The resurrection of 1 Thess. iv. relates to the Church of God the members of the Body of Christ: made known by a special revelation from the Lord.

See further our notes on Rev. xx. in our Papers on the Apocalypse.

Geo. R. writes: "A few words in *Things to Come* might be very useful in reconciling Rev. xxi. 1, 'There was no more sea'; and Rev. xxii. 1, 'A pure river of living water.' How can there be a river without the sea?"

We know nothing about "the world that then was" (2 Pet. iii. 6, Gen. i. 1); not all about "the heavens and earth which are now" (2 Pet. iii. 7), and very little about "the new heavens and the new earth" (2 Pet. iii. 13).

This river is not, as you say, "the water from the land running into the sea," but it "proceeds out of the throne of God and of the Lamb," and we know not whither it will run.

Not all rivers even now run into the ocean. What about the Jordan? and "the Rivers of Damascus"?

Even now there are "waters under the earth," and rivers and lakes. These subterranean rivers run—but who can tell us whither? Let us believe God, dear friend. We know now only "in part"; but that which is perfect is coming.

ACKNOWLEDGMENTS.

W. C. (Seaforth). For *Barbican Mission to the Jews* £1 0 0

THINGS TO COME.

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Editorial.

"GOD'S BUILDING."

WE have never yet felt happy about the varying interpretations of the third chapter of the first Epistle to the Corinthians (1 Cor. iii): and the many questions we receive from our readers from time to time show that they too are not satisfied with the common interpretations.

In these, the builders are supposed to refer only to ministers, with the gold, silver, precious stones, wood, hay, stubble as their converts; or the builders are all Christians, and these materials are their works or their service; while others take the materials as referring to their teachings and doctrines.

But all these interpretations arise from our own innate selfishness. All is turned to self, and thus tends to increase our own self-importance.

None of them think of, or take in, the whole context.

In this Scripture, as with so many others, a verse is picked out and interpreted quite apart from its context; and, in this way and on this principle, as we know from experience, almost any meaning can be extracted from, or forced into, such separated verses.

The only treatment that will be for our profit, and that will really help us in sitting down to study such a passage as this, will be to discover its scope; to find out what it is all about; and to ask what the subject is which is to engage our attention. Nothing short of this will guide us to the meaning of the actual words employed.

Now, in singling out a special passage like this, we cannot be governed by our chapter divisions. They are human in their origin; and it is not always that these coincide by beginning or ending according to the subject. And, moreover, it is not for anyone arbitrarily to say where the real divisions and breaks occur.

We have already, in former papers on 1 Cor., given the Structure of the Epistle as a whole.* But let our readers see for themselves how we arrive at this Structure.

We "open the book," and begin to read. We read on from ch. i. 1, and find we are occupied with *Epistolary* matters, such as *Salutations*, and *Introductory* expressions. This continues down to the end of verse 9.

At verse 10 we notice a break in the subject: and, by reading on, we find that, from here, down to the end of ch. iv. 16, the new subject is *Ministerial Reproof and Teaching*. The subject is one. (Chaps. ii. and iii. both commence with the word "And," which shows that the subject is continuous).

* *Things to Come* (July, 1899, Vol. VI. p. 2), since reprinted in *The Church Epistles*, page 91. See also *Figures of Speech*, p. 387.

Then, at ch. iv. 17, we observe another complete break in the subject. *The Mission of Timothy* is mentioned; which is quite different from anything we have had so far.

Then, in the next verse (ch. iv. 18-21), we have another subject: *Paul's promised Visit*.

At ch. v. we have another decided break; and *Things reported to Paul* are treated of down to the end of ch. vi.

So far, we have had no *repetition* of any one of the subjects: and no hint is given as to what sort of a Structure we are going to have. Whether we are still to have a *continuation* of fresh subjects; or whether we are to have a *repetition* of any of the former subjects. And, if a repetition, whether it is to be an alternation, or an introversion. So we must perforce read on: for in this matter no man can help us; we are reading "the words which the Holy Ghost teacheth." And it is His mind which we are trying to discover.

At ch. vii. 1 we have a decided change: "Now concerning the things whereof *ye wrote unto me*."

Here we come to our first Correspondence: and *The things enquired of Paul* (chs. vii. and viii.) are seen to correspond with *The things reported to Paul* (chs. v. and vi.).

Then, in chs. ix.-xv., we have again *Ministerial Reproof, Teaching, and Explanations*. (Corresponding with i. 10-iv. 16). Now we begin to see that the Correspondences are *Introverted*.

But we notice this also: that the *Mission of Timothy* and the *Promised Visit of Paul* (xvi. 1-9 and 10-18) are also themselves introverted, when we compare them with their Correspondence in ch. iv. 17-21.

Finally, we come to the *Epistolary* matters and *Salutations*, corresponding with ch. i. 1-9; and concluding the Epistle (ch. xvi. 19-24).

Now, we are prepared to set out in diagram what we have above discovered in our reading; so that the eye may see it, and observe the Correspondences, and note the Divine plan. We have

The Structure of 1 Cor. as a whole.

- | | | | |
|---|--|-------------|---|
| A | | i. 1-9. | Epistolary. Salutations. Introduction. |
| B | | a | i. 10-iv. 16. Ministerial Reproof and Teaching. |
| | | b | c iv. 17. Mission of Timothy. |
| | | | d iv. 18-21. Visit of Paul promised. |
| | | | C v., vi. Things reported to Paul. |
| | | | C vii., viii. Things enquired of Paul. |
| B | | a | ix.-xv. Ministerial Reproof and Teaching. |
| | | b | d xvi. 1-9. Visit of Paul promised. |
| | | | c xvi. 10-18. Mission of Timothy. |
| A | | xvi. 19-24. | Epistolary. Salutations. Conclusion. |

Now we are in a position to see where the member begins and ends which contains our third chapter; which we wish to understand, and are seeking to find out what it is about.

We see that it is the member which we have designated by the arbitrary mark "a" (chs. i. 10—iv. 16). So that the subject, which is *Ministerial Reproof and Teaching*, begins at i. 10 and is continued down to iv. 16.

We are now able to examine this member just in the same manner in which we have examined the whole Epistle.

If we do this, we shall find that it consists of eight members arranged in an *Extended Alternation*.

We need not read through this member, as we did the whole Epistle; but may at once set down, and set out, the Correspondences that are so obvious:—

a (i. 10—iv. 16). *Ministerial Reproof and Teaching*.

a | e | i. 10-12. "Divisions." (Paul, Apollos and Cephas).

f | 13. Questions.

g | 14-16. Answer.

h | 17—iii. 2. Apostolic Commission.

e | iii. 3, 4. "Divisions." (Paul, Apollos and Cephas).

f | 5. Question.

g | 6-8. Answer.

h | 9—iv. 16. Apostolic Commission.

We thus see that ch. i. 10—iv. 16 is one whole member. We must on no account break it up so as to destroy its one subject: which is concerned with *Paul's Ministerial Reproof and Teaching*.

We note, at once, that the last member of each of these two extensions is longer than the others, which are much shorter by comparison.

It will be interesting, and most instructive, if we follow the same plan (as with the Epistle as a whole), and see how these two longer members "h" (chs. ii. 17—iii. 2, and "h" iii. 9—iv. 16) are constructed; for this will give us the information we are seeking.

The *Apostolic Commission* is led up to, in both instances, by the "Divisions" in "the church of God which is at Corinth."

These carnal Divisions destroyed the truth of the One Body. The carnal and corporate unity of these bodies destroyed the spiritual unity of the One Body. This is the evil which is dealt with, and which constitutes the whole subject of this member. All that is said and taught in it has reference to this; and nothing else must be introduced into it, or be allowed to divert the words to any other subject.

Immediately after the reference to the *Mystery* at the end of Romans comes this Reproof (at the beginning of Corinthians) of the Divisions in Corinth which destroyed its fundamental truth.

This appears to have been the very earliest evil introduced into the Church of God; preceding even the introduction of other doctrinal error.* The first sin was the making and setting up of separate corporate bodies; thus destroying and losing the truth of the *ONE Spiritual Body of Christ*.

These "divisions" were connected with baptism, as is clear from ch. i. 11. That is why Paul thanked God that he had baptized only two or three of them. Every one of

* Compare 2 Tim. i. 15 carefully with Acts xix. 10.

them belonged to some separate sect, and spoke of themselves as being "of Paul," or "of Apollos," or "of Cephas," or "of Christ." Even the latter was wrong, for it was knowing Christ "after the flesh." We are not "of Christ" as one among other Men, or as a Teacher; but we are "IN Christ" as risen from the dead, and made the Head over all for His Spiritual Body, the Church (Eph. i. 20-23).

It was to meet these carnal Divisions that Paul asserted and exercised his *Apostolic Commission*: Reproving and Teaching concerning these very things (ch. i. 17—iii. 2).

If we "open the book," and read for ourselves from i. 17, we shall see at once how he sets forth his Commission.

Five times he speaks of the fact of his *preaching* and speaking; and each time, in order to emphasize it and to explain it, something *negative* is put by way of contrast, relating either to the manner, to the subject, or to the effect of his preaching.

h (ch. i. 17—iii. 2). *Paul's Apostolic Commission*.

h | i¹ | i. 17-. To preach the Gospel.

k¹ | -17-22. Not with the wisdom of words, (v. -17) of the wise (v. 19), or of this age (v. 20).

i² | 23, 24. We preach Christ, "the power" and "wisdom" of God.

k² | 25-31. Not many great ones called to do this.

i³ | ii. 1-. Paul's preaching in Corinth.

k³ | -1, 2. Not the Mystery: *i.e.*, not Christ risen, and made the Head of the Body: but limited to Christ "crucified."

i⁴ | 3. Paul's preaching, in human weakness, but spiritual power.

k⁴ | 4, 5. Not in the wisdom of men, but in the power of God.

i⁵ | 6-16. Paul's preaching the Wisdom of God, even the Mystery.

k⁵ | iii. 1, 2. Not revealed to them, because they were carnal.*

This brings us back to the "Divisions" again, (ch. iii. 3, 4), which marked these Corinthian saints as being "carnal" or "fleshy" in their actions and aims, because they were working for a corporate unity in different bodies. They are thus shown to be not to have been in a fit spiritual condition to have the truth as to the One Spiritual Body revealed to them.

That is why Paul tells them, in writing this Epistle (ch. ii. 1), that, when he came to them before, he could not declare to them the "Mystery"† with the excellency of word or wisdom (of which he had spoken in ch. i.). They were so carnally minded that he says, "I decided to know nothing among YOU, except Jesus Christ and him crucified" (ch. ii. 2). He could not go on to declare to them all the precious truth involved in Jesus Christ and

* In our human chapter divisions, this last member (k⁵, ch. iii. 1, 2), which is the *fifth* and concluding negative contrast, is unfortunately torn from its place and made the commencement of a new chapter (ch. iii.).

† This is the correct reading in ch. ii. 1, μυστήριον (*mysterion*) *mystery* or *secret*; not μαρτύριον (*marturion*), *testimony*. All the Critical Greek Text agree in this. See the R.V. texts, and note p. 91 below.

Him risen, and exalted, and glorified, and made the Head of the One Body (as in Eph. i. 20-23).

But now, when he writes this Epistle to them, he enlarges on the Mystery which he was silent about when with them. It is in the member "i^s," ch. ii. 6-16, that he does this. We must therefore look more closely into it in order to learn more about it ourselves, and give an expansion of those ten verses.

i^s (ch. ii. 6-16). *Paul's declaration of "wisdom" or the Mystery, to the initiated.**

i^s | 1 | 6. Speaking.
 m | s | -6. Not the wisdom of this age. (Neg.)
 | t | 7. But the wisdom of God. (Pos.)
 n | u | 8. The Princes of this age.
 | | Ignorance.
 v | -8, 9. Reason. Insensibility.
 o | p | 10. Spiritual Revelation.
 | | q | 11. Spirit of a man. Question.
 | | r | -11, 12. Spirit of God.

l | 13. Speaking.

m | s | -13. Not man's wisdom. (Neg.)
 | t | -13. But the wisdom of the Holy Spirit. (Pos.)
 n | u | 14. The Natural Man. Incapacity.
 | | v | -14. Reason. Insensibility.
 o | p | 15. Spiritual judgment.
 | | q | 16. Mind of the Lord. Question.
 | | r | -16. Mind of Christ.

Here we have a wonderful and special revelation about the Mystery.

This "Wisdom" or "Mystery" dates from "BEFORE the World unto our glory" (v. 7). This proves that it is the Church, the One Spiritual Body of Christ, which is the subject. This we may see by comparing John xvii. 24, Eph. i. 4, 1 Pet. i. 20, where it is "before the foundation of the world." All that relates to the Kingdom is "FROM the foundation of the World"† All that relates to the Mystery, whether to Christ the Head of the Body, or to His People, the members of it, on earth, is "BEFORE the world."

The natural man knows nothing of this. He may be able to speak about the churches; he can sing about the death of Christ; but he knows nothing about "the POWER of His resurrection" (Phil. iii. 10).

* This is the force of the word τελείος (teleios) perfect, here (v. 6). It was thus used of those who, learning the secrets of The Greek Pagan Religion, had reached the last or highest order or degree.

† An expression which occurs seven times and always relates to the Kingdom and the Earth (Matt. xiii. 35; xxv. 34. Luke xi. 50. Heb. iv. 3; ix. 26. Rev. xiii. 8; xvii. 8).

Natural men can make Parties, and Sects, and Divisions, and call them, like their lands, "after their own names." They can cut off and cast out those who refuse to acknowledge their particular body apart from the One Body.

But such men are incapacitated thereby from receiving the spiritual things relating to the One Body: for these can be revealed only to spiritual men and can be discerned only by them (ch. ii. 13, 14; iii. 1, 2).*

After again referring (ch. iii. 3-8) to the great evil of these "Divisions" and corporate unities, the Apostle once more refers to the subject of his *Apostolic Commission* in ch. iii. 9—iv. 16.

h (ch. iii. 9—iv. 16). *Paul's Apostolic Commission.*

h | Y | iii. 9-17. Illustrations. Husbandry and Building.
 | Z | iii. 18—iv. 16. Application.

If we expand the Illustration (Y) we need not give the expansion of the Application (Z): for the latter consists of series of Injunctions and Warnings. The Injunctions are:

- iii. 18. Let no man deceive you.
- iii. 21. Let no man glory in men.
- iv. 1. Let a man so account of us.
- iv. 5. Let no man judge.
- iv. 6. Let no one be puffed up.

The Illustration is the important point, and its Structure must be given:

The Illustration.

Y | w | 9. The fellow-labourers.
 | x | -9. God the builder.
 w | 10-15. Paul and the labourers.
 x | 16, 17. God's the building.

Here we have the distinction between the human and the Divine: between what is of man, and what is of God.

The planting and watering are human and are nothing in themselves. It is God that giveth the increase.

So the fellow-labourers in the building are nothing. It is God that buildeth. It is God's building. It is God that "maketh increase of the Body" (Eph. iv. 16). It is this One Body which "increaseth with the increase of God" (Col. ii. 19).

Christ is the "foundation" (1 Cor. iii. 10) and "the chief corner-stone" (Eph. ii. 20). Paul and the New Testament Apostles and Prophets made known the great Mystery. But it is "in Christ" that the whole building is "fitly framed together"† and "groweth unto an holy temple in (or by) the Lord." It is in this body that Paul and Apollos and all the saints of God are "builded together for an habitation of God through (or by) the Spirit" (Eph. ii. 22).

It is this "building of God" which is the subject of this illustration. It is this "building" which is the temple or shrine‡ of God. If anyone builds on that foundation any other

* The Greek is not comparing with, but declaring to: "declaring spiritual things to spiritual persons." The verb συγκρίνω (sungrino) is used for the Hebrew פָּרַשׁ (parash) in Num. xv. 34, where it is rendered declared, and Neh. viii. 8 distinctly.

† In Eph. ii. 20 it is the same word as in Eph. iv. 16, where it is used of the One Spiritual Body, and is rendered "fitly joined together."

‡ The Greek is ναός (naos), the holy place, that part of the Temple, where the Divine presence was manifested.

building he spoils and does away with the one building, so far as he is concerned; and God will spoil and do away with his work (ch. iii. 17). It is not the personal Pronoun *αὐτός* (*autos*) *he* ("him"), but it is the demonstrative Pronoun *οὗτος* (*houtos*) *this*. Not necessarily this man or this builder, but *this work* which he builds. The man himself is to be "saved" (v. 15) and brought through the fire which destroys his work: so how can he be destroyed and yet saved! It is the same verb translated "defile" in the former part of the verse, and "destroy" in the latter part. And the order of the words in the Greek is very marked so as to put all the emphasis on the *destruction*, and not on the man. "If anyone the temple of God **destroy, destroy** this [temple] will God." That is to say, if anyone builds up anything else, any other temple or body, upon this foundation, he destroys or does away with God's building, and God will destroy or do away with this temple, or work, by consuming it with fire. But the man himself, the builder, shall not be destroyed with his work; "he himself shall be saved" and brought through that fire.

The Illustration, here, of the Church of God, is not a Body (as in ch. xii.); but a Building (a Holy Shrine), as in Eph. ii. 20-22, where the saints are represented as being "built upon the foundation of the (*i.e.*, laid by the) Apostles and prophets, Jesus Christ Himself being the chief corner-stone. In whom the whole building fitly framed together (or joined as in Eph. iv. 16) groweth or maketh increase (as in Cor. iii. 3), unto an holy Shrine, in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

This is the Temple or Shrine referred to in 1 Cor. iii. 16, 17. It is "the unity of the Spirit" (Eph. iv. 3) which God has already MADE (and is making) in Christ, and which He tells us we are to endeavour to KEEP." This is God's own spiritual Building.

Now if any man erects any other building on God's foundation, Christ, he destroys God's building (so far as the builder is concerned—not in reality of course: but so far as his work is concerned it is a destructive work, and not a constructive work). No matter how imposing, or grand, or how humble such work may be: No matter what materials may be used—"gold, silver, costly stones, wood, hay, stubble"—the one holy building is vitiated. The One building is a spiritual building, and God is its builder. Material things can have no place in it. Other buildings may have material gold and costly stones, as Babylon and all her daughters have (Rev. xvii., xviii.); but they vitiate "God's Building" by the setting up of other buildings instead of the One holy Temple or Shrine of God.

By the use of the word "buildings" we do not, of course, mean the architectural structures, but the ecclesiastical or corporate "divisions." These are what are meant; the word buildings is only used by way of illustration.

It is not *doctrines* which are in question here, but actions: though doctrines are necessarily included, in so far as they are the causes of any of the "divisions." It is the substitution of the Material for the Real; the Carnal for the Spiritual. It is the erection of man's buildings and the ignoring of "God's Building." It is

labouring for other corporate bodies instead of for the One Spiritual Body.

It is the *action* of the builders which is condemned. They may build on Christ the one foundation, but "if ANY man build upon this foundation"—no matter what it is (gold, silver, precious stones, wood, hay, stubble)—it is man's building and not God's.

The expression "if any man," is not emphatic. There is no separate word for "man" in the Greek, it is merely *τις* (*tis*), *anyone, anybody*. It includes Paul himself, as well as Apollos and Cephas, and all others. There is no exception. It includes all who, from that moment to this, are labouring to build up anything material, or corporate, however beautiful and imposing, or however common and humble it may be.

Two things are stated with regard to all such visible human "Divisions": (1) They mar the truth of the One Body: and thus "defile" or vitiate this "temple of God" (v. 17; Eph. ii. 20-22). And (2) They will all be burnt up.

It is worthy of notice that, in connection with these "divisions," the same names are three times repeated—"of Paul," "of Apollos," "of Peter" (see ch. i. 10-12; iii. 3, 4; and iii. 22). Hence it is that the solemn exhortation goes forth, "Let no man glory in men" (v. 21). Why? "For all things are yours. Whether Paul, or Apollos, or Cephas . . . all are yours." *Ye are not theirs*. Ye do not belong to them and their bodies; they all belong to you, and you belong to Christ—to the One Spiritual Body. Ye are "God's Building," for "Christ is God's" (ch. iii. 21-23).

The Church of God does not consist of an aggregate of corporate assemblies, but of individuals, called "living stones." These assemblies may be called "churches," but none of them, separately, nor all of them together form "the Church of God," or "the Body of Christ," or "the temple (or shrine) of God."

The word "of" in this connection implies corporate union, and if it is wrong and is condemned in connection with the names "of Paul," "of Apollos," or "of Peter," then it is to be equally condemned in the case of countries or cities, or individuals, whether Luther or Calvin, or Wesley or Huntingdon, &c., &c. All these are "divisions," and they are destructive of the spiritual unity of Eph. iv. 3, breaking it up instead of keeping, guarding and preserving it. Not only are they destructive of the only real unity, but they are the one great source of "strifes" and "envyings" (1 Cor. iii. 3): whereas the keeping of "the unity of the spirit is the bond of peace" (Eph. iv. 3). But it requires (v. 2)

"all lowliness (comp. Phil. ii. 3),
and meekness,
with long-suffering,
forbearing one another in love.

This is "the work of the ministry" (v. 12). This is why Apostles and Prophets, and Evangelists and Pastors, and Teachers are *given* by the Head of the Body. Not to form their own separate "divisions," but for the perfecting of the saints, for the building up of the body, of Christ; till we all come in the unity of the faith, and of the knowledge

of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into HIM in all things, who is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body to the building up of itself in love (Eph. iv. 11-16).

Yes! *love* is the outcome of spiritual unity; while *strife* is the outcome of attempted corporate unity. In 1 Cor. xii., which is full of this spiritual unity, we have the same gifts of ministry (vv. 27-31), and the result is the same, viz., the *love* which is the grand outcome of it all in that wondrous thirteenth chapter which follows. This indeed is the "more excellent way." This is work which will "abide" (1 Cor. iii. 14), for it is this love which will "abide" when *faith* shall be exchanged for sight, and *hope* shall be lost in possession (ch. xiii. 13).

If any man's work abide he shall receive a reward. The only work which will "abide" is that which ministereth to the "increase" of this One Body. It is the *planting* and *watering*. It is the declaring the truth of the *Mystery*, and watering it by the Word of God. It is the declaring of spiritual truths to spiritual persons (1 Cor. ii. 13; iii. 1). It is the feeding the members of this One Body not merely with "milk," but with "meat" (iii. 2), and *making themselves absolutely nothing*. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (ch. iii. 7).

The knowledge which is to be imparted to the members of this One Body is stated in ch. iii. 16. This knowledge these Corinthian builders of "Divisions" did not possess. Hence he asks them "Know ye not?" "Are ye not aware?"

This is the question we may ask ourselves, "Know ye not that ye (collectively) are the temple of God?" the one building of God—"God's Building"? If we know not this, no wonder we go on with our own separate buildings with materials of varying value, not knowing that ALL will be burnt up, and that we shall have to make our escape out of the conflagration. As to these materials, it is perfectly gratuitous for anyone to assume or suggest that there is any difference between them in God's sight; or that any of them will escape the fire, and not be burnt up. Not a word is said to this effect. They are all classed together. There is no "and" or "or," but we are hurried on to the emphatic conclusion "each man's work shall be made manifest." Their number is *six*: the number which specially associates them with *man*, and *man's* work. They are all alike wrong, and will all be burnt up, for none are indestructible.

Thus the Structure of the whole passage furnishes us with its scope: "the temple of God; which temple ye are," "God's Building." Christ being its one foundation; and Paul being the chosen vessel to lay this foundation of the One Body by declaring the Mystery and thus revealing the great Secret. It is this that he speaks of as "MY Gos-

pel" (Rom. xvi. 25). The Gospel "committed to ME" (1 Cor. ix. 17). "The Gospel which I preach" (Gal. ii. 2). "The Mystery of the Gospel" (Eph. vi. 19).

In Rom. ii. 16 Paul speaks of "the day when God shall judge the secrets of men by Jesus Christ according to MY Gospel."

He could not declare this Gospel of the Mystery at Corinth, because of their carnal Divisions. And in 1 Cor. i. 10—iv. 16 he exercises his Apostolic Commission, and reproveth them, and warns all Division-builders of the corruption they are working.

This defilement of the One Body, "God's temple," "God's building," leads up to and ends in the corruption of the whole earth and to the destruction which awaits all their works, and all the bodies which they have so carefully built up and "decked with gold and silver and precious stones" (Rev. xvii. 4). All will be in the great burning which will consume Babylon and her daughters: but the builders, so far as they are themselves built on the one foundation, though they shall indeed suffer loss, will themselves be saved and brought through the fire which will consume their works.

May the consideration of this Scripture lead us to a closer apprehension of its teaching; that we may value more highly the precious truth of the One Body, and may rejoice in the wondrous truth that we are indeed

"GOD'S BUILDING."

"S" and "s."

OR

THE USE AND USAGE OF *πνεῦμα* (*pneuma*)
in the New Testament.

List of Passages—*continued*. (1 Thess. v. 23 — Phil. 25).

1 Thess. v. 23. "[I pray God] your *pneuma*, and soul and body may be preserved [alive] blameless, as one whole, AT (so R.V.) the coming (or *Parousia*) of our Lord Jesus Christ."

Both the A.V. and R.V. have "s," and thus agree that *pneuma* is used psychologically.

The meaning and usage of *pneuma*, and indeed, all the words in this passage must be determined by its scope. The scope of the whole context is the hope that the spirit and body should not be separated by death, but should be preserved together entire till (or at) the coming of our Lord Jesus Christ. Verse 23 expresses the hope of ch. iv. 17, that they might be among those who should be "alive and remain" to that Coming. The emphasis is on *ὁλόκληρον* (*holoklēron*), *all the parts complete, no part wanting*; hence *entire, whole, complete* (Jas. i. 4).

The hope is that they might not die; because, at death, the body returns to dust, and the *pneuma* to God,* and thus are separated, so that the whole man is no longer complete and entire as a "living soul."

The revelation in chap. iv. governs the whole of this fifth chapter; and this 23rd verse must be read in its light.

* See Gen. iii. 19. Job xxxiv. 15. Psalm civ. 29. Ecc. iii. 20; xii. 7, &c.

Indeed, the verse is made up of six lines, in which the subjects are thus set forth.

- A | The work of the "God of peace." Sanctification: complete. (Positive).
 B | a | The *whole* person (ὁλόκληρον).
 | b | One *part* of it (the *pneuma*).
 B | a | The *whole* person (the living *soul*).
 | b | The other *part* of it (the body).
 A | The Coming of the Lord Jesus Christ. Preservation: without blemish. (Negative).

In the central members the truth is stated psychologically. The whole person, the living soul, is seen to consist of two parts: the *pneuma* and the *body*. The whole (a) corresponds with the whole (a), and the part (b) with the part (b). The positive (complete in all respects) is joined with "sanctify," and marks the initial stage (A). The negative (without blame) is joined with "preserved," and marks the final stage (A).

This will be more clearly seen if we set out the verse in full, according to the above structure, and in our own translation:

- A | "Now may the God of peace Himself sanctify you completely (in all respects);
 B | a | and may your entire person (complete in all its parts),
 | b | your *pneuma*,
 B | a | even your [living] soul,
 | b | and your body,
 A | be preserved [alive] without blame,* at the coming of our Lord Jesus Christ."

The very title used of God, here, points us to the true scope of the passage. It is "the God of peace." Why "the God of peace"? Why not "the God of patience"? (Rom. xv. 5). Why not "the God of hope" (Rom. xv. 13)? Why "the God of peace"? Because, "peace" is peculiarly associated with resurrection. It is the first word uttered by the risen Lord. Hence, in Heb. xiii. 20, it is "the God of peace, that brought again from the dead our Lord Jesus."

So here, if we are to be preserved entire, complete in all our parts, we must be either among those who will be "alive and remain" to that coming, or among those who will be "brought again from the dead" (as the Lord Jesus was) at His coming. Hence it is "the God of peace" to whom the prayer is made. He it is who will sanctify us, and can preserve us entire, without blame, and present us without spot to Himself in that day: for, if alive and remaining, we shall be changed; and, if brought again from the dead, we shall be raised like Him, with bodies like His own glorious body, and must therefore be, then, holy and without blame before Him in that day, and for ever.

2 THESSALONIANS.

2 Thess. ii. 2. "Be not . . . troubled . . . by a *pneuma* . . . as from us."

Do not be troubled by any communication from a spirit (1 Tim. iv. 1, 2), or by any spirit-communication purporting to have come from us.

* "Kept faultlessly; a complete whole." Only here and ch. ii. 10.

Here, *pneuma* is put by *Metonymy* (of the cause), for the work of a spirit.

Both Versions have "s."

The Apostle here refers to the fact that some false communication had been made to them by the agency of an evil or false brother, purporting to have come from him, to the effect that "the Day of the Lord" (R.V.) had already set in. If it had, then Paul had deceived them; for he had told them that that day could not overtake them as a thief (1 Thess. v. 1). This misrepresentation had marred their hope; for the word "hope" is omitted in 2 Thess. i. 3 (compare 1 Thess. i. 3). Hence, he writes to tell them that that day ("the Day of the Lord") could not come till the man of sin should be revealed. The coming of that day depended on "times and seasons." Their "gathering together unto Him" in the air did not (1 Thess. v. 1). He writes in the interest of that blessed hope, "We beseech you *by* (ὑπέρ, *hyper*, R.V. *touching*). In all this, Paul differs from modern teachers. They say that day cannot come till the world's conversion comes: Paul said that it could not come till the Apostacy had come, and "the man of sin" had been revealed. They say the world is not good enough: Paul said the world is not bad enough. But this verse shows that such teaching is the work of evil spirits and false teachers to mar or destroy the hope of our being alive and remaining till the Lord's Descent into the air to catch us up to be with Himself *before the day of the Lord* shall burst forth upon an ungodly world.

Hence this warning to these Thessalonian saints, and to ourselves.

2 Thess. ii. 8. "Whom the Lord shall destroy by the *pneuma* of his mouth."

Here it is a Hebrew *idiom* for the blast of Jehovah, as explained in Isa. xi. 4. Hos. vi. 5. Rev. xix. 15, 21.

The A.V. has "s." The R.V. translates it "breath"; and adds "Jesus" after "Lord" with all the Critical Greek Texts.

2 Thess. ii. 13. "God hath from the beginning chosen you to salvation through sanctification of [the] *pneuma* and belief of the truth."

The article, being latent after the preposition, refers to the Holy Spirit as the Sanctifier, as in 1 Pet. i. 2; where we have the same expression, and *pneuma* is clearly one of the three Persons of the Trinity (see below).

The preposition *ἐν* (*en*), with the Dative, is rightly rendered "through," as it should be in Eph. v. 18. (See p. 159).

I TIMOTHY.

1 Tim. iii. 16. "Justified in *pneuma*." Here, *pneuma* stands in contrast with "flesh" (manifested in [the] flesh). The "flesh" refers to Incarnation. "Seen of angels" refers to Ascension. Therefore "justified in [the] *pneuma*" (which comes between) must refer to Resurrection, for Resurrection comes between Incarnation and Ascension. "He was delivered [to death] on account of our offences, and was raised again on account of our justification" (Rom. iv. 25).

Pneuma, here, refers to Christ's resurrection body (see under 1 Cor. xv. 45 above).

The A.V. has "S"; though, strange to say, the R.V. has "s."

1 Tim. iv. 1 (twice). Now *the pneuma* speaketh expressly, that in the latter times some shall depart from the faith, giving heed to deceiving *pneumata* and teachings of demons."

In this verse *pneuma* occurs twice, and is used in two distinct senses. The first refers to the Holy Spirit; and the latter to evil angels, as distinct from "demons."

Both Versions are correct, therefore, in using "S" with the first; and "s" with the second.

1 Tim. iv. 12. "In *pneuma*." All the Critical Greek Texts agree in omitting these words with R.V.

This is the seventh omission which we have to note.*

2 TIMOTHY.

2 Tim. i. 7. "God hath not given us a *pneuma* of cowardice," *i.e.*, a cowardly spirit. The word being used here in the sense of character (see above: Usage, No. VII., page 20). Both Versions use "s."

2 Tim. i. 14. "That good deposit † (see R.V. margin) guard by [the] *pneuma hagion* that dwelleth in us." This deposit was the wondrous Secret or "Mystery" received by *pneuma hagion*, and specially committed in the first instance to the Apostle Paul. In 1 Tim. i. 11 he calls it "the gospel of the glory of the blessed God which I, even I, was entrusted with."

In 2 Tim. i. 12 he declares his faith that God "is able to keep guard over my deposit (*παρὰθήκην, parathēkēn*), mine because He has committed to me, with a view to that day." There is nothing about "I have committed unto Him" in the Greek. The R.V. margin says, "that which he hath committed unto me. Greek, my deposit."

Those who had heard Paul had turned away from him and his teaching, as he tells Timothy in verse 15, "All they which are in Asia be turned away from me." Those very persons, who for two whole years had heard more about it than any others (see Acts xix. 10), had given it up. But he says in verse 12, "I know whom I have believed; and am persuaded that He is able to take care of that precious deposit that He hath committed unto me. And now, Timothy—do you, in your turn, guard it." He thus solemnly exhorts him,

"O Timothy, guard the deposit ‡ committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some, professing, have erred concerning THE faith."

Then again in 2 Tim. i. 14 (the verse we are considering) there is the same exhortation to guard this deposit,

* The other passages being Luke ii. 40; ix. 35. Acts xviii. 5. Rom. viii. 1. 1 Cor. vi. 20. Eph. v. 9. 1 Peter i. 22. 1 John v. 7.

† All the Critical Greek Texts (with R.V.) read *παρὰθήκην (parathēkēn) deposit*, instead of *παρακαταθήκην (parakatathēkēn)*.

‡ All the Critical Greek Texts read this precisely as they do in 2 Tim. i. 14, as noted above. And the R.V. puts in the margin "Greek, the deposit."

the revelation of the Mystery or Secret concerning "Christ and the church."

These are the only three places where the noun *παρὰθήκη (parathēkē)*, *deposit*, occurs. (1 Tim. vi. 20 and 2 Tim. i. 14, in the Critical Texts; and 2 Tim. i. 12, according to these and the Received Text as well). The very confusion in the Greek Text over the passages which have to do with the Mystery* is a sad proof of the fact that it was given up in the Apostle Paul's own life-time (as is stated in 2 Tim. i. 15).

The revelation of the "Mystery" was by *pneuma hagion*, or "power from on high." It was "the deposit" entrusted to Paul, and by him to Timothy and others, who were solemnly charged to guard it with all care.

Both Versions insert the Article and use Capitals. The R.V. says, in the margin, "Or, *Holy Spirit*."

2 Tim. iv. 22. "The Lord be with thy *pneuma*." Here, all the Critical Greek Texts and R.V. omit "Jesus Christ." Alford puts it in brackets. "Thy *pneuma*" is put here, by *Synecdoche*, for thyself; *i.e.*, with thee. Both A.V. and R.V. have "s."

* See these three passages: also 1 Cor. ii. 1, and 1 Tim. iii. 16. Transcribers, *not understanding* what they were copying from the more ancient Manuscripts, would naturally be tempted to make it conform to what they did believe and understand.

In 1 Tim. iii. 16, "God manifest in the flesh," the word rendered "God" was in all probability originally written "O (*ho*), *which*."

It is a fact that most of even the ancient MSS. exhibit a correction at this place; and, as the truth of the Mystery was soon forsaken, it is not to be wondered at that "O (*ho*), *which*," could not be understood. "O (*ho*) is the neuter gender, and it agreed with *Μυστήριον (mysterion)*, *Mystery*, to which it refers. But, the *Mystery* being forgotten, it was altered by some scribe into "OC" (*hos*), *who*: *i.e.*, from the neuter into the masculine.

"O (*ho*), *which*," is a reading of sufficient ancient importance to be noted in the R.V. margin. Zahn, (in his *Forschungen*, Vol. iii., Beilage iv., p. 277 quoted by Nestlé in his *Introduction to the Textual Criticism of the Greek New Test*, p. 317), published two or three lines from some parchment fragments in the Egyptian Museum of the Louvre, which he thinks belongs to the IV.-VI. Centuries, and contain this reading.

It is also the reading of D (The Cambridge MS. or Codex Bezae, belonging to Cent. V. or VI.

It can be easily understood how, when in the midst of controversies concerning the Deity of Christ, it would be a great temptation to put a little mark in the middle of the O, and turn it into Θ (*th*), by which the pronoun OC would then become ΘC, the abbreviated form for Θεός (*theos*), *God*. This is the contested reading of the Alexandrine MS. in the British Museum (some declaring that it is a mark that shows through from the other side of the leaf—a statement, the truth of which, the use of microscopes has been enabled to establish). It is a fact that the Sinaitic MS. reads OC, *who*, but a fourth hand has corrected it to ΘC. It may also be stated that in the MS., D which gives "O (*ho*), *which*" as the original reading of the MS., a third hand has altered it again to OC (*who*).

Hence the R.V. says in the margin,

"The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*." And, judging by the internal evidence of the Epistles to Timothy, we agree with this latter reading.

In 1 Cor. ii. 1, The Alexandrine Cent. IV., Ephraemi (Cent. V.), and Sinaitic (Cent. IV). MSS. and all the Critical Greek Texts agree in reading "Mystery" instead of "Testimony." Tregellis does not even concede it a place in his margin.

TITUS.

Titus iii. 5. "Not as the result of works of righteousness which we ourselves did (see R.V.), but according to his mercy, he saved us through the washing (or purifying) of a new birth, even [the] new creation of *pneuma hagion*."

Here the work of salvation is described as having been the work of God; and it is declared to be not the work of man by his own good works, but the act of God: "HE SAVED US." How? Not by the washing or purifying with material water, but with the spiritual water (see above under John iii. 5), even the new creation of *pneuma hagion*.

These are the meanings of the two words: *παλιγγενεσία* (*palingenesia*) translated "regeneration," *new birth*—or *re-creation, new creation*; it occurs only here and Matt. xix. 28: *ἀνακαίνωσις* (*anakainōsis*) translated "renewing," means *a making anew*. It occurs only here and Rom. xii. 2.

The subject of this verse is the Divine act of the new birth, by which the new nature, *pneuma hagion*, is imparted, and the new creation is effected.

This verse* has no reference to baptism with material water by man, but the new-creation work of God in the new birth, which is a baptism with the spiritual medium of *pneuma hagion*.

The only other place where *λουτρόν* (*loutron*) occurs is Eph. v. 26; where, as here, it is translated "washing." In both places the R.V. gives "*laver*" in the margin. But note that in both these passages it is the act of God, and He uses no *laver*! In Eph. v. 26, it is again His act, "that HE might sanctify it, having cleansed it by the washing of water (not material water, but by the spiritual medium) by the Word."

So here: "HE saved us," not by material washings in material water; or by works of righteousness which we did ourselves (R.V.), but by the washing of *pneuma hagion* of the new birth, even the new creation.

PHILEMON.

Phil. 28. "The grace of our Lord Jesus Christ be with your *pneuma*." Here, *pneuma* is put by *Synecdoche* for *yourself*. Both Versions have "s."

Papers on the Psalm-Titles.

(Continued from page 75).

(4) WORDS CONNECTED WITH LITERARY FORM.

HERETO, all the Titles we have considered have formed part of, and belonged to, the *sub*-scription of the preceding Psalms. Although, in the Versions, we find them to-day as the *super*-scription of the following Psalm, their proper place, according to Mr. Thirtle's discovery, is in the *sub*-scription of the previous Psalm.

Moreover, none of them, with the one exception of *Neginōth*, has anything to do with musical instruments; so that the common view, which is only an hypothetical assumption, must be given up.

We come now to a class of words whose proper place in a typical Psalm (Hab. iii.) is in the *super*-scription, or in the body of the Psalm itself. This at once marks these words off as a distinct and separate class; and it may be that the Psalms were originally known by their classes, rather than by numbers.

The Literary Class stands by itself, and designates certain Psalms as being *Michtam, Maschil, Shiggaion* or *Higgaion*; and Psalms so specialised may be Songs, Prayers, Praise, &c.

Our own modern classification contains Hymns, Songs, Canticles, Anthems, &c.: but we use these words with reference only to literary form and character; whereas these Scripture terms have reference to the *subject-matter*, and to the sense of the words. This is much weightier in principle, and more dignified, and more worthy of the Sacred Text.

Enough has been said to show us that we are to look, not for musical instruments, which are only for the mouth or the hands, but for matter and for instruction which shall be for the heart and for the mind.

MIGHTAM (ENGRAVEN).

Psalms xvi., lvi., lvii., lviii., lix., lx.

IMPRESSIVE DAVIDIC TRUTH.

The *Michtam* Psalms are six in number, and are all David's. They are Psalms xvi., lvi., lvii., lviii., lix., lx. With the exception of the first (xvi.) they thus form a group or class by themselves (lvi.—lx.)

We need not go through all the fanciful views which have been put forth as to the meaning of the word. The A.V. suggests "A Golden Psalm" (from *כֶּתֶם*, *Kethem, gold*) on account of its being *hidden away* in treasuries; or, on account of some precious or *treasured* teaching contained in it.

We derive it from *כָּתַם* (*Kātam*) to *cut in, engrave*, as in Jer. ii. 22; "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is *graven* before me." It is rendered *marked* in A.V. and R.V. It means *written*, but written in a permanent form which cannot be erased. The Septuagint renders *Michtam* *στηλογραφία* (*stēlographia*) a *sculptured writing*; hence, *στήλη* (*stēlē*) was the word for a *grave-stone*, or sepulchral monument, because of the inscription written or graven upon it.

The word *Michtam* thus points to a *graven* (and therefore a permanent) *writing*: graven on account of its importance.

What that importance is can be gathered, not from Lexicons or Commentaries, but only by a close and consecutive study of the *Michtam* Psalms, and from the *scope* of the Psalms with which it stands associated. None of us has any advantage over another in this. All that any of us can do is to "open the book," and carefully read these Psalms again and again, and note their predominant note and special feature.

If we do this, we shall find that they are pervaded by the common fact that they are all *Personal, Direct*, and more or less *Private*.

One of them (Ps. lx.) seems to associate the word with a special object "*to teach*."

May it not be that, as all are David's, there may be some special teaching concerning the true David; David's Son, and David's Lord (Matt. xxii. 41-45); even Him who is, at once, "the root" (from whence David sprang), and "the offspring" (who sprang from David). (Rev. xxii. 16).

Being private, personal and direct, the reference passes from the original circumstances to teach concerning truths of more general application.

But there seems to be a special reference to Resurrection in all these *Michtam* Psalms: to a Deliverance from imminent danger or death, even from the grave itself. With this the Septuagint rendering seems to agree. See Psalms xvi. 10, 11; lvi. 13; lvii. 8; lviii. 10, 11; lix. 16; lx. 5, 12.

It is David as a "Prophet" whom we have in these Psalms (Acts ii. 25-31). And he, "being a prophet," knew that God "would raise up Christ to sit on his throne;" and hence this is the great *engraven* truth of Psalm xvi., which stands out by itself as the first of these *Michtam* Psalms.

In this special, private and personal character, these Psalms stand in contrast to the *Maschil* Psalms.

MASCHIL (UNDERSTANDING).

Psalms xxxii., xlii., xlv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

PUBLIC HOMILIES.

The *Maschil* Psalms are thirteen in number, and are found scattered in four out of the five Books of the Psalms. They are xxxii., xlii., xlv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

Unlike the *Michtam* Psalms, they are not all by one author, but are by various writers.

Six are by DAVID (xxxii., lii., liii., liv., lv., and cxlii.)

Three are by the sons of KORAH (xlii., xlv. and xlv.)

Two are by ASAPH (lxxiv. and lxxviii.)

One by HEMAN, the Ezrahite (lxxxviii.)

One by ETHAN, the Ezrahite (lxxxix.)

Unlike the six *Michtam* Psalms, these thirteen *Maschil* Psalms seem to be *Public* rather than *Private*. That is to say, they are specially characterised as being for *Public* instruction, after the character of the "Homilies" of the Church of England.

The word is from שָׁכַל (*sākal*), to look at, scrutinise, to look well into any thing (1 Sam. xviii. 30). Hence the noun will mean *understanding* arising from deep *consideration*, *discernment* (Prov. xiii. 15. Neb. viii. 8). Hence the Septuagint rendering *συνέσεως* (*suneseōs*), *understanding*, or *εἰς συνέσειν* (*eis sunesin*), *for understanding*. It is our old verb to *skill*.

In view of this, the general idea that it means to *play skilfully* seems trivial in the extreme. But the commentators, being tethered by tradition, cannot get beyond the length of their tether, and can see nothing but *music*.

But the moment we look at the Psalms themselves our attention is fixed upon the very first of these (Psalm xxxii.), and, on looking more closely into it, shall soon see that we have the basis of all true *instruction* in the knowledge of how sin is to be put away and forgiveness enjoyed.

*See under this Title, above pages 10-15.

In verse 8 we have the scope expressed:—

"I will instruct thee,

And teach thee in the way that thou shouldst go . . ."

"Be not as the horse or as the mule, which have no understanding.

And Psalm xlv. 10:—

"Hearken, O daughter, and consider, and incline thine ear."

Here we have meaning and *sense*, which accords well with the word *Maschil*, which appears in the title; but has no connection whatever with music or a musical instrument.

SHIGGAION (A CRYING ALOUD).

Psalm vii. and Hab. iii. 1.

A LOUD CRY IN DANGER OR JOY.

This word occurs only in the *super*-scription of Psalm vii. (*Shiggaion*); and in the plural in Hab. iii. 1 (*Shigionōth*).

It has been derived from שָׁגָה (*shūgah*), to wander, to go astray; and is then referred to what is called the erratic character of the words or music.

But we have already seen and learnt enough for us to discard at once such an interpretation as unworthy of God's Word, and destitute of even human literary merit.

The meaning of the word must be sought, not in doubtful etymology, but in the *scope* of the sure Word of God.

When we notice that this Psalm is marked as a special Psalm, which "David sang to Jehovah concerning the words of Cush the Benjamite," we see at once that there must be something deeper than mere literary or musical form.

In the first place, its *sub*-scription (which is at present found as part of the *super*-scription of Psalm viii), shows that, whatever may have been the special circumstance which suggested Psalm vii., it was afterwards formally handed over for liturgical use to the Chief Musician, as being specially suited for the Feast of Tabernacles. It is marked "relating to Gittith."*

The Feast of Tabernacles tells of *safety in Jehovah's keeping*; and connects the blessed facts that He who is Israel's Deliverer is also Israel's Keeper.

Now, read Psalm vii. in the light of these facts and we see at once its solemnity; and, if we look at the Structure, we shall see its *scope*.

PSALM VII.

A | 1-. Trust in Jehovah for Defence.

B | -1. Prayer for Deliverance.

C | 2. The Evil to be delivered from.

D | 3, 4-. Our demerit.

D | -4. Our merit.

C | 5. The Evil to be delivered from.

B | 6-9. Prayer for Deliverance.

A—10-17. Trust in God.

We notice, in A and A, that we have the expression of *Trust* in Jehovah; in A it is briefly stated; in A it is declared at length.

Then in B and B we have the *prayer* for Deliverance ; in C and C, the *Evil* to be delivered from ; while in D and D we have the character of the speaker.

With this before us as the *Scope* of the Psalm, we look for an etymology which shall give us a more intelligent understanding of the word *Shiggaion* ; and we find it in *שָׁג* (*Shāag*)* to cry out as in trouble, danger or pain ; and also to cry out in praise ; to cry aloud.

We have both these meanings in Psalm vii. and still more markedly in Hab. iii.

In Psalm vii., we have the loud cry of David when in danger of being torn in pieces ; and in Hab. iii. (plural, *loud cries*), we have the same expression of trust, and of Jehovah's power in delivering His People, and a more intensified *crying aloud* in praise :

"I will rejoice in Jehovah,

I will joy in the God of my Salvation."

A closer study of these Psalms as the words of God, will more and more firmly convince us of the very real connection between them and their Titles, and the Divine themes which form their subject-matter.

Things New and Old.

SPIRITUAL GROWTH.

"But grow in grace."—2 Pet. iii. 18.

BELIEVERS can judge as to their growth by comparing their present experience with that of years ago, and considering whether the Lord Jesus is more a reality to them as a refuge, their friend, their helper, and their Lord ; also whether they are more self-distrustful, and more Christ-trustful, and more content with Him and His providential disposal of things concerning them.

Spiritual growth, like physical growth, results from living upon suitable food, and avoiding whatever is injurious to health. To live to the pleasing of the flesh is always injurious to spiritual health ; whereas, to live daily a life of faith upon Christ, seeking continually to be strong in the grace that is in Him, and to act in all things according to His word, is the sure way to promote spiritual health and growth.—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet and Co.

Papers on the Apocalypse.

THE FIFTH JUDGMENT.

Rev. xx. 11-15.

We now come to the last of these final five judgment scenes — that of the Great White Throne. This is not a "general judgment." The fact that there are *five* judgments recorded in this last Vision on Earth shows, not only that the expression "general" is foreign to Scripture, but that such a judgment is unknown.

*It occurs twenty-one times and is always translated *roar*.

As to the Church, if it can be called a "judgment" at all, the Church has already passed through hers as to service and works (not as to *standing*, of course), according to 2 Cor. v. 10, and Rom. xiv. 10, where wrong service will be "made manifest," and rewards will be "received" at the *Bēma* of Christ. The third of these five judgments is that of the Overcomers, who, like the Church, will be vindicated and rewarded.

This judgment is generally supposed to be identical with that of Matt. xxv: notwithstanding that the latter is not at all "general," but is confined to "living nations," and not one word is said of *resurrection*. Here, though only "the rest of the dead" are concerned, and there is not a word as to any except those who are raised from the dead, it is still taken to be "general," in spite of 1 Cor. xv., which speaks of the "order" of the resurrections ; and Rev. xx. 4, 5, which speaks of two others.

This is sufficient to show the confusion which must necessarily ensue if we are not careful in "rightly dividing the Word of truth."

The passage (xx. 11-15) which records this last of the five judgments is seen, by the Structure, to consist of four pairs, as follows :

A³. (page 603), xx. 11-15. *The Judgment of the Great White Throne.*

A ²	K ¹	c ¹ 11-. The great white throne. "And I saw... d ¹ -11. The Judge who sat thereon
	K ²	c ² 12-. The raised dead (from earth). "And I saw . . . d ² -12. Their judgment.
	K ³	c ³ 13-. The raised dead (from the sea). d ³ -13. Their judgment.
	K ⁴	c ⁴ 14. Death and the grave. d ⁴ 15. Their final judgment.

First we have the Throne itself :

c¹. (see above), xx. 11-. *The Great White Throne.*

11-. And I saw a great white throne,] "great," in distinction from the other thrones mentioned in this book, and that of chap. iv. 2-6. That was set "in heaven." This is seen in the last Vision "on earth" ; as were also the thrones in the fourth verse. It is not only "great," to indicate the greatness of the occasion, and of its power and authority: but "white," to indicate its purity, holiness, and righteousness. There are no threatenings here. No thunderings and lightnings: no voices. Nothing "around" it; nothing "before" it. Only

d¹. (see above), xx. -11. *The Judge who sat thereon.*

-11. And him that sat thereon, from whose face the earth and the heaven fled away ; and no place was found for them.] No name is given. No form is described. Only an awful, mysterious presence.

This is perhaps the moment of 2 Peter iii. 10-12. It is the "day of God," as distinct from "the day of Christ" (Phil. i. 6; ii. 16); and from "the day of the Lord."

It needs no human description nor interpretation. Heretics might say in Paul's day that "the resurrection is passed already" (2 Tim. ii. 17). Swedenborg may tell his followers that this judgment scene took place in 1757, and that *he saw it with his own eyes*.* We sweep aside all human assertions and opinions, and listen to the solemn and weighty words which tell us of the solemnity of this last judgment scene.

c. (page 640), xx. 12-. *The Raised Dead (from the earth).*

12-. And I saw the dead, the great and small, standing before the throne;† and books were opened; and another book was opened, which is the book of life:] "The dead" are "the rest of the dead," who "lived not again" (*i.e.*, were not raised) till the thousand years were completed, as stated in verse 5.

This judgment is different from all the others. It differs from the first (xix. 11), in that that was a judicial act of summary retribution. And it differs from the others in that it is a deliberate session; a formal process of judgment deciding according to the evidence produced.

Nothing is said as to the contents of these books. In iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27 we read that "the book of life" contains "names," and probably names also fill these "books." In the Old Testament also, it is mentioned (Ex. xxxii. 32. Ps. lxxix. 28).

We need not speculate as to what is written in these books. Nor can we tell whether this other book—the book of life—is mentioned negatively, to exclude those not named in it; or positively, to embrace those who are. What we do know is that "the first resurrection" is specifically called "the resurrection of life"; and that those who have part in it will not be reckoned with "the rest of the dead which lived not again till the thousand years were finished." The words, "according to their works" looks as though there may be two classes of these "dead." But where the Word is silent, it is better for us to be silent also.

d. (page 640), xx. -12. *Their Judgment.*

-12. And the dead were judged out of the things written in the books, according to their works.] These books, as Alford says, seem "the vouchers for the Book of Life." If so, they contain the evidence to show cause why the names are not written therein. There is no account of any name being found in the Book of Life. One thing, however, is clear, and that is, that the church of God cannot be here; for the standing of its members is not of works at all; but is wholly of grace.

c. (page 640), xx. 13-. *The Raised Dead (from the Sea).*

13-. And the sea gave up the dead that were in it; and Death and the Grave (Hades, i. 18; vi. 8) gave up

* *The Last Judgment*, page 40.

† G.L.T.Tr. WH. and RV. read θρόνου (*thronou*) throne, instead of θεοῦ (*theou*) God.

the dead that were in them:] It is a question here of resurrection; and the language used is meant to include the unburied as well as the buried. There is nothing said about "souls," but only of persons raised from the dead.

d. (page 640), xx. -13. *Their Judgment.*

-13. And they were judged, each one, according to their works.] The Sinaitic MS. reads *condemned* instead of judged, but the latter word implies the former, if this is "the resurrection of condemnation" spoken of in other scriptures.

c. (page 640), xx. 14. *Death and the Grave.*

4. And Death and the Grave were cast into the lake of fire. This is the second death, even the lake of fire.* (15) And whosoever was not found written in the Book of Life was cast into the lake of fire.] The reference to the Book of Life in this connection seems to imply one of two things. (1) Either it is opened for condemnation, the name not being there; or (2) it implies that the names have been "blotted out" (iii. 5).

In either case "the rest of the dead" would not include the Church, or Israel, or the Elect Remnant, nor the names of those who make up the super-human wild Beasts of Rev. xiii. and xvii.

No one can say which of these two views is correct. Nor can it be necessary for us to know.

Thus ends the description of these five judgments which conclude the last Vision of things "on earth;" and which have to do with the earth "which now is."

The structure of this Seventh (and last) Vision "on Earth" has been given on page 603, and its members expanded, showing the five final judgments, as to their order.

But there is a further inter-relation between these five, if we look at them as a whole; and have regard to the events themselves, rather than their connection with "Men" and "Satan." The first and second judgments form one member, thus making four members in all, arranged as a simple alternation:—

The Seventh Vision "on Earth."

A'	C	a		xix. 17-19.	War. Before the Millennium.	
&		b		20, 21.	The lake of fire. Beast cast into it.	
B'		D		c	xx. 1-3.	Satan bound.
				d	-3.	Nations not deceived for 1000 years.
		A'		e	4.	Thrones.
				f	5.	Rest of dead.
				g	-5.	First resurrection.
				h	6.	Its privileges.
B'		D		c	xx. 7.	Satan loosed.
				d	8.	Nations deceived.
	C	a		9.	War. After the Millennium.	
		b		10.	The lake of fire. Satan cast into it.	
		A'		e	11.	Great White Throne.
				f	12-14.	Rest of dead.
				g	-14.	Second death.
				h	15.	Its subjects.

L.T.Tr.A. WH. and RV. add "the lake of fire."

Thus we see one beautiful structure contained within the other; both perfect; showing how intimately these five members are related, and revealing a further hidden correspondence between them.

The next Vision introduces us to the eternal state of the New Heavens and the New Earth, and those who shall dwell therein.

Signs of the Times.

SIGNS OF THE APOSTACY.

"SLOW WORK."

Again the Press seems to have a clearer vision as to the present outlook than the Pulpit with its disregard of Dispensation Truth and the Prophetic Word. The *Pall Mall Gazette* says, under the above heading:

Labour at external improvements as we may, it is a desperately slow business producing any change for the better in the race itself. Did the nineteenth century, after all, bring Man much nearer to Superman? We have improved the health of the individual, but it may be doubted if we have increased the physical efficiency of the race. We have mitigated certain features of crime, but we have developed new and strange offences out of our intellectual subtlety. The world moves, to be sure, but a good deal of the motion is round its own axis.

LATTER DAY "CHURCH GOING."

The words of George Bernard Shaw, which have been going the round of the papers, are very significant as to the course things are taking. The churches themselves are, he says, preparing the way to become

"ETHICAL SUNDAY INSTITUTES."

"There is," says Mr. Shaw, "one most interesting phase of lecturing in this country, and it is the great growth of ethical societies. Many people who cannot swallow the story of Jonah and the whale are still in the grip of the old habit of going somewhere on Sunday in their best clothes to be edified, and taking their unfortunate children with them. Well, they now go to an ethical society meeting. Here George Eliot's "Oh, let me join the choir invisible," or the like, is sung to the tune of "Onward, Christian Soldiers," or the Austrian Hymn.

These hymns are not technically sectarian; but they sound improving. Then somebody reads a chapter by Ruskin or Thoreau or Carpenter, which takes the place of a prayer; then follow, perhaps, some more hymns, after which a lecture is delivered. You will see these societies provide a church service for Agnostics. They organise, say, a course of twelve lectures by twelve different men.

Contrast this with what the Church provides. A poor, good man is put into a pulpit and expected to deliver two good sermons every Sunday, year in, year out. Now, that is a rank impossibility."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

F. W. We have your card as to *Things to Come*, June, 1905, p. 68, col. 2, and would ask you kindly to define the words which you so emphasize: "This is that" (Acts ii. 15-17).

What is the "this"? You evidently think it refers to what precedes. We take it as referring to what follows, for Peter proceeds to tell us that the "this" refers to *what Joel said*. There is a pronoun for "this" in the Greek. But there is none for "that." It is simply the *article* with the participle, and means *what has been spoken*. Peter's argument is, These men are not drunken as ye suppose, for Joel speaks of similar events which cannot be attributed to drink.

"This is that" means merely "This is what Joel has said," and then he goes on to quote what Joel said. The word "this" refers to

the *quotation*, not to the gift of tongues. It must be so because, if you will "open the Book" and read Joel ii. 28-32, you will see for yourself that it is a yet future scene which Joel speaks of. It will take place "AFTERWARD." After what? After the return of Israel and Israel's blessing in the Land: after Jehorah dwells "in the midst of Israel": after the day has come when Israel "shall never be ashamed." Read the preceding verses (Joel ii. 11-27), and then read the concluding words which follow those which Peter quotes: "The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: FOR IN MOUNT ZION and IN JERUSALEM shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel ii. 31, 32).

"This is that which was spoken by the prophet Joel": but "this" has not yet been "accomplished," and therefore it is still future.

You ask, "Who is more likely to be right? The Apostle Peter or F. Newth?" We reply, *both are right*: but both of them differ from you.

H. R. F. As to Acts ii. 42 and 46, the "breaking of bread" has no reference whatever to the Lord's Supper. The expression is the Hebrew idiom for *taking a meal*, and it is in constant use among the Jews to this day, just as *taking salt* is among the Arabs. The idiom arose from the fact that the bread of the Hebrews, being made in thin biscuit-like cakes, was always *broken*, and not cut. (See Matt. xiv. 19; xv. 36; xxvi. 26. Mark vi. 41; viii. 6, 19; xiv. 22, etc.). In Is. lvii. 7, "To deal thy bread to the hungry" is, lit., to break thy bread to the hungry, to feed him by giving him a meal.

In Jer. xvi. 7 the margin (with R.V. text) reads "Neither shall men *break bread* for them in mourning, to comfort them for the dead." This refers to eating a meal; and can have no reference whatever to anything else.

In Acts ii. 42 it is, lit., "the breaking of bread"; i.e., living and eating together in "fellowship," having all things in common.

In verse 46 it is, lit., "and breaking, in their houses, bread, they did eat their food with gladness and singleness of heart." The "fellowship," here, refers simply to the *community* of goods and food. They had all things in common, or in fellowship (see Acts ii. 44; iv. 32, 34). When we see THIS "fellowship" among the Brethren, we will listen to them about "the breaking of bread." It is astonishing how, in a case like this (as in many others), certain words will be picked out, and strained and distorted, while all the rest of the context may go! And, not only is the whole context ignored, but other occurrences of the word or expression are unheeded. How great, for example, must be the perversity of the human mind that can press the "breaking of bread" in Acts ii. into a Sacrament; while in Acts xxvii. 35 consistency of interpretation is sacrificed, for Paul, there, took an ordinary meal when he broke bread.

Whatever the people did in Acts ii. it was "daily": but we do not think that the Brethren have yet come to a "daily celebration." It is only *weekly* at present.

S. J. (S. Africa) and J. A. (Wallyford). Your question as to the Epistle to the Hebrews and Heb. xii. 22, 23, will be answered soon in one of Mr. Newth's letters to Bible Teachers. See also an article in Feb. Number, 1902 (Vol. VIII. p. 92).

TORONTO. Mr. William Williams, of 299 Adelaide St. West, is desirous of having fellowship with other readers of *Things to Come* in Toronto.

R. A. (London, N.) The Comforter is (or rather, was) *given* by God. But what the Comforter gives is His *gifts*. He is God's gift to the Church; *pneuma hagion* is what He, in turn, gives to individuals.

"Shall be in you": "in," when used with the *plural*, noun or pronoun means *among*, Matt. ii. 6; xi. 11; Mark ix. 50. Luke i. 1; xiv. 31. John i. 14; xiii. 35. Acts ii. 29; vii. 14. 1 Cor. iii. 18; v. 1. 1 Pet. v. 1, 2. Jude 14.

John xiv. 18 certainly embraces His future personal coming, as in v. 3: but it is not to be limited to that. He is speaking of the coming of the Comforter as His Vice-Gerant and substitute; He is here now by the Holy Spirit; He will presently be here Himself.

"GOD'S BUILDING."

The Editorial for this month will be published as a separate pamphlet as soon after the issue of the August number as possible. Orders to be sent to Editor, 25 Connaught Street, London, W. Price one penny.

CONTRIBUTED ARTICLES.

Owing to the length of the Editorial, which could not well be divided, the contributed articles stand over.

VOLUME I.

We had too many applications for this to be able to satisfy more than three or four. These were taken in priority of date of application.

FREE GRACE HYMNAL.

Those who are searching for such a book would do well to apply to the Editors, c/o the Publishers, *Herald Office*, The Bayle, Folkestone, England.

THINGS TO COME.

No. 135.

SEPTEMBER, 1905.

Vol. XI. No. 9.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

*"That which is born of the flesh is flesh;
And that which is born of the Spirit is spirit."*

John iii. 6.

WE hear much in the present day about what is called "the teaching of Jesus;" and an attempt is made to set it above and against the teaching of Paul, overlooking the fact that both Gospels and Epistles are given by the Inspiration of the same Holy Spirit.

Men talk thus, not because they desire to know or to obey the teaching of the Lord Jesus, but because they wish to lower the authority of the teaching of God by Paul, and to get rid of what they call Pauline Theology.

Bring them face to face with the actual teaching of the Lord Jesus, and they will have none of it. They will turn back, and walk no more with Him (John vi. 66); or they will be "filled with wrath," and seek to do away with Him (Lu. iv. 28, 29.)

In John iii. 6, we have the teaching of the Lord Jesus on a fundamental doctrine. It states an eternal truth. But it is the one truth which the natural man will not have.

It declares that, by nature, we are descended from fallen Adam; are begotten in his likeness (Gen. v. 3); and are partakers of his fallen nature. Born of the flesh, we possess the nature of the begetter, and *are* flesh. This flesh, "the teaching of Jesus" declares, "profiteth nothing" (John vi. 63); and in it "dwelleth no good thing." (Rom. vii. 18.)

But, as we have said, this is the teaching which man will not receive. Pulpit, Platform, and Press, with one voice proclaim the opposite; and declare that there *is* some good thing in man, and all we have to do is to discover and improve it.

It is against this lie of the Devil, that the axe of Divine truth is laid when the Lord Jesus declares that

"That which is born of the flesh is flesh;"

that "The flesh profiteth nothing;"

and that in it dwelleth "No good thing."

If any good thing is to be found in man, it must be first put in by God. It must be "born of the Spirit;" and, when that "good thing" is thus born and found in a man, then it is seen to partake of the nature of the Begetter. It is spirit. It is Divine.

Now these two natures are so opposite in their origin, nature, and character, that they each have several names; and each name reveals some fresh trait and some additional truth.

Let us first look at the names by which man, by nature, is spoken of.

1. THE FLESH; as we have it in John iii. 6. "That which is born of the flesh is flesh." It comes by birth as generated by a fallen begetter. Concerning this Flesh, we are told:

It "cannot please God." (Rom. viii. 8.)

It "profiteth nothing." (John vi. 63.)

There is in it "no good thing." (Rom. vii. 18.)

Now this is vital and fundamental truth. The question is: Do we believe it? Do we believe God or man? If we believe God, we shall see that the great bulk of what goes by the name of "public worship" is vanity. True worship must be wholly that of the spirit, or the New Nature. We must be able to say with Mary:

"My soul doth magnify the Lord,

My spirit hath rejoiced in God my Saviour."

It is only as saved ones that we can truly worship. If the flesh of itself "profiteth nothing," then it is clear that we cannot worship God with any of the senses (which all pertain to the flesh). We cannot worship with our eyes by gazing at a Sacrament. We cannot worship with our noses by the smelling of incense. We cannot worship with our ears by listening to music; no, nor can we worship with our throats by singing. All that comes from the flesh "profiteth nothing." God has "no respect to it," and it is labour in vain.

Protestant Christians will agree with us in what we say about gazing on Sacraments, or the smelling of incense; but what about the other senses of the flesh? What about the ears and the throats? The churches all seem to be "music mad;" and, what with choirs "1,000 strong," and "string bands," "solos," and "choruses," and "anthems," and the new "Gospel of Song," we have come upon a time when the "flesh" seems to hold universal sway in what still retains the name of worship.

But alas for it all! It "profiteth nothing."

This flood is advancing side by side with another, of which the cry is "Be filled with the Spirit." But the "Word of truth" is *wrongly* divided. For a full stop is put after the word Spirit: and thus it is not noticed that, if we are filled BY * the Spirit, it will be seen in the effect: viz., "SPEAKING to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody IN YOUR HEARTS (not in your throats merely: and this, not to any audience or congregation, but) TO THE LORD."

It is not an "ear for music" that is wanted, but a heart for music.

From this title of the Old nature we learn that "the flesh profiteth nothing."

This solemn truth is fundamental to Christianity; while the opposite is fundamental to Religion. Religion has to do with the flesh: Christianity has to do with Christ and

*See *Things to Come*, for June, 1905.

the new nature (which is *pneuma-Christou* or Christ-spirit). But we shall have more to say on this later.

This old nature is further called

2. "THE NATURAL MAN." And we are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he get to know them because they are spiritually discerned" (1 Cor. ii. 14).

In the Structure of this portion of 1 Cor., verse 14 stands in correspondence with verse 8; which tells us that "none of the princes of this world knew the wisdom of God" *i.e.*, the great Secret—the Mystery—for it was "hidden" in God (Eph. iii. 9), and no eye had ever seen it, or ear heard it. And even when now it is "revealed" (1 Cor. ii. 10), the natural man cannot get to know it, because it is only discerned by the spirit, or the New nature within us, created and enlightened by the Holy Ghost.

This is conclusive as to the character, power, inclination and condition of "the natural man;" which means man by nature, as he is born into the world. Then further, he is called

3. "THE OLD MAN." And what about him? He, we are told "is corrupt according to the deceitful lusts." (Eph. iv. 22). The old man is full of desires or lusts. These lusts are deceitful and deceiving. They are in all things contrary to God, contrary to His Spirit, and His Word; and to the new nature, the spirit, when it is once implanted within us. In this connection, it is called

4. "THE OUTWARD MAN"; as being that which is seen, and that which actually perishes, (2 Cor. iv. 16), and this is "day by day." This tells us that as long as we are in the flesh, we must suffer this "burden": and that no ordinance connected with that which perishes, can be of any avail in that domain where all is, and must be spiritual; *i.e.*, of the Spirit.

5. "THE HEART," *i.e.*, the natural heart, which is "deceitful above all things, and desperately wicked" (Jer. xvii. 9), so deceitful that it constantly deceives and betrays us: so deceitful that none but God can really know it. The Lord Jesus has some "teaching about the heart" of the natural man, in Matt. xv. 19. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The churches may talk about "a change of heart;" but, it is never changed. A "new heart" must be given. They may talk about improving man's heart (or nature): but the old heart cannot be improved; and the new heart needs no improvement.

Spiritists and Theosophists may talk about "the divine in man;" and show how this "old thought of the East, the cradle of all philosophy, is permeating the religions of the West." * This is too true, as a fact: but it is Satan's lie, against which we oppose God's truth. Even man at times is compelled to confess it; and to own that all his efforts to improve "the heart" of man end in failure.†

* Mrs. Besant in the *Daily Express* (London, July 10th, 1905).

† Witness the evidence in another London Paper (*The Referee*, July 9th, 1905). It is speaking of "the natural instinct inherited from our ancestors," and says:—

"Man, in common with all carnivora, has a natural desire to kill. Education, culture, and a civilised environment modify the desire, but it

Another name given to the old nature in the Word of God is

6. "THE CARNAL MIND." This aspect of the Old nature is even more serious than the others. They relate rather to acts, and conditions, and character; but *this* relates to *thoughts*; to the mental activities, and reasonings and imaginations of the natural man. (Rom. viii. 7).

That these are the opposite of God's thoughts, was manifested of old. "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). And God has declared, even of this mind of the flesh, that "My thoughts are not your thoughts, neither are your ways my ways" (Isa. lv. 8).

"The carnal mind" means, as is shown in the margin of Rom. viii. 7, "the mind of the flesh" (*φρόνημα σαρκός*, *phronēma sarkos*), as it is called in the ninth Article of the Church of England,* which declares that

"Original sin standeth not in the following of *Adam* (as the *Pelagians* † do vainly talk;) but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of *Adam*; whereby man is very far ‡ gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *φρόνημα σαρκός*, [*phronema sarkos*] which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God . . ."

The Article thus agrees with the categorical declarations of the Word of God, which declares (Rom. viii. 7, 8) that this "*mind of the flesh*" is

is there. If it were not, war among civilised people would be impossible. The tenderest-hearted soldier will slaughter without a pang. In the blood-madness of battle he is heedless of the human torture and agony around him. The motto of the sportsman, 'It is a fine day; let us go out and kill something,' is a survival of the savage instinct. So is the cruelty of little children. It is in the nursery that the kitten has constantly to be rescued.

"We have in our midst societies which devote themselves to preventing cruelty to animals, and cruelty to children. If the instinct of cruelty were not a widespread one, those societies would have no *raison d'être*. Beneath our veneer of civilisation, the natural instincts of the carnivora remain, but are kept under restraint. In an abnormal condition of mind or body the moral restraint may be relaxed. It is then we have the 'fiends in human guise' whose doings startle, and terrify, and send us all rushing for the latest edition of the evening paper to revel in the details.

"Even gentle women are naturally cruel. The lady who sent Mr. George Bernard Shaw reeling into the columns of the *Times* with a word picture of a battered-to-death bird nailed to her brow would probably declare that she couldn't see anything objectionable in the habit of wearing dead bodies as evening dress."

* Which every minister of that Church not only signs on his ordination, but has to declare his belief in, every time he enters on a new sphere of service.

† So called after *Pelagius*, the early preacher of this *Pelagian* heresy; as the same are called in our days, *Arminians* from the teachings of *Arminius*.

‡ The Thirty-nine Articles were originally written in Latin: and the Latin, translated "very far," is *quam longissime*, *i.e.*, as far as possible.

"Enmity against God."
 "Not subject to the law of God,
 Neither indeed can be."
 And "cannot please God."

The "mind" is the source of the thoughts: and thoughts are the source of actions. "The mind of the flesh," therefore, is that part of the flesh which thinks—and its thoughts are always contrary to God, and have, as the concluding words of the Article (quoted above) declare, "the nature of sin."

7. This brings us to the last of the names given to the old nature in Scripture, "SIN."

We must distinguish between "sin," and "sins." "Sin" is the root, "sins" are the fruit. In Romans, from i. 16 to chap. v. 11. it is "sins," considered as the outcome of the old nature, which are dealt with; and we are shown how they are put away, and how God can be just, and yet be justifier of the sinner who is saved on faith-principle instead of law-principle.

From Rom. v. 12 to viii. 39, it is "Sin" that is dealt with: the Old nature. For, though the sinner is justified in Christ, he still feels the working of the Old nature, and experiences the conflict between that and the New nature. The object of this section is to teach us that though we still see the fruits, we are to regard the old tree as though it had died, and to reckon that we died in Christ's death. No change has taken place. The Root still remains. The change is in our standing before God. We now stand on a different plane: "we walk by faith"; and by faith we reckon that, though the flesh is in us, we are "not in the flesh"; and, in spite of the fruits which we see from time to time, we believe God when He tells us that the tree, in His sight, is condemned. A new graft has been put in, which can only produce "fruit unto God;" while all that is produced from the old stock (*below the graft*) is worthless, and is cut away as such by the great Gardener's hand. We are His "husbandry." He grafts in us the New nature; and we believe Him when He tells us of all the wonders of the work which He hath wrought.

(To be continued.)

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*)
 in the New Testament.

Complete List of Passages. Continued from p. 92.
 (Heb. i. 7—James iv. 5).

HEBREWS.

Heb. i. 7. "Who maketh his angels *pneumata*"; i.e., they are "made," or created, spiritual beings, and not human beings.

A human being has "flesh and blood."

Arisen and changed human being has "flesh and bones" (Luke xxiv. 39). In the resurrection body *pneuma* takes the place of "blood;" and hence the resurrection body is called a "spiritual body." (See above, on 1 Cor. xv. 45).

Compare Psalm civ. 4: where the A.V. has "s;" while

the R.V. translates Heb. i. 7 "winds" and puts "*spirits*" in the margin; but in Ps. civ. 4 the R.V. has *winds* both in text and margin.

Heb. i. 14. The same as verse 7 above. Both Versions have "s."

Heb. ii. 4. "With divers miracles, and gifts (margin *distributions*) of *pneuma hagion*." These "spiritual gifts" were distributed, as stated here, as well as in 1 Cor. xii. 11, "according to his own will." Both Versions insert the article, and use capitals.

Heb. iii. 7. "Wherefore as the *pneuma* the holy saith, To-day if ye will hear his voice."

Here, it is the Holy Spirit, as the direct Inspirer of Scripture, speaking through "holy men of God."

Heb. iv. 12. "The Word of God is quick (or living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both *psychē* and *pneuma*, of both joints and marrow, and able to judge* thoughts and intents of heart."

Here *psychē* (translated "soul,") and *pneuma* ("spirit") are used of what is "natural," and what is spiritual; what is of man as a natural human being, and what is of God; what is human, and what is Divine; what is of the flesh, and what is of the *pneuma*, according to John iii. 6.

"The Word of God": i.e., the living Word (the Lord Jesus Christ), and the written Word (the Scriptures of truth), are able, and are appointed, to be the judges of men (John v. 22, 27, and xii. 48). And they are "able to judge" and condemn the "thoughts and intents of the heart": i.e., the Old nature. Both Versions have "s."

Heb. vi. 4-6. "For it is impossible for those who were . . . partakers of *pneuma hagion* . . . if they shall fall away, to renew them again unto repentance."

Here, though there is no article in the Greek, both Versions interpolate it in the English, and use Capital letters, of the Holy Spirit. But the passage speaks of those who had "gifts." Nothing is said about their having received "grace." It is possible to have the one without the other. A man may have *grace*, but no "gifts": and another may have *gifts*, but no "grace." Balaam had gifts, but not grace. He had the gift of prophecy from the Lord (Num. xxiii. 5, 16), but he was "none of His." For it is "grace that saves," and not "gifts" (Eph. ii. 8). Grace is the great "gift," without which all others are of no avail.

Judas, as one of the Twelve, doubtless shared their miraculous gifts, which were given to all of them (see Matt. x. 1).

The Lord Himself tells us of those who will have done "many wonderful works," but who will be rejected because they had not *grace* (see Matt. vii. 21-23).

This is also the teaching of 1 Cor. xiii. 1-3.

It is now as it was in the Old Testament Dispensation:

*Greek, κριτικός (*kritikos*) able to judge, skilled in judging; hence, our Eng. "Critic." But it is the Word of God that is the critic or judge of man: and not man, who dares to arrogate to himself the right to judge the Word of God.

pneuma may "come upon" persons for *service*, without being "within" them for *salvation*.

These Hebrews were believers; but many of them believed no more than those Jews in Acts xxi. 20, of whom there were "many thousands who believed," but were "all zealous of the Law." We are not told what they believed; or how much they believed. Whether, as Jews, they believed in Christ as the Messiah of Israel; or whether, as lost sinners, they believed in Christ as the Saviour. They could hardly have taken the place of sinners, or be on the ground of *grace*, if they were still "zealous of the Law."

Hence, these words in Heb. vi. may well have been addressed to such Hebrew believers as they were: but they have no application to-day to those whose standing is in *grace*, according to Rom. viii., Eph. ii., &c., and who are members of the Body of Christ, *in Whom* there is "no condemnation" and *from Whom* there is no separation.

The whole passage speaks of "gifts." They had "tasted" the "powers of the world to come." They had had a foretaste of millennial days in those early (transitional) chapters of the Acts. But the unbelieving Jews rejected Christ as the Messiah; and many who believed He was the Messiah rejected Him as the Saviour: rejecting His sacrifice by going back to the sacrifices of the Law (Acts xxi. 20., Gal. iv. 9).

All such were warned that "there remaineth no more sacrifice for sins" (Heb. x. 26); and that without a sacrifice they were without hope, and must be lost.

Heb. ix. 8. "*The pneuma the holy*, this signifying." Here the statement is that the Holy Spirit, in inspiring Moses to write the account of the Tabernacle in Exodus, had a meaning beyond what Moses himself understood. It does not say that Moses "signified" anything in what he wrote; but the Holy Spirit "signified" many deep spiritual truths, which He revealed to the Apostle Paul, and afterwards made known to us, through him, in this Epistle to the Hebrews.

Heb. ix. 14. "Who through eternal *pneuma* offered Himself without spot to God."

Here, it is the Holy Spirit, although there is no article. It is there, grammatically, being latent after the preposition *διά* (*dia*) *through or by means of*. It was *by means of* the energy of the Holy Spirit that Christ's spotless human nature was formed (Lu. i. 35), and could be "offered to God" on our behalf.

Heb. x. 15. "Whereof *the pneuma the holy* also is a witness to us."

As in ch. ix. 8.: the Holy Spirit was the direct Inspirer of the words written in Jer. xxxi. 33, 34, which are quoted here; and therefore of all that was spoken and written by His prophets (Heb. i. 1; 2 Pet. i. 21).

Heb. x. 29. "And hath done despite unto (*i.e.*, insulted) *the pneuma of grace*."

By the rejection of Christ, the Jews had trodden under foot the Son of God, and counted the blood of the Covenant (wherewith He was sanctified) an unholy thing. They had thus insulted the Holy Spirit, the Author and

Giver of all grace, by Whose power and gift the blessings and grace of this new Covenant had been brought to them.

Rejecting Christ's Sacrifice, there remained for them no other, "no more sacrifice for sins." Their own sacrifices had all been done away by His one sacrifice; and, despising that, no other sacrifice was left for them.

This must not be applied to the Members of the Body of Christ to-day. "If we sin, we have an advocate with the Father" (1 John ii. 1, 2). But the sin of those Hebrews who are here specially referred to, is quite another matter altogether.

Heb. xii. 9. "Shall we not much rather be in subjection unto the Father of the *pneumata* (*i.e.*, our *pneumata*), and live?"

The A.V. of 1611 had "S": but the current editions, and R.V., have "s." The latter, in the margin, suggests "*our spirits*."

The point is that our earthly parents (the authors of our bodies) discipline these bodies, which die. Shall we not much rather be in subjection to our heavenly Father, who is the Author and Giver of our spirits? The profit of their discipline was only for "a few days;" but the profit of His discipline is for ever and ever. "We shall live," means, *live again* in resurrection.*

Heb. xii. 22, 23. "Ye are come . . . to God the Judge of all, and to [the] *pneumata* of [the] just [who] have been perfected" [in resurrection].

The future heavenly sphere of blessing in Christ, to which these Hebrews "came" under the New Covenant, is here contrasted with the earthly sphere of blessing, into which they came under the old Covenant by Moses. That was "sight." The New is "faith."

Those Hebrews who now believed were partakers of a New Covenant, in which all is spiritual, real, Divine and heavenly: *but all is future*; as is clear from verses 26-28, that follow. In the past, the Old Covenant was material, and repellent: In the New Covenant all is Spiritual, though real; and Heavenly, not earthly; and future, not present or past.

"God, the judge of all," tells of future judgment: the next clause therefore must refer to resurrection, without which their will be no judgment. Hence, the resurrection of the wicked dead is called "[the] resurrection of judgment" (John v. 27-29). The just will be perfected only by resurrection. Even now, we are imperfect; and Death leaves us still more imperfect: "unclothed," with body and spirit separated. The body (at death) returns "to the earth as it was, and the *pneuma* returns to God, who gave it" (Ecc. xii. 7). Both are imperfect till resurrection. Then they will be united in glory, and thus the just will be "made perfect."

Till then, till the coming of the Lord and the resurrection of His People, all is imperfect; all is incomplete.

* This is the meaning of $\zeta\acute{\omega}$ (*zao*) very frequently. See Matt. ix. 18. Mark xvi. 11. Luke xxiv. 5, 23. John. xi. 25, 26. Acts i. 3; ix. 41; xxv. 19. Rom. vi. 10; xiv. 9 (so all the Critical Greek Texts). 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5 (so all the Critical Greek Texts). See *Things to Come*, Vol. VIII., page 142.

The Apostle Paul, in writing to the Thessalonian Saints, tells them how he longed to see once again the grace bestowed upon and manifested by them. He prayed that God might direct his way to them—Satan might hinder such fellowship here (1 Th. ii. 17, 18). Distance might divide them. Death might separate them. There was no hope, no joy, no crown of rejoicing, until they, and he, should find it "in the presence of our Lord Jesus Christ at his coming" (1 Thess. ii. 19. Compare Chap. iii. 9-13).

In writing to the Corinthian saints he tells them how he would rather not be "unclothed" in death (2 Cor. v. 4), but "clothed upon" with "the building of God," the "house (or body) not made with hands," and that thus "mortality might be swallowed up of life" (not death)! (vv. 1-4).

Heb. xii. 23 stands in direct relation to Heb. xi. 40. The "elders," who lived by faith, and had the promises made to them personally ("to THEE and to thy seed"),* all "died in faith," and "did not receive the promises." They will receive them in resurrection; but they will not be "made perfect" in resurrection, apart from (*χωρίς, choris*) us. That is to say, those who had "died in faith" will not rise before "us" (i.e., their fellow Hebrew believers), but will with them have part in "the first resurrection" (Rev. xx. 5, 6). All of them will be raised according to 1 Cor. xv. 23. They in their own rank or order will have part in the "first resurrection," and will thus be "made perfect," before the thousand years. "The rest of the dead" will not be raised till after the thousand years (Rev. xx. 1-6).†

JAMES.

Jas. ii. 26. "The body without *pneuma* is dead, just as faith also; without works is dead."

The use of *pneuma* here is psychological, according to Gen. ii. 7, Ps. civ. 29, Ecc. xii. 7, &c. The A.V. puts "breath" in the margin. Both A.V. and R.V., insert the article, but put "s."

The true application of this statement depends on the truth—true interpretation—of the fact stated.

It illustrates the previous passage. "As the body without *pneuma* is dead," so the personal organism (the "living soul"), the man, is imperfect till resurrection.

It illustrates 2 Cor. iii. 6, 17. "As the body without *pneuma* is dead," so the Old Covenant also without Christ (its *pneuma*) is dead: and the letter of the Old Testament, yea, the whole Word of God also, is dead, without Christ, who is its *pneuma*. As it is said of the New Jerusalem "the Lamb is the light thereof"; so

*See *Things to Come* for August, 1903.

†All this is, of course, quite apart from the raising of those who, being members of "the body of Christ," have fallen asleep. These will rise at the coming forth of the Lord into the air and be changed and caught up to meet Him there, and be for ever with Him. The "first" resurrection in Rev. xx. is the former of the two there mentioned, and will not take place till after the destruction of the Beast and the false prophet, and the binding of Satan. Not the first resurrection since the world began, but the first (or former) of the two which had been the subject of revelation, and are the subject of Rev. xx. 1-6. The Resurrection spoken of in 1 Thess. iv. is the subject of a special revelation "by the Word of the Lord," and had not been made known to the sons of men till that moment.

‡The word "also" goes with the word "faith," not "dead."

may it be said of the Word of God—Christ is the life, or the *pneuma*, thereof. (See under 2 Cor. iii. 6).

Jas. iv. 5, 6. "Do ye think that the Scripture saith in vain the *pneuma* within us lusteth to envy? But he giveth a greater grace" (so R.V. margin).

Here *pneuma* is used psychologically, of the invisible motions of the mind, which are called *pneuma*, by *Metonymy*; in contrast with the body which is visible.

These motions are always evil, and evil continually, as the Scripture saith (see Gen. vi. 5; viii. 21, &c.) This is the statement of the previous verse (v. 4), which is here being established by the reference to the universal testimony of scripture as to the old nature, or the natural man. (See 1 Cor. ii. 14. Rom. vii. 18; viii. 5, 7. John iii. 6. Matt. xv. 13, &c., &c.)

The next verse tells us that, though this be so, though by nature our will is "enmity against God" (Rom. viii. 7), yet God gives a new nature, which is here called "a greater grace" (so the Greek, see R.V. margin). It was grace in the old creation (Gen. ii. 7); but, since man is fallen, the gift of the new nature is truly "a greater grace." Both Versions use "s."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

V. THE AGE OF THE FALL.

To pass from Genesis ii. to Genesis iii., is like passing from bright sunshine into deep shadows. The shadows of death had fallen on the lower orders of living creatures before (Gen. i. 2). Of this fact the rocks preserve the record: a fact, too, which we may reasonably connect with the fall of Satan and his angels.

But now we have a totally new thing. Man was created in God's image, upright and free from sin and shame. Now, here, in Genesis iii. we have the record of his fall from that state, the record of the entrance of sin into man's nature, blighting, darkening, cursing it. Elements now appear which are startling contrasts to man's previous condition. How, why, by what fatal agency did such a tremendous change come about? These questions and many more start up in our minds the moment we think seriously of this far-reaching event.

Let us prepare the way for a fuller view of this important Scripture by giving attention to the following points:—

First, let it be clearly understood that we have not, in this record, any speculation or information with regard to the origin of evil in the universe. All that we have here is the beginning of sin in the human race: and the Bible never attributes any other significance to this narrative. There was sin in Satan and his angels before there was sin in man; but *when* these higher beings fell, or precisely from what *cause* they fell the Bible does not reveal. "The secret things belong unto the Lord." Perhaps in a future day and when God's image is perfectly restored in us it may please Him to unveil to us these solemn mysteries.

Another point to be carefully noted is that this is the only divine and authoritative record of how sin came into man's nature. And the whole Bible, from this point onward, takes this narrative as truth and fact and bases its teaching on it.

There are speculators to-day, writing down their own folly and shame, who see nothing in Genesis iii. but a prose-poem (whatever that may mean) wherein some clever writer wrote this legend as a faithful delineation of his own evil heart. Such romantic dreaming helps nobody and settles nothing: it only proclaims such a writer as effectually serving Satan's purposes and unwilling to submit his proud mind to the mind of God as revealed in this Scripture.

For those who believe the Bible to be the Word of God it is quite sufficient to put against all these futile speculations of man's mind, the words of the Spirit of God, through Paul, who declares: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, because all sinned" (Rom v. 12). This is the deep solemn teaching which the speculators hate: they prefer to spin and admire their own spider-webs instead.

One other point: the question, namely, of the *speaking serpent*. It has been commonly believed that only a literal reptile is meant: and this has been perpetuated by pictures innumerable. When verses 1, 13 and 14 are compared, it looks as if it were so; but when a larger comparison is made with such passages as Psalm xlv. 25; Rev. xii. 9, xx. 2, it is *not necessary* to believe that there is any reference to a literal reptile in the narrative. As an eminent teacher of our time suggests, the word serpent, in verse 1, is simply the name of Satan, as Rev. xii. 9; xx. 2 proves. But even if we admit that there was a literal serpent, that does not stamp the record as legendary. The sceptic or critic who says so, reveals nothing but his own ignorance of Scripture. The Bible itself answers this unbelief quite sufficiently. Spirits do enter into beings of a lower order of creation than themselves, and use the faculties of these beings, and speak through them. Created spirits, good and bad, may do so; and the Creator Spirit Himself may do so. The character of Satan has its illustration in the serpent; and if there was a literal reptile, it was, of course, Satan who spoke through it and beguiled our first parents.

Doubtless by such agency it was, that the madness of the prophet Balaam was forbidden when the dumb ass spake with the voice of a man. And by such agency, we know, many cases came before our Lord, in the days of His flesh, and spoke to Him, using the tongue of the human instrument: spirits whom Christ, the Lord of all, silenced, commanded and cast out. And Bible-taught Christians know that the most astounding instance of this class of phenomena is yet to come, when the Dragon shall cause the "image of the beast" to *live, AYE AND SPEAK*: and follow up with dire penalties the boldness of those who disobey the voice. The devil-deceived people of that awful day will wonder, believe "the lie" and obey! (Compare Rev. xiii. 11-18 and 2 Thess. ii. 3-12). And thus, those of us who believe the Bible to be the Word of God, have no more difficulty about a speaking *serpent*, than we have about a speaking *ass*, or a speaking *image*: that is to

say, we have no difficulty at all, for we cast down our proud imaginations, and simply and humbly BELIEVE GOD!

And now let us seek to grasp the contents of the passage itself. What *time* it covers it is impossible to say; but it is momentous and epoch-making in its character, and must be so regarded. As a guide to its structure and leading elements, let it be noted how it begins with the SERPENT, and ends with the CHERUBIM, these representing the two sides of the great Conflict. And to fill up the other personal agencies in this solemn tragedy (the *dramatis personæ*) we have the first pair, ADAM AND EVE, in *sin*, under *sentence* and the subjects of God's *salvation*; the LORD GOD, who calls, sentences, judges, promises, provides, drives out and prevents; and then, in the centre of all, we see the woman's SEED, THE MEDIATOR, the Bruised One and the Bruiser, the suffering Saviour and Conqueror.

These are the great Actors, from beginning to end of the Bible: and here we have them introduced. Undoubtedly the central fact of the chapter is the care with which God makes it clear that He cannot leave sin unjudged, or the sinner unsentenced; but God banks that fact on both sides with tokens of how His Grace is to be displayed, and His Justice vindicated on the dark background of human and satanic sin.

If these statements are followed by the reader, it will not be difficult to see that the structure of the passage, as given by the Editor, is fairly presented by the following points of correspondence:

THE FALL OF MAN. (Gen. iii. 1-24.)

- A | 1-5. The Temptation by Satan (Nachash).
- B | 6. The Fall; by eating of the Tree of Knowledge.
- C | a | 7-. Effect on both the man and the woman.
- | b | -7. Human Provision. Man-made Aprons.
- D | 8-12. God's Enquiry of Adam.
- | E | 13. God's Enquiry of the woman.
- | F | 14. Sentence on Satan.
- | F | 15. The Seed of the woman.
- | E | 16. God's Sentence on the woman.
- | D | 17-19. God's Sentence on Adam.
- C | a | 20. Effect on both the man and the woman.
- | b | 21. Divine Provision. God-made Coats.
- B | 22-24. The Expulsion from The Tree of Life.
- A | 24. The Preservation by God. (Cherubim.)

Many things in this remarkable revelation call for close and earnest study; but for our present purpose, we must abstain from extended exposition. Let it be noted how this epoch-making event has its right place here in scripture, and as one of the Ages arranged by God (thus over-ruling man's sin).

And let it suffice to refer to a few of the peculiarly suggestive topics:—

First. It has been found of great interest to regard the whole passage as a miniature Day of Judgment. Every guilty one is examined and dealt with individually: the sin being named and brought home to the conscience; and a sentence passed in each case, in accordance with the facts.

It is thoroughly discriminative, and the judgment distinctly reveals degrees of punishment.

If these facts are considered in the light of, and applied to such passages as Romans ii. 1-16, and xiv. 10-12; 2 Cor. v. 9, 10; Matt. xxv. 31-46; and Rev. xx. 11-15; a whole world of solemn truth will be unfolded, and it will be seen that this Judgment Day in Eden, was anticipative of all other judgments to follow.

Secondly. But it was more than a day of judgment, it was a Day of Grace and amazing Mercy. How patiently God deals with the guilty pair. See how He comes out of His holy place into the garden to seek out and speak to the guilty ones hiding from His presence. The gospel is not man seeking God, but God seeking man. "Adam, where art thou?" is the first question in the Bible, as it is one of the most suggestive. (Compare Isaiah i. 18, and Luke xix. 9, 10).

Thirdly. Above all else, however, it is important to mark how God sets forth His own Son as His provision for fallen man. No sooner is man fallen, than God begins to make known His own purpose concerning His Son. Redemption is no after-thought or stop-gap experiment. The Proto-Evangel (or first Gospel) of verse 15 is spoken to Satan, probably in the hearing of Adam and Eve: and, as was most fitting, it tells of the old serpent's discomfiture, and how the Deliverer was to come through the woman whom he had deceived. So the first mention of Christ in scripture presents Him under the figure of the seed of the woman. He is the Son of man, but never the seed of man. Later, when He is set forth as seed of Abraham and seed of David, it was simply to show that He was to be of Abraham's race, and of David's royal lineage; but when He was born in Bethlehem, He was born the seed of the woman, not the seed of the man, which woman at once connected Him with David, Abraham and Adam, for she was a descendant of all the three. But He was to be bruised: and herein is foretold the central fact of a suffering Saviour. Salvation to man, and victory over Satan, were to come only by the bruising of the heel of the Seed, and the head of the Serpent. The whole Bible is a record of this deadly strife: and the last book of the New Testament was written to show how the conflict was to end (see specially Rev. xii. 10, 11.)

Then the Bruised One is revealed also as the covering of the guilty ones. When it says the Lord God made coats of skins and clothed them, why does it not mention sacrifice? Simply because the Seed was already set forth as a Sacrifice, in the fact of His bruising; but now He is to be typically set forth in the result and virtue of His blood-shedding, as the covering of the guilty. We are not only redeemed by His blood, as the atonement price, but we are covered by His Person: we put on Christ, we are in Christ, we are covered by Christ. As the skin-coats were the result of blood-shedding: so Christ, in His risen Personality, in all the value of His atoning death, covers and clothes the believer in Him.

There is as great a difference between the fig-leaf girdles made by man and the skin-coats made by God, as there is between the struggling efforts of man to atone for his own sin and the free justification which God gives to the sinner who believes in His Son.

When our first parents went outside the Garden they carried on their bodies the symbols of the efficacy of the Bruising of the Seed of the woman.

"This is truly the Lord's doing and it is marvellous in our eyes!" Thus we see that God's thoughts are ever about His Son our Saviour: and here in the AGE OF THE FALL He stands out, to faith, as the Bruised, Ever-living, Efficacious and Victorious REDEEMER.

Papers on the Apocalypse.

Rev. xxi. 1-9.

THE PEOPLE OF THE NEW EARTH.

B. Chaps. xxi. 1—xxii. 5.

This member corresponds with the member B (chaps. ii. and iii.). Those chapters are occupied specially with the people who will be on the earth during the Day of the Lord and in the Great Tribulation—the concluding days of the old earth. These chaps. xxi. 1—xxii. 5, are occupied with the New Earth and the people who shall dwell therein, after all those judgments are ended.

This large member is divided into three parts:—

B. (page 118), xxi. 1—xxii. 5. *The People of the New Earth.*

A | xxi. 1, 2. Visions: (Heavens and Earth, etc.).

B | 3-8. Voices.

A | xxi. 9—xxii. 5. Visions: (the Bride).

These again may be divided up and expanded. We will give each, in order:—

A. (see above), xxi. 1, 2. *Visions.*

(*The New Heavens and Earth, and the New Jerusalem.*)

A. a | b | xxi. 1-. Vision. "And I saw."

c | -1. The New Heavens and New Earth.

a | b | 2-. Vision. "And I saw."

c | -2. The New Jerusalem.

In this former Vision (A) two things are seen. (1) The New Heavens and Earth, and (2) the New Jerusalem.

In the latter Vision (A. xxi. 9—xxii. 5), we have the second Vision enlarged, extended, and more fully described. The two series of Visions are separated by the voices (B. xxi. 3-8).

Apart from what God is pleased to show us, and tell us, nothing could possibly be known by mortal man.

All imaginations, therefore, are worse than useless; they are misleading. Hence the importance of these significant expressions "And I saw," "And I heard," "And I saw."

The whole of this member (xxi. 1—xxii. 5) must be taken as coming after the judgment of the Great White Throne.

Some have looked on these two chapters as merely containing further details concerning the Millennium. But the fact of the New Heavens and the New Earth; and the passing away of the former heavens and earth; and of there being "no more sea," quite precludes the possibility of this being a mere recurrence to former things, and the filling in of further details.

This will be seen as we proceed.

a. (page 645), xxi. 1. *The New Heavens and Earth.*

xxi. 1. **And I saw a new heaven and a new earth: for the former heaven and the former earth were passed away, and there was no more sea.]** Here again we have the same remarks to make as were made with reference to the "first" and "second" resurrections (pages 619-625). It is the former earth that had passed away, to give place to that which is not called the *second* but the "new." As we there said, the first heaven and earth "which then was" (*i.e.* Gen. i. 1) "perished" (2 Pet. iii. 6), or passed away. The second heavens and earth "which are now," are kept in store, reserved unto fire, (2 Pet. iii. 7). That fire is the means by which they shall "pass away" (2 Pet. iii. 10), and the New Heavens and the New Earth come into being. Both these passages are in agreement with Is. li. 6, 16; and lxxv. 17.

Tradition talks about "the end of the world"; and consequently errs, "not knowing the Scriptures nor the power of God." There will be an end of this age, but not of the world, as man thinks and speaks. There are other scriptures which speak of this *passing away* (see Matt. v. 18; xxiv. 34, 35. Mark xiii. 30, 31. Luke xvi. 17; xxi. 33).

All will be "new." The word rendered "new" (*καινός, kainos*) means *new*, not merely as to *time*, but as to *kind* and as to *quality*.

The heaven will be "new"; the earth "new"; for there will be "no more curse," and therefore no more sin, or suffering, or sorrow.

Among these new things will be

a. (page 645), xxi. 2. *The Holy City.*

xxi. 2. **And I^s saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.]** The name of the city is given in its Hebrew form; not the Grecised name; as though to mark it off from the earthly city. But it is none the less literal. The Heavens are literal. The Earth is literal. The Sea is literal. Why is not the City to be literal? New, of course, it will be. New in its materials, size, shape, location, origin, and everything connected with or relating to it. This city is further described in the later vision, which is deferred so that we may hear the heavenly voices which describe it and its object.

B. (page 645), xxi. 3-5. *Voices.*

B | d | e | 3-. A loud voice.

f | -3, 4. Things uttered { Good bestowed, v. -3.
Evil removed, v. 4.

d | e | 5-. He that sat on the throne.

f | -5-8. Things uttered { Good bestowed, v. 5-7.
Evil removed, v. 8.

d. (above), xxi. 3. *The Loud Voice, and Things Uttered.*

xxi. 3. **And I heard a loud voice out of the throne[†] saying, Behold, the Tabernacle of God is with men, and He will dwell (or tabernacle) with them, and they**

* G.L.T.Tr.A. WH. and RV. omit "John."
† So L.T.A. WH. and RV. Tr. and Textus Receptus, B., &c., read "heaven."

shall be His People, and God Himself shall be with them,* and be their God.] No longer is this blessing to be confined to Israel. † All men on the new earth (for these are the subjects of this section, - §) are the recipients of this wondrous blessing. Even with Israel, this blessing was conditional (Lev. xxvi. 3, 11, 12. 1 Kings vi. 11-13; ix. 3-9). In the Millennium it will be unconditional (Ezek. xx. 42-46; xxxvii. 23, 24, 26-28. Ps. cxxxv. 21; lxxviii. 16, 18. Zech. ii. 10; viii. 3, &c.), but even then only of Israel. Here it is universal of all earth's inhabitants. At length, as before the Fall, God dwells with men. These "men" are spoken of as "the nations" (ch. xxi. 24-26).

The blessed condition of the inhabitants of the New Earth is next further described.

4. **And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor mourning, nor crying; neither shall there be any more pain: because the former things are passed away.]** Every tear, for there are many tears, and many causes for them. Death no longer, no more dying beds, funerals, or graves. Sorrow ceases. Mourning is at an end: and crying shall be hushed and pain unfelt (Isa. xxv. 7, 8; xxxv. 10. Jer. xxxi. 16).

We have further voices in the next verses, 5-8.

d. (page 645), xxi. 5-8. *He that sat on the Throne, and Things Uttered.*

xxi. 5. **And He that sitteth upon the throne said, "Behold, I make all Things new."**

And He saith, †

"Write: because these words are faithful and true."

(6) And He said to me,

"They ‡ are accomplished. I am the Alpha and the Omega, the beginning and the end. I will give unto him that thirsteth of the fountain of the water of life, freely. (7) He that overcometh shall inherit these things §; and I will be his God, and He shall be my son. (8) But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."]

These are the words from the Throne. The command to write these things implies that the others had already been written.

Three times we have the expression "and He said":

- (1). All is to be made new;
- (2). All is faithful and true; and
- (3). All is accomplished which had been foretold and decreed.

* T.Tr. WH. text, RV. marg., omit "and be their God." L. A. and WH. marg. RV. agree with AV.

† L.T.Tr. b. A. WH. and RV. omit *to me*.

‡ So L.T.Tr. Ab. WH. and RV.

§ G.L.T.Tr.A. WH. and RV., read ταῦτα (*tauta*) *these things* instead of πάντα (*panta*) *all things*.

John sees first the New Earth, then the Holy City; then he hears of the blessings for the inhabitants of the city; and finally, the causes which shall have contributed to the exclusion of those who have no part in it.

The "fearful" are those who, through fear, *apostatise*: (the law provides for the cowardly, such as those in Gideon's army, Judges vii. 3). The "unbelieving" are like those of Titus i. 15. Matt. xi. 20-24. The "abominable" are like those in Lev. xviii. 22, 26, 27. And "murderers" and "sorcerers," *i.e.*, those that have commerce with unclean and lying spirits. These will abound in Antichrist's day; as will all the others here named.

We now come to the final two visions of the Bride and the City, described in xxi. 9—xxii. 5.

A. (page 645), xxi. 9—xxii. 5. *Vision.*

The Bride or the Holy City.

A	g		xxi. 9-21.	Description	} The Holy City.
			22-27.	Privileges	
	g		xxii. 1, 2.	Description	} The Blessed Country.
			3-5.	Privileges	

g. (see above), xxi. 9-21. *Description. The Holy City.*

xxi. 9. **And there came * one of the seven angels which had the seven vials full of the last seven plagues, and talked with me saying,**

"Come hither, I will show thee the Bride, the Lamb's wife."]

Here we are told exactly what was going to be shown to John. It was one of the Seven angels who had already shown John "great Babylon."

In order to see the harlot city (xvii. 1), John is taken into the wilderness (xvii. 3). To see the Holy City he is carried to a great mountain.

It was the same with Ezekiel in chap. xl. 2.

We are not left to our own imagination as to what this Holy City is. We are distinctly told that it is *i.e.*, represents or contains "the Bride."

In chap. xix. we had the wife, *γυνή* (*gunē*). Here we have the Bride, *νύμφη* (*numphē*). The one was before the Millennium; the other, the latter, is after it.

It does not say that the latter was then and there formed, but only that, at that point of the Vision, John saw it "coming down from heaven," where it had been; but, for how long we are not told.

If the wife (chap. xix) was Israel; then this Bride is not Israel, but "of Israel."

We must remember the three distinct "callings" revealed in Scripture, and referred to on pages 589-593.

(1). We have the earthly calling of Israel, called out from all nations, for blessing in the Land. Israel was the "wife," and is so spoken of all through the Old Testament; and the marriage will be consummated when Rev. xix. 8 shall be fulfilled.

(2). We have "the heavenly calling," distinctly spoken of as such in Heb. iii. 1, of which a certain class of believing Israelites were "partakers." Among these

* Ομιλί πρὸς με (*pros me*) to me, G.L.T.Tr.A. WH. and RV.

we may put all those whom we speak of as "the Old Testament Saints."

In spite of the *earthly* promises to Israel, and in the midst of all those who cherished those *earthly* promises, there was an elect "heavenly calling" of those whose hopes were not earthly, but heavenly. They looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. As it is written:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims (Gen. xxiii. 4. 1 Pet. ii. 11) on the earth. For they that say such things declare plainly that they seek a COUNTRY . . . a better country, that is, an HEAVENLY, wherefore God is not ashamed to be called their God: for he hath prepared for them a CITY" (Heb. xi. 13-16). And of Abraham it is said (*v.* 10): "He looked for THE CITY which hath FOUNDATIONS, whose builder and maker is God."

When the angel, therefore, says to John (Rev. xxi. 9), "Come hither, I will show thee the Bride, the Lamb's wife . . . and he showed me that great CITY, the holy Jerusalem descending out of HEAVEN from GOD," what can we conclude but that here we have that "better country," and "the City" for which the Old Testament saints belonging to the "heavenly calling" looked?

It will also be noted that the names "on the GATES" of the city are "the names of the twelve TRIBES of the children of Israel" (Rev. xxi. 12), while the names "in the FOUNDATIONS" are "the names of the TWELVE APOSTLES of the Lamb (*ver.* 14).

If this be not "the CITY" for which they and the Elect Remnant looked, then we ask, for what "City" did they look? Certainly not for an *earthly* city; but for this, of which we now see them, its blessed and happy inhabitants. No other city has these foundations; no other city has apostles and prophets to prophesy concerning God as its builder. God builds one City, His prophets and apostles are all concerned for the building of the City of the eternal ages. Their message concerning this city came from its builder and maker. The builder of it puts their names in the foundations of its walls; and the adornment of its foundations are the names of the twelve apostles. No other city could have such immortal, priceless foundations. Blessed foundations. This was the city; for this alone has foundations, all others will have vanished in *smoke*; this abides. This, then, is what Abraham, and his seed by faith, looked for. This is the Holy City.

(3). Then, we have the other "calling," of which we read in Eph. i. 18. It is the "high calling" (Phil. iii. 14). It is a "holy calling" (2 Tim. i. 9). It is a Divine calling.

If we identify the calling of the Church of God with the other callings we cannot but have confusion.

Here, in Rev. xxi., we have the New Heaven and the New Earth; we have the Twelve Tribes of Israel; and Twelve Apostles of the Lamb. We ask, What has all this to do with the Church—the Body of Christ?

Has it not to do only and solely with the Holy City and with the Bride of the Lamb? The promise of Christ to the Twelve Apostles in Matt. xix. 28 (though that doubtless has its special fulfilment in the Millennium) has never been abrogated: but, we ask, what are we to do with it, if the Apostles form part of the Body of Christ? The Church is part of Christ, the Bridegroom; but the Apostles, here, form part of the Bride.*

In harmony also with this is the teaching of

EPHESIANS V. 25-33.

Christians, in their selfishness, intrude themselves into the place of others as the Bride, and thus lose the blessed enjoyment of their own place which is theirs as part of the Bridegroom!

The Bride and the Bridegroom, though in a sense one, are yet distinct. And it is clear from all the scriptures relating to the Mystery, that the members of Christ's Body are part of the Bridegroom Himself. Whereas the elect Old Testament saints will form the Bride. See Isaiah xii. 6: "Cry out and shout, thou *Inhabitress* (marg.) of Zion: For great is the Holy One of Israel in the midst of thee." In Rev. xxii. 3, we read "The throne of God and of the Lamb shall be in it." Of the glory of this Holy City other scriptures speak. See Is. lx. 3, 14, 19, 20. Rev. xxi. 23, 24, 27. Is. liv. 11, 12.

True, the Apostle might address the saints concerning his desire to present them "as a chaste virgin to Christ" (2 Cor. xi. 2). But this no more declares that the Church is the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15); or that he was their mother (Gal. iv. 19). In the one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2 Cor. xi. 2, he spoke of the jealousy of the friend of a bridegroom. The "Mystery" was a totally different thing.

So, in Eph. v. 28, 29, the argument is that husbands "ought to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body," *i.e.*, AS CHRIST LOVES HIS OWN BODY (Himself and the Church); so ought husbands to love their wives. Thus "the great secret" is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband. But that AS CHRIST LOVES HIS BODY (Himself and the Church), SO husbands ought to love their own bodies (*i.e.*, themselves and their wives).

The one thing that is clear, is that the Church is the Body of Christ; and that the *members* of that Body being "in Christ," are PART OF THE BRIDE-GROOM. They cannot possibly, therefore, be the Bride herself as separate and distinct from the Bridegroom.

* This effectually disposes of the figment of "Apostolic Succession," which would never have been seriously entertained had not the truth connected with the Mystery been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Church, the Apostle Paul was specially raised up to a different position altogether, and is identified with the Mystery.

Another thing that is certain is that the mystery of the Church was not revealed in the Old Testament, but was "hid in God" (Eph. iii. 9) and "kept secret" (Rom. xvi. 25); "hid from ages and from generations" (Col. i. 26).

It is one thing to see an *illustration* of the Church in the Old Testament; but it is quite another thing to say that that is there *revealed*, which God distinctly declares *was not revealed!*

GEN. xxiv.

has been, for example, widely taken as typical of Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter is *illustrative*, but not of the Church. The bridegroom and the bride were both "ready" before either was called to the marriage. The bride was found in *the house of Abraham's brother*. Very special injunctions were given that she was not to be of "the Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto *my country* and to *my kindred* and take a wife unto my son Isaac . . . thou shalt take a wife for my son *from thence*." Great emphasis is placed on this important condition in verses 3, 4, 7, 37, 38. Abraham and Nahor were brothers, and by Isaac's marriage with Rebekah, and Jacob's marriage with her brother Laban's daughters (Leah and Rachel), the *whole house of Nahor* was absorbed into the family of Abraham! In direct contrast with this, it is again and again affirmed that the Church is composed of *both Jews and Gentiles*. These together make up, with Christ the Head, "one new man" (Eph. ii. 15). But *Gentiles* were expressly shut out when this typical wife was chosen; and Isaac, on receiving his bride, took her at once "into his mother Sarah's tent," thus forming the ground of the type as expounded in Gal. iv. 21-31.

Rebekah therefore represents, not the Church or Body of Christ, but that great cloud of witnesses (the Old Testament saints), who, in the old dispensation, sacrificed, as she did, all worldly advantages for the Lord's sake. It is for these He is preparing that "city which hath foundations," and of which He Himself is the Divine Architect. And truly, it is said of these, "if they had been mindful of that country from whence they came out (as Rebekah came), they might have had opportunity to return. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. xi. 15, 16).

It seems to us, therefore, quite clear that neither the "wife" in chap. xix. nor the Bride in chap. xxi. is the Church of God. The former is clearly referred to in the Parable of the "Ten Virgins" (Matt. xxv.), and in the prophecy of Psalm xlv. All these Scriptures are clear if we will only leave out the Church; but, all is confusion the moment we introduce it.

(To be continued).

Questions and Answers.

QUESTION No. 373.

"HEARING THE VOICE" (Acts ix. 7).

"HEARD NOT THE VOICE" (Acts xxii. 9).

R. B. (Ilford). "As a good many readers of *Things to Come* will have seen the letter of A. H. Dacombe in *The Daily Mail* of July 22nd, it would perhaps be good to give your explanation of the difficulty he refers to."

The letter referred to is one of many written on the subject—

"Should the Clergy criticise the Bible?"

and it is so typical, that we give it in full, in order that our readers may see the kind of Bible knowledge displayed by those who would criticise it.

To criticise means *to be able to judge*. All judgment requires trained minds, and special knowledge of the subject to be judged. This particular letter is headed—

"NONE SO BLIND."

"To the Editor of the *Daily Mail*."

"SIR.—I visit once a week, to give a Scripture lesson, a school for blind children, situate in the parish of St. Matthew, Upper Clapton. Our subject, at present, is the Acts of the Apostles. At the close of the lesson this morning, this question was put to me by one of the boys, the whole class knowing that the question was going to be asked: 'How, sir, do you reconcile the words of Acts ix. 7: "And the men that journeyed with him stood speechless, hearing the voice, but seeing no man," and St. Paul's own words to King Agrippa, xxii. 9: "And they that were with me saw, indeed, the light and were afraid; but they heard not the voice of Him that spake to me"?'"

"What, sir, could my answer be but that it was indeed a contradiction; that St. Luke, the author, was not infallible, and that being a man and not God, he was liable to make mistakes. The original Greek only intensifies the error. I deny in toto that by giving such an answer I am an infidel, a disbeliever in the inspiration of the Bible, a hypocrite, or a renegade. But I affirm, most confidently, the truth of the old saying: 'None are so blind as those who will not see.'"

"This incident settles for me the discussion in your paper."

"A. H. DACOMBE."

"92 Mount Pleasant Lane, Upper Clapton."

No, the writer is neither a disbeliever, nor a hypocrite, nor a renegade, but he is "blind": and this not because he "will not see," but because he knows not the Scripture.

There is no "contradiction" of any kind; indeed, the comparison of the two passages only brings out into greater clearness the perfect accuracy of the Divine Word.

So far from the original Greek intensifying the error, it is the one thing that shows there is no error of any kind whatever, and that brings out the hidden beauty of the Scriptures of Truth.

It is not a matter of opinion, or of argument. It is simply a question of grammatical fact, and of scientific truth.

The Greek verb ἀκούω (*akouō*), *to hear*, is the same in both passages, but it governs two cases of the noun which follows it. It takes the *Genitive* case of the *sound* which is heard, and the *Accusative* Case of the *matter* which is heard. If Mr. Dacombe heard a person speaking, but could not hear what was being said, he would be compelled by the laws of Grammar to put it in the Genitive Case.

If he heard a person speaking and understood what was said, he would be compelled by the same laws to put the noun in the Accusative Case.

In this fact we have the accuracy and inerrancy of the two passages in Acts.

In chap. ix. 7, "hearing the voice," the word "voice" is in the Genitive (*φωνῆς, phonēs*).

In chap. xxii. 9, "they heard not the voice." The word "voice" is in the Accusative (*φωνήν, phonēn*).

Thus we are carefully informed by the Holy Spirit through Luke, who was thus infallible and made no mistake; that, in the former case, the men with the Apostle Paul, heard the sound of a voice speaking; and that, in the latter case, they did not hear what the voice said.

Signs of the Times.

THE SEVENTH ZIONIST CONGRESS

has come and gone; and has proved to be anything but the "Sabbath Congress," which Dr. Max Nordau called it in his Presidential address. A Division has taken place. The true *Zionists* have Palestine as their only hope and goal: while a small, but noisy minority are called *Territorialists*, because (though agreeing that Zion is the ultimate goal) are willing to accept and adopt *any* Territory where an asylum can be found for their brethren suffering from the rising tide of Anti-Semitism in various parts of the world; and are "aliens," even in the most favoured countries.

Naturally, the "Territorialists" find their chief recruits in Russia, where the heel of the oppressor is most keenly felt, and a small number of Russian Socialists was sufficient to upset the order of the Congress to such an extent, that for a time the scene was even almost as riotous as in the Parliaments of the most civilized countries.

The migration of Jews which is going on in a daily increasing scale means a sum total of privations and sufferings, of anxiety and despair which defies description, and may well stir the ordinary feelings even of humanity to their depths. We can well understand that there should be a party who would gladly accept *any* Territory with a view to the relief of this suffering. But this is not the work or object of pure *Zionism*: and the conflict ended in the secession of a small body which will work independently; while the main body will carry out what is known as the Basle programme.

The following Resolution was carried *nem. con.* (the minority not voting). Had the last clause of the first paragraph been omitted (about the rejection of colonisation) it is probable that it might have been carried unanimously:—

"The Seventh Zionist Congress declares that the Zionist Organisation stands firmly by the fundamental principle of the Basle Programme, viz., the establishment of a legally secured publicly recognised home for the Jewish people in Palestine, and it rejects, both as an end and as a means, all colonising activity outside Palestine and its adjoining lands.

"The Congress resolves to thank the British Government for its offer of territory in British East Africa for the purpose of establishing a Jewish settlement with autonomous rights. A Commission having been sent out to examine the territory, and having reported thereon, the Congress resolves that the Zionist Organisation shall not engage itself further with the proposal. The Congress records with satisfaction the recognition accorded by the British Government to the Zionist Organisation in its desire to bring about a solution of the Jewish problem, and expresses its sincere hope that it may be accorded the further good offices of the British Government where available in any matter it may undertake in accordance with the Basle Programme.

"The Seventh Zionist Congress recalls and emphasises the fact that according to paragraph 1 of the Statutes of the Zionist Organisation it

comprises those Jews who declare themselves to be in agreement with the Basle Programme."

There is no need to take the contests between the two parties too seriously. It only manifests their intense earnestness, and their honesty of purpose and opinion. The Congress is *de facto*, a Jewish Parliament, and it is only natural that it should exhibit the Parliamentary manners of Gentile Parliaments.

At the time of writing, nothing is settled as to the future Presidency; but, the new Actions Committee is to be in Cologne, under Herr D. Wolffsohn, a vice-president of the Congress, and the chairman of the Jewish Colonial Trust.

The special post card prepared for the 7th Zionist Congress is interesting and significant. We give the picture portion of it in which the late Dr. Herzl is standing, and addressing a company of Jews in the solemn words of Joseph in Gen. l. 25. "God will surely visit you, and ye shall carry up my bones from hence."

VII. ZIONISTEN-CONGRESS.

27. Juli—6. August 1905.



פקד יפקד אלהים אתכם
את עצמותי מזה אתכם
והעליתם

Editor's Table.

PSALM TITLES.

We propose to give next month a concluding paper on the remaining Titles (Literary and Musical) and follow it in November with a paper on the word "SELAH," and its first occurrence.

We have written more or less fully on all the seventy-four occurrences of the word; and though some are of intense interest, yet perhaps it may be well not to weary our readers by enlarging on each one in *Things to Come*. We propose to reprint all our papers on this subject in a separate volume, and there will be found all the *Selahs* in their order.

A little latter on we propose, if the Lord will, to complete the subject by a series of papers on "the Songs of Degrees." These will be included in the bound volume of Psalm Titles.

ANSWERS TO CORRESPONDENTS.

A. W. (Birmingham). Satan is introduced to us in Gen. iii. 1, as already fallen. There are references to the fall of "the Devil and his angels" (Matt. xxv. 41). The cause of his fall is clearly intimated in 1 Tim. iii. 6. His nature and character are stated in John iii. 8, and viii. 44. But, as we have said, God has given us no record of his fall

itself. We must place it therefore, as to time, before Gen. iii. 1, and either before Gen. i. 1, or between the first and second verses of Gen. i. In this case His fall would seem to have been the cause or the effect, or at any rate associated with, the ruin which came over "the world that then was" (Gen. i. 1), when "the earth became *tohu*. That it was not originally *created* so is categorically stated in Isa. xlv. 18, "He created it not *tohu*."

D. M. (Scotland). I am afraid we cannot help you. "We know in part," and by degrees we learn. When we cannot understand, let us wait for light. Let us *believe* what is plain. Paul's *words* are inspired, but not necessarily all his *acts*. "He became as a Jew" in Acts xxi, 17-28, but he suffered for it. For that was practically the end of his public ministry. His chief work afterward was writing Epistles from Prison.

In Rom. vi. 4 it is Christ's baptism that is spoken of: [His] "baptism unto death."

The term "the Church" of God is used of the Body of Christ (see Eph. i. 22, 23. Col. i. 24. 1 Tim. iii. 15, 16. "A" church or an assembly is a very different thing altogether. Assemblies are of different kinds. God's great assembly in Christ is the One Body.

The term "Evangelist" (2 Tim. iv. 5) must not be interpreted by twentieth century usage. To-day the word is associated with "Mission Halls." But "Evangelists" were *given* "for the perfecting of the Saints, and for the building up of the Body of Christ" (Eph. iv. 11, 12).

In Heb. xi. 20 it is not a case of deception, but an act of blessing. Isaac had *heard* of the things that were coming in the future. He "believed God," and blessed both Jacob and Esau with respect to them.

Dan. xi. 37 certainly looks as though he were a Jew.

W. B. (London). Josh. x. 12-14 needs no explaining. It is meant to explain a miracle to us. Let others "scoff": it will only prove to you the truth of 2 Pet. iii. 3. Let us believe God. Do not heed them when they say "the Bible was not written to teach *scientia*." Ask them to define the word "science": and they must tell you it means *knowledge* (the Latin, *scientia*). The Bible *was* written to teach "knowledge," but not "knowledge falsely so called," which is what most of man's "science" is; or why does it keep changing. True "knowledge" can never change.

S. L. (London). Isa. xxx. 7, "Their strength is to sit still." If we treat these words as though they were an illuminated wall-text we shall draw the false inference that they prescribe a wise policy, instead of a solemn warning. The whole of the preceding six verses show us that the People, instead of trusting in Jehovah, trusted in the strength of Egypt. The warning was that this trust was vain. "Their strength" is put by Metonymy (of the Adjunct) for Egypt. And the warning was that the Egyptians would not come to their help, but would "sit still."

J. W. (Aberdeen). J. G. (Oxon). We have several times referred to Matt. xxvii. 52, 53. Resurrection is a fact. But "change" is also a fact. A person can be brought back to life by God, either in their old bodies restored to them; or in glorious bodies, like Christ's. There is nothing said about "change" in Matt. xxvii.

S. J. (Cleveland, Transvaal). Atonement is used as the translation of the Hebrew word which means to *cover*. See Ps. xxxii. 1. Our English word "Atonement" is sometimes explained as meaning *At-one-ment*, but this is really only a play on the word. It is not a question of what the English word means, but what the Hebrew means. Death is the wages of Sin. Death produced by the shedding of blood. Hence we are saved (having our sins covered) by the blood of Christ (Eph. ii. 13). Not by His life apart from His death, or by His death apart from His life.

Atonement was made under the Law, only for Israel. Not for Babylonians, Egyptians or Assyrians, for none except Israel. Under Grace, Christ's atoning death was for "His people," no longer confined to Israel, but including "all" *without distinction*: Not all *without exception*, or all must be saved. By Atonement, the debt of God's people was paid; and payment cannot be demanded twice, or Atonement is no Atonement! Hence "Christ was delivered [to death] on account of our offences, but was raised again on account of our justifying." His resurrection is our *receipt*, which shows that our debt has been paid and that the payment has been accepted on our behalf. We "died in Christ," and the Law can have no claim against a man who is dead.

E. H. T. We think the word "body" in 2 Cor. v. 10 must refer to the resurrection body; and that the Article, (*τά, τα*) need not be rendered "the things *done*;" but, would be more in harmony with the verb "receive" (which otherwise has no *object*) if rendered *the rewards*. The context seems to require this. The thought is the desire to be at home with the Lord; and, that this must be in our risen bodies, for it is in them we must appear before the *Bema* of Christ, and it is through them or by means of them (*διὰ* with Gen.) we must receive our rewards.

THINGS TO COME.

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Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 99).

II. THE CHARACTER AND END OF THE OLD NATURE.

HAVING considered the various names given to the Old nature in Scripture, we come now to see what is said about that nature itself, and its end.

The first thing we learn is

1. *It cannot be changed.* "That which is born of the flesh IS flesh," and remains flesh. No known power can turn it into spirit. Men talk about a change of nature; but it is only talk. It does not alter the fact. Men are never weary in their efforts to improve it; but they are constantly receiving bitter disappointments: they are continually exhibiting the fact that neither education nor religion can alter the old nature, or impart a new one.

The flesh can be highly cultivated. There are the refined "desires of the mind,"¹ as well as the coarse "lusts of the flesh" (Eph. ii. 3): but they are equally "far off" (v. 13) from God; and alike under His "wrath" (v. 3).

The flesh can be made very religious. Indeed, these two go well together: for Religion consists of ordinances, rites and ceremonies. It stands in meats and drinks. It thrives on vows, and pledges and badges. All these are outward, and are for the flesh.

All these are within the powers of the flesh. It can observe days, and feasts and fasts (Col. ii. 16, 20, 21. Rom. xiv. 5, 6). It revels in "Rules for Daily Living." It delights in "ordinances." All these minister to the flesh; and, religious flesh "takes to" these, just as irreligious flesh "takes to" vice.

Hence the danger of any so-called religious service in which there is anything that ministers to the flesh, or where provision is made for it. Ravishing music, heart-breaking anecdotes, fervent appeals, all these can make what may be called "converts," but it cannot keep them when made. This is why such deep concern is manifested as to how many of such "converts" may "stand." They may stand for weeks, or months or years, but they will *never stand for eternity.*

All these outward things "perish with the using" (Col. ii. 22). They are born of the flesh.

Only "that which is born of the Spirit is spirit" (John iii. 6). "Whatsoever God doth it shall be for ever" (Ecc. iii. 14), and "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

¹ Greek, *διάνοια* (*dianoia*) thoughts.

These words were spoken by the Lord to those whose religion was of the flesh, and consisted of washings and making long prayers; to those who honoured God with their lips, and supposed that man was defiled by "that which goeth into the mouth" (v. 11).

They were spoken concerning "the Scribes and Pharisees which were of Jerusalem," the place of religious observances (v. 1): and they are spoken to-day, to all who "teach for doctrines the commandments of men" (v. 9): who make men *religious* by working on the feelings of the flesh; and seek to make them *holy* by saying "Touch not, taste not, handle not" (Col. ii. 21): and who make of more account "that which goeth into the mouth" (Matt. xv. 11), than "that which cometh out of the heart," as though the one possessed a supernatural power which could influence the other.

No! the nature of the Old man cannot be changed. "It is not subject to the law of God, neither indeed can be." This for ever settles the matter, for all who are subject to the Word of God in Rom. viii. 7.

Once this fact is realized, it becomes impossible for us to pray "Make clean our heart within us"; for, the question naturally arises, Which "heart"? The old one, or the new one? If the old, it cannot be cleansed. If the new, it needs no cleansing. David could say, "CREATE in me a clean heart, O God": but that is a very different thing. A *newly created heart* is the very opposite of making the old heart clean.

This simple fact and truth of God's Word is an axe laid at the root of all the modern holiness "clean heart" teaching of those who, though justified by grace, are seeking to be sanctified by works. All such come under the reproof of Gal. iii. 3, "Are ye so senseless? having begun in spirit (or the New nature), are ye being made perfect in [the] flesh?"

It is the great doctrine of the Two Natures in the child of God, which corrects all this teaching of the present day, which leads so many into soul-trouble. Instead of seeing, in the conflict they mourn over, the very ground of all assurance, they are seeking to get rid of it altogether by attempting to accomplish that which is absolutely impossible by cleansing and improving the Old nature.

Over all such teaching, and all such efforts, the death-knell tolls out the solemn sentence

"NEITHER INDEED CAN BE."

The second thing we learn is that it has only one end: 2. *Its end is death!* The flesh, and all that pertains to it, its religion and its ungodliness, its virtue and its vice, all end in death. All is for time, and not for eternity.

"In Adam all die" (1 Cor. xv. 22).

"The mind of the flesh is death" (Rom. viii. 6). Being connected with the body, it is called "this body of (or appointed for) death"* (Rom. vii. 24).

* See under New nature, No. 4 next issue; and compare Rom. viii. 36. It is the Gen. of Relation.

Nothing but death can be the end of all that is of the flesh. It is born of the flesh. The "first Adam" was made of the dust of the earth, and to dust all his descendants "return" (Gen. iii. 19).

3. The third fact flows from the second, "*He that soweth to his flesh, shall of the flesh reap corruption*" (Gal. vi. 8). All efforts to improve the flesh, all provision made for the flesh, all ordinances connected with the flesh, all end in corruption and death: all "perish with the using" (Col. ii. 22).

But our subject has a happier and more blessed side.

There is such a thing as the New nature, as we shall see in our next issue.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 101.

1 PETER.

1 Pet. i. 2. "Through sanctification by [the] *pneuma*."

The article is latent after the preposition, and is as clearly implied before *pneuma*, as it is before the words "foreknowledge," "father," and "obedience" in the same verse. It means, therefore, the Holy Spirit.

1 Pet. i. 11. "Searching what, or what manner of time the *pneuma* in them did signify concerning Christ."

The use of the article here, distinguishes the *pneuma Christou* from a similar expression in Rom. viii. 9 (where it is without the article), and is used of the New nature. Here, the words "in them" are inserted (in the Greek) between "the" and "*pneuma*." Emphasizing the action of the Holy Spirit* in inspiring them with prophecies concerning Christ's "sufferings" and "glories." We take the Genitive to be that of *Relation*: for it was concerning Christ, that the Holy Spirit communicated those prophecies to the prophets.

The prophets did not understand "what time" was signified in this revelation: whether the glory was to follow immediately on the sufferings, or whether there was to be an interval between them; and if so, how long it was to be. Hence "they searched, and searched diligently" to see "what, or what manner of time the Spirit-in-them signified concerning Christ, when it testified beforehand concerning the sufferings of Christ and the glory that should follow."

The prophets told of both: but though they often foretold and testified concerning the glory without referring to the sufferings; they never testified of the sufferings without telling of the glory of which they were the foundation. (See Ps. xxii., Is. liii., &c., and compare Matt. xvi. 21 and 27, Luke xxiv. 26, 1 Pet. iv. 13, v. 1 and 10, 11).

1 Pet. i. 12. They "preached the gospel unto you with *pneuma hagion* sent down from heaven."

They preached with "power from high," sent down in Acts ii. 4. See under Acts i. 5, ii. 4, &c.

* Both versions have "S" correctly.

Both versions insert the article, and use capital letters. The R.V. puts "Holy Spirit" in the margin.

1 Pet. i. 22. "Seeing ye have purified your souls [*i.e.*, yourselves] in your obedience to the truth through [the] *pneuma*."

This is the eighth place where the word *pneuma* is to be omitted. All the Critical Greek Texts with R.V. omit διὰ πνεύματος (*dia pneumatos*), through the spirit.

1 Pet. iii. 4. "The ornament of a meek and quiet *pneuma*." Here *pneuma* is put by Metonymy (of the cause) for the demeanour and character produced by the New nature. It is thus used of character. (See under usage No. vii., page 20).

Both versions put "s."

1 Pet. iii. 18. "Having been put to death indeed (*μέν*, *men* which neither A.V. nor R.V. translate) as to the flesh, but made alive* as to the *pneuma*."†

The A.V. has "S" whereas the R.V. has "s."

Resurrection is here meant. It is in 1 Cor. xv. 44-46 that *pneuma* is used of Christ's risen body. (See also Luke xxiv. 39, above).

The *pneuma* as part of man (psychologically) is alive in itself and can never die, though the body sees corruption, the *pneuma* "returns to God who gave it." The *pneuma*, therefore, needs not to be and cannot be "made alive." It is man, the "living soul" who is "made alive" in resurrection, and is thereby and then made a *pneuma* or spiritual being, (1 Cor. xv. 46).

So Christ, though He was put to death, as to the flesh, was raised a spiritual body.

1 Pet. iii. 19. "By (or in) which [resurrection body] to the-in-prison-*pneumata* also, he went and made proclamation

(which once were disobedient (Gen. vi.) when the longsuffering of God was waiting in Noah's days, while an ark was being prepared, into which a few, that is eight souls (or, persons) were saved alive through water; which [water] the antitype [of that], now saves you.‡ [even] baptism:—not the putting away of [the] filth of the flesh [with water] but the answer of a good conscience toward God by the resurrection of Jesus Christ).

—who is at the right hand of God, having gone into heaven, angels, and authorities and powers having been made subject unto Him."

Here the word "*spirits*" refers to angels. Man is never called or spoken of as a *pneuma*. In all these 385 passages not one can be found where man, in any condition, is called "a spirit": not one: for a spirit "hath not flesh and bones." Angels are so called, but not man. In resurrection, man will be raised with "a

* (ζωοποιέω (*zōopoieō*)) to make alive in resurrection. See John v. 21, Rom. iv. 17, viii. 11, 1 Cor. xv. 22, 36, and note page 182.

† All the Critical Greek Texts omit the article before *pneuma*. The Revisers omit it in their Greek Text but not in their English translation. The Dative case here, both of "flesh" and "spirit," is the Dative of reference.

‡ So all the Critical Greek Texts.

spiritual body" (2 Cor. v. 2*) like that with which the Lord Jesus rose (Phil. iii. 21). These angels "once were disobedient;" and this disobedience here, is set in contrast with the obedience of those "angels" spoken of in verse 22 as being "subject" and therefore obedient unto Christ.

Angels are called in the Old Testament "sons of God." In every place where this expression occurs,† it means angels *i.e.*, angelic or spiritual beings. No one can give us authority to take the words in Gen. vi. 1, in a different sense from that which they have in every other place, in the Old Testament.

The "fall of the angels" is a historical fact: and spoken of as distinctly, though not described as is "the fall of man."

In Jude 6 we are told that "they kept not their first estate, but left‡ their own habitation."§ What this means, or what it involves we cannot tell; and no one can tell us. Whatever it was it made their sin possible; which, otherwise, with our present knowledge, seems to us impossible.||

That it was thus possible for them to sin as recorded in Gen. vi. 1-4 is clearly implied in Jude 7, where their sin is compared to the sin of "Sodom and Gomorrha, and the cities about them IN LIKE MANNER giving themselves over to fornication, and going after strange¶ flesh, are set forth as an example suffering the vengeance of eternal fire."

Gen. vi. 1-4 further describes their sin, and tells us that their progeny was called *nephilim* or *fallen ones*.** So awful was this progeny, and so monstrous in every sense of the word, that it doubtless became the basis of the heathen mythology. That mythology did not have its origin in the imagination of man, but it had its historical bases in fact; and that fact the Scripture thus explains to us.

So terrible were the results of this fall of the angels, that no judgment short of the Flood would serve to destroy them all.

So universal was it, that only one family was found untainted. Of Noah, it says, "These are the generations (*i.e.*, the family history) of Noah: Noah was a just man, and perfect (*i.e.*, without blemish)†† in (or among) his generations‡‡ (*i.e.*, among his contemporaries), Gen. vi. 8.

* The word *οἰκητήριον* (*oikēterion*) is used of a *spiritual body* and only here and Jude 6.

† Gen. vi. 2, 4; Job. i. 6; ii. 1; xxxviii. 7; Ps. xxix. 1; lxxxix. 6; Dan. iii. 25 (Hos. i. 10 is a different expression altogether).

‡ ἀπολείπω (*apoleipō*) to leave completely, or, leave behind. Compare 2 Tim. iv. 13, 20.

§ *οἰκητήριον* (*oikēterion*) used only here and 2 Cor. v. 2 of a *spirit-body*.

|| In Luke viii. 29 a *pneuma* could tear and rend a man.

¶ *ἕτερος* (*heteros*) different in kind.

** נפילים (*nephilim*) fallen ones, from נפל (*naphal*) to fall.

†† תמים (*tāmim*) means without physical defect. It is the word used of sacrifices, &c., being without blemish.

‡‡ This is a different word from that rendered "generations" in the former part of the verse. The former word is תולדות (*tōl'dōth*) family history. The latter word is דור (*dōr*), contemporaries.

Hence, all mankind had to be destroyed, except the family of Noah.

There was another irruption of fallen angels "after that." This is expressly stated in Gen. vi. 4, as being *after the Flood*. Their progeny was called נפילים (*n'philim*) fallen ones. See Gen. vi. 4. They are so called also in Numbers xiii. 33, where the word is again rendered "giants:" and they were known as "sons of Anak," (from a prominent Canaanite descendant in Moses's day. Anak is said to have been descended from the *Nephilim*). They were also known as *Rephaim* רפאים after another prominent descendant named *Rapha*: hence they were called *sons of Rapha*, or *Rephaim*. See Deut. ii. 11, 20, which shows they were also known as *Emim* by the Moabites. Compare Deut. iii. 11, 13. Josh. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16. 1 Ch. xx. 4, 6, 8.

This second irruption was evidently not so extensive as the first, though they were numerous enough to populate the land of Canaan, but could be dealt with and destroyed with the Sword, and did not necessitate another Flood.

It was the special mission of Israel to destroy this corrupt race of Canaanitish nations. This extermination was imperative, as was the judgment of the Flood. And yet there are those so-called "philanthropists" who can speak of the "cruelty" of God in using Israel to destroy these nations. Infidels never tire of charging God with cruelty, not knowing the awful ancestry, or the nature and character of this corrupt race. The judgment executed by Israel was a mercy (Ps. cxxxvi. 20) to the whole human race.

It was the sight of these horrible creatures that so frightened the twelve spies, (Num. xiii. 28-33). And it was the first great victory over them that makes the destruction of "Og, King of Bashan," so celebrated in Israel's history. (Num. xxi; Read Josh. xii. xiii.; xv. 8; xvii. 15; xviii. 16; Ps. cxxxvi. 20.) David completed the work of destruction. (1 Chron. xx. 4, 6, 8. Compare 2 Sam. xxi. 16, 18, 20, 22).

As to the angels themselves, as they were spirit-beings they could not be thus destroyed, like their monstrous progeny; but they were put "in prison" (1 Pet. iii. 19) and are "kept in chains," and "in darkness, reserved unto judgment (to come)." See 2 Pet. ii. 4. where they are mentioned in connection with Noah (v. 5) as they are also in 1 Pet. iii. 20, and Jude 6.

The context of 1 Pet. iii. 18-22 shows that the passage is the continuation of what precedes, as it commences with the word "For."

The scope of the passage shows that those to whom Peter was inspired to write, were suffering great and heavy trials* and needed encouragement to enable them to endure their suffering for well-doing. Verse 17 tells them that "it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."

Then the argument goes on: FOR Christ also suffered. He was even put to death as to His flesh, and that was for well-doing, indeed.

* See 1 Pet. i. 7; ii. 20-23; iii. 14-17; iv. 12-19.

But, He was raised again from the dead, and thus had a glorious triumph. And His triumph was so great that He went and proclaimed* it to the utmost bounds† so that it reached even to the in-prison-spirits. Then, ye may well suffer, for ye suffer for "well-doing," and ye shall have a like glorious triumph. Ye may "suffer" now, but "the glory" will surely follow, in your case, (ch. iv. 13) as it did in His.

This is the scope of the passage—and no other explanation of "the in-prison-spirits" will satisfy the whole context, of which this verse is only a part; being introduced by the word "for," which connects it indissolubly with what precedes.

1 Pet. iv. 6. This verse is also introduced as a reason for what is said in verse 5; and it must be interpreted in harmony with the context.

The argument is that those who did them evil, "shall give account to Him that is ready to judge the quick (i.e., the living), and the dead, FOR, for this cause was the gospel preached to those who are [now] dead‡ that THOUGH§ they might be judged according to [the will of] men as to the flesh, YET they might live [again]|| according to [the will of] God as to *pneuma*."¶ (i.e., as to their spiritual resurrection body, 1 Cor. xv. 44, 45).

Here, therefore, *pneuma* refers to the spiritual resurrection body. Both A.V. and R.V. use "s" here.

1 Pet. iv. 14. "If ye be reproached in (so Greek) the name of Christ happy are ye; because *the* [*pneuma*] of glory, even *the pneuma* of God resteth upon you."

The Ellipsis in the first clause is to be supplied by repeating the word *pneuma* from the second clause.

The figure is *Hendiadys*, showing that though two expressions are used: Only one—the Holy Spirit—is

*The word is not *εὐαγγελίζω* (*euangelizō*) to preach the Gospel; but it is *κηρύσσω* (*kērussō*) to make proclamation as a herald, (from *κήρυξ*, *kērux*, a herald). It does not mean to preach in any sense of the word, but to herald that which is determined or defined by the context.

†Greek, *ταρταρός* (*Tartaros*) not *Hades*, or *Gekenna*, but to the place where the fallen angels are in chains and in darkness.

‡*νεκροί* (*nekroi*) without the article, always means dead people, regarded as having been once alive, but are now dead. See Deut. xiv. 1; Matt. xxii. 32; Mark ix. 10; Luke xvi. 30-31, xxiv. 46; Acts xxiii. 6; xxiv. 15; xxvi. 8; Rom. vi. 13; x. 7; xi. 15; Heb. xi. 19; xiii. 20; 1 Cor. xv. 12, 13, 15, 16, 20, 21, 29 (2nd word) 32.

§*οἱ νεκροί* (*hoi nekroi*) with the article always means *dead bodies, corpses*. See Gen. xxiii. 3, 4, 6, 8, 13, 15; Deut. xxviii. 26; Jer. xii. 3; Ezek. xxxvii. 9; Matt. xxii. 31; Luke xxiv. 5; 1 Cor. xv. 29 (1st and 3rd words) 35, 42, 52.

¶The word *μέν* (*men*) though, is left untranslated both in the A.V. and R.V., though they have translated the related word *δέ* (*de*) but. *δέ*

||*ζᾶω* (*zao*) means not only to *live*, but when used in this connection (after the mention of death) it means to *live again* in resurrection, see Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

¶We translate *κατὰ ἀνθρώπων* (*kata anthrōpous*) according to [the will of] *men* (or the judgment of men): and *κατὰ θεόν* (*kata theon*) according [to the will of] *God*, as the A.V. renders *the same words* in Eccl. viii. 27.

meant. The two descriptions are synthetic; the second expanding the first.

The interpretation of the Figure would be—"because the glorious, yea, the Divine Spirit resteth upon you." The A.V. has "s." The R.V. has "S."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

V. GENESIS (Chaps. iv. v.).

THE period now claiming our special notice is Genesis iv. 1. to ix. 29.

It is evident to any careful reader that this epoch has characteristics and teachings quite peculiar to itself and different from anything going before or coming after. It is bounded by the Fall, and the Flood. It begins with the *birth* of Cain, and ends with the *death* of Noah: a double circumstance which becomes a Key to one of its leading peculiarities.

God's meaning in this epoch is apprehended, in a measure, from what is not said. No more do we hear of Edenic conditions; no longer is God dealing with a single pair; no reference now to the tree of life or to the cherubim or the sword of flame. Innocence had ceased: the Fall was a fact of history: and there was no going back on these things or altering of them: their effects remained and came down into the next period. It is always that way: one age prepares for another, and something from the one is transmitted to the other. And thus history goes on, but goes on in distinct periods or dispensations, and God has a purpose in each and a final purpose in them all.

We must endeavour, therefore, to learn what God intends to teach by this Age, ending in such a catastrophe as the Flood, and we can only learn this by noting the facts recorded, by marking the scope and drift of the history, and by studying the truths revealed, the messages God was pleased to give.

We read over these six chapters and we note these leading facts:—

1. *The Multiplication of the Race.*

The first pair were neither born of previous parents nor evolved from lower orders of animals. They were created by God. The building of the woman from the rib of the man is the deathblow to the fiction of evolution. And the same may be said of the making of the man from the dust of the ground. What can the dust of the ground have to do with evolvings and transmittings, and selectings and struggles for existence? The thing is ludicrous and silly. Either the Bible is a fiction, or evolution is a fiction: they cannot be both true. We have to make our choice.

But God had put His stamp on all the things He had made; every creature from the humblest to the highest was to be *after its kind*: and this was God's stamp. So it was with man. He, too, was to produce his own kind, not another kind; and now here we have the beginning of

the descent or offspring, and a son was born after the image and likeness of the first (and now fallen) pair.

Sons and daughters were born to Adam and Eve, and thus began men to multiply on the earth.

2. *The Beginnings of Two Streams.*

But the multiplication of the human family took a double direction from the very first. The first two men born into the world, Cain and Abel, are the representatives of two streams, two ways, two classes of people—the righteous and the wicked. Abel being murdered, the actual descent of the stream, which he represented, took effect in Seth, who, it is distinctly said, was born “instead of Abel.”

The death of Abel was the first attempt of Satan to frustrate the advent of the Seed who was to bruise the Serpent's head. Cain was of the evil one, and slew his brother. Cain was a *murderer* and Abel was a *martyr*: and these are the extreme or emphatic illustrations or examples of the two classes which they represent.

The blood of Abel, like the blood of all the martyrs, cries to God from the ground, for something else than love or mercy. The earth opened its mouth to receive the blood of Abel: and, since then, it has had to open its mouth so often that we might say the ground is soaked with martyr blood, and the awful cry grows louder every year and every age: “How long, O Master, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Christ's blood was martyr blood: and it, too, will be avenged; but it was more, it was redeeming blood, and hence it speaks “better things than Abel.”

In Cain we see the religion of unregenerate human nature. There was no sense of sin or the need of redemption: it was merely outward, natural, and of the flesh. Hence, it did not need faith. It was ‘by faith’ that Abel's worship was a contrast to all that. How did Abel think of selecting the first born of the lambs, shedding their blood and presenting them and the fat thereof to the Lord? Because “by faith” he saw beyond the natural, beyond the merely human, he “believed God,” for “faith cometh by hearing” (Rom. x. 17). Hence “by faith” he saw God's way and followed it. He stood beside that altar a sinner, feeling the need of a substitutionary sacrifice; and the fire of God fell and accepted his gifts and thus he had “testimony” borne by God Himself that he was righteous. And hence it is said in Hebrews xi. 4, that by it (his faith) “he being dead yet speaketh.” Why is that said of Abel and of no other in Hebrews xi? Because this was the first instance, at the beginning of human history, of the right way of approaching God; there it stands an example for all time: and so it is written that he “yet speaketh.” Yes, he has spoken to all the centuries and is speaking still with a clear and definite message to all those who care to listen.

Here, then, we see the fountains of the two streams, in Cain and Seth. (“Seth was the other seed instead of Abel,” for God “appointed” Seth on the death of Abel. As He raised up Christ from the dead, after men by wicked hands had crucified and slain Him: so in the double type of Abel and Seth we see the death and resurrection of Christ). And it is remarkable that in the 4th chapter of Genesis, where we have the fountain heads instanced,

we have, also, indicated that a spiritual state was represented by each; for in *v.* 17 we are told that Cain had a son born to him in his exile from God's presence; and in *v.* 26 we are told that “to Seth, to him, also, there was born a son.” And in the one case, the worldliness and self-life of the Cainites became manifest, for Cain “built a city and called it after the name of his son”; while, in the other case, the spiritual, unworldly life became manifest, for we are told that, after the birth of the son of Seth, “then began men to call upon the name of the LORD.” It is the first prayer-meeting (and probably the first revival) on record.

3. *The Course of the Two Streams.*

The character of the two classes being thus set forth in their two primal examples, we might expect an inspired record of the course the streams actually took. And this is what we get in Genesis iv. and v.

In chapter iv. 17-24, we have the multiplication or descent of the class after the type of Cain, and who walked in “the way of Cain.”

And it is particularly noticeable that the stream ends as it began, only with an increase; in the wickedness for the last named, Lamech, was not only a murderer like Cain but he was a bigamist besides, and boasted to his wives of having slain the man who assaulted him, and ridiculed the idea of God taking vengeance on him as He had done on Cain (*vv.* 23, 24)!

And it is surely significant that the rise and development of civilisation and the arts are connected with this type of people. They planted and builded, they wrought in brass and iron, they handled harps and other musical instruments, they married and were given in marriage. All these things are quite legitimate and in themselves harmless, but they are poor substitutes for the favour of God and the possession of the spiritual life and its fruits.

Then, in chapter v. 1-32, we have the descent of the class after the type of Abel and Seth. This list begins with Adam and ends with Noah, and contains the notable names of Seth, Enoch, and Lamech, the last named of these three being the father of Noah, a prophet, and a wonderful contrast to his namesake of the Cainite line.

Connected with this posterity of Seth we have the manifestation of such spiritual qualities as calling on the name of the Lord, walking with God, prophetic foresight, righteous character, and the preaching of righteousness.

Enoch's case was unique and typical, and showed how God can easily take men to glory without tasting death.

The longevity of these antediluvian people will be paralleled in the millennium, when the curse will be largely removed.

Chapter vi. touches a totally new subject, which, with the story of the Flood, must be reserved for further study: meanwhile, let it be carefully noted how Christ is set forth in the headship of Adam (compare Romans v.); the sacrifice of Abel; the double type of Abel and Seth; the translation of Enoch; the prophetic vision of Lamech; and the great fact that He is the Leader and Lord of the many sons on their way to glory, who are a new creation after His image.

Christ, we are told, “expounded unto them, in all the Scriptures, the things concerning Himself.”

Things New and Old.

• THE MOSAIC AGE OF GENESIS X.

THE tenth chapter of Genesis is the oldest ethnographical chart in the world. It is the earliest account of races and tribes that has come down to us; the first attempt to classify the divisions of mankind and to arrange them in genealogical groups. Even if the "higher criticism" is right in bringing the date of its composition down to the sixth century before our era, it would still be the most ancient ethnological work that we possess. There are texts and paintings in Egypt, indeed, which divide mankind into four races, according to their colours—red, white, black and yellow—and even describe them as being separate creation of the supreme god Ra; But all such attempts to distinguish the races of mankind from one another are representations which appeal to the eye only; there is no scientific principle involved in them, much less any system of classification or descent. In the book of Genesis we find for the first time a classified account of the peoples of the known world.

With this passage Professor A. H. Sayce opens the first article in *The Homiletic Review*, for July, 1903, wherein he discusses the age of that early chapter of Genesis which details the races known to the narrator. Joining issue with those who would refer its authority to a comparatively late era, he essays to prove, through the names that appear in the list, the contentions of the more orthodox, and concludes by deciding in favour of a date contemporary with the great Hebrew statesman. From the name Javan (Ionian) he derives his strongest argument:—

Javan was still a nation of Eastern Asia Minor; the writer of Genesis did not know of Ionians elsewhere. Here again we find the testimony of the Tel-el-Amarna tablets agreeing with that of the Book of Genesis. They also refer to the Yioâna, or Ionian, who, like the Lycians, hired out his services as a soldier to foreign powers, and was to be found fighting in Northern Syria. The geographical position assigned to Javan in Genesis is that assigned to him in the Tel-el-Amarna tablets, but it is a geographical position which ceased to belong to him after the Mosaic age. . . . The geography of the Biblical writer is the geography of the Tel-el-Amarna tablets, and there cannot have been any great interval of time between. . . . We must go back to the Mosaic Age before we can discover a period with which the geography and ethnology of the tenth chapter of Genesis will agree.

Papers on the Apocalypse.

THE PEOPLE OF THE NEW EARTH.

THE HOLY CITY.

Rev. xxi. 10-26.

But, to return to this "Holy City," we repeat that all in this chapter (as in this whole Book) is intensely real.

It is a real city. Yet Barnes says, "No man can suppose that this is literally true." No! We do not "sup-

pose" it, because we *believe* it to be true; and we find it easier to believe what God says, than to understand man's interpretation of it. It is strange that while materializing all really spiritual truths, interpreters should protest against the materialisation of those who would understand this of a literal city.

All other cities are shadows, if you like: for they all pass away; consequently, if this city be not real, then there never could have been the idea in God, of a city. We should have a *word* for which there would be no *thought*: a shadow without a substance!

Yes, this city is real, and its eternal duration is *real* also: for "there shall be no more curse" (xxii. 3).

This shows that it cannot refer to Millennial times, for the curse is seen in all its sin and wrath immediately on its close.

"Come and I will show thee the Bride," the angel says.

xxi. 10. "And he carried me away by (the) spirit (or in spirit) to a mountain great and high, and showed me the holy * city Jerusalem, descending out of heaven from God, (11) having the glory of God: her radiance was like a stone most precious, even as a jasper stone, clear as crystal;] Man says that "the idea of a city literally descending from heaven . . . is absurd."† But we ask, Why? True, it is contrary to our experience. But, are we to think everything absurd because we have heard nothing like it before? We suppose it must ever be so with man. It was for this reason that travelling by railway was at first thought absurd! To get from London to New York in a fortnight was once thought absurd! For carriages to go without horses was an "idea" once thought to be absurd! To telegraph without wires was once thought absurd!

For many generations no swans were known other than white ones; and our experience would have led us to conclude that all swans were white. But now we know that in Australia there are *black* swans.

The experience of the savage is that wood will float, and iron will sink: hence, he will conclude an iron ship to be an impossibility.

Many things we once thought, when measured by our experience, to be absurd have been proved to be the contrary.

And so it will be with this wondrous city. Absurd! It would be absurd if God had no new and glorious things in store for man in a new Earth. Why is a new Earth less absurd than this Holy City? With man it may be impossible; and it may seem improbable. But "with God all things are possible." And he has prepared us for the revelation of it by saying to John "Write, for these words are faithful and true" (v. 5). In the face of this declaration, Who shall dare to question the reality of this description? Man only exposes his folly and ignorance when he dares to question whether this is a literal city. Great Babylon was a literal city. Herodotus tells us that it was 120 furlongs on each side.

* G.L.T.Tr.A. WH. and RV. omit "the great."

† Barnes, *in loco*.

Why should not this Holy City be 1200? Babylon had a wall 50 royal cubits wide and 200 in height. Why should not the wall of this Holy City be 144 cubits high? Babylon had 100 gates of bronze. Why should not this have 12 gates of pearl? In other words, why not believe what God says? It is simpler, easier and happier.

There is a striking resemblance here to the earthly city described in Ezek. xl.—xlviii.

But the two cities are distinct in their origin and source; and therefore not likely to be identical in their dimensions or character. Those who take the earthly city and the heavenly city to be the same, will necessarily be confused in their minds, and with their pens.

As to its light. There will be "no need of the sun." Its light is mysterious. Man once thought he knew all about "light," and raised objections against Gen. i. 3, because it was called into existence before the sun, moon, and stars. But since the discovery of the "X rays," man has found that he really knows very little about light; and Professor Röntgen has himself confessed as much when, asked what light is, he replied that *at present no one could venture to come to any conclusions.* So it is better to believe God, and to wait till man has discovered some more mistakes in things he once thought he knew.

Let us listen further to God's description of this Holy City:

xxi. 12. **And it had a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are (the names*) of the twelve tribes of the sons of Israel: (13) On the east three gates; and † on the north three gates; and † on the south three gates; and † on the west three gates. (14) And the wall of the city had twelve foundations, and on ‡ them twelve§ names of the twelve apostles of the Lamb.]** Twelve is the number that runs through all the measurements of this city. For twelve is the number of *governmental perfection*; || and here, God's government is supreme. All is in harmony, and the very numbers and measurements are used in absolute perfection. The order in the cardinal points is E.N.S.W.; in Numbers it is E.S.W.N.; in Ezek. xlii. 16-19 it is the same as here; while in Ezek. xlviii. 16, 30-34 it is N.E.S.W.

The woman in chap. xii. had the changeful moon for her foundation. Great Babylon had the Wild Beast. But this city has twelve foundations.

The names inscribed thereon are the names of the Twelve Apostles of the Lamb. The Twelve who followed the Lord Jesus, the Lamb of God, when on earth. These are separated from the other apostles, given after the Ascension of Christ, to the Church of God (Eph. iv. 11-15).

* L.Tr.^b.A.^b. add "the names."

† L.T.Tr.A. WH. and RV. add "and."

‡ G.L.T.Tr.A. WH. and RV. read *on them*.

§ G.L.T.Tr.A. WH. and RV. add "twelve."

|| *Three* is the number of *Divine* perfection; *seven* of *spiritual* perfection; *ten* of *ordinal* perfection; and *twelve* of *governmental* perfection.

All this shows that Israel is in question here, and not the Church of God. The Church is part of the Bridegroom, and will then be "with Christ." This city is separate from Christ, and occupies a distinct and separate position as the Bride.

The Twelve Apostles are associated with the Twelve Tribes, and not with the Church of God. Paul's name is not here, nor are the other subsequent apostles of the Church. Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). Here is that city; and here are the foundations. God is its maker and builder.

The Dimensions of the City.

xxi. 15. **And he that talked with me had a measuring-rod of gold to measure the city, and the gates thereof, and the wall thereof. (16) And the city lieth four square, and its length is as great as its breadth: and he measured the city with the reed, 12,000 stadia (Eng., furlongs). The length and the breadth, and the height of it are equal. (17) And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.]** This means that, in the matter of measure, angels and men use the same.

In Ezek. xlviii. 16 we first have the measurement of each side 4,500. In verse 35 we have the total of the circumference 18,000.

When a square is given, it is usual to state the measure of one of the sides definitely, as in Ezek. xlv. 2; xlviii. 16-20, 30, 32-34.

In this case, the city will be 1,500 miles square. Otherwise the whole measure is first given, and then we have to divide it into four before we can have the measure of the sides, which is the point in question.

The "wall" is quite a different matter. That is 144 cubits high, equal all round.

We have the shadow of it in Exodus xxiv. Sinai, *changed in character* (because of the better blood than that of verse 6), to Sion. In Exodus we have Moses and Aaron, his two sons, and seventy Elders of Israel upon the Mount; and we are told that they *saw* the God of Israel, that they ate and drank there, and that He laid not His hands on the nobles of Israel. We have in verse 4 the twelve pillars, which appear to answer to the Twelve Apostles. Now, all this was preliminary to the Lord dwelling in their midst. The time had not come for the people to dwell about and upon the Mount with God. The people were in a transition stage; therefore, a sanctuary was needful. But the heavenly Jerusalem is a magnificent mountain (Heb. xii. 22).

The inhabitants in this glorious dwelling dwell upon the Mount of God, and therefore the measurement belongs to its height, as well as to its length and breadth; and as Mount Sinai was once fenced off, so also is the New Jerusalem. At Sinai, Israel was outside the fence; but inasmuch as Moses, Joshua, and the Elders of Israel were admitted within the bounds, we see foreshadowed this city of the New Jerusalem. Under these conditions, therefore, the measure 12,000 refers to but

one side; otherwise, the height of the city is not specified at all, which would be necessary if only the sum total of the four sides had been given.

Some have taken the measure 12,000 furlongs to be that of the circumference. But to this it may be answered that, as only one measurement is given, it must belong to one item of the city; because, otherwise, he gives a measurement which must first be divided by four before we know the length, breadth, and height; whereas, if he gives the measurement in one direction, and then tells us that all the other directions are equal to the one given, we have everything clear, without any roundabout way of getting at the thing intended. And, as we have to do with the Mount of God, which is the throne of God (Rev. xxii. 1)—Gen. xxii. 14 is fulfilled in Rev. v. 6; xxi. 22—where is there any difficulty in taking the one measurement as giving the length, breadth, or height? Is 375 miles high easier to believe than 1500?

The Materials of the City.

xxi. 18. **And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. (19) And the foundations of the wall of the city were adorned with every kind of precious stone. The first foundation was a jasper (dark green, and transparent, with red veins): the second, a sapphire (azure blue, almost transparent): the third, a chalcidony (a kind of agate or onyx, probably bluish-white, and semi-transparent): the fourth, an emerald (a vivid green): (20) the fifth, a sardonyx (a mixture of chalcidony and cornelian, a flesh colour): the sixth, a sardius (probably the cornelian, the red being sometimes vivid): the seventh, a chrysolite (yellow or gold in colour, and transparent): the eighth, a beryl (of a sea-green colour): the ninth, a topaz (to-day a yellow, but among the ancients it was a pale green): the tenth, a chrysoprasus (pale yellow and green, classed by moderns under topaz): the eleventh, a jacinth (a deep red flame colour or violet colour): the twelfth, an amethyst (a violet colour).]** It is somewhat difficult to identify these stones with exactness, some of them being of various colours. But if we made a selection from the above, where we have a choice, they may be arranged thus:

X	{	Green (Jasper)	
		Blue (Sapphire)	
		Blue (Chalcedony)	
		Green (Emerald)	
		Y {	
		Red (Sardonyx)	
		Red (Sardine)	
X	{	Yellow (Chrysolite)	
		Green (Beryl)	
		Yellow (Topaz)	
		Green (Chrysoprasus)	
		Y {	
		Violet (Jacinth)	
		Violet (Amethyst)	

It will be observed that the twelve are arranged, according to colour, into sets of *four* alternating with sets of *two*; each pair of two differing from the pair of fours by being similar (Red and Violet respectively).

The first pair of four is arranged as an introversion, the second pair is arranged as an alternation.

xxi. 21. **And the twelve gates were twelve pearls; each one of the gates respectively was of one pearl: and the street (or street material) of the city was pure gold, as it were transparent glass]** The word "street" can scarcely mean that the city had only one thoroughfare; so that it seems better to take the word generally, as denoting the street material of which all the streets were made.

πλατεία (plateia), however, means any wide, open space, such as the large, central square common to most cities; and this is included, if we take it of all the space not built on; or as the street material, which is gold instead of mud.

The *Plateia* will doubtless be a broad open space. A place for public gatherings. Not a street, as we know it. For this *Plateia* has the River of Life flowing through it, and the Tree of Life growing in it. Thoroughfares there will of course be; but there is a reason for this wide, open space. It reproduces Paradise.

The twelve gates imply the thoroughfares; but the gates are not for defence; only for ornament: and therefore constructed with that view.

h. (page 651), xxi. 22-27. *Privileges.*

xxi. 22. **And I saw no temple therein: for the Lord God the Almighty and the Lamb, are the Temple of it.]** No temple or "place of worship" is needed; for the whole city is hallowed and pervaded by the presence of God. This fact separates this part of the book from the former part, where the temple is seen (iii. 12; vii. 15; xi. 1, 16-19; xiv. 15, 17; xv. 5, 6, 8; xvi. 1, 17); and shows that we are here carried far beyond millennial times.

xxi. 23. **And the city hath no need of the sun, neither of the moon, that they should shine on her: for the glory of God illumined her, and the Lamb is her light.]** The dwelling-place of God's glory in the Tabernacle and the Temple on Earth had no light of sun or moon; for the Shechinah or glory of God was sufficient. This also marks off the period as being post-millennial; for during the Millennium "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold" (Isa. xxx. 26). This refers to the Earth, though even then the Holy City in the Land will be independent of the sun and moon (see Isa. lx. 19, 20; and iv. 5).

24. **And the nations† shall walk (or travel) by means of her light: and the kings of the earth do bring their glory‡ into her. (25) And her gates shall never be shut at all by day: for night shall not exist there (it will be always day). (26) And they shall bring the glory and honour of the nations unto it.]** So that nations will exist on the new Earth.

What is the origin of these Nations (Rev. xxi. 24)? Matt. xxv. 31-46 supplies the clue. When the Lord

* G.L.T.Tr.A. WH. and RV. read *αὐτῆς (autē) on her*, instead of *ἐν αὐτῆς, in her* or *it*.

† G.L.T.Tr.A. WH. and RV. omit "of the saved."

‡ L.T.Tr.A. WH. and RV. omit "and honour."

has put down all earthly oppositions, then those nations which remain are gathered together, and their status for the Millennium is determined: and it is determined by their conduct to the Jew, as shown by the term "My brethren." The result is, there are nations other than Israel, who enter into the earthly kingdom of the Son of man.

Now, as sin broke out in the garden, so also once more, sin breaks out among the nations under the Lord's Sovereignty after the Millennium.

The question is, do the terms "Gog and Magog" (xx. 8.) include *every* nation (apart from Israel) at the end of the Millennium? The terms Gog and Magog imply that only certain nations are concerned, and their locality also indicates the same thing—they dwell at the "four quarters of the earth." They are those that are farthest away from the capital of the earth—the four corners. "The nations that are in the four corners of the earth." The devil's deceit includes the same idea that Jeroboam acted out 1 King xii. 27-33. It is to be observed that the "four corners," are distinct from the "*breadth*" of the earth; that is, that the "four corners" lie *beyond the "breadth."* These considerations localise Gog and Magog, and show that the rebellion is not universal.

The "four corners" then represent the extreme limits of the earth, which has Jerusalem for its centre; so that the points of the compass, N.S.E.W. are related to Jerusalem, and mean the farthest habitable parts of the earth in these directions.

Going up "upon the breadth of the earth" suggests a considerable width of territory, practically unoccupied; hence, that the people of Gog had purposely got as far away from the centre of government as they could. As their hearts were far away, so they removed their persons; hence, Satan would easily find entrance to their foolish minds, to set up their own government, and then go *en masse* armed to throw off the yoke and get possession of the wonderful tree.

This leaves it open, that, at the end of the Millennium, the same experience will obtain as at the beginning: namely, that there will be "nations" for the Lord's right hand, or in other words, there will be nations to introduce to the New Kingdom upon the New Earth, and with this we may connect the Lord's promise to Abraham, Gen. xvii. 20, in connection with xxv. 1-4. Rom iv. 16, 17 seems to include all who possess Abraham's faith—see 16, "us all." Now, if the same experience as to the nations, obtains at the end of the Millennium, as at the beginning, we see the "*Whence*" of the nations of Rev. xxi. 24. Those nations, during the Millennium, that walk in the Divine light of the earthly Jerusalem, are transferred to the new earth, to walk in the Heavenly light of the New Jerusalem.

We notice also, the same characteristic of the "goats" Matt. xxv.: they depart into an abiding fire, with Gog and Magog of Rev. xx. 9.

But only "kings" will "enter into" the city. This looks as if these "kings" were something more than individuals selected out of the nations to rule them.

The words, "of the saved," are spurious, being a

later addition, arising from the traditional belief that there are only two classes—"saved and lost." But, as we have before observed, there are several classes of the saved, as there are several resurrections, differing in glory as star differs from star. Here, then, there are the nations with their kings; there are the citizens of this holy city; there is the Bride; there is the Church of God (occupying the highest place of all). The nations are not the Church; neither are the citizens of this holy city. But the Church of God—the body of Christ—has its own peculiar privilege and destiny described in its own Church Epistles. Subordination is the Divine plan of government, for eternity as well as for time. Israel will be subordinate to the Twelve Apostles; the overcomers will have precedence over the nations (Rev. ii. 26; xii. 5); and the Church will rule angels (1 Cor. vi. 2). While the Holy City is independent of created luminaries, the nations are not independent of the light of the city. They need no guide thither, for her light is a constant pillar of cloud and of fire.

xxi. 27. **And there shall never enter into her anything unclean, or whosoever worketh abomination, and a lie (or a lying abomination): but only (*lit.*, except) those who are written in the Lamb's book of life.]** This does not imply that there will then be any unclean thing that could enter in to defile it. It merely contrasts this with all other cities which have ever existed. It follows from this, that the nations then on the earth, and their kings, are written in the book of life. It also follows that these, being among the saved, there must be different parties of saved ones. All saved *from* the same eternal doom, but not all saved *for* the same state in glory. All will be in the eternal glory, but in different positions. The nations will occupy their own place; while Israel and the Church will occupy theirs, respectively.

The "working abomination" refers to idolatry: either to the making of idols* or the worshipping of them.† The contrast is not between these and others then on the earth; but between these dwellers and all former dwellers; between this city and all former cities.

Questions and Answers.

QUESTION No. 374.

"YE ARE GODS." (Ps. lxxxii.)

J. W. N.—"Would you kindly give an exposition of Psalm lxxxii. and John x. 34-36."

The writer calls attention to a sermon preached at the "City Temple," London, July 9, on the above Scriptures, which the preacher used as upholding the "Universal Fatherhood of God." He said that "Humanity is the

* See Isa. xlv. 9-18; xlv. 16; xlv. 6. Ezek. vii. 20; xxii. 3. Deut. xxvii. 15.

† Lev. xviii. 20-30. Deut. xii. 31. Jer. viii. 12; xi. 15. Ezek. xxxiii. 26.

Eternal Son, the express image of the Father;" and that "From all eternity humanity has lain in the bosom of God."

The writer is amazed at language like this; and still more, because not only was there no outcry or uprising in protest on the part of the congregation, but nothing has been said or done about it since.

The best way of exposing such error, is to give the true exposition of the two Scriptures which have been so outraged.

We have, first, to find the true scope of the Psalm: for nothing is easier than to take a few words out of their context, and make them have a totally opposite meaning.

To find the scope of Ps. lxxxii, we must look at the Structure; and it will be at once seen that the Psalm is a contrast between the righteous judgment of God, the righteous Judge, and the unrighteous judgment of human judges. So, far from teaching that humanity is Divine, it upbraids the highest specimens of humanity, those who sit in the seat of judgment, because they give wrong judgment.

The whole Psalm is a judgment scene, in which, those who are arraigned, are no ordinary offenders, but are the earthly judges themselves.

The misinterpretation of this and other passages arises from the *translation* of proper names. If all the Divine names and titles had been preserved by *transliteration*, much confusion would have been prevented.

Elohim is not exclusively or necessarily the title of the Godhead or Deity, but only of one aspect of it. It is specially associated with the Second Person as the Creator and Judge. It is from *Alah*, to take an oath, and is used of Christ as being set apart to His office by oath as the head over Creation, and all created things. *Messiah* is His title with reference to His *anointing* for universal rule as King over all. The *Servant* of Jehovah is His title as referring to the actual work for which He was sent, and which He accomplished. *The Angel of Jehovah* is His title as referring to His mission, or dispatch for that service or work. All these titles, therefore, have their own proper place, and are used with Divine perfection and precision.

Elohim denotes the Lord Jesus as *Creator* and *Judge*. Hence, it is used of *earthly judges* who are set apart with the solemnity of an oath to represent God, and to exercise that delegated judgment which is His by right. In Ex. xxi. 6; xxii. 8, 9, 28 (quoted in Acts xxiii. 5) it is used of Judges or Magistrates. In Ex. vii. 1 it is used of Moses. Even Idols are called *Elohim* because they were regarded by their worshippers as standing in the place of God, and as representing Him.

Just as our English word "Judge" is used of God and of man also, so *Elohim* was used in the same double sense of God and man. When *judging* or *judgment* is the subject of the context, no mistake could be made in the interpretation of the word. With these facts before us, we are now prepared to see the Structure of the Psalm.

In the first and last verses God is proclaimed as the Judge. In the verses between, the earthly Judges are spoken to and upbraided (in verses 2-4, and 6, 7); while, in between these again (in verse 5) the poor and the needy are introduced and spoken of as those who suffer from the wrong judgment of these perverse judges.

Ps. lxxxii.

- A | 1. God, the righteous Judge.
 B | 2-4. Earthly Judges indicted.
 C | 5. The sufferers from their wrong judgment (negative).
 C | -5. The sufferers from their wrong judgment (positive).
 B | 6, 7. Earthly Judges condemned.
 A | 8. God, the righteous Judge.

The Psalm may be translated thus:

- A | 1. Elohim standeth in the congregation¹ of El. [not only in Israel, but] in the midst of the Judges doth He judge.
 B | 2-4. How long will ye [judges] judge perversely, and respect the persons of the wicked? *Selah*. Vindicate the weak and the fatherless: do justice to the oppressed and the needy. Deliver them out of the hand of the wicked.
 C | 5. They [whom ye ought to vindicate] know not, neither do they understand:
 C | -5. They wander about in darkness: all the foundations of the earth are out of course².
 B | 6, 7. I, even I have said 'Ye are judges (*Elohim*) and ye are all sons of Eleyon' (*i.e.*, the Most High as Lord or ruler of the earth). Nevertheless, like [other] men shall ye die, and as one of the heads shall ye fall.
 A | 8. Arise, O Elohim, judge Thou the earth: For Thou shalt inherit all nations.

With this agrees the word *Selah* between verses 2 and 3. Connecting together, in order to set in glaring contrast what these unjust judges do, and what they ought to do.*

So far, therefore, from these words here (and as quoted by our Lord in John x. 34) teaching the exaltation of "humanity," they denounce the corruption in the earth as being the result of the wickedness of the choicest specimens of humanity.

Signs of the Times.

PROPHETIC SIGNS.

THE RESTORATION OF MESOPOTAMIA.

WE have already called the attention of our readers to the wonderful discoveries of Sir William Willcocks, in connection with Mesopotamia, and its ancient irrigation which must have made it the Garden of the World.

He showed how the Tigris in by-gone ages had one day burst its banks and reduced the whole country to a desert.

A recent interview of a writer in *The Daily News*, of July 14th, 1905, with Sir W. Willcocks, gives further particulars as to his great project. He signs himself E.T.T.,

¹ Israel, so called in Num. xxvii. 17; xxxi. 16; Josh. xxii. 16, 17.

² *I.e.*, the dissolution of public morals is the natural result of corrupt judges.

* See Paper on "Selah" in November issue.

and is well qualified for the task of interviewing which he undertook.

All students of prophecy must be deeply interested in Mesopotamia and the Euphrates Valley; and they will be glad to see the results of this interview, which we give, practically, verbatim:—

"Only a little while ago Sir William Willcocks, with whom I had come to have a talk, was looking over an arid, almost barren, desert, vast in extent as England itself, a desert which was once a Paradise on earth, and had teemed with a mighty population, and on which there had stood, Queen among many noble cities near her, what was then the capital of the world, the finest city men had ever built. This desert was once the blessed Mesopotamia, the great plain between the Euphrates and the Tigris, a part of which, marked now by a grove of palms, is the traditional site of the Garden of Eden.

"Long before the earliest days of Ancient Egypt, civilization and culture flourished on this now aching waste. Beneath its soil had lain for their long rest men whose culture influences the world to this day, though their names had been forgotten centuries before Moses was hidden in the bullrushes or the Angel Gabriel announced to Mary the miraculous Birth of Christ.

"But the land has been doubly cursed through ignorance. Nature has made it independent of meteorological chance, and placed her bounty at the disposal of man unhampered by the hazard of the weather; and man, lacking the skill to make it fructify, has called it barren. Christian man, and Jewish man before him, has cast over it the ban of superstitious loathing. The name of its capital, Babylon, is still the synonym of all that the clean of mind would shun. Only the evil of Belshazzar is remembered; the greatness of Nebuchadnezzar is forgotten; indeed, he, too, is contemned, since it was he who took Jerusalem and held the Jews in captivity, and tried to convert them by use of the fiery furnace.

"Looking over it with the eye of one of the greatest irrigation engineers of the day, and with the knowledge of thirty years' experience of irrigation work on a vast scale in Egypt and India, Sir William Willcocks saw that bounding prosperity and enormous wealth could be restored to that barren land, that that pitiful desert could be once again the Garden of the World. For three years he worked among the countless ruined cities and villages of ancient days in Babylonia, obtaining his data of the flow of water in the Euphrates and the Tigris, of the levels of the country and the nature of the soil, and other necessary items. And now he has it in mind to restore the fertility to the soil by a vast irrigation scheme.

"We know from the ancient authors, Herodotus, Pliny, Berosus, and Ammianus Marcellinus, how wonderfully fertile this great stretch of country was in olden times. The problem of perennial irrigation had been entirely solved by the Chaldean sages of old. They were hydraulic engineers of no mean order. But the task before us is no greater than that they overcame, and we have the methods of modern science to help us.

"Pass where you will over the surface you come upon ancient canals and the ruins of cities or villages. I have traced out hundreds of those old canals, and marked them on the map. Some of them still contain water. But none of those are so old even as Nebuchadnezzar. These remains all belong to the much later period of the Caliphs of Bagdad, who also had solved the difficulty.

"It was here that the Moslems gained their great power, and that was due to the marvellous fertility of the country. Ibn Serapion, who wrote in 900 A.D., and whose book has been translated by Mr. Guy le Strange, describes the numerous canals, rich villages, and fertile domains which existed in his time, and with remarkable detail tells of the barrages on the two rivers, and the way the waters were forced into the canals. The headworks were at Babylon, Bagdad, Selucia, Ctesiphon, and Opis, and formed the greatest irrigation scheme ever carried out.

"But in the 13th century the country was overrun by Mongols, and at the beginning of the 15th was utterly ruined by the Tartars. These invaders knew nothing of the care required to keep the irrigation works in order. The works were neglected through their ignorance, and the result was that the Tigris and Euphrates burst their banks and formed fresh courses, entirely destroying the whole irrigation scheme.

"In the West it is difficult for people to realise that the moment the irrigation is cut off a country dies at once. It does not linger. It dies as swiftly as a man who is executed. So it was with Mesopotamia. But restore the irrigation, as I confidently propose, and this great Delta will become as rich as Egypt and one of the finest cotton producing areas in the world."

"But," I asked, "aren't you in the cockpit of international politics there?"

"I am an engineer. Politics form no part of my profession. All I know of them is that they obstruct. Unfortunately, politics are blocking the way for the moment. I have divided the Delta, which contains 40,000 square miles, into 15 sections. My proposal is to begin on No. 1 first. It would cost about 3½ millions, and the work would occupy ten years; but it would open up 500,000 acres of rich

soil, and in the fourth year we should begin to have crops, which would form a natural fund for providing the money for the other sections. It is a 'three-crop' land, that is, a crop of wheat and two of Indian-corn each year, or two in the case of cotton, and one in the case of sugar; and analyses of the soil and the other conditions promise returns up to 200 fold obtained in the old days. On the financial side, I may say that there will be no difficulty in obtaining the money. It is on the political side that the delay and difficulty are arising."

"Such a project must, of course, be solidly backed by the Government of the country whence it is financed?"

"Naturally."

"But you will be making the fortune of Turkey?"

"Yes. But here at home you do not live cheek by jowl with the Turk, as I have done for many years, and so you are unaware of his good qualities. Were Turkey made rich so that it could properly pay its officials, all the troubles that set your back against the Sultan would cease to be."

"You would also make the fortune of the German railway building to Bagdad."

"Undoubtedly, and that circumstance will no doubt help me to obtain German co-operation to get the goodwill of the Sultan for the necessary concession. But while England maintains her uncompromising attitude towards the Bagdad railway, Germany will not favour a British irrigation scheme, and, since we have lost our influence with the Sultan, nothing can really be done with him if the Kaiser opposes. If an agreement were come to as to the railway, I think everything would work smoothly."

"And what would be the gain to England?"

"We should have a rich investment. There is £250,000,000 of money in that land, and being agricultural wealth it is inexhaustible. Great quantities of machinery will be wanted, which will provide work in the country that provides the money. The world's food supply will be increased. The cotton supply would break down the present monopoly. Finally, there would soon be a vast new market for taking our exports. The present population is about 1½ millions, but the people are at present too poor to buy things or to increase in number. With proper irrigation the land would become rich as this metropolis on which we are looking down at the present moment."

RELIGIOUS SIGNS.

THE COFFIN PREACHER.

The latest sensation has been provided by "Captain" Rich, of the Salvation Army, at Burnley, in Lancashire, who uses his own coffin as a pulpit. In an account of him in the London *Daily Express*, accompanied by a photograph of the preacher standing in his coffin, he is appropriately called an "enterprising saver of souls." "His coffin sermons have proved a great success" in "securing converts."

We fear that "converts" made by having their feelings worked upon and their "flesh" excited, will be anything but "secure."

"TIGHT-ROPE SERMONS.

"GYMNASTIC PREACHER'S NOVEL METHODS.

"The 'Devil's Tea Table,' a huge rock in Wirt Country, West Virginia, served as a pulpit on Sunday for the Rev. John Copen, a sensational preacher, popularly known as 'the cyclone exhorter,' telegraphs our New York Correspondent.

"From the summit, fully 500 feet in height, he addressed an audience of 5,000 persons gathered below, using a megaphone to carry the sound of his voice.

"To attract crowds Mr. Copen advertised tight-rope and trapeze performances and swimming contests before and after his sermons, also a great picnic dinner for all who attended. Although the spot is lonely, thousands of people came, many travelling long distances.

"To ascend the rock the preacher had to make a dangerous climb, using a rope for the last 75 ft. He remained on the summit between the morning and the afternoon sermons, eating a solitary lunch. He was so high above the crowd that he looked like a midget.

"The various performances were given as advertised. Mr. Copen chose the subject of St. Paul for his text, comparing himself to the Apostle on Mars Hill. His hearers were evidently much impressed.

"The clergyman is an uneducated man and a typical backwoods preacher, but a stirring speaker. He says he intends to continue his unique services, as he is trying to convert people who are not reached by the churches. Therefore he considers himself justified in using sensational means to attract them."—*Daily Mail*, London.

"POULTRY IN THE PULPIT.

"At the Wesleyan Chapel harvest festival at Grove, near Wantage, last autumn, a fowl and a duck were used as 'decorations' for the pulpit

The preacher's text was 'Let them both grow together until the harvest!'

"Similar 'decorations' have been used in churches in North Wiltshire during the harvest festival season."—*Daily Mail*, London.

"THE RELIGIOUS WORLD."

Extract from the *Daily News*, under this heading, says:—

"The Rev. Silvester Horne asks us to state that the Golf Challenge Cup for Free Church ministers will be competed for over the Acton Links on Tuesday, July 5th, and that all intending competitors should send their names and handicaps to him."

FREE CHURCH "NON-CONFORMITY" WITH THE WORLD.

Some time ago the Rev. C. Sylvester Horne wrote in the *Christian World* to the effect that he often thought Christ would be more at home in his billiard room talking to the men, and watching with sympathy and interest their games, than he would be in many Church meetings.

A MINISTER'S HEADLINES.

Some novel titles are given by the Rev. R. M. Julian, a Baptist minister in Burnley, to the Addresses he gives at his monthly "open services." A circular announces an address on "How's that, Empire?" and previous discourses bore the headings:—"Don't Chew Your Pills," "Furnishing a Home," "The Art of Packing at Holiday Times," "Things Needed for a Holiday," and "How to make Muscle."

"TICKETS FOR HEAVEN."

The following advertisement appears in the *Essex County Standard*:—

"Take Notice. Glorious News. Wesleyan Methodist Church, established by the Rev. John Wesley, A.M. New members wanted. There is only one condition required of those who desire admission—*viz.*, a desire to flee from the wrath to come. Every member contributes one penny weekly and one shilling quarterly (unless he is in extreme poverty), for which he receives a ticket to admit him to heaven."

THE VICAR'S PLAY.

Mrs. Brown Potter, who produced the vicar of Gorleston's new play, "For Church and Stage," at Blackpool, on last Bank Holiday, received an invitation from the Wesleyans of the Isle of Man, through Mr. Hall Caine, to open their bazaar when she plays in the island in August. Both she and the vicar consented to do this. The combination of High Anglicanism, Nonconformity, and the Drama (*The Pall Mall Gazette* says) "will be as interesting as it is novel."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. H. G. T. We think it is quite clear that our Structure of Phil. i. 12-26 (June, 1905), does take account of verses 20-25, and that in these St. Paul does not speak of or consider his own personal gain. His desire is that Christ should be magnified (v. 20). He would not choose for himself (v. 22). He was influenced by what was needful for them (v. 24). It was their furtherance, not his own (v. 25).

All this corresponds with verse 18, where again it was not his own deliverance from his bonds which he considered, but his rejoicing was that Christ was preached, though he was in bonds.

What he really considered, "gain" was Christ's return. He says his strong desire was *eis to anallousai* "for the return," [of Christ, Luke xii. 36], and to be with Him, which would be far better than living or dying.

What he desired was not his own departure by death, but Christ's return from Heaven. He did not desire death; so he writes to the Corinthians, "not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4).

Mortality will be swallowed up of life, only in resurrection, for it is only then that we shall be clothed upon with our house (or glorious body which is from heaven).

"SO," and in no other way can we "be with the Lord." (1 Thess. iv. 17).

R. C. (Glasgow). "Flesh and Blood" in Heb. ii. 14, is an idiom used physiologically of man, quite apart from the question of sin and corruption. It is not used in a moral sense, but of nature and kind in contrast to what is spiritual and angelic.

The "little horn" of Dan. vii. and viii., is the Antichrist, the Beast from the Sea, in Rev. xiii.

C. C. (Ireland). Thanks for your kind letter and remarks on Luke xxiv. 39, 1 Cor. xv. 50, and Lev. xvii. 11, with Heb. xiii. 20. Together, as you say, they form a strong chain against the doctrine of the Mass.

We have not given so many Signs of the Times lately. There is not much spiritual food for the New nature in them. Though they are sometimes useful. We must not be like Vultures feeding on the Carrion, but like Eagles mounting up toward the Sun.

T. S. (Glasgow). We are thankful that the realisation of "God's building" is loosening the bonds of traditional worship. You ask Where you are to worship? We reply wherever God is glorified, Christ is exalted, God's word is honoured, the Holy Spirit's power is evidenced and man abased. Never go anywhere where you do not know more of God's word than when you entered. Never be in any Body where you may be "turned out"; or have your name down where it may be scratched out. Be content with the membership which God has given you in the spiritual unity of the Body of Christ, from which no power in Earth or Hell can cut you off; and be content that your name was written in the Lamb's "book of life" before the foundation of the world, and from which no power in Earth or Hell can ever take it out. Do nothing to imply that you do not hold these priceless privileges to be of infinite value; or that they can be added to in the slightest degree by any of man's corporate unities. On the contrary, be assured that these mar the spiritual Body of Christ "for the temple of God is holy, which temple ye are" (1 Cor. iii. 18).

W. H. Thank you for sending us the "Parish Magazine" of your Parish. These are generally sad and painful reading. A Bicycle Gymkhana with "Bun and Treacle competition," "London Society Pierrot Co," &c., for church building, go well with "Matins and Evensong," and "Donation of Prayer Book for Priest's Stall." We note that side by side with all this are complaints about the "Sunday Congregations" being "very poor." We do not wonder at the result. True worshippers cannot feed on husks.

G. A. S. (Portsmouth). We have never yet thoroughly gone into the question of "Women's Ministry." It needs a closer investigation than it has yet received, and it shall receive our's, if the Lord will, before long.

S. W. (Manchester). A Contents Bill shall be sent to you. As to Infant Baptism (by immersion or otherwise) it has no Scriptural authority. The evidence from Archaeology is useless in face of the fact of the very early corruption which flooded the church. In the Apostle Paul's own life-time, those who had heard most of his teaching had given it up (compare 2 Tim. i. 15, with Acts xix. 10). Instead of going back to the "first six centuries," we cannot go back to the first century. If we do we get evidence indeed; but evidence only of corruption, not of Truth. That ancient writing, called "The Teaching of the Twelve," dating from the last quarter of the first century, consists of *ordinances* and *morality*, instead of the teaching of Romans, Ephesians and Thessalonians. What do we read in that "Teaching" of Christ Himself as our perfect standing, our all-sufficient object, and our blessed hope.

L. R. C. P. (London, W.C.). See a small pamphlet, "Where am I?" to be had of Mr. Sutton, Mortimer Street, S.W.

Acts xxi. 24-26 means that Paul, acting on the carnal policy advised by James and the Twelve, was going to offer a sacrifice according to the Law, as written in Num. vi. 13.

It was, for this reason, we believe, (1) that God withdrew His protecting hand and no longer restrained Paul's enemies (the believing Jews who were so zealous of the Law, (v. 20), from whom the Elders were trying to defend him. In v. 27 we read "And when the seven days were ALMOST ended." It seems as though Paul was tried, up to almost the last moment; but that he must not be suffered to offer a sacrifice, and thus stultify his inspired teaching.

(2) It is also the reason why the Epistle he afterwards addressed to these Hebrews (2 Pet. iii. 15 with 1 Pet. i. 1) was not allowed to begin with the word "PAUL" as were all his other Epistles: but with the word "GOD." Thus the prejudice against Paul was Divinely avoided, and the teaching of the Epistle was Divinely proclaimed.

R. F. (Chester). 2 Chron. xxxii. comes to us as a Divine record, written by one conversant with what he writes, and if any assert that it was written 400 years after the events, the burden of proof rests with them.

It is classed neither with the Law, the Prophets nor the Psalms: but is found in the *Kethuvim* or Writings, the last of the four divisions of the Hebrew Canon.

You will find further references from the Old Testament relating to Russia and Japan in our No. for July, 1904.

ACKNOWLEDGMENTS

For Things to Come Publication Fund.

A. R.	0	2	0
F. B. (China)	(balance of a/c)	0	8	0

THINGS TO COME.

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NOVEMBER, 1905.

Vol. XI. No. 11.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

III. THE NAMES AND CHARACTERISTICS OF THE NEW NATURE.

It is a great and blessed fact that there is something Divine as well as human; something begotten by God as well as by man.

There is "spirit" as well as "flesh." "That which is born of the Spirit is spirit" (John iii. 6).

This New Nature has, like the Old, several names. These stand in contrast and opposition the one to the other.

1. It is called "SPIRIT."

This is in contrast with, and opposition to, the "Flesh," as the title of the Old nature: and it is so called because it is born or begotten of the Holy Spirit (John iii. 6). As "flesh" partakes of the nature of Adam, as being descended from him, so spirit partakes of the nature of the Holy Spirit, as being born *ἐκ τοῦ πνεύματος* (*ek tou pneumatos*).

2. Hence this New nature, being Divine in its origin, is called *θεία φύσις* (*theia phusis*), DIVINE NATURE (2 Pet. i. 4). This is why it is said to be "perfect," and unable to commit sin.

1 John iii. 9, "Every one that has been begotten¹ of God² does not produce sin [as his fruit], because His seed [the New nature] abideth in him: and he [the New man] cannot sin, because of God he (or, it) has been begotten."³

1 John v. 18, 19, "We know that everyone that has been begotten¹ of God² does not sin; but he (*i.e.*, the New man) that was begotten⁴ of God² keepeth him, and the evil one toucheth him not. We know [as a matter of fact] that we are of God;² and, the whole world lieth in [the power of] the evil one."

The New nature is personified and spoken of in the masculine gender. It cannot refer to the believer as a whole; for, if we say that "we have not sinned, we make Him a liar, and His word is not in us" (1 John i. 10): and our sins are provided for in 1 John ii. 1, 2. But the New nature is born of God and does not sin, and does not lie in [the power of] the evil one.

The New nature, therefore, being "spirit," and being

¹Greek, *γεννημένος* (*gennēmenos*). Perfect Passive Participle.

²Greek, *ἐκ τοῦ θεοῦ* (*ek tou Theou*).

³Greek, *γεννηται* (*gennētai*). Perfect Indicative Passive.

⁴Greek, *γεννηθείς* (*gennētheis*). Aorist 1. Passive Participle.

begotten or produced in the believer by the power of the Holy Spirit, is Divine. Hence it is called

3. THE NEW MAN (Eph. iv. 24; Col. iii. 10). This is in contrast with "the old man," which, as we have seen, is one of the titles of the Old nature. This, being entirely new, is called "a new creation" (2 Cor. v. 17; Gal. vi. 15). And is said to be "according to the image of him that created him" (Col. iii. 10). Nothing short of this avails in God's sight. However men may "make a fair show in the flesh," "it profiteth nothing" (John vi. 63); "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (Gal. vi. 15; Col. iii. 10, 11).

In this connection the New nature is called.

4. "THE INWARD MAN" (Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16). This is in contrast with "the outward man" which perishes day by day, while this "inward man is renewed day by day." In Eph. iii. 16, it is rendered "the inner man," but the Greek, and the meaning are the same. Instead of perishing, it is constantly being renewed and replenished day by day with grace and strength by the Holy Spirit; so that Christ thus dwells in the heart by faith (Eph. iii. 16); and we get to know something of His love which passeth knowledge, and are filled with all the fulness of God (v. 19). This explains Eph. i. 23; and shows how the church, which is the body of Christ, is "the fulness of Him that filleth all [the members of His body] with all [needed spiritual grace and strength]."

The Inward man delights in the law of God (Rom. vii. 22). The other "is not subject to the law of God" (Rom. viii. 7). Hence, the conflict between them, which must go on till death ends the struggle. This is what caused the Apostle Paul (and all who have like precious faith) to cry out, "O wretched man that I am! who shall deliver me from the body of this death," or, as in the margin *this body of death*. The Genitive, "of death," is probably the Genitive of Relation, as in Rom. viii. 36, where the Greek "sheep of slaughter" means, and is rendered "sheep for the (*i.e.* appointed for) slaughter." So here, "the body of death" is the "body appointed to death:" (Rom. v. 12. Heb. ix. 27) and the cry is, "who shall deliver me from this?" and the triumphant answer is, "I thank God [He will deliver me] through Jesus Christ our Lord" (Rom. vii. 24).

The next verse furnishes us with another title.

5. THE MIND (Rom. vii. 23, 25). The word here used for "the mind" is *νοῦς* (*nous*),* and denotes the New nature, as it does also in ch. vii. 23, 25. It is used in contrast with "flesh" (as "spirit" is), because it

*The word, "mind" used of the Old nature in Eph. ii. 3 is not *νοῦς* (*nous*): but it is *διάνοια* (*dianoia*), *thoughts*. In Rom. viii. 6 the word "mind" is the rendering of *φρόνημα* (*phronēma*). This is used in a bad sense unless otherwise qualified. Whereas *νοῦς* (*nous*) is used, alone, of the New nature, and not in a bad sense unless so qualified.

denotes that which is inward and invisible. This "mind" serves the law of God (ch. viii. 25) and delights in it (v. 22). Hence, "the law of the mind" is put for "the law of God" in v. 23.

6. Another title is *Pneuma-Christou* Christ's spirit, or Christ-spirit (Rom. viii. 9). There is no article in the Greek. This is not another name for the Holy Spirit. Neither is it a separate spirit distinct from the Holy Spirit, for the "spirit of Christ," as man, was psychological; and was, as such, commended to the Father at his death (Luke xxiii. 46). There is no other spirit of Christ.* But this *Pneuma-Christou* is the New nature which makes us "sons of God" as He is "the Son of God."

In Galatians we have further instruction concerning Romans teaching; and in Gal. iv. 6 we have the explanation of Rom. viii.: "because ye are sons, God hath sent forth the *pneuma* of His Son into your hearts, crying, Abba, *i.e.*, my Father."

Pneuma-Christou is therefore another name for the "sonship spirit" which we have in Rom. viii. 15: not "the spirit of adoption," as in A.V., but "a sonship-spirit," πνεῦμα υιοθεσίας (*pneuma whyothesias*).

Thus, the new creation within us is called *Pneuma-Christou*, because "the Holy Spirit Himself beareth witness with our spirit (or New nature) that we are children of God; and, if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. viii. 16, 17).

Hence it can be truly said: "now if any man have not *Pneuma-Christou* (or the New nature) he is none of His" (Rom. viii. 9). For Christ is the Son of God, and all the sons of God possess the precious gift of a "sonship spirit." That is why it is called *Pneuma-Christou*, or Christ-spirit.

Being sons of God, with Christ, we are then "heirs also; not only God's heirs, but Christ's joint-heirs; if so be that we suffer together, that we may be glorified together also" (Rom. viii. 17). This is the precious truth conveyed by this name which is given to the New Nature. It is called *Pneuma-Christou*; because it is the sign and token that it is Christ-spirit, and therefore a sonship-spirit; because "whom he foreknew he predestinated also [to be] conformed to the image of His Son, that He might be Firstborn among many brethren" (Rom. viii. 29).

Oh! what a blessed portion is ours as "sons of God." Do we realize that *Pneuma-Christou* (or the New nature) marks our right to this high title? That we are not merely servants, but sons? not merely the People of God but the "sons of God?" Sharing in all the blessings of His beloved Son? Yes. Sharers in

His sonship (John i. 12; 1 John iii. 1-3).

His perfect righteousness (Phil. iii. 9).

His holiness (1 Cor. i. 30).

*These are similar expressions: but, when looked at separately, they are not identical. John iii. 34 reads (when correctly rendered) "for the Spirit giveth not [the words] by measure unto Him." In 1 Peter i. 11, the construction is not the same as in Rom. viii. 9. Here there is the definite article with *pneuma* (spirit) denoting the Holy Spirit who was testifying beforehand concerning Christ: *vis.*: the sufferings pertaining to Him, and the glories after these [sufferings]." In Phil. i. 19 it is the supply of the *pneuma* by Jesus Christ.

His peace (Phil. iv. 7).

His Father's secret purposes (Eph. i. 9).

His Father's love (1 John iii. 1).

"So dear, so very dear to God,

Dearer we cannot be;

For in the Person of His Son

We are as dear as He."

His glorious resurrection body (Phil. iii. 21).

His coming glory (Rom. viii. 17; Col. iii. 4; 1 John iii. 2).

Himself (1 Thess. iv. 17).

And all this, because God has created within us a New nature, which He calls *Pneuma-Christou*.

But, meanwhile, here on earth, it is our privilege to share His REJECTION. "The world knoweth us not because it knew Him not" (1 John iii. 1).

Let us not repine or be downcast about this. Let us rather rejoice that we are counted worthy of so high a portion. It is exactly in connection with this very fact that the reckoning of faith and hope and love come in. "For I reckon that not worthy are the sufferings of this present time [to be compared with] the glory about-to-be-revealed unto us" (Rom. viii. 18). This order of the Greek words shows us where the emphasis is to be placed, though the English of the A.V. reads more smoothly.

The fact of our rejection by a religious world, and by a worldly church, must be to us the blessed token that we are God's sons, and therefore partakers of the Christ-spirit, or the New nature, which is God's gift.

It is in this same verse (Rom. viii. 9), and in connection with this name for the New nature, that another name is given to it. It is called.

7. *Pneuma-Theou*, or Divine spirit (Rom. viii. 9, 14). The Greek is literally "spirit of God." Not "the Spirit" (for there is no article) but "God's spirit;" or, as we may render it *Divine spirit*. The two occurrences of this expression in this chapter tell us all we can know about this aspect of the New nature. It is so called because, the thought thus connected with it is that, it comes from God. God is the Creator and Giver of the New nature.

It is "New" in contrast with the Old.

It is "spirit" because it is in opposition to the "flesh."

It is "inward" in contrast with the "outward."

It is "mind" in contrast with the body.

It is "*Pneuma-Christou*" or sonship-spirit, in opposition to a bondage spirit.

And it is "*Pneuma Theou*" or Divine spirit, because it is from above, from God; and is begotten "not of blood, nor of the will of the flesh, nor of the will of man,

But OF GOD" (John i. 13).

Those, who are so begotten, are, and have the right to be called, "sons of God."

The two verses in Rom. viii., in which this title of the New nature is used (9 and 14), tell us all that we can learn of this aspect of it:

Verse 9. "Ye are not in flesh, but in *pneuma*, if, indeed, *pneuma Theou* dwells in you."

Verse 14. "As many as are led by *pneuma Theou*, they are sons of God (as in John i. 12, 13).

This completes the titles of the New nature; and from them we learn the precious truths revealed in them. Each title has its own aspect, and brings out some special teaching connected with it.

As we first gave the titles and characteristics of the Old man, and then its character and end; so we have now given the titles and characteristics of the New nature, and reserve our paper on its character and end for our next issue.

"S" and "s,"

OR

THE USE AND USAGE OF πνεῦμα (*pneuma*) in the New Testament.

Complete List of Passages. Continued from p. 112.

2 PETER TO END.

2 Pet. i. 19-21. "And we have more sure the prophetic word, to which ye do well that ye take heed (as to a lamp shining in a dark place, until the Day dawn, and the Morning Star arise), in your hearts;* knowing this first, that any prophecy of Scripture never came† of its own‡ unfolding§ (or sending forth): for not by the will of man was prophecy at any time brought, but, being moved by *pneuma hagion*, men spake from|| God."

* The words "in your hearts" must be read with "taking heed" for this is where the heed is to be taken. It cannot mean that the ungodly are to take heed to the prophetic word until they are converted; but that the children of God are to give heart-heed to prophecy until its consummation takes place in the rising of the Morning Star, and the dawning of that future Day for which we wait.

Modern teachers tell us that prophecy is a dark place, and we do well to avoid it; but this Scripture declares that this world is a dark place, and we do well to take heed to the prophetic word as being the only light that shines in it, and illumines us in the darkness.

† γίνομαι (*ginomai*) to become, come to be, arise, originate, come into existence.

‡ ἰδίας (*idias*) its own. ἰδίος (*idios*) occurs 113 times in the New Testament, and is never rendered "private" elsewhere. This is very significant: it at once arrests our attention, and points us to the true solution of the difficulty. 77 times it is rendered *own*: e.g., his own people, his own servants, his own sheep, his own country, &c., &c. The other places are similarly rendered. We may well therefore make this a 78th rendering and translate it, *its own*.

§ ἐπιλύσις (*epilysis*) a loosening upon. The meaning of the word must be determined

- (1) by its etymology
- (2) by its usage, and
- (3) by the scope of passage.

(1) Its etymology is ἐπί (*epi*) upon, and λύω (*luo*) to loosen. Greek writers use it only two or three times, of loosening the lash of dogs, and sending them forth on the earth. Also of unfolding so as to set loose and expose what is folded up.

2. As to its usage, the word does not occur elsewhere in the whole Bible. Even the verb occurs only in Gen. xli. 12. Mark iv. 34, and Acts xix. 39. Where its meaning is seen to be to make known, unfold or disclose.

3. The scope of 2 Pet. i. 19-21, is certainly not interpretation. The passage does not speak of what Scripture means, but whence it "came." It refers not to the sense of Scripture, but its source; not to its interpretation, but to its origin.

|| All the critical Greek Texts and R.V. read ἀπό (*apo*) from, instead of οἱ ἅγιοι (*hoi hagioi*) holy.

The notes below show us very clearly that the scope of the whole passage is the origin of the prophetic word.

1. It never came from its own sending forth, because

2. It never at any time came by the will of man, and therefore not from the prophets' own inner consciousness.

3. The question then arises, How did the prophecy of the Scriptures come? And the answer is, "from God." The prophets spake from Him, being borne along by *pneuma hagion*, or Divine "power from on high."

The word "God" being emphatic here, points us to the fact that He Himself is the alone source of Holy Scripture. "All Scripture is God-breathed" (2 Tim. iii. 16), and it is God, who "spake by the prophets."

He spake "by the mouth" of His holy prophets. The "mouth" and the pen were theirs, but the words were His.

As the trees are swayed and borne along* by the wind that sweeps by, and give forth each their peculiar sound, by which they can be distinguished by the practiced ear, even in the dark; so, the prophets were borne along and swayed by the Divine breath, *pneuma hagion*, or "power from on high."

They "spake from God." And, while the prophetic word was God's, the mouth, the voice, the caligraphy were peculiar to the individuals who came, like the trees, under the power of that heavenly wind.†

Both Versions insert the articles, and use Capital letters. The R.V. margin omits the article and says "Or, Holy Spirit."

1 John iii. 24. "We know that He abideth in us by the *pneuma* which He hath given us."

Here, notwithstanding the article, it is expressly stated to be what is "given us." It is not the Giver therefore, but the New nature which is the greatest of His gifts, by which we know that God abideth in us. This is why the New nature is called "spirit of God" (or Divine spirit) Rom. viii. 9.

The A.V. of 1611 had "s"; but current Editions of A.V. and the R.V. have "S."

1 John iv. 1 (twice). "Beloved, believe not every *pneuma*, but try the *pneumata* whether they are of God."

There can be no doubt as to the usage here.

Spirits are of various kinds—They may be teaching "demons" or "deceiving angels" (1 Tim. iv. 1). All are called "spirits." Some are "more wicked" than others (Matt. xii. 45). There are spirits "different" from others (2 Cor. xi. 4). The Lord speaks of "this kind" (Matt. xvii. 21). It is sometimes difficult to distinguish them from good spirits from whom they differ. They deceive by transforming themselves and, like human ministers, appear to be "ministers of righteousness," and "angels of light" (2 Cor. xi. 13-15). One of them so appeared, advertising the message and the meetings of Paul and Silas (Acts xvi. 16-18).

* φερόμενοι (*pheromenoi*) borne or carried along.

† A newspaper recently described the performance of a great violinist, and, speaking of his interpretation of the composer's thoughts and intentions, said, "there was an effacement of self, but no effacement of individuality." This faintly describes the phenomena of inspiration.

Our responsibility is, not to believe them, but to "try" them and test them.

How can this be done? How are we to try them? Only by the Word of God. We have no other test by which we may prove them.

By this we can try their teachings. By this we can try their doctrines. (Gal. i. 6—10). By this we can test their practices. (1 Cor. xiv.) If many speak at the same time. We can at once test this by the Word, which says the speaking is to be "by course" (*i.e.* in succession) "one by one" (v. 31); and the reason is given, "For God is not the Author of confusion" (v. 33). "The spirits of the prophets are subject to the prophets" (v. 32). If therefore we see that the speakers are under the 'control' of the spirits, and cannot speak or cannot be silent for some alleged reason, then it is clear that the spirits are not "subject" to the speakers, but that the speakers are subject to the spirits.

When are we to try the spirits if not now? How are we to try them but by the Word of God? No other test can take the place of this. We can be so easily misled by apparent results, or by our own tastes and feelings, that, if we use not this one and only judge we may be mistaken and deceived.

Both versions have "s" in each case.

1 John iv. 2. (twice). "Hereby ye may get to know the *pneuma* of God: every *pneuma* that confesseth that Jesus Christ has come in the flesh is of God."

The A.V. of 1611 had "s" in both cases. Current Editions with R.V. have "S" in the first clause, and "s" in the second.

1 John iv. 3. "And every *pneuma* that confesseth not that Jesus Christ has come in the flesh is not of God."

Both Versions have "S."

The contrast is between evil *pneumata* and *pneumata* from God.

And here we have one of the tests. Not the only one: for in Gal. i., we have a test as to *doctrine*; in 1 Cor. xiv. we have several tests as to *order*. Here we have a test as to the teaching concerning the person and coming of the Lord Jesus.

These may not always be the mark in every case. One class may stand one test but not the others, and *vice versa*.

It is important and interesting to note the exact tenses used with regard to this particular test.

In chap. iv. 2, 3, it is the *Perfect* tense ἐληλυθότα (*eteluthota*) has come.

In chap. v. 6, it is the *Aorist* or simple past: ὁ ἐλθών (*no elthōn*) he that came.

In 2 John 7, it is the *Present*, ἐρχόμενον (*erchomenon*) coming, or, [the] coming one.

Deceiving spirits deny these facts concerning the person and coming of the Lord Jesus Christ.

1 John iv. 6 (twice). "Hereby we get to know the *pneuma* of truth, and the *pneuma* of error."

By the test of the Word of God we get to know a true *pneuma* who speaks the truth from God; and a deceiving *pneuma* who speaks lies. This latter word "deceiving,"

is the same as in 1 Tim. iv. 1. Where it is rendered "seducing;" which means deceiving by lies, and false representations.

Both Versions have "s."

1 John iv. 13. Hereby we get to know that we abide in Him, and He in us, because he hath given us of His *pneuma*.

Here the word "of" is the Greek ἐκ (*ek*) out of, from; and the meaning is that He hath given us gifts from His Spirit: spiritual gifts, "power from on high."

Both Versions have Capital letters.

1 John v. 6-8 (four times). "It is the *pneuma* that beareth witness, because the *pneuma* is truth. (7) For there are three that bear record [. . .] (8) The *pneuma* and the water, and the blood, and these three agree in one.

In all the Critical Greek Texts and R.V. the rest of verse 7 and the first part of verse 8 goes out. So that the *pneuma hagion* of verse 7 is the ninth and last place where *pneuma* is to be omitted.

The words are not found in any Greek Manuscript before Cent. xvi., nor in any ancient Version. They are never quoted by the Greek Fathers, even when writing in support of the doctrine of the Trinity; and they are not included in any of the Critical Greek Texts. They are first found in the Complutensian Polyglot of Cardinal Ximenes (1514). Erasmus asked the Editors whether there were any Greek MSS. with these words. One of the Editors replied that the Greek MSS. were corrupt, and the Latin MSS. were true. Erasmus however, unfortunately pledged himself to include it in his Greek Text if one could be found. One was found, a Greek Codex, called by Erasmus a "Codex Britannicus." It is known as Codex Montfortianus (because it formerly belonged to Dr. Montfort of Cambridge) and is now in the Library of Trinity College, Dublin.

Erasmus kept his promise, and inserted the passage in the *third* edition of his Greek Testament, 1522.

It seems therefore that the passage was never in any Greek MSS. before Cent. xvi.; that it was first seen in the margin of some Latin copies, in Africa; and that from them it crept into the Text of two or three later Greek codices; and thence into the printed Greek Text to which it never had any claim.

JUDE.

Jude 19. "These are they who separate themselves, natural men,* not having *pneuma*": *i.e.*, not having the New nature, which is the gift of the Holy Spirit. The A.V. of 1611 had a small "s" here; but, current Editions with R.V., have a capital "S."

Jude 20. "Praying with (or by) *pneuma hagion*" *i.e.*, praying with "power from on high."

Both Versions insert the Article, and use Capital letters.

* ψυχικοί (*psychikoi*) natural, soulical; men, as being merely "living souls." See 1 Cor. xv. 44.

REVELATION.

Rev. i. 4. "The seven *pneumata* which are before the throne."

This also had a small "s" in the A.V. of 1611, and so it should have been kept. The Current Editions of A.V., with R.V., have "S."

When we are distinctly told that there is only "one *pneuma*" (Eph. iv. 4), how can we understand this number, "seven," or any other, as being used of the Holy Spirit?

The Apocalypse is full of references to the doings of these same "seven angels"; who, as the "servants" of God find their proper place "before" the throne.

But, surely, if the Holy Spirit be God, he must be on the throne.

It is assumed that the Trinity is mentioned or referred to in these verses (4 and 5); but it is only an assumption. There is no reason whatever why we should create such a difficulty for ourselves.

The *theme* of the book is judgment. Its *scope* is "the Day of the Lord." And, in those judgment scenes, special angels are mentioned as being assessors, holding high office and estate—as principalities and powers. See Matt. xvi. 27. "The Son of Man shall come in the glory of His Father with His angels." See 1 Tim. v. 21. "I charge thee before the Lord Jesus Christ and the elect angels." (Compare Acts viii. 29.)

The Article denotes the "seven angels" referred to throughout the Apocalypse.

Those who take this as referring to the Holy Spirit Himself refer to Is. xi. 2. But there is no number mentioned there. Seven spiritual gifts are enumerated, and designated; but this is quite a different thing, and affords no warrant for such a polytheistic interpretation. (See Matt. xii. 18).

Rev. i. 10. "I was by [the] *pneuma* in the Lord's day." The A.V. of 1611 had a "s." Current Editions with R.V. have "S." The article is latent after the preposition *ἐν* (*en*) *by*; and, what we are told is that, John, by* the power and agency of the Holy Spirit was transported into a sphere of heavenly vision, where he saw the future scenes of judgment unveiled, which will one day be a dread reality.

What that power was may be seen from analogous cases.

Ezekiel saw visions of future glory "by the Spirit." Ezek. xi. 24, 25; xl. 2, 3. Compare Ezek. i. 1, and viii. 3, where "the form of an hand" was put forth, and Ezekiel was lifted up between the earth and the heaven. See also Acts viii. 39.

Rev. ii. 7, 11, 17, 29. In all these places we have the article, referring to the Holy Spirit.

These seven Epistles differ from the Epistles to the seven Pauline Churches (Rom. Cor. Gal. Eph. Phil. Col.

* See Matt. ix. 34. "He casteth out devils through the prince of the devils." Matt. v. 34, 35. "Swear not at all, neither by heaven, nor by the earth, for it is His footstool. So *ἐν* (*en*) is often rendered. See Lu. xxii. 49. Heb. xi. 37. Rev. ii. 16; vi. 8; xiii. 10 ("Slain by or with the sword")

Thess.), in that they are addressed by Christ, through John: while the others are addressed by the Holy Spirit through Paul.

In both cases the Spirit is the medium of the inspired record.

They are alike in number, but that is all.

They are addressed in the *present* tense, by Christ, who is absent from them; the Spirit also is absent, as was the Apostle John.

The official absence of the Spirit shows that there had been a change in the dispensation.

Paul's Epistles, on the other hand, came from the Father and the Son as absent in Heaven; but not from the Spirit, because He was present on earth, and in communion or fellowship with the saints (2 Cor. xiii. 14).

Hence, the conclusion is that, when the days shall have come which are referred to in Rev. ii. and iii., the Church of God will have been caught up to meet the Lord in the air; the Holy Spirit will likewise have gone; and the assemblies there addressed are assemblies in a Dispensation of judgment, and not in this Dispensation of grace.

The characteristics of the Dispensations are thus marked.

1. In the Dispensation of Law, Jehovah was regarded as specially present. The Shekinah between the Cherubim was the symbol of His presence.

Christ was "the coming one," not yet Incarnate. And the Spirit "came upon" individuals from time to time, endowing them with different "powers" for service.

2. The Dispensation of "the coming One" ("the days of the Son of Man"), was characterised by the presence and manifestation of Christ on earth, proclaiming Himself as King, and His kingdom as being "at hand." The Spirit was absent in Heaven, acting "upon" individuals on earth.

3. The present Dispensation of Grace, is characterised by the absence of Christ on account of His rejection; and the presence of the Holy Spirit in fulfilment of the promise of the Father.

4. The Dispensation of Judgment will be characterised by the absence of the Spirit, and the speedily coming presence of Christ, who will then be about to execute judgment in the earth.

The Epistles to the seven assemblies of Rev. ii., iii., are to be interpreted therefore of that special period, after the Spirit shall have left the earth with the Church of God, and immediately before the Advent of Christ in judgment.*

Rev. iii. 1. "The seven *pneumata* of God." The same as in ch. i. 4.

Both Versions have "S."

Rev. iii. 6, 13, 22. The same as in ch. ii. 7. See above.

Rev. iv. 2. The same as ch. i. 10.

Rev. iv. 5. The same as ch. i. 4.

* See *Things to Come* for October, 1903. Vol. x., page 44.

Rev. v. 6. The same as ch. i. 4.

Rev. xi. 11. "After three days and a half a *pneuma* of life from God entered into them, and they stood upon their feet."

Here *pneuma* is psychological, according to Gen. ii. 7. It is the Genitive of origin or source. A *pneuma* that gave life and made the bodies become "living souls."

The A.V. has "S." The R.V. translates it "breath."

Rev. xiii. 15. He (the 2nd Beast) had power to give *pneuma* unto the image of the Beast."

This could not be the Holy Spirit. The A.V. renders it "life" and puts "Greek, *breath*" in the margin. The R.V. puts "breath" in the text, and nothing in the margin.

But there is no need thus to vary the translation if we keep to the psychological use of *pneuma*.

Rev. xvi. 13. "Yea, saith *th: pneuma*." Here the article and the context denote the Holy Spirit.

Rev. xvi. 13. "Three unclean *pneumata*." These are explained in the next verse as being

Rev. xvi. 14. "*Pneumata* of demons." Here it is the Genitive of apposition. "They are *pneumata*, that is to say, demons" or simply "*pneumata* which are demons."

Demons have not "spirits," as human beings have; they are spirits, or spirit-beings. There is no article in the Greek, in either verse.

Both Versions have "s" in both verses (vv. 13, 14).

Rev. xvii. 3. See ch. i. 10. Both Versions have "S."

Rev. xviii. 2. "Babylon is become the hold of every foul *pneuma*," i.e., of every unclean spirit.

Both Versions have "s."

Rev. xix. 10. "The testimony of Jesus is *the pneuma* of prophecy.

The first question is, How are these two Genitives to be taken? Is "the testimony of Jesus," His testimony which He gave? Or, our testimony concerning Him which we give? In other words, Is it the Gen. of possession, or relation?

In either case it is the very essence of all prophecy. For *pneuma* here, must be taken in the sense of usage No. vii., denoting essence or character.

Both Versions have "s."

Rev. xxi. 10. "And he carried me away in *pneuma*": i.e., by [the] *pneuma*. See under ch. i. 10.

Rev. xxii. 6. This is the third of the three places* where *pneumata* is to be added, according to all the Critical Greek Texts, and the R.V.

According to these the words *πνευμάτων τῶν (pneumatōn tōn) of the spirits of the*, are to be substituted for the word *ἁγίων (hagiōn) holy*.

So that instead of reading as the A.V. "the Lord God of the holy Prophets sent his angel," we should read—"And the Lord, the God of the *pneumata* of the prophets, sent His angel.

* The other two being Acts iv. 25, and Phil. iv. 23.

Here *pneumata* would denote the spiritual gifts of the prophets. He, and He alone, is the giver of their gifts. He it was "who spake by the prophets," and they owe their gift of prophecy to the same One who gave them life.

Rev. xxii. 17. "The Spirit and the bride say Come." Here, it is the Holy Spirit, and it is to be interpreted by chap. ii. 7, of the time when Paradise will be restored; and man, no longer driven forth, will be invited back to it. It will be the mission of the Holy Spirit then, and the Bride, to invite the long-exiled nations of mankind to again enjoy the beauties and glories of a restored creation, to eat of the tree of life, and to drink of the water of life in the midst of the Paradise of God.

Contributed Articles.

RESURRECTION.

(I COR. XV. 18, AND 20).

BY EDWARD W. FORSTER, M.D.

Is it possible that Christ hath not been raised up out from among the dead? the thought is a terrible one.

If not, where then are the dead? Is there to be no expectation of a life in the Hereafter? Do we pass into the gloom of eternal darkness? Is Death to be an "eternal sleep," and an "everlasting night," as believed by the old Romans, the ancient classical philosophers, and the Sadducees, the ancestors of our modern rationalists?

If this be so let us by all means make the most of the present time, let us rollick in fleshly delights, let us to the full obey with joyful acquiescence the laws of the natural world; let us eat and drink, dance and play, for to-day we live, but to-morrow we die, and are not. On a certain occasion the Apostle Paul testified that he "had hope toward God, He who was the God of his fathers, that there shall be a Resurrection."

It was touching this resurrection era that, when Paul reasoned of a Divine righteousness, of self-control (with regard to sensual pleasures), and of "the judgment even the coming one," Felix was terrified.

The pulpits of the Catholic and Protestant sects are to-day to a large extent filled by men who are unconverted, men who have no personal experience of what it is to be a "new creature in Christ."

So it has come to pass in these darkening days that the essential requisites of the true Gospel of God are eliminated from modern religious discourse which proclaims a "religion of joy," a "delightful time," a "time of religious pastime and pleasure," of singing gospels, and of ravishing solos, a happy confederacy of religious licence without tribulation, without sorrow and suffering, and without conflict, for the "itching ears"* of to-day will not endure sound (*health-giving*) doctrine.

Thus a literal Resurrection of just and unjust with its discriminating consequences is not proclaimed.

* i.e., having natural organs of hearing that love to be tickled From *κνηθῶ (kneithō), to tickle, Lit., itching as to the hearing.*

As regards, however, the principle of Resurrection: "If there be no resurrection of the dead neither hath Christ been raised; then is our teaching hollow, fruitless, void of reality; your faith also is hollow, fruitless, void of reality. And if Christ hath not been raised up, your faith is useless, *ye are yet in your sins*. In truth, also, they which are *fallen asleep in Christ have perished*."

This statement of the Apostle—by inspiration of the Holy Ghost—that if Christ be not risen "ye are yet in your sins" demands our urgent attention. It is startling when taken along with the popular preaching of so-called evangelists. The public are exhorted to look *unto Him on the Cross*; to behold a *dead Saviour*; to lay their sins on Jesus, without any allusion to resurrection, while, indeed, He was yet *dead and buried*.

But what if He has not risen? What indeed, though He have risen, if it be not urgently and incessantly preached? How shall sinners, how in truth are believers, to *know* that SIN is forgiven, and that reconciliation hath been made?

The Apostle instructs us, if indeed we have ears to hear, that we are not to omit the preaching of the greatest Christian fact and doctrine that Christ hath risen from the dead, and thus *only* we get to know that SIN is forgiven, and that remission of sins is effected: (Acts v. 31; iii. 26; xiii. 37-39; Rom. iv. 25; 1 Pet. i. 3). Not only does this evil and goddish world love gods many; it also delights in creeds and catechisms. The simplicity of the Bible is shocking to the ecclesiastical mind; to such the plainness of the Divine Word is simply vulgar.

The finest Creed, evolved out of God's own mind, the only one worthy of being generally accepted by all men, for all men, is that of Rom. x. 9, 10, wherein a righteousness of God (and not of man) is revealed as having been secured to us through the obedient death, and the Resurrection of the Lord Messiah, as see verses *three* and *four*.

This pithy and Spirit-created Creed may be presented in a *Correspondence* as follows:—

Rom. x. 9, 10.

A | a | 9-. CONFESSON]. "If thou shalt confess with thy mouth Jesus as LORD (*i.e.*, as the end of all law in the matter of righteousness, *vv.* 3, 4).

b | -9-. FAITH]. "And believe in thy heart that God raised him from among [the] dead (to secure the Grace of Life, as in Rom. iv. 25; v. 18).

B | -9. SALVATION]. "Thou shalt be saved." (Syr. thou shalt *live*." This is the result. See Heb. v. 7., and compare Acts xxvii. 20, 31).

A | b | 10-. FAITH]. "For with the heart man believeth unto (or *with a view to or for*) righteousness (Ch. i. 17; iii. 21).

a | -10-. CONFESSON]. "And with the mouth confession [is made] (with regard to the LORD JESUS. See "a" above).

B | -10. SALVATION]. "Unto (or, *with a view to, or for*) salvation. (*i.e.*, the Salvation of God. See Acts xxviii. 28).

The word used for falling asleep is *κοιμάομαι* (*koimaomai*) *to fall asleep* involuntarily, used therefore of the death of

the Saints. The Apostle thus recognises the dead as being asleep.

Parkhurst, in loco, quotes *Suicer*, under *κοιμητήριον*, that "the Christians, because they believe the *Resurrection of the dead*, and will have death rather styled *κοίμησις* (*koimēsis*) (sleep) and *ὑπνος* (*hypnos*) *sleep* than *θάνατος* (*thanatos*) *death*, call burying-places, *κοιμητήρια*,* *i.e.*, *dormitories*, or places designed for *rest and sleep*." To which purpose *Chrysostom* likewise is referred to in support of the above argument.

The Apostle's reasoning is against those who denied a resurrection of the dead.

There were many then, as there are, alas, many to-day, who, having departed from the Faith once for all time delivered to the Saints receive the pseudo-evolutionary theories of the "modern humanism," the "divine human spirit," the "human church," the "human will," and certain psychic and mesmeric forces which wholly negative the Biblical Resurrection. Thus Revelation is discarded (compare Jno. iii. 31, 32) and silly man, like a wild ass's colt (Job. xi. 12, Mark xi. 1-7), builds a conjectural bridge to heaven on his own ephemeral and grossly fallible suppositions and deductions.

The argument of the Holy Spirit in 1 Cor. xv. 12-18 is that, if Christ had not risen, then there is no resurrection of the dead (the world B.C., knew of no such resurrection), no rising up again of dead ones to a future life.

It would follow in consequence thereof, that those in Christ who had fallen asleep in death, and were at that time in the state of death, *were perished*.

That they had in fact, as the heathen taught, entered on an "eternal sleep," and an "everlasting night." There is evidently no place here for the conception or conjecture that the dead soul, or the human spirit, had entered into a higher sphere of existence, or had ruptured out into a bodiless phantom.

The Apostle discountenances all witchcraft and magic, both ancient and modern; and, by implication, denies the possibility of a man being both dead and alive at the same time.

If the Corinthian disciples were believing that their dead were already in heaven, or in a conscious personality in *Hades*, Paul would not have written so foolishly to them as to suggest that the dead believers had closed their eyes in everlasting night.

This would, indeed, have been an unreasonable and illogical position; for Paul was the pronounced exponent of the Resurrection which was to establish the truth and fact that Death had been overcome in the person of our great Kinsman, and would likewise be so surmounted by all His sleeping Saints at His glorious appearing when "many of them that *sleep* in the dust of the earth shall *awake*."

Hence, to speak or write of the dead as being asleep, was of itself sufficient to convey to the Corinthian Saints the thought of awaking; for sleep is naturally followed by awakening.

The Gentiles, when describing death as a sleep, were wont to characterise the word, by adding the epithet "eternal" or "perpetual," which excluded the idea of an awakening.

* Hence our modern word *cemeteries*

It is, therefore, evident that the Apostle and the Corinthians assuredly believed that the Lord's dead were truly *asleep*; a temporary condition which would ultimately terminate in the great awakening and arising of the Resurrection Morn.

In verse 20, the Lord Messiah is spoken of as "the first-fruits of them that are asleep."

The thoughtful reader is invited to particularly observe this expression "the first-fruits."

The word is taken from Ex. xxiii. 19, and properly means "the first of the first-ripe fruits." (See Lev. xxiii. 10, 11.)

The *sheaf* was of the same generic character as the *corn* out of which it had been taken.

Thus, our glorious anti-type, the "corn of wheat" fell into the earth and died; was laid in a sepulchre, thus fulfilling His own word, which He spoke in John viii. 4. "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." The "Sheaf of first-fruits" must be in all things like His brethren.

The Apostle, in this phrase, enunciates the doctrine that as Christ has awakened and arisen from His sleep of death, so, in like manner, "they that are asleep" in due time will rise again from their sleep.

It will be noticed by the student that the word *ἐγείρω* (*egeirō*) to arise, stand up again, is not limited in its usage by the Holy Ghost to *resurrection*, a raising up of the dead, or out from among the dead, as in Jno. xii. 1, 9, 17; Acts iii. 15; 2 Cor. i. 9; *et. al.*

The underlying thought, especially connected with the word, seems to be related to the raising up, or restoring of, or re-building of, a temple or house.

But our present point is to particularly note that this same word *egeirō* is employed to express the rousing or raising up of a person from natural *sleep*, (Matt. viii. 25; ii. 13, 14, 20, 21; Prov. vi. 9).

"Christ hath been raised up from among *the dead*, the first of the first-fruits of them that are *asleep*."

Thus the Saints will be restored out from among *the dead*, and re-built as a house, "clothed upon," in that morning of awaking, with a "habitation which is from heaven"; a glorious body, without which body or habitation the man would be as nothing, for it is the spirit in his bodily organism and framework that gives him his personal identity and enables the *Ego* to be identified alike by friends and foes.

"Come, Jesus, Lord, eternal King,
By heaven and earth adored!
Thy called-ones shall Thy praises sing
In Paradise restored."

Papers on the Apocalypse.

THE PEOPLE OF THE NEW EARTH.

THE BLESSED COUNTRY.

Rev. xxii. 1-5.

The following first five verses of chap. xxii. form part of the last of these Visions. There ought never to have been a chapter division here. Chap. xxi. should end at

xxii. 5; and chap. xxii. should commence at xxii. 6; containing, as it does, the Conclusion of the book, and corresponding exactly with the Introduction (page 129) in chap. i., as we shall see below.

It is the description of Paradise Regained which is the great subject of these five verses. It is not what man would have imagined, for he looks for an unsubstantial, spiritual existence. But here we have substance, and realities far grander than those in the book of Genesis. Here is the complement of Gen. i. and ii., where the beginnings and the endings meet and harmonise, and complete the whole. Gen. i., ii. is the "beginning." Rev. xxi. 1—xxii. 5 is the "end."

g. (page 651), xxii. 1-5. *Description.*

Paradise regained and Eden restored.

xxii. 1. And he showed me a * river of living water, clear as crystal, going forth out of the throne of God and of the Lamb. (2) In the midst of the street of it (the city) and of the river, on this side and on that side, was there the tree of life (*i.e.*, trees of that kind), producing twelve kinds of fruit, yielding its fruit according to each month: and the leaves of the tree were for the healing of the nations (which are thus distinguished from the Citizens of the Holy City). (3) And there shall be no longer any curse: and the throne of God and of the Lamb shall be in her: and His servants shall serve Him: (4) and they shall see His face: and His name shall be on their foreheads. (5) And there shall be no longer † any night: and they have no need of a lamp or (*lit.*, and) light of the sun; because the Lord God will give them light: and they shall reign for ever and ever.] There is a similar provision for Millennial days (Ezek. xlvii. 12). But these final Visions of Paradise regained are as far beyond the Millennial City, as that will be beyond the past and present Jerusalem. All are literal and real.

We have the city and its light; and the river and trees; and the relations of the citizens and nations to all. It was promised to the overcomers in Rev. ii. 7, and the fulfilment is recorded in xxii. 14, 17. The overcomers are literal beings: so are the leaves of this tree for their use. Its healing leaves do not imply disease or suffering or pain, but clearly refer to the eating of the "tree of life" (Gen. ii. 9; iii. 22, 23, 24), and the prolongation of life "for ever."

That "tree of life" was intended to preserve Adam and Eve in life. But the fall entailed the loss of that wondrous gift. The man was driven out of the garden for the special reason that it should not be possible for him to eat of it: for the reason given is, "lest he put forth his hand, and take also of the tree of life; and eat and live for ever."

It is clear from this that the "tree of life" was the means by which Adam would have lived on for ever. Hence in the very day of his disobedience he was cut off from it, and his death was certain and sure.

* G.L.T.Tr.A. WH. and RV. omit "pure."

† G.L.T.Tr.A. WH. and RV. read *ἐτι* (*eti*) longer, instead of *ἐκει* (*ekai*) there.

So important was it that he should not "live for ever" in his sin and shame, that Cherubim and a flaming sword were placed to keep and preserve both it and him from this evil.

Eternal life was to be obtained and enjoyed henceforth only in and through Christ. "The Tree of life" was to be preserved; and here it is in Paradise, restored. No mere present "intermediate state" as Tradition teaches; but a future glorious restoration of the Paradise lost. The tree of life will also be restored; and, by its leaves, life will be preserved and prolonged or ever and ever. No created being can stand apart from the Creator. The very mention of the Tree immediately brings to mind the curse, and we are told that it will then be no more.

The Bible begins with the description of man in Eden, the garden of the Lord, the Paradise of God. What God's counsels were with regard to that Garden is not revealed; for all was broken by the entrance of the old Serpent: and not until he shall have been cast into the lake of fire, will those counsels, for man, be renewed, restored, and carried out.

Elohim had created man; and, as Jehovah Elohim, He visited man in that garden — revealing Himself and His wondrous works to man (Gen. ii. 19, 20). After the first sin, Adam and his wife heard the sound of the footsteps coming at the wonted hour of this Divine Communion (Gen. iii. 8). But Satan introduced himself, and insinuated doubts into the minds of our first parents as to the truth of God's words (Gen. iii. 1). He told them that the consequences of disobedience would not be as God had said. Eve had prepared the way for this by putting as a *contingency* ("lest ye die," Gen. iii. 3), that which God had announced as a *certainty* ("Ye shall surely die," Gen. ii. 17). Satan at once seizes on this and assures them "Ye shall not surely die." They believed Satan's lie instead of God's truth. Here was their sin. They soon discovered which was truth, for the sentence was speedily executed; they were driven out from the Paradise of God; and, cut off from "the tree of life," they began to die the very day they ate of the tree of knowledge.

Students of God's Word have lost sight of all this foundation truth. It lies on the very threshold of the Scriptures, and is of infinite importance if we would understand all that is subsequently revealed.

The one question henceforth is, How shall man get back to that Paradise which he has lost? The very next chapter tells us. In Gen. iv. we have, as the first step revealed, God's way, which Abel took; and man's way, which Cain invented. There never have been other than those two ways—"the way of God" on the one hand, and "the way of Cain" (Jude 11) on the other. In the one way, the believing sinner is brought to the confession

"Nothing in my hand I bring."

In the other, independent, rebellious man says the opposite—"Something in my hand I bring." This is the one thing common to all systems of religion. They

quarrel and fight to the death over the question as to what that "Something" is to be: but they are all at one in agreeing that it must be *something*. And so the weary conflict has gone on, and will continue to the end.

It is that end which we have before us here. And it is the object of the Apocalypse to tell us how that end will be reached.

"The Jew, and the Gentile, and the Church of God" (1 Cor. x. 32) each has its own destiny—

"The Church of God" will have been caught up to meet the Lord in the air, long before this, to enjoy its blessed portion for ever with the Lord.

"Israel" will have been "planted" in its own inheritance.

And now the Gentile, mankind as a whole, will regain the Paradise lost; and, in Eden restored, will have the glories and joys of God's manifested presence, as described in Rev. xxii. 1-5, 14, 17.

Tradition has made the Word of God of none effect. Paradise is always used in Scripture of a definite place from Genesis to Revelation. It is described in Gen. ii.; it is lost in Gen. iii.; its restoration is spoken of in Luke xxiii. 43; it is seen in vision, in 2 Cor. xii. 2, 4; it is promised in Rev. ii. 7. And here (Rev. xxii. 1-5, 14, 17), we see the promise fulfilled, and the lost Paradise become Paradise regained. "The tree of life" and "the water of life" were, and will ever be, its chief distinguishing marks of blessedness.

Man ignores all this, and has turned Paradise into a present place, to which he has given his own name, and calls it "the Intermediate State"—a term unknown to Scripture! There is no "tree of life" in it; and no "water of life." It is man's *Tradition* pure and simple; and is a poor substitute for the substantial glories of Divine revelation.

If Tradition be true, then Rev. xxii. is false, and there can be no "Paradise of God" at all.

The "Higher Critics" tell us that the Paradise of Gen. ii., iii. is a myth, and Christians generally treat the Paradise of Rev. ii. 7; xxii. 1-5, 14, 17 as a myth; for having substituted a present Paradise with "Abraham's bosom" and "a great gulf" instead of "the tree of life" and "the water of life," they have no place left for the Paradise of God, which is to be restored.

There are not two Paradises in the place of the one that was lost. Hence, by receiving and holding Tradition, they thus practically "take away from the words of this book" (xxii. 19) all that is said about it: for that solemn warning is given in immediate connection with this "water of life," (v. 17), and this "tree of life" (v. 14).*

The word "servants" (verse 3) tells us that the church of God is not here (see pages 28-31). They shall "see His face" refers back to our first parents, who hid themselves among the trees of the garden. They shall reign in a higher sense than those in Rev. xx. 4-6; and that, not for a thousand years, but for ever and ever.

* See further on this subject, *Things to Come* (Vol. viii.), May, 1902.

This is the brief summary of the New Heavens and the New Earth; of Paradise regained; of the Holy City, and its inhabitants; and all the people of the New Earth.

Questions and Answers.

QUESTION NO. 375.

AHAB'S LYING SPIRIT.

G. W. D. (Southsea). "How can 1 Kings xxii. 19-23 be reconciled with Prov. xii. 22, and many passages confirming God's hatred of a lie, and His punishment of liars?"

The two passages cannot be reconciled, because they refer to two totally different spheres of action. Neither do they need to be reconciled.

The one refers to the sphere of God's *grace*, and the other to the sphere of His *judgment*. These are governed by different laws.

God's written Word is the law by which our actions are to be governed. We cannot govern ourselves by His sovereign acts, either in grace or in judgment.

Prov. xii. 22 refers to men, with lips: but 1 Kings xxii. deals with the world of spirits, and God uses them for Ahab's judgment.

Ahab had departed from the LORD, and wanted not His word. He had 400 prophets of Baal, of whom he enquired, and not of the Lord. If Ahab had obeyed God, he would not have suffered them to live. (Deut. xiii. 5). God had given, in Deut. xiii. 1-5, a test by which true prophets were to be known (v. 3). Ahab did not use that test, neither was he misled by God. Ahab had already completely made up his mind to go up to Ramoth Gilead to battle; moreover he had succeeded in getting Jehoshaphat to promise to go with him. (1 Kings xxii. 1-4.) It was at Jehoshaphat's request that they should enquire at the word of the Lord (v. 5). Jehoshaphat knew they were false prophets; and therefore after they had said "go up and prosper," he asked Ahab "Is there not here a prophet of the LORD besides, that we might enquire of him?" (v. 7). Jehoshaphat had really no need to enquire: for he had made up his own mind, before that, to go up.

Cannot we see how God's judgment was appropriate to Ahab's sin?

To our mind, instead of being a difficulty needing to be reconciled, it is a proof of the Divine perfection of the Word of God.

Man's mind would have made them harmonise. He would not have conceived the height of Jehovah's sovereignty in judgment. Just as the natural man, now, cannot rise to the height of God's sovereignty in grace. He does not understand how God can judge a sinner like Ahab, according to his sin, and yet be just; nor does he understand how God can be just and yet justify the ungodly. But those who know His "ways" as well as His "Acts" (Ps. ciii. 7), can understand both; and though they cannot fully fathom the depth of His words they always *justify Him* and believe that He always doeth right (Gen. xviii. 25); and never bring Him down to the bar of their reason.

Signs of the Times.

JEWISH SIGNS.

PALESTINE ROAD MAKING.

In Isa. vi. we have the Voice from the Temple, and a cry concerning the *Scattering* of Israel. In chap. xi. we have the Voice from the Wilderness and a cry concerning the *Gathering* of Israel. The burden of the former is "Woe is me." The burden of the latter is "Comfort ye." In Isa. xi. 3, 4, the Voice cries:

"Prepare ye the way of the LORD.

Make straight in the desert a high way for our God.

Every valley shall be exalted,

And every mountain and hill made low;

And the crooked shall be made straight,

And the rough places plain;

And the glory of the LORD shall be revealed."

The fulfilment of this prophecy belongs of course to a period more nearly approaching Millennial days.

Still it is exceedingly interesting for us, as students of prophecy, to note that, after centuries of inaction, one of the most prominent spheres of activity in Palestine to day, is

ROAD MAKING.

On all hands we see signs of it. As to Railways,

1. Jaffa to Jerusalem. This is a French work, and has been known for some time.

2. Beirut to Damascus is also French and has been finished a few years.

3. A Branch from the above between Lebanon and Anti-Lebanon (also French) is completed as far as Hamath, and will be extended to Aleppo.

4. Haifa to Damascus is Turkish; and, crossing the Valley of Jezriel joins the new

5. Damascus to Mecca Line. This is Turkish and is completed as far South as the Dead Sea.

It will thus be seen that Damascus, one of the oldest existing cities in the world, is becoming quite a centre for Railway operations.

NEW ROADS.

Then as to New Roads, there is—

1. The Road from Jerusalem to Nablous passing Samaria.

2. The Road from Nablous to Jaffa.

3. The New Road from Jerusalem to Jericho, diverging from the old road and proceeding more South by Nevi Mûsa. This will replace the road made in 1898 for the German Emperor, which, after all, was not used by him.

All these roads are good, and quite modern in their construction.

With the cry of the voice of Isa. xl. in our ears, we cannot fail to read the above information without our hearts beating faster as we see the first signs and beginnings of what we know is to be end.

These beginnings are those of man who is "as grass" and "as the flower of the field" (v. 6). We do not rest our faith in the weakness of man. For "The grass withereth and the flower fadeth, but the Word of our God shall stand for ever" (v. 8).

THE CONCLUSION OF DR. MAX NORDAU'S PRESIDENTIAL ADDRESS

Sets forth the present condition of the Zionist movement so very clearly that we give it in his own words:—

"The migration of Jews is carried on on a daily increasing scale. It means a sum total of privations and sufferings, of anxiety and

despair which defies expression. With feelings of deepest shame we must admit our powerlessness when we are face to face with these gigantic phenomena. We can neither offer a country to these homeless ones, to which they can go without fear, nor can we facilitate their journey to a strange land and the creation of a new economic existence there by means of pecuniary help. There is one thing we could do; we could establish Zionist institutions at ports of embarkation and debarkation, frontier stations and centres of communication, where the wanderers could receive advice, protection, information with regard to means of travelling and conditions of work. The moral value of such institutions cannot be overrated. The journey into the Unknown would lose many of its terrors if the oppressed wanderer, whose future is so uncertain, could feel that he will be led by the hand, protected and helped by an organised portion of his own people.

"A movement which has taken hold of a considerable part of the Arab people might easily assume a direction which would affect Palestine. The land of our fathers would be once again, as it has so often been in the course of history, the centre of the world's politics. The Turkish Government might be compelled to defend its power over Palestine and Syria against its own subjects by force of arms. The European Powers would be in the difficult position which ensues whenever the existing order of things is threatened in a country over the boundaries of which their mutual jealousy keeps watch. If this state of things is brought about, the Turkish Government might see that it is of the greatest importance to them to possess in Palestine and Syria a numerous, strong, and well-organised population which, while fully respecting the rights of the native population, suffers no attacks upon the authority of the Sultan, which would rather defend his authority by all the means in its powers. Europe also would count it a service if the Jewish people would, by means of a peaceful yet energetic occupation of Palestine, prevent forcible changes in the present form of Government in that country and would render an intervention of the Powers unnecessary, the dangers whereof are well-known to diplomacy.

"But the Jewish people cannot play this part until it has inspired Turkey and Europe with full confidence in its powers and capabilities. We must earn this confidence by remaining united, by striving to attain our unchanging aim and developing our organisation. No one can foretell what Providence has in store. History may unexpectedly offer an opportunity which must be taken without hesitation."

THE ADVANCE OF THE APOSTACY.

F. R. A., Canterbury, sends some extracts from the *Young Man* (for Sept., 1905). The article is by the Editor, Rev. R. J. Campbell. The teaching set forth is so awful that the September number was purchased to confirm the letter, as it seemed hardly possible such things could have been written by a prominent congregational minister. It will be enough to give extracts from the original article that our readers may see that the expression "awful" is not too strong. "Reverend" belongs to him only in the title, and not to what he writes:—

"There never has been such a thing as a fall of the human race in the sense maintained in popular theology. All the facts revealed by scientific investigation into human origins are against any such supposition (p. 294) . . . such a thing as a general cataclysm, in which the whole human race has been hopelessly involved, has never taken place. If it had, then God must have done His work very badly from the first."

Thus God's Word is dethroned that science may be set up in its place.

He then puts this question:—

"But how is God to know His own life? So far as our own modes of reasoning tell us anything, knowledge is only possible as we pass in review that which is exterior to ourselves. A man only arrives at knowledge of himself by regarding himself as over against and separate from the rest of existence. Probably it is not otherwise even with God. Perhaps, indeed, our own gradual self-realisation is one means by which God arrives at that deeper knowledge of Himself which is analogous to our unfolding experience. God passing His own perfections in review must necessarily stand off from Himself—as it were, objectivise Himself—that He may see what He is . . . Human personality is not a thing which can exist apart from God; it is God, but it is God self-limited in the same way that He is self-limited in the universe itself. You, reader, are God yourself; you have never been anything else. Yet God, the infinite-beyond, waits on the threshold of your being until you give Him entrance and know yourself as one with Him. It will take you a long while to do this, and the process cannot be completed on this side of death."

We assume that the Preacher has a Bible in the pulpit when he preaches; and that he reads from it. Of what

use it is we can form no conception. "Science" tells him he was evolved. God speaks otherwise. Such colossal impiety can only be matched in the ranks of the most blatant infidels. He goes on further in this path of blasphemy:—

"You, as you, have your place in the experience of the infinite and eternal God, who is All and in All. You will remain you, but you will find that you are also All."

There is only one plumb-line that can fathom the depth of this depravity of thought. It is given in the words of the Holy Ghost: "Esteeming themselves wise they became FOOLS."

This is the man whom Nonconformists delight to honour. Much talk has been indulged in lately about the Nonconformist Conscience. One may well enquire, "where is it to be found?" This defiler of God's Word of truth is to be found in what are supposed to be the chapels of representative Nonconformists, Kings Weigh House Chapel, Westminster Chapel, &c., &c.

What wonder that the "down grade" is making such rapid advance; and that solos—the *gospel of song*—and other novelties are brought into a sphere where the gospel alone should be preached as the "power of God."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G.S.B. Do not trouble yourself about the phrase "after death." It is an expression which man concerns himself with as though it were a Scripture expression that supported Babylonian tradition. The Scripture expression is "it is appointed to men once to die, and after this, Judgment" (Heb. ix. 27). Man says "after this, life" or "after this, an intermediate state," of which the Scripture knows and says nothing. "Judgment" will be a long time "after this," for it will not be until Rev. xx. at the Resurrection of Judgment, at the close of the thousand years. According to tradition there is no place for this judgment at all, for it takes place immediately after the act of dying. And thus, Judgment, as well as Resurrection is done away with, and the Word of God made of none effect by man's tradition (Matt. xv. 6).

Not only does Scripture know nothing of such an expression but *not one of the ancient creeds* has the expression, or the thought. They all agree in putting "resurrection" and the "resurrection of the body" and the coming of the Lord as the hope of the Church "after death."

All this talk, which is built up on the non-scriptural term "after death" we brand as Romish tradition, which had its origin in ancient Babylon and is bolstered by modern Spiritualism. It was invented by "the Father of lies" in Gen. iii., and is taught to day by those who believe him, and who "do err not knowing the Scriptures."

H.S.M. (Nottingham). Acts xx. 7. The more doubtful passage about the breaking of bread must be interpreted by those passages which are perfectly clear. If we do otherwise we shall soon be in difficulties. For we shall have the Lord observing the Lord's supper, when it distinctly says "he sat at meat with them" (Lu. xxiv. 30); and we shall have Paul encouraging hungry men to "take some meat" by observing the Lord's supper with a motley crew, who, following his example of eating "before them all," were soon "all of good cheer" Acts xxvii. 21, 33—36).

These two passages alone, are absolutely clear, and cannot be twisted into any other meaning. And if we take Acts xx. 7, in the same sense, we have nothing to twist, but it also is clear. For, what does it say? "we abode there seven days, and on the first day of the week when we having assembled to eat bread, Paul talked with them, ready to depart on the morrow; and continued his discourse till midnight."

The meeting lasted the whole day and it is surely easier to understand that they assembled to eat their food together, which they would need more than once in an all day and all night meeting, than that they came together for the purpose of partaking of the Lord's supper. Surely this is putting a great strain on the passage.

Whereas, if we take Acts xx. 7., in the sense of xxvii. 33—36, then

it seems most natural that they should assemble to have their meals together and hear Paul's discourse; for we find them having another meal in the middle of the night:—"When he (Paul) therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (v. 11).

Or are we to understand from this, that though they came together (as is alleged) to partake of the Lord's Supper, they never did so till the middle of the following night? Or, did they take the Lord's supper twice; and, the second time as a very "early celebration?"

Will the Brethren say which of these two we are to adopt as the meaning of Acts xx? Or, whether our interpretation is not, at once, more natural, more simple, and more in harmony with the rest of Scripture?

J. W. T. (Farsley). (1) When the Church has gone, the Gospel of the Grace of God will cease to be preached; for the Day and Dispensation of Grace will be closed. "The Gospel of the Kingdom" will then be preached, for though now in abeyance, it will then be proclaimed as "at hand" with its solemn appeal to "Repent." (2) Evil will abound, and will be met by Divine judgments. These will cause many to "learn righteousness" (Isa. xxvi. 9. Ps. cx. 3). Where does the great multitude of Rev. vii. 7-19 come from except from these.

(3) John i. 9 was answered as a "Question" a few months ago.

(4) 2 Cor. x. 5 comes in the Epistolary part of the Epistle and concerns the writer and those to whom he was writing. He is speaking of the boldness of himself and Timothy in dealing with those who opposed them in Corinth. He tells them of what he and Timothy would do and how they would war with them with spiritual (not carnal) weapons, which are mighty through God to cast down all that exalts itself, and able to bring into captivity every thought with a view to obedience to Christ.

There is no precept there for *you*, that *you* are to bring *your* thoughts into subjection to Christ. It cannot be done; at any rate in the way you and we all would like to be able to do. See our future papers on "The Two Natures."

L. M. Mc. R. (Co. Down). (1) The three Parables of Luke xv., are one, or form three parts of *one lesson*. The Pharisees were murmuring, because "all the publicans and sinners" drew near for to hear the Lord; and their murmurs were expressed in their word, "This man receiveth sinners and eateth with them."

The Lord's three Parables were the answer to this murmuring. We are thus provided with their *scope*, from which we must not depart. We must not introduce anything into the parables, so as to interpret this or that by what would never have entered into the thoughts of the Lord's hearers. The Lord is not teaching *us* in dogmatic statements, but he is teaching *them* that which they would readily *interpret* and *apply* to themselves.

! The three Parables are pictures of scenes in every day life which would convict them of their error and foolishness in murmuring.

The scope evidently is

(1) That People *seek* only what they have *lost*.

(2) That it is the Finders who rejoice.

(3) That those who are lost and found are "sinners who repent."

(4) That this repentance, as shown in the third parable, does not come of the sinners own motion, but is produced by the *seeking* of the Father in His overruling providence; as the *seeking* of the shepherd found the lost sheep; and the *seeking* of the woman found the lost piece of money. Neither the one nor the other could seek themselves, or speak, or think. All were alike, *dead*.

In the third parable we have a family scene, natural to family life, but not to be pressed in its details either to fit in with, or to conflict with church truth and teaching subsequently revealed in the Epistles; and of which the Lord's hearers could not have known and understood anything.

We must not go beyond the point aimed at by our Lord, *viz.*, the rebuke of the murmurs of the Pharisees. A father would naturally say to his eldest son, "All that I have is thine, &c." but it does not follow that the Lord could say that of the Pharisees; for indeed He said the very opposite a little later.

(2) As to John xxi. 11, you will find something on the 153 fishes in *Number in Scripture*, by the Editor, published by Eyre and Spottiswoode, 33 Paternoster Row, London.

E. W. F. We thank you for your remarks, which we pass on to our readers. You call attention to certain phenomena in the modern Revival movement. Never before have our eyes witnessed the Lord's messengers exhibiting the prominent characteristics of Mediums, and Clairvoyants, or of having "terrible convulsions" before they could speak, or of being unable to speak because of some opposing influence present. All this is new in our experience, but it is not new to our knowledge of history and facts. We will now give your words for the benefit of our readers: "I lately came across a passage in which the writer refers to the mad, extravagant behaviour of persons who are

'beside themselves.' This condition is compared with that of the sooth-sayers and diviners among the heathen. The well-known lines of Virgil will readily come to mind in reference to the inspiring god, and the convulsive ravings of the Pythian priestess.

"Plato refers to the possession derived from the Muses, which excited into enthusiastic songs and poems.

"Was not Apollo the patron of the Muses? and was it not high to the site of the Delphian temple that the goats became inspired to play and frisk about in a state of ecstasy?"

"The priestesses, too, of Bacchus raved and were convulsed.

"It is remarkable that these states of possession were followed by oracular deliverances, excitements, and enthusiasm, accompanied by singing, music, &c.

"Modern re-vivalists look for something of this kind to-day, and apparently are dependent on arousing enthusiasm through songs, music, and extravagant behaviour of either the missionary or the audience, before so-called conversions are obtained. Surely Satan is the 'ape of God.'

"The whole system of modern methods of re-vivalism finds no counterpart in either the Old or New Testament. We must go back to the procedure of the old classical religions to meet with their duplicate!

"It is to be well observed that the Apostle Paul on encountering the girl possessed with 'a spirit, a Python' cast it out, *without parleying*, in the name of Jesus Christ. She was undoubtedly inspired by the same spirit as inspired the priestess of Apollo.

"Surely these modern methods are expressions that Satan, the true Python, is adapting himself to the opinions and sentiments of our times.

"The outrageous ravings of those old pagan periods would to-day be immediately classed under *insanity*; so, a modified and more attractive method is adopted to blind the minds of such as desire rather to have their ears and hearts tickled by sensuous pleasure than to undergo the humiliation of repentance, anxiety and faith. But no doubt as long as notoriety and money are to be secured the system will be pursued.

"I am deeply convinced that 2 Thess. ii. 11, 12 is in process of fulfilment.

"'Religion,' so-called, is not now *subjective*, as taught by the Lord and His Apostles, but it is notably *objective*—not of *faith*, but of *sense*, the natural functions.

"Humanity is more than ever ceasing to worship the Creator, God; they are giving worship to him who is the creature, Satan.

"May our dear Lord ever bear you up in your constant devotion to His service, and maintain you in health and ability for the instruction of saints and the testimony of the Lord Jesus in these perilous times."

We have yet to see one of the passages so readily called a "contradiction" or a "discrepancy" which does not, when examined more closely, prove the accuracy of the Word of God.

We trust that many "blind children" will have the eyes of their understanding opened to see the hidden beauties of the Scriptures.

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We are asked to give notice that a series of Bible Readings will be held at the Y.M.C.A. Room on Sunday Afternoons, at 3.15, for men only. Readers of *Things to Come* are specially invited, as the subject during October, November and December, will be the Editor's pamphlet on "The Great Conflict of the Ages."

THE PAPERS ON THE APOCALYPSE

will be concluded in our December Number.

"S" AND "s"

These papers are concluded in our present issue, and will be published before Christmas in a separate volume, entitled

THE GIVER AND HIS GIFTS,

price two shillings and sixpence.

NEW PUBLICATIONS.

The Editor will shortly send out a complete prospectus. Those who do not receive a copy by post before December 1st are requested to communicate with the Editor, if they wish to have one.

ACKNOWLEDGMENTS.

(For Publishing and Free Circulation Fund.)

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THINGS TO COME.

No. 138.

DECEMBER, 1905.

Vol. XI. No. 12.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 123).

IV. THE CHARACTER AND END OF THE NEW NATURE.

WE are now in a position to consider what we are taught as to the New nature itself. We have looked at its various titles and characteristics; and now we wish to learn what is said about its character and end.

I. IT CANNOT BE CHANGED.

In this respect it is like the Old nature: "That which is born of the Spirit IS spirit," and remains spirit (John iii. 6). No known power can ever change it into flesh; or alter its character. It is Divine in its origin, and perfect in its nature. (1 John iii. 9; v. 18).

Its origin is the Spirit of God (John vi. 63). Its instrument is the Word of God (1 Pet. i. 22, 23. John vi. 63).

It is not altered or affected by any of the frailties, infirmities, or sins of the flesh. By it we are made the sons of God; and it is the token to us that God is our Father. The gift of this New nature, or spirit, is called our "sealing," which is ours on believing* (Eph. i. 13).

Once we really learn and believe this blessed fact it becomes difficult, if not impossible, for us to pray: "take not Thy Holy Spirit from us"; †

No! God will never take away from His children that New spirit which He has put within them: for "the gifts and calling of God are without change of mind" (Rom. xi. 29). If Israel, though cast off (not cast away) for a season, is "beloved for the fathers' sakes" (Rom. xi. 28), the sons of God are beloved for His own sake. For, as it is written in Rom. viii. 30: "Whom He did predestinate [to be conformed to the image of His Son, v. 29], them He called also: and whom He called, them He justified also: and whom He justified, them He glorified also." Grace ensures Glory: for "The LORD will give grace and glory" (Ps. lxxxiv. 11). If He gives the grace it is the pledge that He will give the glory. It must be so. He will not make us "perfect in Christ Jesus" (Col. i. 28) and then adjudge us imperfect.

* Not "after that ye believed" as in A.V. There is nothing about "after" in the Greek. It is simply the participle, and may be rendered *on believing*, or *when ye believed*. It is the same with "after that ye heard," in the former part of the verse: which should be, *on hearing*, or *when ye heard*.

† But, as these words are now generally sung by a choir, personal responsibility on the part of the congregation is weakened, and the words lose their solemnity; the attention being attracted from the words by the long drawn out and softly sung music.

He will not make Christ to be our righteousness and holiness (1 Cor. i. 30) and then unmake His own work.

If we are once "complete" in Christ (Col. ii. 10) we cannot become incomplete. He will not deny or forsake the work of His own hands (Psalm cxxxviii. 8).

This Mystery or Secret was "ordained by God before the world": and this is specially declared to have been "with a view to our glory" (1 Cor. ii. 7). We may be perfectly sure therefore that His purpose cannot and will not fail; and that it will end in "our glory."

The New nature, given by the pure *grace* of God, will necessarily end in the eternal *glory* of God. It came from God, and must return to God. This New nature cannot be forfeited—No, not even by sin: for even this contingency is provided for in 1 John ii. 1, 2, "If any man sin we have an Advocate with the Father Jesus Christ the righteous, and He IS [and remains] the propitiation for our sins."* It is in this connection, with sinning, that we are reminded that God is still our "Father"; and that we are still His children: that our relationship has not been broken.

"If any man sin;" What then? In that contingency we are not told what *we are*, but what *Christ* is. We are not reminded of what *we* have done, but what *He* has done. We are not turned in upon ourselves and our *confession*, but we are directed upward to Christ and His *position*. Our thoughts are not occupied with our *humiliation*, but with Christ's "*propitiation*:" that is always before the Father; for Christ is there, and we are there in Him."

Our confession was made once for all when we, by grace, took the place of the lost sinner (1 John i. 9); and when we laid our hand, by faith, on Christ as the sin-offering, and there owned ourselves as lost sinners.

Then we were "sealed" (on this believing); and our position and standing before God was secured and assured by the gift of the New nature.

So *secure* is our standing in Christ that two Advocates, or Comforters, are provided. The word is *παράκλητος* (*Paraklētos*) and means, *one called to one's side for help*,

* "And not for ours [as Jews] only, but for the whole world also." This means the whole *without distinction*. For, under the old Covenant, Propitiation for sin was provided only for Israel. But now, Propitiation is *without any such distinction*. It cannot mean *without exception*; for then all must be saved: and there is no occasion for us to write another word. The contrast between Jews and Gentiles is markedly shown by the special word used for "our's." The word "our" occurs twice in this short sentence. The first is the simple personal pronoun *ἡμῶν* (*hēmōn*), *of us*. The second is the word *ἡμετέρος* (*hēmeteros*) which means *ours* in a very special, peculiar, and particular sense; *ours* in direct contrast with *others*, stated or clearly implied. See all its occurrences, Acts ii. 11, *our* tongues; xxiv. 6, *our* law; xxvi. 5, *our* religion; Rom. xv. 4, *our* learning; 2 Tim. iv. 15, *our* words. Titus iii. 14, *our's* (who belong specially to us); 1 John i. 3, *our* fellowship. So here, it is not for ours only [as Jews] but for the whole world also [without distinction.]"

comfort, advocacy or for whatever one may need. It occurs only in John's writings, and is translated "Comforter" in his Gospel and "Advocate" in his Epistle.

But the fact remains that Christ tells us in the Gospel that we have one Advocate (the Holy Spirit), *with us*, that we may not sin: and the Holy Spirit tells us in the Epistle that we have another Advocate (Jesus Christ the righteous One) *with the Father*, if we do sin. So that all is fore-known, foreseen, and provided for; and nothing can forfeit this wondrous gift of God. Nor will God ever recall His gift, or take from us that spirit, or New Nature, which He implanted in us, His sons, when He thus sealed us as His children.

2. The New nature is "LIFE and PEACE" (Rom. viii. 6). The body is dead (*i.e.*, reckoned as having died) on account of sin, but the spirit (or New nature) is LIFE on account of righteousness.

The gift of the New nature, to those who, having died with Christ, are henceforth righteous in His righteousness, is "eternal life." This is the very reason why the Lord Jesus says "they shall never perish neither shall any man pluck them out of my hand" (John x. 28). This is said because of their having received the gift of eternal life.

As the end of the Old nature is "death," so the end of the New nature is "life,"—"eternal life" that has no end. Hence, it is written, "he that soweth unto his own flesh (the Old nature), from the flesh he shall reap corruption: but he that soweth unto the *pneuma* (or New nature) from the *pneuma* he shall reap life everlasting" (Gal. vi. 8).

It is this that involves a third truth, and fact, as to the end of this New nature, which will be to the greatest and most blessed result of possessing this priceless gift, *viz.* :

3. The issue and end of the New nature will be RAPTURE and RESURRECTION. (Rom. viii. 11). For, "If the *pneuma* (*i.e.*, the gift of the spirit, or New nature) of Him that raised up Jesus from among [the] dead dwelleth in you, He that raised up Christ from among [the] dead shall make alive again your mortal bodies also on account of His *pneuma* (or spirit: *i.e.*, the New nature) that dwells in you."

Note that, twice over in this one verse, the resurrection of the Lord is mentioned: first, the *fact* of His own resurrection, as "Jesus" (the lowly one, humbled in death); then, the *doctrine* that He was raised as "Christ" the glorified One, the Head of the Body (1 Cor. xii. 12); thus necessitating the resurrection of all the members of that Body. It is because these members possess "Divine spirit," or *pneuma-Christou* (Rom. viii. 9), that they are reckoned as having risen, when He, the Head of the body, rose. This is knowing "the power of His resurrection" (Phil. iii. 10).

This is very different from knowing that which is taught by Tradition in the present day. The possession of this New nature, if we only understand it aright, is the sure and certain pledge that we shall be actually *made alive again*; and that these mortal bodies of our humiliation shall be made like the glorious body of the risen Christ (Phil. iii. 21).

No wonder that those who do not understand the

doctrine of the Two Natures, do not understand the doctrine of the Resurrection. No wonder that they are misled by false hopes, both as to this life and the next.

In this life they are possessed by the false hope of improving that which can never be improved: and as to the next life they possess the false hope, of glory apart from resurrection, which can never be realised.

The one is a fruitless task; and the other a groundless hope.

Together, they make void the sure and certain words of Scripture: for, it is when we are "clothed upon with our house (or spiritual body) which is from heaven, that mortality shall be swallowed up of life" (2 Cor. v. 2—4). And, it is in resurrection, not till then, and therefore not at death, that "this corruptible [body] shall put on incorruption, and this mortal [body] shall put on immortality." (1 Cor. xv. 54).

Traditionists subvert this precious truth; and assure us that all this takes place at death. They thus deprive the doctrine concerning the New nature of its glorious crown, which is the blessed hope that He who raised up Christ from the dead shall make alive again our mortal bodies also by His Divine nature which dwells in us. (Rom. viii. 11.) It is thus that the blessed hope both of Rapture and Resurrection is done away with by practically saying "that the Resurrection is past already." (2 Tim. ii. 18).

Instead of Scripture language being sufficient for the purposes of modern teachers, recourse is had to the language of Pagans and Spiritualists. Their terminology is adopted instead of the sure and certain words of God. For example, we read in *The Evangelical Alliance Quarterly* for July, 1905, of "The passing of the Rev. J. Hudson Taylor," with the motto from Longfellow's "Resignation":

"There is no death,
What seems so is transition."

Thus man's word "passing" is put for the Scripture "falling asleep." "No death" is put instead of God's word "death." And a present "transition" is put for future "translation."

These false expressions are borrowed from Spiritualism, and the quotation is made from the Unitarian Platonic Poet; and both are in flat contradiction to the language of the Word of God.

There is a similar reference to the same sad occurrence in *China's Millions* for September. It is again called the "passing," and though a text from the Word of God is quoted (instead of Longfellow), it is what Scripture calls "handling the Word of God deceitfully" (2 Cor. iv. 2). The text used of the deceased is "he was not, for God took him." But, these words are used in Scripture of Enoch, *who never died at all*, and therefore could never need a resurrection. Enoch was "translated that he should NOT SEE DEATH" (Heb. xi. 5); and this (in Gen. v. 24) is put in other words "he was not, for God took him." But these words are used, to day, of one who actually died. What is this but to say that the deceased obtained by death what Enoch obtained only by translation? What is this but to deny the resurrection altogether?

and to, practically, say that (for the deceased at least) "the resurrection is past already?" (2 Tim. ii. 18). What is this but the teaching of those whose "word doth eat as doth a canker . . . who concerning the truth have erred . . . and overthrow the faith," not of some, but of many?

In *The Christian* of August 17th, there is a front-page comment on a recent statement as to the "article of death" by an eminent American Physiologist. The brief criticism of that definition of "death" ends thus:—"A soul awake to itself must find in death either the moment for reckoning with a judge, or the moment for speeding to a Saviour. This may be old-fashioned, but it is true doctrine."

Yes, this is "old": as old as Gen. iii. 4; but it is not "true." It may be "doctrine," and it may be "theology," but it is not "Scripture."

Scripture assures us (of one of these two classes at any rate) that "we which are alive and remain [to the coming of the Lord] shall in no wise precede them that are fallen asleep" (1 Thess. iv. 16, R.V.)

But, according to the above "old fashioned doctrine," we shall precede them; for that, without resurrection, and without rapture, we shall "speed to a Saviour;" but according to this teaching, it will be by dying, and not by being alive and remaining till the coming of the Lord.

According to the above "doctrine," 1 Thess. iv. 16 ought to have been written: "we who are alive and remain . . . shall follow them which have preceded us."

But, it is not so written. And those who are content with the words of God will continue to hold fast "that blessed hope" and to "wait for God's Son from heaven." (1 Thess. i. 10). We will not exchange "that blessed hope," which God has given us in His Word, for this false and groundless hope; which was conceived by the great enemy of that truth; born in Babylon; nursed in Tradition; and held by religionists of all kinds. A false hope which is common to the Heathen, to Spiritists, and to every great false system of Religion: but which is unknown to the sure Word of God. Well did the Saviour say of this very doctrine of Resurrection, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29). No! we, like the Apostle Paul, would not be "unclothed" in death (2 Cor. v. 4), but would wait for our Rapture, when "the Lord Himself shall descend from heaven." If we are called to fall asleep, we shall do so in the sure and certain hope of resurrection, "earnestly desiring to be clothed upon with our house (or body) which is from heaven, v. 2), that mortality might be swallowed up of life" (2 Cor. v. 4): and we, in our resurrection bodies made like the Lord's own glorious body (Phil. iii. 21), shall be forever "present (or at home) with the Lord."

This is the conclusion, in 2 Cor. v. 1-9 (which commences with the word "for"), of the statement which commenced in 2 Cor. iv. 14 with the words: "Knowing that He who raised up the Lord Jesus, will raise up us also with Jesus and will present us with you."

This is the glorious end of the New nature. As the Old nature ends in death and corruption, so the New nature will end in Rapture or Resurrection. For "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

The one is God's judgment; the other is God's grace. The one is sin's "wages"; the other is Grace's "gift." This gift is possessed, and will be enjoyed, only by those to whom it is "given." The Lord Jesus in His last prayer declared that the Father had given Him power "that he should GIVE eternal life, to as many as thou hast given him" (John xvii. 2, 6, 9, 11, 24). Therefore it is written: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John v. 11, 12).

These words state a Divine universal truth; and they are true not only of the Church, but of all to whom this "gift" shall be "given."

Specially true, therefore, are they of those who are, "in Christ," sons of God, heirs of God, join theirs with Christ.

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

THE EPISTLE TO THE HEBREWS DISPENSATIONALLY CONSIDERED.

BY MR. F. NEWTH.

THE outline sketches that have been given in former articles have shown the necessity of "rightly dividing the word of truth." This necessity is of equal value in finding the real *scope* of the Epistle to the Hebrews; and will give confirmatory evidence that, when this golden rule is followed, difficulties (which are universally felt and acknowledged) will cease to confront the reader; and he will be struck with the marvellous perfection of God's word, and will exclaim: "The law (doctrine) of the Lord is perfect restoring (margin) the soul; the testimony of the Lord is sure, making wise the simple" (Ps. xix. 7). The word of God is profitable for *doctrine*—for instruction, &c., with the aim that the searcher and the worker may be thoroughly furnished. But this will never be so as long as the instructors are unable to guide, and the uninstructed cry: "Why do not our ministers tell us these things?"

This "word of truth" is adapted for all times and dispensations. We are not promised a second volume. It tells of a past age. It speaks of others, called "the ages to come" (Eph. ii. 7). There is a period defined as "other ages," when something that is *now* known was *not* made known (Ep. iii. 5). There is another dispensation to follow this period which we are now in: a time of *waiting in expectation* for the Lord's *personal* advent,—not into the air, but *to the earth*. This to be followed by his actual appearance when He shall have received the Kingdom promised, and shall rule the world in Righteousness; and when the government of this world "shall be upon His shoulders." This will be the thousand years.

Now, to read the word of God without seeing the distinctions between these ages or dispensations is fatal to our understanding it; and the preaching from "texts"

helps on the confusion. It is not to be wondered at that the Bible is read in the same slipshod fashion in the home. The prophets are searched for a text. Whatever it may be, the Church of this present age is made to fit into it. If from the gospels—it is still the present Church period. If from other than the Pauline Epistles—still the Church is made to do duty; so in *all the Epistles* and the Revelation, in some way or another, the Church is dragged in, and all the while the Apostle Paul's explicit statement is repudiated, that, to him *alone* was given "the revelation of the mystery which in other ages was NOT made known" (Eph. iii. 5), and of which he was made a minister: "Unto me who am less than the least of all Saints is this grace given" (Eph. iii. 8). It is of this revelation he writes in Rom. xvi. 25, when he calls it "my gospel," "the revelation of the mystery which was kept secret since the world began."

All governments have their buildings where the official records are preserved. There may be only *one* entrance to the particular building; but that entrance once passed, then it will be seen that there are many departments, and he would be a very ill-informed person who expected to get the same information from every room or department. It be labour in vain for such an one to search the records for would guidance in a division marked "Home" when he wanted that which related to "Foreign." The Scriptures are treated very much in this way.

When the Church, the body of Christ, is complete, it will be "caught up to meet the Lord in *the air*." This event will close the period in which it is our privilege to live. It is our privilege now to wait with Him until He shall appear, and then we also "shall appear with Him in glory."

After that appearing will there not be numbers on earth searching the Word to know what is coming next? Such a remnant is described in Malachi iii. 16. "Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD and that thought upon His name." If we would know the object of their desire, turn to the first verse of the same chapter: "and the Lord whom *ye seek* shall suddenly come to His Temple, even the messenger of the covenant whom *ye delight in*." Who will be so interested in that great event as the *Hebrews*? And how will that Epistle be then opened out to their understanding, we can but faintly conceive.

This epistle shews at once a marked difference in its boundary from the other epistles written by the same Spirit and by the same hand—the Apostle Paul. In the Epistle to the Ephesian saints he writes of them as those who were "in times past Gentiles in the flesh—aliens from the Commonwealth of Israel—strangers from the covenants of promise, without God in the world" (Eph. ii. 11). In the Epistle to the Romans he distinguishes the Jew from the Gentile:—"Thou art called a Jew and retest in the law, and makest thy boast of God." He brings this reproach against them, that, in spite of all their privileges, they had despised the law and so perverted and debased themselves, that "the name of God is blasphemed among the Gentiles through *you*" (Rom. ii. 17, 24). In Corinthians he puts

mankind under three divisions—"Jew, Gentile, Church of God" (1 Cor. x. 32).

When we come to the Epistle to the Hebrews we find this three-fold division gone: and we have only Jew and Gentile. The *Mystery* is no longer the subject of his letter. He does not now write as he did to the Galatian believers, to those that had put on Christ—to those among whom "there is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus" (Gal. iii. 29).

But in the Epistle to the Hebrews we see not a word of all this. The very first verse of the first chapter gives us the key; we find it, so to speak, already in the lock, at the entrance door. The Epistle begins with a declaration that would not have been true if the Epistle had been intended for Gentiles: "God having of old time spoken unto the fathers by the prophets, in many portions and in many ways, hath at the end of these days spoken unto us by His Son." In this opening statement there is not a word applicable to a Gentile. It would not have been true. The use of the term "fathers" will be clearly seen by reference to a few passages. "To perform the mercy promised to our *fathers*" (Luke i. 72). "Now I say that Jesus Christ was a minister of the circumcision to confirm the promises made unto *the fathers*" (Rom. xv. 8). This passage read with Psalm cv. 9, 10, 11, establishes conclusively who they were, who are referred to as "*fathers*." "He hath remembered His covenant . . . which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law to Israel for an everlasting covenant." We have therefore no difficulty in deciding as to the meaning of the term "*the fathers*" (or our fathers). Peter also addresses these same Hebrew believers saying, "Ye are the children of the prophets and of the covenant which God made with *our fathers*, saying unto Abraham, &c." (Acts iii. 25). In this passage Abraham is noted as the first of the fathers, because to him was the covenant made; and then, the already quoted Psalm cv. shews that the *oath* was repeated to Isaac and Jacob.

There will be no difficulty in determining, apart from the *address* on the letter, to whom the whole of the Epistle applies. It is written to a People that could look back for centuries in their history, instructed in ritual, sacrifices, priesthood, &c., but who were now faced with the fact that their *priesthood* had gone; and as to *sacrifice* it had been abolished through the one great sacrifice that had been offered once for all.

Here was a People who stood in great need of being taught that they were "without a priest and without a sacrifice," and "without a king." (Hos. iii. 4). And that, lacking these, their worship had become an empty form if they still obstinately clung to the mere husk of the "*Jews religion*."

The priesthood had gone from them by two acts: and both acts their own. Caiaphas the High Priest had *rent* his clothes (Matthew xxvi. 5). This was a violation of Levit. xxi. 10. "And he that is the high priest among his brethren . . . shall not uncover his head, nor *rend his clothes*." Compare this with Leviticus x. 6 "And Moses said unto Aaron and unto Eleazer, and unto Ithamar, his

sons, uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people."

So, the only priest to look for was the one who already, "in the end of the age," had offered one sacrifice for sins or ever and was now at the right hand of God. "Christ is not entered into holy places made with hands, but into heaven itself now to appear in the presence of God for us." That was the Priest whom they were to look for to come out of the Holy place, and then to come in his Melchisedec character according to Heb. vii. 1, and viii. 1.

When we read of those that "shall be heirs of salvation" (Heb. i. 14), it can be only that salvation which is so often foretold in the prophetic Word when Israel will sing "a New Song." When God will have done marvellous things on their behalf: "O sing unto the LORD a new song for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His SALVATION . . . in the sight of the heathen" (nations.) Ps. xcvi. 1, 2. It is the prayer of Isaiah xxxiii. 2 at length answered "O LORD be gracious unto us, we have waited for thee, be thou . . . our SALVATION in the time of trouble." Again Isa. lxii. 11, it is the same subject: "Behold the Lord has proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy SALVATION (Saviour) cometh; behold His reward is with Him, and His work before Him. And they shall call them The Holy People, the Redeemed of the Lord." Then we see the culmination of all this and how it is noted in heaven: "and I heard a loud voice saying in heaven NOW is come SALVATION and strength, and the Kingdom of God, and the power of His Christ (Rev. xii. 10).

This verse (Heb. i. 14) has been a stumbling block to many, partly from its insufficient translation, and partly from its being not rightly divided in accordance with the scope of the whole Epistle.

Heb. i. 14 (R.V.) reads, speaking of the angels. "Are they not all worshipping spirits being sent forth for service on account of those [who are] about to inherit salvation."

It is the same salvation in chap. ix. 28 "Christ shall be beheld a second time, apart from sin, by those who await Him for salvation."

Both these passages refer to Rom. xi. 26, which declares "And so all Israel shall be saved."

Heb. ix. 28, has been turned away from its proper setting by some, in order to sustain a theory that it is *only* those who look for him who shall have the privilege of being caught up at the coming into the air of the Lord Jesus. But it has no relation to that event at all. The godly remnant will be looking for Him as it is written, and when He returns they will say, "This is our God, we have waited for Him:" but the *nation* will have first to know the full measure of the wrath that is come upon them to the uttermost (1 Thess. ii. 16).

When Christ appears in His Melchisedec character, it will be as one that "hath put away sin by the Sacrifice of Himself," and as "Melchisedec, king of Salem, priest of the most High God, who met Abraham returning from the slaughter of the Kings, and blessed him" (Heb. vii. 1). When it is seen that the full accomplishment of this type

will be realised in that day, how vivid it all becomes. The slaughter of the Ten-king confederacy. The apparent hopelessness of their case; the condition of the people for whom the Covenant with Abraham still remains in force; the despair when brought to the distressing moment which is foretold and described in Zech. xiv. 2; Then, the true Melchisedec appears for the refreshment of the over-comers; "And in that day His feet shall stand upon the Mount of Olives," proving the truth of the word in Hebrews, that "He shall appear the second time without sin (*i.e.*, without the need of having to be a sacrifice) unto salvation" (Heb. ix. 28).

It has become an article of faith that priesthood is now a privilege belonging to Christians. This is a mere assumption in order to evade a difficulty and to meet the claims of Romanists and Romanizers. Those who know the Christian standing as being "in Christ," know that they are neither a "priesthood," nor a "holy nation." This fiction has gained credence from hymns; and among those, who, aspiring to a little brief authority cherish the idea of ecclesiastical superiority. There is no suggestion of anything of the sort in any of Paul's epistles. Priesthood is true only of the *elect nation*: "Ye shall be a peculiar treasure unto Me . . . And ye shall be unto Me a kingdom of priests, and a holy nation" (Ex. xx. 5-6). Here is God's purpose and promise. Gentiles never had such a promise, or such an honour; and never will. There is but one nation to be exalted to this nobility, "Arise, O Lord into Thy rest; thou and the ark of thy strength; let thy priests be clothed with righteousness; and let thy saints shout for joy" (Psalm cxxxii. 8, 9). The Epistle to the Hebrews anticipates that day; and while disclosing past failure, and "finding fault" (Heb. viii. 8), it yet speaks of a future glory. "For this is the Covenant that I will make with THE HOUSE OF ISRAEL after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people" (Heb. viii. 10).

This is called "a *new* Covenant" (v. 8). When the nation is brought into this high consecrated distinction, then the words of Isaiah will come to pass, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen . . . But ye shall be named the PRIESTS of the Lord; men shall call you the ministers of our God" (Isaiah lxi. 6).

(To be continued).

THE AGES: PAST, PRESENT, AND FUTURE.

By JAMES CHRISTOPHER SMITH.

VI.—Genesis vi.-ix.

WE are still dealing with the Age beginning with the Fall and ending with the Flood. We have noted the multiplication of the race and the origin and course of the two streams manifested in that multiplication—a line of exposition—bringing us to the "days of Noah." We must mark now

4. *The End of the Two Streams.*

It seems that after the days of Enoch the faithful members of the Sethite line grew fewer and fewer, until, at the

close of this fearful Apostasy, there was but one family left untainted with the prevailing corruption. On the other hand it is evident that the ungodliness (see Jude *vv.* 14, 15) of the majority increased rapidly, until—in the striking language of our passage—"the end of all flesh" came up before God.

And thus we are led to the respective ends of the two streams: the one ending in perfect Preservation through the provision God made; and the other ending in Destruction, or "blotting out," when God brought in the Flood on "the world of the ungodly."

Satan's purpose clearly was, as always, to prevent the coming of the "seed of the woman," and so he brought about this corruption and great wickedness. The great promise of Gen. iii. 15, which first hung on Abel, and then on Seth "appointed instead of Abel," now hung on one family out of the whole race; but so long as that one family remained untainted, God's promise was sure and Satan's purpose was defeated.

Dispensationally, we have Christ's own words indicating the comparison between that age and the close of the age in which we live, to which more particular reference will be made presently; but, following the narrative as we have it, we must endeavour to trace this unparalleled Apostasy to its main source and cause.

5. *The Main Cause of the Apostasy.*

In all God's ways with men, effects follow causes with precision and fitness; and the question will come up, viz., Could such a catastrophe as the Flood, involving the destruction of the whole race (save one family) be caused by the sin of members of the race, as such, either individually or conjointly? Or, Do we find that there was another agency at work, another source of mischief operating; using the members of the race, unwittingly, to accomplish their undoing?

Surely a fair treatment of the verses vi. 1-8 leaves no doubt as to the true answer to these questions.

When Satan fell, doubtless many angels fell with him, and that event must have happened before the creation of Adam; but no one can say that other angels would not fall, nor say how far Satan might tempt others to fall. And though one cannot definitely say so by the Word of the Lord, yet one's conviction, from analogy, is that the Tempter somehow induced these angels to leave their proper habitation, as he had tempted Adam and Eve to disobey God. All expositors realise that the crux of this paragraph lies in the expression "the sons of God." Are these "sons of God" men or angels? No such expression had been used before; it is suddenly brought in here to account for an extraordinary state of things. And if this were its only use we might well hesitate to decide as we do; but when we compare the places where it is used, elsewhere, in the Old Testament, namely, Job i. 6; ii. 1; xxxviii. 7; Psalms xxix. 1; lxxxix. 6; Dan. iii. 25; there is no getting away from the fact that in every one of these cases the expression means angels, and never man. Hence it is that the *usus loquendi* and consistent exegesis compel the conclusion that it means angels here also.*

* Angels are called *spirits* (Heb. i. 7, 14), and see Papers on "S." and "s." in previous Numbers of *Things to Come*.

The ordinary explanation is, that it was the godly seed of Seth mingling with the ungodly seed of Cain: but this will account neither for the *signs* of the Apostasy nor for its awful *end*. Why should such mixed marriages produce "giants" (*Nephilim* or fallen ones), "mighty men" and "men of renown"? And if they did so then why not now? For we have plenty of these unholy alliances among us still!

No, we must let Scripture interpret itself. And, specially, when we bring in the cross light of Jude and 2 Peter, can have no doubt left as to what is the real significance of this passage in Genesis. Carefully compare Jude *vv.* 6, 7; and 2 Peter ii. 4-6; and 1 Peter iii. 18-20; and it will be seen how perfectly the various expressions combine to lead us to the one only consistent conclusion. The "sinning," the "going after strange flesh," the "like manner" with Sodom; the "casting down to hell" (*Tartarus*, literally), the "chains," the "prison," the "darkness," the "reservation unto the judgment of the great day"; all these words tell one complete story. The devil and his angels, and the legions of demons are not shut up in *Tartarus*, nor yet bound in chains, but they are very much at large indeed, both in heaven and earth. Who, then, are these imprisoned angel-spirits who have a special repressive measure meted out to them? Who, but "the angels that sinned" in the days of Noah, who went after human flesh which for them was "strange (or different) flesh," and left behind them a progeny great in stature and mighty in mischief?

And this was not the only instance of the same thing. It distinctly says, in Gen. vi. 4, that, "after that" (*i.e.*, after the flood), the same thing happened: and this is referred to in Numbers xiii. 33, as accounting for the presence of these *Nephilim*, or fallen ones, who "come of the *Nephilim*" (see R.V.), in the land of Canaan. And here, again, we have the root cause for the extermination of the Canaanites. It was not at all a matter of unjust cruelty or vengeance on the part of Israel; but it was a matter of *moral necessity for the well-being of the human race, as such*; and hence it was a command of God. In this case the *sword* was the instrument of judgment. Joshua beginning the work, and David ending it: But in the previous case, the evil seems to have been far more extensive; and the instrument of destruction was not committed to any man's hand; but it came from above and below at the bidding of the God of Hosts, an irresistible sweeping Flood.

Only the progeny, of course, of the "Fallen Ones" could be blotted out by water: the "spirits" (or Fallen Angels) themselves could not be destroyed by such a means; and hence, God, to prevent them repeating their monstrous iniquity, shut them up in the "prison" of *Tartarus* to await their final doom at the Great Day. But in spite of this mingling of the forces of wickedness, God carried forward His purpose and promise: and it was to these very "spirits in prison" that Christ, the Seed of the woman, after He had been crucified and risen, went and made proclamation of the accomplishment of God's Will and the triumph of the Truth: to manifest the great fact, that, in spite of all the malice and malignity of the Devil and his angels, "the seed of the woman" had come into

the world; and that, now His heel had been bruised, the crushing of the head of the Old Serpent would surely follow in due time.

The word "giants" in our passage is unfortunate. It came into our Authorised Version through the Vulgate, which borrowed it from the LXX, who use the word *γίγαντες* (*gigantes*) *mighty ones* or *giants*. This word refers merely to the gigantic stature of their progeny (hence the spies called them "men of statures," as if each one had the stature of two ordinary men); but the Hebrew word is *Nephilim* or *Fallen Ones*, and this points to their angelic origin.

Let no reader imagine that this is a new, twentieth-century interpretation; even if it were so it need not be scorned; but that these "sons of God," by creation, were angels, was pointed to in some MSS. of the LXX, where the reading *ἄγγελοι τοῦ θεοῦ*, (*angeli tou Theou*), *angels of God* is found; and it was held by such representative men as Philo, Josephus, Justin Martyr, Clement, Tertullian, Luther, Rosenmüller, Ewald, Delitzsch, Kurtz, Hengstenberg and Alford: and it is held, to-day, by many of those who lead us in Bible study.

We consider, therefore, that here we have a cause in keeping with the terrific judgment of the Flood; and, that signal display of the punitive justice of God was to preserve the race from absolute extinction, and secure the fulfilment of His Word and Will in the coming of the Seed of the woman (Gen. iii. 15).

6. *Preservation and Destruction.*

On the dark canvas, we have just one relieving bright figure: "Noah found grace in the eyes of the Lord." Noah was a man without blemish as to his pedigree* during his history up to and through the Flood. He and his family had not consented to the apostate sin going on around them; and hence, to this man God revealed Himself, told him what he was to do, and how the crisis was to be met.

There is no need here to go into detail on this fascinating narrative: it is enough for our purpose to note how all was provided and commanded by God; and how all was carried through with unquestioning obedience.

The Ark was the place of protection and preservation: and Noah was housed there in safety before the Flood came. It is always that way, in God's mercy.

As Enoch was translated, and Noah housed before the Flood came, so Lot was safely led out before the fire fell on Sodom: and so Israel walked safely through the Red Sea ere the waters closed in judgment on the Egyptians. In like manner, the members of Christ, at His descent, will be "caught up" to meet Him before the great and terrible Day of the Lord come. And so also at the end of the Millennium the same thing may be noted (Rev. xx, 9). It is a great principle we see illustrated—Preservation and Destruction, side by side. When Noah is safe and "shut in" by God, then the Flood came and the waters increased until everything that breathed on land was destroyed. It was truly "the end of all flesh" in a most awful sense. When God arises to judgment He does His work with solemn thoroughness!

* The word rendered "perfect" here is the word always used of the sacrificial animals, which were to be *without blemish*.

Then "God remembered Noah" and called him out of the Ark: and that brings us to our last heading, viz:

7. *Noah and the New Earth.*

The earth was cleansed by judgment, as it will be before and after the Millennium: and Noah came out of the Ark to take possession of the land, thus cleansed. It is on this account that Noah is a type of Israel who shall possess their land after the awful Tribulation.

(1). The new earth is *dedicated by sacrifice* (Gen. viii. 20-22): and the Lord accepted Noah and gave promises for the Land.

(2). The Lord *blessed Noah*; and committed to him and his seed the new government of the cleansed earth. (ix. 1-7).

(3). Then the Lord *established His covenant* with Noah and with the earth, and with every living thing that there should not be another flood of water.

(4). Finally, the Lord *gave the bow in the cloud* as the *token of the covenant*, and pointed to it as the object on which His eyes and the eyes of men might look (compare 9, 14 and 16): just as He has given His own Son, as the one Object, on whom His eyes and our eyes can rest, and in Whom we have Eternal Life.

All this will be more gloriously realised when, in the final Purpose of the Ages, the "heavens and earth that are now," having been cleansed by a flood of fire (2 Pet. iii. 12, 13), shall be changed and become

"The New Heavens and the New Earth"

wherein Righteousness will find a final and fitting home!

And here, now, discerning souls will see how this Age, bounded by the Fall and the Flood, is the type of every age; and of the issue of all the ages. Hence, we find Christ referring to it in this very way: "As the days of Noah were, so shall also the coming of the Son of Man be. For, as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away: so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left. . . . Watch, therefore, for ye know not what hour your Lord doth come" (Matt. xxiv. 37-42).

This, of course, has reference to the earth and a people possessing it; it has nothing to do with the Rapture of the Church of God referred to in 1 Thess. iv. In this case the "taken" ones were the judged ones, and the "left" ones (as Noah and his family) were the favoured ones: and it is always that way when God is cleansing the earth, and dealing with an earthly people.

And so we learn, definitely, that this age leading up to the coming of the Son of Man is to end, as the Age leading up to the Flood ended. The notion that the Gospel is to save the nations before the coming of our Lord is a mischievous fiction and a direct contradiction of the words above quoted. We are not here to deceive people by preaching a human gospel of "betterment;" but we are sent to preach a Gospel of Salvation, of regeneration, of a New Creation—to snatch people out of the fire, to save them out of a world drifting on to another Crisis which

Christ Himself affirms to have its parallel in the catastrophe of the Flood.

So far as we know, there was no code of Law or extended revelations of Truth, in this ante-Diluvian Age; but men were left with consciences enlightened by the distinct and well-known revelation of God's will in the sacrifices of Abel and Cain—the right way to approach God and the wrong way; the faith that pleases God and the unbelief that displeases Him. And what we behold, under this test, is a sad picture of utter failure, corruption and ruin. We may, therefore, designate this epoch of some 1500 years as

THE AGE OF ENLIGHTENED CONSCIENCE.

How precious it is to remind ourselves, in a closing sentence, of the faith of Abel and Enoch and Noah, and how they walked with God and obeyed Him, and how He revealed Himself to those who thus trusted Him. And above all we have happy foretokens of our blessed Lord in the one great typical sacrifice at the beginning of the period; in the living, Seth appointed instead of the dead Abel; in the life of walking with God; and in the Ark as the place of safety, not for a time, but, to those who are in Him, for evermore.

He is "All, and in all": and always was so! Blessed be His Name!— (To be continued).

Papers on the Apocalypse.

THE CONCLUSION.

A. (page 118†), xxii. 6-21.

THE CONCLUSION OF THE WHOLE BOOK.

This Conclusion is modelled precisely on the same lines, as to structure, as the Introduction. It is brief and very impressive. Its scope seems to be to anticipate the difficulties of the reader, by assuring him again and again as to the solemnity and truth of the words of this Book.

Their absolute truth and certainty are pressed upon us. Thrice it is repeated in this Book that these sayings are "faithful and true": xix. 9; xxi. 5; xxii. 6. In the Introduction and Conclusion it is (three times) affirmed that these words came from God (and not, therefore, from John, though they came through John): in i. 1 and xxii. 6, 16. In both also is a blessing pronounced on the readers and keepers of this Book: i. 3 and xxii. 7.

This is what the Book claims to be. If these claims be not true, then the Book is nothing better than a forgery; and is unworthy of our attention or consideration.

It seems to be the one great purpose of this Conclusion to press these claims upon us in the strongest possible manner.

Four times we have the person testifying; and four times the things testified. Four times we have the nearness of the Advent proclaimed; and four times the blessing announced.

The following is the Structure, and when we compare it with the Introduction (page 129), we shall at once see that it is constructed on the same model:—

A. (page 118), xxii. 6-21. CONCLUSION.

A ¹	a ¹ 6-	The Angel testifying.	A. (page 118), xxii. 6-21. CONCLUSION.
	b ¹	-6. The things testified. "Which must speedily come to pass."	
		(Compare i. -1.)	
	B ¹ c ¹ 7-	Advent. "Behold, I come quickly."	
		d ¹ -7. Benediction. "Blessed is he . . ." (See i. 3-)	
A ²	a ² 8, 9.	The Angel testifying.	
	b ²	10, 11. The things testified. "The prophecy of this book" (i. -3, "the time is at hand").	
		B ² c ² 12, 13. Advent. "Behold, I come quickly . . ."	
		d ² 14, 15. Benediction. "Right to the tree of life."	
A ³	a ³ 16-	The Angel testifying. "I Jesus have sent mine angel" (i. -1-).	
	b ³ -16-	The things testified. Jesus the hope of Israel (i. -4).	
		B ³ c ³ -16. Advent. The person of the coming one described as "the Morning Star."	
		d ³ 17. Benediction. "Come" and take "the water of life."	
A ⁴	a ⁴ 18.	Jesus Himself testifying. "I testify" (i. -17, 18).	
	b ⁴ -18, 19.	The things testified. "If anyone . . ."	
		B ⁴ c ⁴ 20. Advent. "Surely I come quickly" (i. 7-). Promise and answering cry.	
		d ⁴ 21. Benediction. "The grace of our Lord" (i. -4-, 5-).	

THE FIRST FOUR MEMBERS.

a¹. (page 677), xxii. 6-. *The Angel Testifying.*
xxii. 6-. And he said unto me,] It is the angel of i. 1, reassuring John as to the truth of what he had been "sent" to show and to tell him.

b¹. (page 677), xxii. -6. *The Things Testified.*
-6. "These words are faithful and true: and the Lord God of the spirits* of the prophets sent his angel to show unto His servants things which must come to pass speedily.] The reading "spirits of the prophets" must be taken as the Figure *Metonymy*, by which the word "spirits" is put for *the gifts of the Spirit*, as in 1 Cor. xiv. 12, 32, &c. And the Figure is used to emphasise the fact that the revelations made by the prophets were given by the Holy Spirit of God; and were not their own sending forth or of themselves. Here, note also that it is still the "servants" of God who are specially addressed as being concerned in the interpretation of this book. (See page 28).

c¹. (page 677), xxii. 7-. *The Advent.*
7-. And † behold, I come quickly:] The words of the Angel pass into the words of Christ, which he was com-

*G.L.T.Tr.A. WH. and RV. read πνευμάτων τῶν (pneumatōn) spirits of the, instead of τῶν ἁγίων (τῶν ἁγίων) the holy.
†G.L.T.Tr.A. WH. and RV. add "and."

missioned to report. So in verse 12, and xi. 3. This corresponds with chap. i. 7, as does xxii. 16.

d'. (page 677), xxii. -7. *The Benediction.*

-7. **blessed is he that keepeth the words of the prophecy of this book.**] Again the blessing of i. 3 is repeated, showing the importance of the study of this book. And it is "this book"; not merely certain parts of it, but the book as a whole. The Lord does not say who *understand it*, but who "keep its sayings" in their hearts, for the time is at hand; *i.e.*, the time next in order to the present.

No other dispensation is to intervene, and the sayings of this book are to be kept for the time that is at hand.

THE SECOND FOUR.

a'. (page 677), xxii. 8, 9. *The Angel Testifying.*

8. **And I John was he who heard and saw these things.*** And when I heard and saw them I fell down to worship before the feet of the angel who was showing me these things. (9) **And he saith to me "Beware; do it not: †I am a fellow-servant of thine, and of thy brethren the prophets, and of those who keep the words of this book: Worship God."]** Again John was about to make the same mistake. The double correction shows how firm is the decree that God alone is to receive worship; and that it may not be rendered to any created being. Observe, also, that the Angel is a "fellow-servant" with John (for all *serve* God). Brotherhood is not restricted to *flesh*; it is according to *nature*. "Fellow-servant" implies only common service according to station and position. (See page 28).

b'. (page 677), xxii. 10, 11. *The Things Testified.*

10. **And he saith unto me, "Seal not the words of the prophecy of this book: for the time is at hand."]** This command is in contrast with chap. x. 4, where it is a special prophecy in the midst of general prophecies, and is to be sealed up. It is in contrast also with Dan. xii. 4, 8, 9, where Daniel was to seal up the Vision, because another Dispensation was to intervene before that Vision could be fulfilled. That Dispensation concerned the mystery of the Church of God. That mystery will have been completed before the Apocalypse opens, and therefore the command is given here, "Seal not."

When the Angel commanded Daniel to seal up the Vision, he immediately added, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand" (Dan. xii. 10).

When the Angel, here, commands John not to seal up the prophecy, similar words are immediately added:

11. **He that is unjust (pres. part. of condition), let him act unjustly still (aor., relating to acts, not to condition): and he that is defiled (morally polluted), let him defile himself still: and he that is righteous,**

* This is the order of the words according to G.L.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. omit γάρ (gar) for.

let him work * righteousness still: and he that is holy, let him be holy still.] These mysteriously solemn words have no reference to the Post-Millennial or Eternal state. They are given as a present statement, and as a reason for the injunction to "Seal not," which immediately precedes them.

(1) "Seal not the words." Proclaim them; make them known; even though evil men go on in their wickedness, and the righteous in their righteousness. Yea, though none heed them, and the wise reject them, "Seal them not." The injunction is for those who shall belong to the period when that which is now called "the time at hand" shall have become time present. In that case, they belong to the time of the Apostasy.

(2) "The time is nigh." Let men go on their way; the time is short. As though it said, in the spirit of Matt. xxvi. 45, "Sleep on now, and take your rest; the hour is at hand." Compare Ezek. iii. 27.

(3) A third reason follows. Let the wicked go on with his wickedness, and the righteous in his righteousness. My advent is near; and my judgment and my reward is with me.

c'. (page 677), xxii. 12, 13. *The Advent.*

12 † **Behold, I come quickly; and my reward is with me, to give to every man as his work is.**
13) **I am the Alpha and the Omega, the First and the Last, the Beginning and the End.**] This is the great reason why the righteous are to persevere and hold on their way. Their reward is certain, for the Advent is sure. The Speaker is the Lord Jesus; and that He is God is clear from the attributes used of Him; for they belong only to God. (See Isa. xli. 4; xliii. 10; xlv. 6; xlviii. 12.) Even though the Angel be the speaker, he speaks in the name of Him who commissions him. There are other places in this book where fresh speakers are introduced without being named.

d'. (page 677), xxii. 14, 15. *The Benediction.*

14. **Blessed are they that do His commandments (or wash their robes §), that they may have right**

* L.T.Tr.A. WH. and RV. read δικαιοσύνην ποιησάτω (dikaiosunēn poiēsato) let him work righteousness, instead of δικαιωθήτω (dikaiōthētō) let him be righteous.

† G.L.T.Tr.A. WH. and RV. omit "and."

‡ L.T.Tr.A. WH. and RV. read ἐστίν (estin) is, instead of ἔσται (estai) shall be.

§ This is the reading of L.T.Tr.A. WH. and RV., instead of "keep His commandments," as in the AV. The MS. authorities are divided; the Vatican MS. (B) supporting the AV., and the Alex. (A) and Sinaitic (N) supporting the RV. Thus both are ancient, and the reading of A and N may have been originally a marginal gloss, finding its way later into the Text.

The Coptic Version also has the "commandments" reading as do the Fathers Tertullian, A.D. 200; Cyprian, Bishop of Carthage, 248-258; Tichonius, 390; Andreas, Bishop of Caesarea in Cappadocia, Cent. vi.; and his successor, Arethas, Cent. x.

It is curious that, though the great Vatican MS. (B) supports the AV., the Vulgate does not follow it, but reads "that wash their robes," according to the Codex Amiatinus (A.D. 541) in Florence, and

to the tree of life, and may enter in through the gates into the city.] It is to be noted that in the passage which speaks of washing their robes (vii. 14), it is the *past* tense, because the act is spoken of as having been done in the past by those who have come out of the great tribulation. But here, it is in the *present* tense, because the words of the Angel contemplate, not those now present in this dispensation of grace, or in the next of judgment; but in the yet future dispensation of glory for the citizens of the holy city, distinguishing those who had been on the former earth from the nations of the new earth. The washing of robes has no reference to those in the previous dispensations.

15. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and practiseth a lie] These are not on the new earth. They are "without," and, according to xxi. 8, will have then been cast into the lake which burneth with fire and brimstone. The expression "dogs" is used in accordance with Eastern idiom of all unclean, vile, and injurious persons.

THE THIRD FOUR.

a³. (page 677), xxii. 16-. *Jesus Himself Testifying.*

xxii. 16-. ¶ Jesus sent mine angel (i. 1) to testify unto you] It is the Lord Himself again, and the pronoun is emphatic.

b³. (page 677), xxii. -16-. *The Things Testified.*

-16-. these things in the assemblies.] It is to the assemblies of chaps. ii. and iii. that these things were and will be specially testified. For them, this book will have its special interpretation. The *application* is for all the servants of God (i. 1) now, and in all time; but the *interpretation* is specially for the *assemblies* who will be on the earth during the fulfilment of "the prophecy of this book."

c³. (page 677), xxii. -16-. *The Advent.*

-16. "¶ I am the Root and the Offspring of David, the bright, the Morning Star.]" These titles are

the Codex Fuldensis (Cent. vi.). Three Fathers also support the Vulgate reading, viz., Primasius (Cent. vi.); Fulgentius, Bishop in Africa (508-533); and Athanasius, Bishop of Alexandria (326-373).

The Clementine Vulgate (Authorized by the Council of Trent) adds, "in the blood of the Lamb," though there is no Greek MS. authority for it whatsoever.

All the Romish Versions (including, of course, the English "Douai"), being made from the Clementine or Tridentine Vulgate, naturally have the full reading—"that wash their robes in the blood of the Lamb"—the latter part being quite unauthorized by any Greek Text, as we have said. They have this reading solely on textual grounds, and not because of any Romish or Protestant reasons.

The two readings are much alike,

OIIHAYNONTACTACCTOACAYTON.

OIIHOYNTECTACETOACAYTOY.

The upper line is "that wash their robes." The lower line is "that do his commandments." The difference is exceedingly small, especially when we remember that OI was frequently written Y. It looks as though the upper line was the original reading; but many hold the opposite view.

In any case it is entirely a question of reading and not of translation.

essentially and exclusively Jewish: and proclaim their owner as the coming one who shall confirm and fulfil all the promises made unto David. The Lord Jesus is at once the "Root" whence David sprang, and the "Offspring" which sprang from David. (See Isa. xi. 1. John viii. 55-59). On this fact the Lord's question was based in Matt. xxii. 41-46.

But there is a third title—"The Morning Star," which ushers in the Eternal day. The reference is to Num. xxiv. 17.

d³. (page 677), xxii. 17. *Benediction.*

17. And the Spirit and the Bride say, Come thou, And let him that heareth (these things) say, Come thou. And he that thirsteth, let him come. And he who willeth (or desireth to enter), let him take of the living water freely.] This defines the Blessing, and goes back to the very beginning, embracing the enjoyment of all that was then lost. In Gen. iii. 22-24, the solemn sentence was pronounced and executed:—

"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 (as in a Tabernacle) at the east of the Garden of Eden, Cherubim, and a flaming sword, which turned every way to keep (or preserve, Gen. ii. 15) the way of the tree of life."

In contrast with the *Expulsion* from "the tree of life" we have here, at the close of the Apocalypse, "right to the tree of life" (v. 14); and the *Invitation* to "the water of life." The seed of the woman had been bruised in the heel; the Serpent's head has been crushed. Hence the invitation "Come" can now be sent forth.

Man, who had been "sent forth" and "driven out," now at length sees Paradise restored, and hears the blessed invitation, "Come."

It is interesting to note how this invitation is given.

The Spirit first gives forth the welcome word, "Come."

The Bride who has been revealed from heaven repeats it.

Those who hear it take it up, and

Those who are athirst, and all who will are invited to come and "take the water of life freely."

Israel, who ought to have been the Bride, was blessed, and entrusted with the charge to "be a blessing" and to bring in full earthly blessing. Israel should have brought back Paradise again.

But Israel was unfaithful, and instead of being a Bride, became a harlot (Isa. i. 21). Hence, God removed Himself from them; and, the Cherubim, the symbols of His presence, were taken away altogether.

Beautiful it is to see the recovered position of the Remnant, as the Bride, giving the invitation to "come" into Paradise restored.

The first Paradise was in the keeping of Adam and his Bride. The man did not lose it for his race. He was "not in the transgression" (1 Tim. i. 14). It was the woman, through Satan, who lost it.

But now, all is reversed. Satan is cast into the lake of fire; and it is the Bride who is privileged to say "Come!"

"The woman being deceived" was the cause of the sentence to go forth; but now, in this blessed time of reversal, she is the one to say "Come!"

The second man, the last Adam, has "restored all things" and "made all things new."

In this we see that Genesis is the book of the beginnings; and the Apocalypse is the book of the endings, the complement of Genesis (p. 57). Gen. i., ii. finds its correspondence in Rev. xxi., xxii.; and the last two chapters of the Bible refer back to the first two.

In the previous Benediction (v. 14), the blessing consisted in the right to eat of "the tree of life." In this it is the invitation to come and drink of "the water of life."

The first dread sentence is thus reversed, and the New Earth becomes Paradise restored. (See page 672-675).

"The Tree of Life," and "the Water of Life" are the great central subjects of the New Earth.

THE FOURTH (AND LAST) FOUR.

a. (page 677), xxii. 18. *The Lord Jesus Himself Testifying.*

18. ¶ *testify unto everyone that heareth the words of the prophecy of this book.] The Lord Jesus Himself closes up the whole testimony. The pronoun "I" is very emphatic.

b. (page 677), xxii. -18, 19. *The Things Testified.*

-18. If anyone add unto these things, God shall add unto him the plagues which are written in this book: (19) And if anyone take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and [out of] the holy city, which are written in this book.] He who has given this book (i. 1) now closes it with this solemn warning. This warning, while it may refer especially to this book, yet, by a very true application, takes in the whole Scripture. But only the prophecy of this book comes within the true scope of this passage. The threat shows the extreme importance set by God upon this book. The adding of the "plagues" shows also the true character of the judgments recorded in the book; which are as real as those referred to in Deut. iv. 2; xii. 32.

There may be a still more literal interpretation which only those will understand whose lot will be cast in that dispensation of judgment.

c. (page 677), xxii. 20. *The Advent.*

20. He who testifieth these things saith, "Surely I come quickly. Amen." So it will verily be.

This is the final announcement of the coming advent of the Lord Jesus. It is given by Himself. This is the

* G.L.T.Tr.A. WH. and RV. read μαρτυρῶ ἐγὼ (marturō ego) I testify, instead of συμμαρτυροῦμαι γὰρ (summarturoūmai gar) for I jointly testify.

† So G.L.T.Tr.A. WH. and RV.

one great subject of the whole book. It is all "prophecy," and this final promise is the key to its interpretation. To this, the Apostle, and all who hear, and read, and keep the words of the book of this prophecy, respond with holy, heart-felt desire.

Come, Lord Jesus] The use of the word "Lord" characterises the utterance as John's: for none of His people were ever so irreverent as to address Him merely as Jesus. He Himself may do so, and say "I, Jesus." The Holy inspiring Spirit may call Him "Jesus." But it is irreverence of the grossest kind for His people ever to address Him other than as Lord, Master, Saviour, or Christ. John speaks of Him here, and also in the Benediction that follows, as "Lord."

The Lord may condescend to call us "brethren" in holy, infinite condescension; but it is quite a different thing for us to call Him "our elder brother." One great lesson and effect of this book will be to inspire us with greater reverence for Him who is at once the author and subject of the Revelation.

Yea: in very deed and truth (He says) "I am coming," and we reply, Amen, let it be verified: Come, Lord Jesus; let Thy parting promise be speedily fulfilled.

d. (page 677), xxii. 21. *The Benediction.*

21. The grace of* the Lord Jesus Christ† be with all the Saints. Amen.‡] This Benediction not only completes the correspondence of the Structure, but appropriately concludes the book, for, after all, there was grace in giving Israel the Law, and there must be grace even in a dispensation of works. But "true" grace came by Jesus Christ. And now, in this dispensation, ALL is of grace. It is this that gives the Church its different standing and different destiny. May we, while we strive to rightly divide the word of truth, know, more and more fully, our own standing in grace; and thus be more and more qualified to understand the ways and words of God with reference to the coming dispensation of judgment, and the dispensation of glory which will follow it.

(Concluding Paper).

Editor's Table.

WITH the commencement of the New Year it is our purpose to make some little changes under this Department.

We have such a large number of letters unanswered, that, if they are to be dealt with at all, more space must be given up to them.

We are struck by the fact that we have no letters or questions as to Creeds or Conscience, or Conduct. All relate to the Word of God; and deal with subjects which

* G.L.T.Tr.A. WH. and RV. omit "our."

† L.T.A. RV. (text, not margin), omit "Christ." WH. put it in brackets.

‡ The Textual critics, as well as the oldest MSS., are much divided as to these last four words. The weight of evidence is against "you," and in favour of "saints."

must be of interest to a wider circle than that of the respective writers.

The Papers on *pneuma* ended in November, and those on the Apocalypse close with the current number.

We shall, therefore, if the Lord will, in the coming year devote more space to these letters; and, not relegate them to small type (except January which is already in type) and an odd corner, but treat them with the respect they deserve.

It is not that the writers are slighted in any way: for we have enough "answers" already written to fill a Double Number of *Things to Come*!

It may be well to append a few hints for our Correspondents' attention and observance.

HINTS TO CORRESPONDENTS.

- 1.—Write your letters clearly and legibly, especially your *Names* and *Addresses*: we often spend much time in deciphering them.
- 2.—In giving references, give them correctly. Sometimes a *wrong* reference is given, or only the Epistle or chapter is given and we are expected to hunt up the verse, or find the correct reference.
- 3.—Before asking a question, look and see whether it has not already been answered. Many such have been repeated quite recently.
- 4.—We cannot undertake always to answer letters by post, even if a stamped envelope be sent.
- 5.—We cannot undertake to answer "in the next number," for the contents of these are practically arranged for two or three Numbers ahead; and cannot be disarranged at a short notice.

ANSWERS TO CORRESPONDENTS.

S. S. (Glasgow). As to judgment beginning at "the house of God" (1 Pet. iv. 17) it is well to look at the name and address on the envelope of any letter before interpreting the contents of the letter of ourselves. There may be much of interest and instruction in it; but there are sure to be many things difficult to understand, if it be not addressed to us. Peter writes to the "strangers scattered abroad," *i.e.*, to the *Diaspora* or "Dispersion," to believing Jews who lived "among the Gentiles" (ch. ii. 12). As Jews, they looked for the Apocalypse or "Revelation of Jesus Christ" (ch. i. 7). It is a question as to whether they knew anything about meeting the Lord in the air, and "our gathering together unto Him." They looked for His glory to be revealed (ch. iv. 13). Then in ch. iv. 17 "the time is come that judgment must begin at the house of God." That judgment did soon after "begin." The time did come, and the house of God in Jerusalem knew it and felt it. But the wrath is to come upon them to the uttermost (1 Thess. ii. 15, 16): but the end of that "uttermost" is not yet. The books of Ezra and Nehemiah will give us the key to the technical expression "the house of God."

The Epistle belongs to those to whom it was addressed; and a day is coming when the godly remnant will understand it better than we do, after the church shall have been caught away. In the days of Rev. vii. 14; xii. 6; xiii. 7, &c., it will be seen how even the righteous will "scarcely be saved" (1 Pet. iv. 18). If this sifting comes to the righteous, "where shall the ungodly and the sinner appear."

A. W. (Birmingham). You object to our chart, "the Plan of the Ages," because of the expression "Satan's first rebellion," and ask where we find any statement of it in Scripture. We replied that inasmuch as Satan is introduced to us in Gen. iii. 1 as already fallen, his fall must have come either between the first and second verses of Gen. i. or before the 1st verse. We put it between ch. i. 1 and 2. We thought you wanted information, and did not gather that you asked the question because you believe that "the term Devil is used as a personification of sin." If you are really in search of truth, try your belief on Matt. iv., and read "sin" where you have "Devil," and you will soon see how impossible your belief is. "Then was Jesus led up . . . to be tempted of sin" (v. 1), "And when sin came to him, &c. (v. 3). "Then sin taketh him up, &c." (v. 5). "And sin said to him (v. 6). But we need not pursue the matter further.

A. M. (Gloucester). 1 Tim. iv. 1 mentions "deceiving spirits and teachings of demons." There is no use in thus distinguishing "demons" from the "spirits" unless these are a different kind of being. We cannot explain the difference. The passage is meant to explain them to us—and that is all we can know.

J. S. E. (West Calder). You will find all your questions as to Romans vi. answered in our papers on "The Two Natures in the Child of God," and in our *Church Epistles*, published by Eyre and Spottiswoode, 33 Paternoster Row. 3/6.

W. G. (Victoria). Thanks very much for your kind letter and for all you feel able to say of the help *Things to Come* has been to you. Your remittance for books has been received.

R. B. (Ilford). The hare does chew its food again; not scientifically from the stomach, but phenomenally from the contents of the cheeks. To *chew again*, would be a more correct rendering of the Hebrew, than "to chew the cud." The German Version so render it (*wiederkauen*).

D. L. (London). The word "Heresy" is really a transliteration of the Greek word *αἵρεσις* (*haireisis*), as is the word Mystery. And like it, it has come to have quite a different meaning to-day from what it had in Greece, and from what it had in the A.V. of 1611. We must not therefore fix our modern meaning on the word, or substitute it for the Bible meaning. The real meaning is *the act of choosing*, then *that which is chosen*, especially the *choosing of a party*; then *the party so chosen*, *sect or division*. It occurs in Acts v. 17; xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22. 1 Cor. xi. 19. Gal. v. 20. 2 Peter ii. 1. Of course, parties, sides, or divisions are *chosen* on account of their peculiar *tenets* (2 Peter ii. 1), and the word "heresy" is pht by *Metonymy* for the result of such *choosing* (Gal. v. 20. 1 Cor. xi. 19).

Error may lead to division; but *heresy* (or *division*), however serious it may be, may not be error. It is easy to raise the hue and cry of "heresy" (according to its modern meaning of false doctrine), but a real heretic (in the Bible sense) is one who, though holding truth, may seek to *divide* and *distract* the people of God. A man may hold many errors and yet have no disposition to cause divisions. The usual course is, to call a man who disagrees with us in opinion a heretic; and then, without waiting for the "second or third admonition," reject him and excommunicate him, and sometimes pursue him and slander him. But such a man is *not* a heretic, though he may be an unbeliever or a mistaken man, unless he *divides* and *scatters* the flock of God. But the men who cry "Heresy!" most loudly are already dividing God's true people, or maintaining sectarian divisions already made, and thus are guilty of heresy themselves; for sectarianism is "heresy" in the Scripture sense of the term. It is well to clear the ground of these misstatements and misapprehensions which are working such havoc among the children of God.

G. A. S. (Portsmouth). The word "this" in Acts ii. 16, cannot refer to what precedes, because Joel ii. 17-22 refers to "the last days" even "the Day of the Lord," to scenes of judgment, and to the salvation of Israel. Moreover the plural "these words" in verse 22 refers to what follows and not to what precedes.

The new Edition of our *Lexicon and Concordance* (the fifth, now in the press) will be found to agree with *The Church Epistles* (p. 254). We have learned much in the thirty years since the first Edition was published.

We are thankful to hear that *Things to Come* has been so helpful to you.

E. C. (Stoke Newington). You are quite right *Church Epistles*, page 60, c | d | g- should be alive without law, instead of "alive without sin."

VOLUME XI.

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