

# THINGS TO COME.

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

VOL. XV.

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## PREFACE.

DEAR FRIENDS,

WITH our December number we write a few words by way of Preface to our new volume, No. XV.

We do it with heartfelt thanks to God for His leading, preserving, and guiding grace.

He has led us on to a greater knowledge of Himself and His Word. Seldom have we made greater advances ; or drawn more from the inexhaustible treasures of His Word.

It would be a sin for any of us to suppose that we know all ; and have nothing more to learn. This would be to treat the Word of God like a human book ; to act as though it could be exhausted by us ; and that we had nothing more to learn.

“A good Scribe is like unto a man that is an householder, which bringeth forth out of his treasures things new and old” (Matt. xiii. 52).

If we are to have nothing “new,” but always the “old,” then there is no need for *Things to Come*. But we need the old as well as the new, and the new as well as the old.

“The well is deep,” and, blessed be God, “we have something to draw with,” even the Spirit of truth, Whose mission it is to show us “the things of Christ ” and “things to come.”

We have thus been able to recover some things so old that they appear to be new ; and we hope to go on with renewed strength and courage.

In October we had to take our friends into our Confidence, and though it was not without pain that we did so, we have been abundantly rewarded. We have been overwhelmed with letters of sympathy, from the highest and the lowliest at home and abroad.

The Lord has made our way quite clear for the future, and if our friends only fulfil their promises of help we shall go on our way without care.

Yours in His service,  
E. W. BULLINGER.

“BREMGGARTEN,”  
GOLDERS HILL, HAMPSTEAD,  
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November, 1909.

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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### IV.—ABRAHAM: FAITH'S OBEDIENCE.

(Continued from Vol. XIV., page 136.)

4. "WHEN HE WAS TRIED . . . OFFERED UP HIS ONLY SON."

**I**N Hebrews xi. 17—19, we have the trial of Abraham's faith.

"By faith Abraham has offered up Isaac when he was tried (or put to the test). Even he, who had accepted (or waited for) the promises, was offering up his only-begotten son; with respect to whom it was said that 'In Isaac shall thy seed be called.' Accounting that God was able to raise him up, even from among the dead, from whence, in a figure also, he did receive him back."

We stop not to consider the revolting calumnies and profanities of some of the "higher" critics who dare to ascribe this (which the Holy Ghost ascribes to Abraham's faith) to "an incontrollable impulse of Moloch worship!"

The Infidel blasphemies which have been put forth from Porphyry downward are to day repeated from "Christian" pulpits and professors' chairs in our Universities.\*

With these we have nothing to do. We are writing for those who, like Abraham, "believe God," and must leave all such unbelieving critics to that Word which shall itself judge them in that day when the Lord will vindicate His truth.

Our delight shall be to feed in the "green pastures" of the Word, in which we need to be *made* to lie down by the Great Shepherd; and not to trample it with our feet, which are defiled by the world and its wisdom and its ways.

Thus feeding on the Word, instead of criticising it, we note first the Divine perfection of it in the use of the Tenses in verse 17.

\*We refer to the late Dean Stanley, who thus taught (*Lectures on the History of the Jewish Church*) with others in *Essays and Reviews*, and, since then, those who repudiate the whole history.

They say it was not "by faith" but by a mistaken suggestion of Abraham's own mind, similar to the abominable superstition of the Phœnicians in burning their children; and that Abraham is to be condemned and not commended for it. So far from being proof of his obedience; it was proof of his infirmity and ignorance.

From such blasphemous teachers may God deliver the young men who are sent to sit at their feet!

Even Dr. Torrey (*Hard Problems of Scripture*) suggests that God did not *command* Abraham to sacrifice his son upon the altar.

"By faith Abraham when he was tried HAS OFFERED UP Isaac; and he that had received the promises WAS OFFERING UP his only begotten son."

Both these verbs are important, and loudly call our attention to their peculiarity.

The former is the second of the three times which the Perfect Tense is used in this chapter.\*

"Has offered," shows that God reckoned his faith as his act; and imputed the result to him as though he had actually completed it; just as He imputes Christ's righteousness to our faith, as our being actually righteous in Him.

The Imperfect Tense, which follows ("was offering,") shows that the act of offering, itself, was not completed; for it was while in the act of offering, that Jehovah spake, and forbade the consummation.

In verse 16 God regards Abraham as thus having actually done it. He says: "By Myself have I sworn, saith the LORD; for because THOU HAST DONE this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee . . . because thou hast obeyed My voice."

This is why the Perfect Tense is used in Heb. xi. 17: "By faith Abraham HAS offered up Isaac, when he was tried," &c.

It is this which puts "faith" as being synonymous with "obedience." This is why we have the expression "the obedience of faith." This is the Genitive of "Apposition," and means, not only the obedience which springs from faith, and, which has faith for its origin and its source; but because faith is put for, and reckoned as, obedience itself. Obedience, reckoned as faith: *i.e.*, "faith-obedience" would be a good rendering.

The two are inseparable. If we believe what God says we shall necessarily act in accordance with our faith. If we do not so act, it is proof positive that we do not believe; and that there is no faith worthy of the name.

It is this fact which reconciles what the Holy Spirit says by Paul, and what He says by James. It is the same inspiring spirit who "moved" both.

There is no more difference between them than between different parts of this manuscript, part of which may have been written with a quill pen, and another part by a steel pen, or a fountain pen. There can be no discrepancy except in our own failure to rightly divide the word of truth, and receive all as coming from the same Divine Author.

If we really believe God we shall as readily do what He commands, as we shall rely on what He promises. And thus faith is translated into obedience, and obedience is faith translated into action. Any other kind of obedience is not "of faith," and is therefore "sin."

\*The first being in verse 5, and the third in verse 28.

There is plenty of obedience and "works" which come from the flesh, and not from faith; but these are called "dead works."

Paul and James spoke and wrote by the same Spirit, and teach the same truth. And we shall see this at once, if we understand this identity of faith and obedience, or faith and works which is contained in the expression "the obedience (that is to say) faith."

But for this identity this Scripture could never have been written. "By faith Abraham HAS offered up Isaac" (Heb. xi. 17), and "Because thou HAST DONE this thing" (Gen. xxii. 17).

It was not "by fact" but "by faith," and this explains everything.

There is another reason why the Perfect Tense is used here. As the whole transaction was a type of the sacrifice of Christ, and, as that has endured through all time, so it could be said that it "*has been offered*," and that its infinite merits are still as perfect and effectual as at the time when the offering was made.

It was the trial of Abraham's faith; and it was the gracious act of God. It was He who said, "Take now thy son, thine only son, Isaac."

God did not try Lot's faith. Sodom was sufficient to try that.

Abraham's obedience here was as ready as when he was called to get out of his own country. It is obedience that is the test of faith; and it is obedience that is in question here, in the case of Abraham.

Hence, in Gen. xxii. 3, we read, "And Abraham rose up early in the morning."

When God "separated" Saul of Tarsus and called him to preach His gospel, we read: "Immediately, I conferred not with flesh and blood, etc" (Gal. i. 15, 16).

Faith never confers with flesh and blood. If it did so it would cease to be "faith," and become "sight" at once.

It was the same faith that said (Gen. xxii. 5), "I and the lad will go yonder and worship." Faith is always occupied with God, whose "word" or "report" it hears. Abraham was not occupied with his faith, or with his obedience, or with himself, in any way whatever, but only with his God. "I and the lad will go yonder AND WORSHIP."

God, and God's Word, filled Abraham's heart, and occupied all his mind and thoughts.

Hence, Abraham added the words, "and come again to you" (v. 6).

Was Abraham lying to his young men? Most assuredly not. It was the language of the most precious faith.

We know not all that passed through Abraham's mind: but we are told that he accounted that "God was able to raise him (Isaac) up even from the dead" (Heb. xi. 17). It is clear from this that Abraham believed that even if he did slay his son God would immediately raise him up again from the dead.

This, surely, must be the force of the words "in a figure" in verse 19. The Greek is *ἐν παραβολῇ* (*en parabolē*), in a parable. But a parable is a similitude, in

which two things are cast side by side for the purpose of comparison.

Great differences of opinion have been manifested as to the meaning of the words, but there is no room for such differences. Neither view exhausts the meaning. Both are true, and both are needed to bring out the whole truth. Both are needed in order that the comparison may be instituted and the similitude seen.

It is true that Abraham did receive Isaac at the first, as from the dead, according to Romans iv. 19, and Heb. xi. 11, 12.

It is true that Abraham did receive Isaac back again as from the dead; for, he accounted "that God was able to raise him up from the dead," and his faith being accounted to him for righteousness, it could be truly said, "by faith, Abraham, when he was tried, has offered up Isaac" (v. 17). It was this faith that enabled it to be spoken of as a thing actually done. This is the force (as we have seen) of the Perfect Tense.

Instead of one of these views being true, we may say that both views are true.

Abraham's faith reckoned that, as he had already received Isaac, as it were, from the dead, why not receive him so again?

This was the reckoning of faith.

Is not all this clearly shown by the words in Genesis xxii. 6: "I and the lad will go yonder and worship, and COME AGAIN TO YOU."

He knew not how. But he "believed God" and spoke from the assurance of faith, and went forward in "the obedience of faith."

When Isaac enquired about the lamb for the burnt offering, Abraham replied, still in the language of faith, "My son, God will provide for Himself\* a lamb for a burnt offering" (v. 8). He was as certain of that as of all beside.

This is why Abraham called the name of the place **JEHOVAH JIREH**, "Jehovah will provide."

He had said to Isaac, "In the mount of Jehovah it shall be seen" (v. 8), and when Abraham had seen, he sealed the answer to his faith in the name he gave to the place.

Similar differences of opinion have been expressed as to the interpretation of the Type as fulfilled in Christ the Antitype. But, here again, there is no room for any difference, no one finite Type can exhaust the Infinite which is contained in the Antitype.

No one offering could set forth all the aspects of Christ's atoning death. No one Gospel could have set forth all the aspects of Christ's earthly life.

Even so, no one Type can contain, in itself, all the perfections and truths and teachings concerning Christ, as the Antitype.

Abraham and Isaac, and the Ram, are all needed to shew forth the interwindings of the truths which are involved.

\*Heb  $\text{ל}^{\text{ה}}$  (*le*) for *Himself*, not *Himself* as some have incorrectly taken it.

Go back to the history in Gen. xxii. and note the several points :

In verses 2, 12 and 16 we are shown Isaac as the only son, "thine only son . . . thy son, whom thou lovest." Do we not see here, "the only begotten Son," Jesus Christ, of Whom in another parable, it is said : "Having yet one Son, His Well-beloved" (Mark xii. 6) ?

In verse 2 we have the words "I will tell thee of" : and verses 3 and 9, "the place of which God had told him," showing how all had been ordered of the Father concerning Christ, and that in these points Abraham himself appears to be the Type of Christ.

In verses 6 and 8 we have the twice repeated expression used of Abraham and Isaac, "they went both of them together." Here the Type passes to Isaac, and it is he who sets forth the unity of purpose between the Father and the Son (John x. 30). In v. 6, the laying of the wood upon Isaac clearly points to John xix. 17.

In verses 9 and 10 the Figure *Polysyndeton* (many "ands") is used to mark off, point out and emphasize the deep significance of every detail. The seven "ands" show the deliberate steps, each of which demands our close and earnest consideration :

- "And they came to the place . . .
- And Abraham built an altar . . .
- And laid the wood in order,
- And bound Isaac his son,
- And laid him on the altar . . .
- And Abraham stretched forth his hand,
- And took the knife."

Up to this point Isaac is the Type of Christ : and again, in verse 18, as the seed in whom "all nations of the earth shall be blessed."

But, in verse 13 the Ram becomes the Type of Christ, and "we, brethren, as Isaac was, are the children of promise" (Gal. iv. 28), for whom Christ is offered up in our stead.

The Ram was "caught by his horns," the emblems of his strength, to show that the Antitype, Christ, did not succumb to death from weakness, but gave up His life in His strength.

"I lay down my life (He said) that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18). Hence it was that, on the holy mount, "they spoke of His decease WHICH HE SHOULD ACCOMPLISH."

Another seven-fold *Polysyndeton* is given in verses 13 and 14, describing Abraham's subsequent action. It is used to set forth and emphasize every act and deed, and to intimate the deep significance of each :

- "And Abraham lifted up his eyes,
- And looked,
- And behold, behind him a ram . . .
- And Abraham went
- And took the ram,
- And offered him up . . .
- And Abraham called the name of the place Jehovah-jireh . . ."

Oh, what a volume is contained in those two small words

"BY FAITH."

The whole history is the grand record of *the activities of faith*. It is *faith in action* : Living faith in the Living God.

Every one of these "ands" introduces an *action* ; and yet every action is "by faith."

But this leads us to the conclusion which we must reserve for our last paper on the faith of Abraham.

THE "SELAH" IN PSALM XLIV.

WE propose to give the Selahs in Psalm xlv. and Psalms xlvi.—xlviii., because, being anonymous, we wish to suggest the authorship of Hezekiah.

After what we have said about "the Songs of the Degrees" and the part Hezekiah took in the Editing of the whole book of Psalms, it will be interesting to examine certain other anonymous Psalms, which receive wonderful light when we read them in connection with Hezekiah.

Those who have not seen our work on "the Chief Musician" but have read our former articles on the "Selahs" will remember that their purpose is not to give some musical direction, but, to connect what precedes it, with what follows, and to direct our attention to some solemn subject or great lesson which we might miss if this direction were not given.

PSALM xlv.

THIS Psalm contains one *Selah*. It occurs between verses 8 and 9.

It points us to the Structure, and indicates the first break ; between the close of the first member, and the beginning of the second. With this key, we read on, from verse 9 (of the trouble which had come on the nation) to the end of verse 22, when we return to the first theme, *God our help*, with which the Psalm commenced (*vs.* 1-8). So that it really connects the two members A and A, thus treating B and B as parenthetical.

- A | 1-8. God our help. *Selah*.
  - B | a | 9-14. Us.
  - b | 15. Me. Thy reproach
  - B | b | 16. Me. The reason
  - a | 17-22. Us.
- } Trouble
- A | 23-26. Jehovah our help.

The *Sub*-scription (which at present, in the Versions, stands over Psalm xlv.) appoints it for use at the Passover,\* showing that, whatever might have been the occasion of the composition of the Psalm, or of the circumstances out of which it arose, or to which it originally referred, it was specially suitable for use at a Festival which celebrated Jehovah's goodness in delivering the People from their oppression in Egypt.

From the internal evidence of the Psalm, furnished by the nature of its subject-matter, it is necessary that we should find a time for it when the Temple-worship

\* See under the title, *Soshannim*, in our work *The Chief Musician*

was being conducted in due order; and when there was opportunity and occasion for this Psalm to be handed over formally to the Director of the Temple worship for definite liturgical use.

But it is difficult to find a time in the reigns or history of either David or Solomon when verses 9-22 would be truly in accordance with the facts of the history. Verse 9 assumes that the People were in the land as a nation, and possessed armies which could go forth.

Prof. Kirkpatrick has entirely disposed of the arguments of those who would place it in the days of the Exile.

Hengstenberg, Kiel, and Dilitzsch assign it to the invasion of the Edomites in the days of David.

De Wette and Tholuck assign it to the time of Josiah immediately preceding the Exile.

Calom says: "If anything is clear, it is that the Psalm was written by anyone rather than David!" and refers it without hesitation to the tyranny of Antiochus.

But we need not go so far as this.

*The invasion of Sennacherib furnishes us with all the conditions required by the language of this Psalm.*

Israel had been "cast off," as verse 9 declares, on account of the idolatry which had been introduced by Jezebel. Judah had been threatened with a similar judgment on account of similar apostasy, led astray by her daughter Athaliah.

But this judgment had been arrested by the great Reformation of the Temple, and of its worship in the reign of Hezekiah. This of itself would fully justify the language of verses 17 and 18:—

17. . . . We have not forgotten Thee,  
Neither have we been false to Thy covenant.

18. Our heart is not turned back,  
Neither have our steps declined from Thy way.

Israel had gone astray, and been false to Jehovah's Covenant; but Judah, though it had turned back from His way, had returned to Him.

There were no circumstances till then in which it could be said that God had "cast off His People" and "put them to shame" (v. 9); when he had "not gone forth with their armies;" when they had been "scattered among the heathen" (v. 11); "when they had been "made a reproach to their neighbours, and a scorn and derision to them that were round about them" (v. 13).

Nothing but the reproaches of Sennacherib and Rab-shakeh could be so well described as "the voice of him that reproacheth and blasphemeth" (v. 16).

We look, in vain, through the reigns of David and Solomon for any circumstances which could call forth the expressions used in verses 14-22.

We need not search the times of the Maccabees; for we have, in the history of Sennacherib's invasion, all that we need to explain and describe the exact condition of things in 2 Kings xviii.

If anything is needed to complete those details we have them succinctly recounted on the six-sided cylinder now to be seen in British Museum,\* London. It contains the annals of Sennacherib, king of Assyria, about B.C. 705—681, and contains a record of this siege of Jerusalem. He says in the following lines:—

11. . . . And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines,
16. and by the assault of foot-soldiers, and†
17. I besieged, I captured, 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and oxen,
19. and sheep innumerable from their midst I brought out and
20. I reckoned them as spoil."

Sennacherib goes on to tell us how he devastated the land and spoiled it, and to describe how Judah's king (Hezekiah) was "overwhelmed" with fear.

All this exactly suits the language of this Psalm, and accords with the history as given in 2 Kings xviii., 2 Chron. xxxii., and Isa. xxxvi.

Without going further into this now, our purpose will be served by accepting this as a reasonable suggestion, against which no serious objection can be urged.

On the face of the subject it is much more worthy, even as a hypothesis, than that of the "higher" critics, which would bring it down to times later than the return from Babylon. For it succeeds in putting it into immediate connection with the history with which it so perfectly and beautifully accords; and to which it so plainly refers.

But, this being so, it at once takes the Psalm back into B.C. 705—681.

Looking then at this Ps. xlv., and reading it over again in the light of Hezekiah's history, it shines forth with new beauty and with new force. We can fit in many of the very expressions and references with the actual circumstances of the time, when Sennacherib and the forces of Assyria were devastating the land; when efforts had been made in vain to buy him off by stripping the temple of its gold.

What more suitable words of prayer could be found to give expression to the actual condition of things than those contained in the first eight verses, which mark off the first great member of the Structure, and corre-

\* British Museum 55—10—3, i. We gave two photographs of it in our January number, 1908. Vol. XIV., p. 4.

† The three words which end this line are the names of military engines.

spond so perfectly with the Prayer resumed in the last three verses.

God's past deliverances of His People are called to mind; His goodness and grace vouchsafed to them are remembered; and His power put forth on their behalf is celebrated.

After this outburst of thankful remembrance, the *Selah* suddenly arrests us. The subject is broken off abruptly, and we are bidden, by it, to connect the sad condition of their then present calamities. This new subject is at once the consequence of that remembrance of former favours; and those favours are the cause of the painful contrast.

This sad picture of their condition is continued down to the end of verse 22, when it is suddenly made the ground of prayer, and there is a return to the subject with which the Psalm commenced—God our help.

Jehoshaphat had, before this, under similar circumstances, done exactly the same; and in his prayer, in 2 Chron. xx. 7 and 12 made Jehovah's past deliverances the plea for His future help.

It is the same here with Hezekiah; and, the *Selah*, between the eighth and ninth verses, is put there to call our attention to the fact; to show us the contrast; and to point us to the solemn circumstances which called forth the Psalm itself:

8. "In God have we made our boast\* all the day long.  
And to Thy Name will we ever give thanks.

**SELAH.**

9. But† Thou has cast us off, and put us to shame: and goest not forth with our armies. . . .  
10. They who hate us have plundered us‡ at their will."

It is needless to quote more of the Psalm. It must be read as a whole to get the full value of the *Selah*, and to note the full contrast between verses 7 and 10.

We must also turn again to the Structure of the Psalm which is given above, and note how the two pleas are marked off and distinguished, at the beginning and at the end. We shall also note how the "us" of verses 9-14 and 17-22 is in contrast with the "me" of verses 15 and 16.

There is a deep sense of the reproaches and blasphemies of Rab-shakeh and Sennacherib, which were keenly felt both by Hezekiah and his people.

On reading Ps. xlv. again, throughout, in connection with the history, it will be exactly what we should expect to find; and the more closely we study it in the light of its historical setting the more shall we see the accuracy of its historical references, and the beauty of its earnest prayers.

\* Compare Ps. lvi. 4, 10, 11.

†  $\text{ךָ}$  (*akh*), introducing a very strong contrast, as in Ps. lviii. 2; lviii. 16.

‡ So some Codices, with the Aramaic and Syriac Versions. See Ginsburg's Hebrew Text and note.

## Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

### PLAIN PAPERS ON IMPORTANT THEMES.

#### "THOU ART PETER."

By W. G., NEW YORK, U.S.A.

(I.) MATTHEW 16. 16—19.

FEW passages of Holy Writ have been more misunderstood than the words of Christ to Peter in that memorable scene in Caesarea Philippi.

My readers, I suppose, are aware that one of the tenets of the Church of Rome is that Peter is the rock upon which the Church is founded. The whole utterance of Christ in answer to Peter's confession (Matt. 16. 18, 19) they take to be the bestowal of a special commission on the Apostle Peter, and the giving to him of a certain primary position, and a certain power of binding and loosing, in the life beyond as well as in this life. This special power they believe themselves to have inherited, as the successors of the Apostle in the bishopric of the Church of Rome.

This puerile assumption Protestantism has recanted and eschewed. And yet, in common with Rome, it regards Peter as the first minister of the Church, which dates its origin from Pentecost, and holds up the second chapter of Acts as the type and ideal of what the Church should be. However differing in matters of doctrine, Romanists and Protestants of every shade of opinion are unanimous in referring the sixteenth of Matthew to the Church of Christ. The only difference is this: Rome interprets the words literally; Protestantism resorts to the art of "spiritualisation."

The Reformers were nurtured in the Church of Rome, and it is not yet sufficiently realised to what extent they remained under the influence of Roman doctrines and ideas; and how far Protestant teaching has been moulded by and based upon Roman dogma. Nothing has been more injurious to Protestant churches than the naïve notion that by withdrawing from the fold of Rome they emancipated themselves from its trammels.

Four false premises lie at the basis of the popular interpretation: (1) The passage has not been viewed in the light of the Gospel as a whole; (2) an arbitrary meaning has been fastened upon the word "church"; (3) a common noun has been regarded as a proper name; and (4) Peter's Epistles have not been taken into account.

Accuracy is an essential requisite in the study of Holy Scripture. It is the portal of admission to the temple of truth. Next to the great requirement to "rightly apportion" the word, the most important part

of Biblical exercise is the study of the words employed by the Holy Spirit.

We believe in the inspired Word of God; and as a logical sequence we believe also in the inspired *words* of God. Man deals out words *at random*; God deals them out by *weight* and *measure* on the principle of intentional selection. When a certain word is employed, it is because no other would have been as suitable to convey the exact shade of meaning.

In Scripture, as in other books, it frequently happens that variety of meaning attaches to the same word. Hence an impartial examination of every passage where it occurs is indispensable to ascertain the exact import of the word in each case. It is only by such process, often slow and tedious, that we arrive at truth. The interchangeable use of terms which differ, and the uniform usage of words of diversified meaning must inevitably lead to confusion.

Many terms and expressions in vogue are foreign to Scripture; while Biblical words and phrases are often used in an unbiblical connection and with an unbiblical meaning. It is not enough to use Scriptural terms: they must be used in a Scriptural sense and way as well.

The arbitrary usage of the word "church," quintessence of other causes, has done much to involve the New Testament teaching on the subject in a mass of confusion and discord. Its current usages have been taken for granted, and confidently received without any thought of testing them by the Scriptures of Truth.

The Greek word *ἐκκλησία* (*ecclesia*), which occurs in the New Testament one hundred and eleven times, was in common usage before the New Testament was written. It is composed of the verb *καλέω*, to *call*, to *summon*, and the preposition *ἐκ* (*ek*) *out of*. Etymologically, it means the *called-out-ones*, hence *an assembly*; any assembly gathered out for any purpose. At Athens the ordinary assemblies of the legislative body were called *κύρια ἐκκλησία*. In classical writers we meet with such phrases as *ἐκκλησία ἐγένετο* (*ecclesia egeneto*)—an assembly was held.\*

In the English version two words appear as the translation of *ἐκκλησία* (*ecclesia*): "church," one hundred and eleven times, and "assembly," three times. We notice further that the word "church" occurs *thrice* in the Authorized Version where it does not appear in the Greek. These passages, therefore, claim special attention.

The first passage is Acts 2. 47: "And the Lord added to the church daily such as should be saved." The Revised Version omits the word "church," but fails to convey the exact sense of the text, which is as follows: "And the Lord added to the *saved ones* daily." Not "such as should be saved" (as in the Authorized Version), nor "those that were being saved" (as in the Revised Version), but *οἱ σωζόμενοι* (*hoi sōzomenoi*), "saved ones," according to the rules of participles with the

\* Thuc. 6, 8. From this noun is derived the verb *ἐκκλησιάζω*, to hold an *ἐκκλησία* (as Thuc. 84).

article as divested of all reference to time. "Saved ones" is the common appellation of the remnant in the Scriptures (Isa. 10. 20; 37. 32; 40. 20; Obad. 17, marg., Luke 13. 23). What follows will justify this assertion.

When the bud of opposition against the Lord began to bloom, He designated His opponents "an evil and adulterous generation" (Matt. 12. 45; 16. 4; 17. 17). In His last public discourse He said to the rulers: "Fill ye up the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gekenna? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zechariah, son of Berachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation" (Matt. 23. 32-36).

After Christ's Ascension, when the Holy Spirit took up the proclamation of the King and the Kingdom, Peter, speaking with power from on high, holds before the Jews assembled at Jerusalem the crime of which they had become guilty (Acts 2. 23, 36). He shows that by rejecting Jesus of Nazareth, whom God has raised in flesh to sit on David's throne, they have become "the enemies" which shall be crushed as His footstool, and concludes his message with the words: "Save yourselves from this crooked generation." (Acts 2. 40), inviting those within the sound of his voice to formally separate from the nation stained with the blood of its King. They that received his word were baptised: and there were added in that day—to the "saved ones" hitherto secretly assembled in the upper room—about three thousand souls (Acts 2. 41).

The second passage is Acts 19. 37, "for ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." Here three English words appear as the rendering of a single Greek word *ιερόσυλος* (*hierosulos*), derived from *iepos* (*hieros*), *belonging to*, or *connected with, the gods*, hence, *hallowed, consecrated, devoted*,\* and *σουλᾶω* (*sulāō*), *to strip off, to pillage, to plunder*.† The Revised Version properly renders it "robbers of temples." In the Septuagint, in the New Testament, or in classical Greek *ἐκκλησία* means only and always a company of representative people. It is only sometime between the time of Polycarp and Cyprian that the word "church" came to denote buildings set apart for worship.

The third passage is 1 Pet. 5. 13, "The church that is in Babylon, elect together with you, saluteth you." The word "church" is wanting in the Greek; but in its place is the relative feminine pronoun "she." There is nothing in the context that would enable us to decide to whom it must be referred. Possibly it adverts

\* Hes. Op. 595, 803.

† Aesch. Pa. 761, Sur. I. A. 1275, cl. Soph. Phil. 413.

to Peter's wife, who was at the time with her husband and joined him in saluting the elect of the Dispersion.

Ἐκκλησία (*ecclesia*) is consistently translated "church," except in Acts 19. 32, 39, 41, where it is uniformly rendered "assembly." Twice (*vv.* 39 and 41) it is applied to the *guild of silversmiths* gathered in the theatre, at Ephesus, to protest against Paul's preaching, which threatened to undermine their trade. When the town-clerk mentions in his speech "the regular assembly" (*v.* 39), he adverts to the *town-meeting*, summoned at stated seasons to deliberate on the affairs pertaining to the administration of the city.

Ἐκκλησία (*ecclesia*) appears for the first time in the New Testament in Matt. 16. 18: "And I also say unto thee that thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it."

Our method of procedure will be simple. First, we propose to consider the passage in the light of the narrative as a whole; then, by divesting it of all conjectures based on pure assumption, we shall accord to it the common treatment based on syntactical construction; and, lastly, we shall seek for a response in Peter's epistles.

Should we not reasonably expect to find in the writings of the great Apostle some reflection of an event invested with such deep significance?

(To be continued.)

#### THE GROWTH OF ROME.

Two chapters of the Apocalypse deal with two cities possessed of one spirit. The Rome of the seventeenth chapter culminates in the Babylon of the eighteenth: but Rome culminates in Babylon only because Babylon is the origin of Rome. "All the Paganism of the human race," says Alexander Hislop, "first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted in different ages and countries. *In Papal Rome only is it now found nearly pure and entire.*"\* The peacock-fans that once waved about the Babylonian Pontiffs now turn their myriad eyes upon the sedan-chair in the modern Vatican.

Dr. Alexander, of Armagh, relates of Dr. Benson that, after a sermon on the Revelation, "with the shadow of death almost resting upon the austere beauty of that brow," the Archbishop said, "It is borne in upon me that the times are near when the Book of the Apocalypse will be specially required by the Church of God." This is true. The Revelation is God's telescopic analysis of the future which may now at any moment become a microscopic analysis of the present: it is an unveiling—and therefore a warning of priceless value—of the ultimate issue of world-movements even now profoundly less innocent than they look.

"It is not too much to say," says a recent writer, "that Napoleon at the height of his splendour and his power never wielded a tithe of the constant and assured authority of Leo XIII. and Pius X." What

\* *Two Babylons*, p. 328.

has the Apocalypse to say to so astounding a pronouncement? For Rome is one of the vast sinister figures burnt into the very texture of the Apocalypse. "Seven mountains on which the woman sitteth"—all history, all literature, know but one Seven-hilled City, and that is Rome: "the great city which reigneth over the kings of the earth"—Rome, and Rome only, reigned, as John wrote, in an empire of the world. Now the crucial moment of her judgment reveals the extent of her sway at the close of the age. "I will show thee the judgment of the great harlot that sitteth upon many waters": "the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 1, 15).

But here note a fact of critical moment. That the Roman Cæsarism (the Wild Beast) will be resuscitated is certain: but it is the Woman, not the Beast, which, in this chapter, is universally regnant. It is, not ancient Pagan Rome, but the Rome of the Campagna. "He carried me away in the Spirit into a wilderness: and I saw a woman." The Campagna, the ruinous, fever-haunted desolation with which, for a radius of some thirty miles, the city is now ringed, dates principally from the middle of the seventeenth century,\* when Rome finally rejected the truth of God. "He turneth a fruitful land into a salt desert, for the wickedness of them that dwell therein" (Ps. 107, 34). Imperial Rome is a Woman;—"the woman which thou sawest is the great city which reigneth"—while John wrote: Papal Rome is a Harlot;—"Come hither, I will show thee the judgment of the great harlot." Imperial Rome did not, and will not, profess herself the Bride of Christ: Papal Rome—a harlot, not an adulteress, for Christ has never owned her as His Bride—claims to be the solitary Bride of Christ; and it is Papal Rome which, presenting the cup of her delirious doctrines to all nations, is found, in the last judgments, seated on the four-fold division of mankind. "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15).

Doubtless an infatuation, born of disgust at anarchy and a superstitious rebound from materialism, will yet fall upon the nations in a great Roman revival; but it is gravely important that the present silent, subtle, widespread growth of Rome should be understood. That growth is immense. So far from the curious Protestant illusion, which was never shared by Luther—"a deplorable and mysterious slumber," as Pere Chiniquy calls it—that the Papal power is about to crash into ruins, there is not a quarter of the world, apart perhaps from one or two Latin countries of Europe, in which Rome is not advancing with immense strides. Take the Western Hemisphere. Roman Catholics estimate their adherents in North and South America at 144,000,000, of whom 13 or 14,000,000 are in the United States.† "In America," says an American

\* Ranke's *History of the Popes*, vol. ii., p. 377.

† *Catholic Times*, February 8th, 1907. An American *Catholic Directory* for 1908 reports an increase of 3,000,000 Catholics during 1907 in the United States.

writer, "we shall soon have more monasteries than there are in France and Italy together"; "we can have the United States," says Archbishop Ireland, "in ten years." Boston, for example, is becoming a Roman Catholic city, sixty-five per cent. of the population being Roman Catholics; and it has become the seat of one of eight bishoprics, where, within living memory, there was only one. South America, so far as it is Christian, is in the hollow of the Jesuit's palm. Look at Africa. Bishop Hartzell, of the Methodist Episcopal Church, says of his labours in Africa,—*"When I see the incursions of Rome everywhere, especially on the frontier line where I am working, I feel that there never was an hour when Protestantism ought to be more alert, vigilant, positive, and decided."* Look at Europe. "Each day," says the historian, Froude—and it is absolutely true of Germany and England, the two greatest Protestant powers in the world—"the Pope has a firmer grasp upon the public press, the education, and the government of the countries which have revolted against him with the greatest fierceness." In Germany twenty millions out of fifty-six millions are Roman Catholics, a proportion which is steadily gaining upon the Protestant;\* and the Centre, or Catholic, party holds the balance of power in the Reichstag. Look at the change wrought in fifty years in England. In 1851 there were in England 958 Roman priests; in 1906, 3965: in 1851 there were 70 monasteries and convents; in 1906, 1711: in 1851 there were 683 churches; in 1906, 2013. There are more monasteries in England to-day than at the time of the Reformation; and every borough in London has at least one block of monastic buildings. Look at Asia. In India, China, and Japan there are 8,970 missionaries, or half as many as the whole Protestant missionaries of the world, with over four million adherents.† "All that has been achieved in American and European countries," says Nippold, the German successor of Ranke as historian of the Popes, "is insignificant in comparison with what has been set on foot in the East, and," he continues,—taking a world-wide survey,—*"a calm review of the triumphs won by the Papacy forces upon us the conclusion that they are simply preliminary successes, that far greater triumphs are bound to follow."* † To-day Rome and the Greek Church—and they are severed by nothing profoundly essential;‡ even where there is not union,

\* Roman Catholics do not restrict their birth-rate," is the significant remark of Mr. W. T. Stead, "as Protestants and Rationalists are doing; and the cradle carries with it the future."

† *Missionary Review of the World*, Aug., 1907.

‡ *History of the Papacy*, pp. 212, 224.

§ Mr. W. S. Lilly, in the recognised Catholic Quarterly (*Dublin Review*, April, 1908), says: "Their creed agrees in the enormous majority of points with that of Catholics. They believe in and use the same seven Sacraments as we do, they honour and pray to Saints, have a great cult of holy pictures and relics, and look with unbounded reverence towards the all-holy Mother of God. Their sumptuous ritual, gorgeous vestments and elaborate ceremonies, their blessings and sacramentals, all make their Church what she so easily might once more become, the honoured sister of the great Latin Patriarchate."

In 1808, according to Cardinal Loque, there was but one Roman

the Apocalypse speaks of harlot daughters of Rome—together are enthroned upon 400,000,000 of mankind.

But there is another, and not less potent, method by which Rome is advancing to world-wide power. Our Lord reveals it. "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. xiii. 33). Rome has ever been the supreme leavener of all churches. It is most remarkable that not only did the original leaven in the Greek Churches come from Rome—as transubstantiation, regeneration by sacrament, worship of the Virgin, and salvation through a priest—but the attempt of the Reformers to reach the Greek Church with God's truth was deliberately and successfully defeated by Jesuits, and the agent in it murdered.\* Look at the Leaven at work in England. In figures compiled by Ritualists themselves,†—in 1882 there were 2,581 Ritualistic churches, in 1901, 8,689; in 1882 vestments were used in 336 churches, in 1901, in 2,158; in 1882 altar lights appeared in 581 churches, in 1901, in 4,765; and the Eastward Position was assumed, in 1882, in 1,662 churches, but in 1901, in 7,397: and out of 24,000 English clergy, 6,300—or one in every four—belong to societies openly working for reunion with Rome. The change in so brief a time is portentous. The Rev. R. H. Benson, a son of the late Archbishop of Canterbury, and formerly a Cowley Father, says:—"For years before I became a Catholic I recited my rosary every day. We taught the doctrine of the confessional, and I can tell you I used to hear far more confessions than I have heard as a Catholic priest. *On practically every point, except the supremacy of the Pope, we believed the teachings of the Catholic Church, and taught most of her doctrines, as thousands of Anglican clergymen are doing to-day. And it is this High Church teaching that is building the bridge over which Anglicans will come into the true fold.*" What did Cardinal Vaughan himself say? "The doctrines of the [Roman] Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the Thirty-Nine Articles have been banished and buried as a rule of faith." But that is not all. The atmosphere of hundreds of chapels is changing, and the change is a change of a familiar leaven. A vicar wrote recently:—"Are there not surpliced choirs and floral decorations, and altars and books of prayer and canticles and anthems in the chapels of England to-day?" It is of profound significance that at the Eucharistic Congress it was reported that from the ranks of Nonconformists, and not from the Anglican Church, the widest stream of converts flows. Nor is it hard to see the reason. Principal Forsyth, a typical

bishop in the United States: in 1908 there are 14 archbishops, 90 bishops, 14,444 priests, and 11,584 churches and chapels.

\* A decree issued from the Vatican has this year (1908) removed England and the United States from the status of dependent Missions to that of self-governing provinces, so powerful and established is the Roman cause in Anglo-Saxondom."

\* *Encyclopædia Britannica*, art., 'Greek Church.'

† *Tourist's Church Guide*, 1901, and *Church Review*, Sep. 19, 1901.

modern Nonconformist, said recently,—“No church knows where it is till it has a sure sense of its relation to a positive authority. *The Bible as a book has gone in that final sense.*” \* “The Bible,” said Dr. G. A. Gordon, in an official sermon before the International Congregational Council in Edinburgh (1908), “has been decomposed, and as a book its authority is dissolved. In a free world men no longer believe because the belief is offered by the Bible, but because it commends itself to reason.” † A dethroned Bible always ends (for a church) in Rome taking the vacant throne: “TILL ALL WAS LEAVENED,” are the ominous words of our Lord. The spade of the Higher Criticism, which is digging the grave of the Protestant faith, is casting up the entrenchments of Rome; and, without and within, “we are sinking,” to use the words of Lord Beaconsfield, “beneath a power before which the proudest conquerors have grown pale—the power of a foreign priesthood. Your empire and your liberties are more in danger at this present moment than when Napoleon’s army of invasion was encamped at Boulogne.” ‡

D. M. PANTON.

## Questions and Answers.

QUESTION NO. 390.

### “WASH AWAY THY SINS” AND “BAPTIZED FOR THE DEAD.”

W. D. (Scotland). “Would you kindly explain Acts 22. 16, and 1 Cor. 15. 29.”

Both of these passages are to be explained by the special Dispensation to which they refer; to which Baptism with water was proper; and in which the Holy Spirit was specially present with signs and wonders and miracles.

The offer of the Kingdom and the return of the King, made by Peter (Acts 3. 19, 20 R.V.), was open to Israel until Acts 28. 25, 26; and during all that time the Spirit was miraculously acting, as was Christ miraculously working during the time that His offer of the kingdom was open.

In fact, all three Dispensations of the Kingdom are marked by the same characteristics.

(1) Jehovah’s promise of the coming Messiah in the Old Testament, though backed by miracles and wondrous works, was rejected.

(2) Christ’s proclamation of Himself as Messiah, in the Gospels attested by His mighty works, was rejected.

\* Nor is this peril confined to Nonconformity. Dean Wace points out that among the official papers issued for the Pan-Anglican Congress (1908), in which Bible history is referred to as untrustworthy, and Bible science as antiquated, “not one paper is yet included that represents the old, the traditional view.”

† *British Congregationalist*, July 9th, 1908.

‡ This article may be obtained in tract form from Mr. A. Holness, 14 Paternoster Row, E.C., price one half-penny.

(3) The Holy Spirit’s final offer of the return of the Messiah, though witnessed by special “signs and wonders and divers miracles” (Heb. 2. 1-4), as recorded in the Acts, was rejected.

This completed the rejection, and the Dispersion soon followed.

But during that third and last Dispensation, believers were gathered out, and baptized, as they had been, by John and by Christ’s disciples in the second Dispensation, recorded in the Gospels. During all those three Dispensations, “the principles of the doctrine or teaching respecting the Messiah” were in force, which included the doctrine or teaching concerning “baptisms.” But, after that third Dispensation of the Kingdom had been closed, these things, which pertained particularly to that Dispensation, no longer applied. They were foundations which were to be left behind, and not laid again (Heb. 6. 1-2).

The passage you inquire about (Acts 22. 16) belonged to that same, third Dispensation of the Kingdom, and was perfectly in order.

What Paul did in that Dispensation before he received the special revelations recorded in the Prison-Epistles, had no place when that which is perfect had come. He went on to perfection (Heb. 6. 1) when he taught that there was only “one baptism” (Eph. 4. 5), that by holy spirit (*pneuma hagion*), which had been promised as superseding John’s baptism with water (Acts 1. 4, 5).

This is the answer to your first question as to Acts 22. 16. Your difficulty is self-created by reading it into the present Dispensation, in which it has no place.

Your other passage in the first Epistle to the Corinthians was written *during that same Dispensation* of the Holy Ghost. That is why Baptism with water is mentioned in 1 Cor., as well as in the other and the earlier Epistles of Paul, written during the period covered by the Acts. It is never mentioned afterward in the later or Prison-Epistles.

But, even so, it is not made clear by the Translators either of the A.V. or R.V.

1 Cor. 15. 29 should be punctuated and have the italics supplied exactly as in Rom. 8. 34, which in the Greek reads, “Who is he that condemneth, Christ that died.” So 1 Cor. 15. 29 reads, “what shall they do who are being baptized for the dead?”

But the latter passage should be conformed to (Rom. 8. 34), which is translated: “Who is he that condemneth? [It is] Christ that died.” If 1 Cor. 15. 29 (which is the same in construction) be treated in a similar manner, it would read, “What shall they do who are being baptized? [It is] for the dead (*i.e.*, dead bodies) if the dead (*i.e.*, dead people) rise not at all.”

If, in addition to this, you remember and note the fact that the word, rendered “the dead” in 1 Cor. 15. 29, when it has the article, denotes corpses; and, when it is without the article it denotes the people who were once alive but are now dead; and, further,

if you remember that verses 20-28 are in a parenthesis, and you read on from verse 19 and let verse 29 follow directly on verse 19, you will have the whole argument of the Apostle presented thus:—

16. "If dead [people] rise not, then is not Christ raised.
17. And if Christ be not raised, your faith is vain: ye are yet in your sins.
18. Then, they also which are fallen asleep in Christ are perished.
19. If in this life only we have hope in Christ we are of all men most miserable. . . .
29. Else what shall they do who are being baptized? [It is] for dead [bodies], if dead [people] rise not at all. Why are they then baptized for dead [bodies]?
30. And why stand we in jeopardy every hour?
31. I protest by your rejoicing which I have in Christ Jesus, I die daily.
32. If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if dead [people] rise not? Let us eat and drink for to-morrow we die!"

If verse 29 be thus read, *in connection with its whole context*, it will be seen to be essential to the argument; instead of being a difficulty to be explained away as though we wish it were not there.

The one point is, If dead [people] rise not, why did they go on being baptized when it only brought on them persecution, suffering and death?

QUESTION No. 391.

#### TERAH'S AND ABRAM'S AGES.

G. W. P. (Christchurch, N.Z.). "How do you explain the *apparent* discrepancy concerning the ages of Terah and Abram?"

Your difficulty arises from *assuming* that Abram was Terah's firstborn.

If Abram was 75 when he departed out of Charran (Gen. 12. 4), then Terah would be 130 when he begat Abram. Abram was, therefore, the youngest of the three; Nahor, the middle one, and Haran, the *eldest* son, begotten when Terah was 70. Consequently, Haran was 60 years older than Abram, and his son, Lot, was also, without much doubt, *born before Abram*.

This would account for the great respect shown to, and concern for, Lot on the part of his uncle, Abram, as being the *older man*, and, by *natural* primogeniture, head of the family.

The wording of Gen. 19. 29 supports the view that Lot was *at least* Abram's equal in age at that time, viz., 99 years.

Compare also the "order" in which the "generations of the sons of Noah" are given—where the *spiritual* primogeniture appears first in Gen. 9. 18 and 10. 1; followed by the *natural* order in the remainder of chap. 10.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### RELIGION WITHOUT CHRIST.

We have none too often pointed out the difference between Religion and Christianity; and it becomes more and more necessary that this should be done. In *The Review of Reviews* for May, *The North American Review* and *The Open Court* are quoted, and solemn evidence is afforded for those who wish to see how things are going.

In the former, Dr. Goldwin Smith, of Toronto, discusses the possibilities of "Religion without Christ." According to this leader of men, there is no need for a revelation from God, or for an historical Christ.

All can be obtained, without these, by substituting for them

"The Christ ideal."

"We ought (the latter says) to cling to the Christ-ideal, and need not fear any loss if we lose the historical Jesus.

"It is perhaps, not accidental that the religion was called 'Christianity' was called after the Saviour, and not after His name. It is after all the religion of the eternal ideal of a God-man whoever he may be, whether or not he was actualised in Jesus, or even if he was never actualised at all. We may ever purify the ideal and cleanse it of the pagan excretions which are still clinging to the so-called orthodox Christianity."

This is blasphemy of the deepest die. Here we touch the foundation of the teaching which will culminate in the total rejection of Christ and the acceptance of Anti-christ.

Well may we obey the solemn exhortation of 2 John 8.

"Look to yourselves

that we lose not those things which we have gained." (marg.)

Who is a liar but he that denieth that Jesus is the Christ. He is anti-christ that denieth the Father and the Son." (1 John ii. 22.)

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." (2 John 7).

That this teaching does deny the Father and the Son is evident from the

"SUBSTITUTE FOR THE LORD'S PRAYER."

Which is given in the same magazine, for adoption "by those who shrink from saying Paternoster":—

"O World, O Man, and soul of Me—  
The Endless All's our Holy Three!  
I live, and love, in work and joy  
With Thee—in Thee.

And the "substitute" goes on and culminates in the last verse.

"So come our splendid reign of Man  
Our Paradise of Earth to plan—  
For Each and All; for Me, and All  
Amen, Amen."

All this is branded by the Holy Ghost, as the language of the "deceiver" and the "liar," but all this, according to some modern ministers of the Gospel, is to be called a "quest for God"!

May the Lord pardon us for putting these blasphemies into print, but we do it to open the eyes of His people that they may the more easily detect the "blind leaders of the blind."

**"BE GOOD."**

In the April number of *La Revue* is also quoted by *The Review of Reviews* for May, a series of articles on "The Science of happiness."

It is summed up as being "good." Man puts all his hope in Man. God "is not in all his thoughts." We are told that—

"The aristocracy of the future will be recruited from among those who possess greatness of heart. Future centuries will love goodness because of its democratic origin."

"When the adorable trinity of Goodness, Love, and Happiness have once been realised they will never again quit the human conscience."

"We evolve towards Goodness when we evolve towards Truth. One is the complement of the other, and social Truth is nothing but social Goodness . . . Humanity no doubt is marching in that direction, and though progress seems slow it nevertheless certain."

All this teaching is Satanic in its origin. It is all based on the first lie—"Ye shall be as God." It is all contained in the idea of "the Divine immanence in Man;" and, what is worse, this is the essence of the Pelagian and Arminian heresy which permeates the theology of the vast majority of so-called "Christian" Pulpits.

**A "CHRISTIAN SCIENCE MILLENNIUM."**

A picture of this is given in *The Sunday at Home* for May. It is "one of the most extraordinary products of Mrs. Eddy's imagination working freely upon the suggestions of the Book of Revelation."

"When that blessed period arrives 'mortal error will vanish in a moral chemicisation.' 'Want and woe, sin, sickness and death will assume new phases.' Then the nothingness of matter will fully appear. 'The changes of the seasons will no longer affect the crops, which will be produced without tilling the ground or sowing the seed.' But why crops should be grown at all is not clear, for food will be no longer necessary to life. For Mrs. Eddy goes on to say: "In that perfect day of understanding we shall neither eat to live, nor live to eat."

"The elements and functions of the physical body and the physical world will change." If the unthinking Lobster loses his claw, it grows again. When the science of life is fully understood, the human limb will be replaced as readily as the Lobster's claw, "not with an artificial limb, but with the genuine one! We shall live to a much greater age."

All this is prophecy of the baldest kind, the imaginations of a diseased mind. But the sign of the times consists in this: not that an abnormal brain can seriously put forth such vapourings, but that thousands upon thousands with normal brains can gulp such teachings down while they refuse Divine Revelation and substitute for it another "Bible" altogether.

Our readers will not fail to observe that, in all these things there is one dominant note; and, whatever the statements and promises of man may be, they all end in

**A MILLENNIUM WITHOUT CHRIST.**

**MODERN JUDAISING.**

With the ancient Judaism we are well acquainted, from the Acts, and Epistle to the Galatians. But the Modern Judaising takes on quite a different character. It is practical rather than doctrinal and outward rather than spiritual.

Not long since a Rabbi spoke for over two hours in one of the larger Evangelical Churches of Washington D.C., in order to disprove the claims of Christianity, that the Jews are suffering burdens on account of their rejection of Christ.

Truly, "Liberalism" means giving away other people's things; and Liberalism in the Churches means giving up and giving away the things of God.

In connection with this we note that henceforth no Christmas Carols are to be sung in the Public Schools of New York. All the Song-books are to be revised and the name of Christ eliminated from them.

Christmas-Trees however are to be still permitted. Trees do not speak, and their origin can be explained away by those who will speak for them.



**Editor's Table.**

**NOTICES.**

Our readers will notice one or two new features in our first issue for this New Year.

**OUR NEW FRONT-PAGE DESIGN.**

Simultaneously with a letter from the Printer that the block was getting worn-out, came a letter from a reader of *Things to Come* in Chicago, telling us that he (as an artist and diligent student of its contents) had designed a new block, which he placed gratuitously at our disposal.

We "assuredly gathered" that we were to accept it and use it with sincere thanks to God and the Donor.

**SCRIPTURE REFERENCES.**

For good and sufficient and well-considered reasons we have resolved to present these, in future, as they will be found in the present number.

Roman numerals, while useful in distinguishing the chapters from the verses, are not always understood by some readers. If the same end can be reached by using Arabic numerals (to which all are accustomed) we feel sure that it will bring comfort to many, beside saving some space.

Henceforth the *chapters* will be distinguished by larger or blacker type. These will be separated from the verses by a full stop. The verses will be separated (as heretofore) by commas. Separate references in the *same book* will be separated by semicolons, and references from *different books* by full stops.

An exception will be found in our Editorials, where uniformity must be observed in view of their separate publication on completion; also in the papers on Psalms xlv. and xlvi., and perhaps others which have been some time in type; and on which it is needless to spend money in changing the type for the sake of uniformity.

We shall be glad if our friends and correspondents and contributors of Papers will kindly conform to our new usage.

**VOLUME XIV.**

is now ready, and will be sent to any part of the world post free for 2/6.

**OUR NEEDS.**

In the Preface to the last Volume we referred to this matter, and stated that the Lord had hitherto supplied our needs without making any "appeal."

But two letters which we have received, and a third acknowledged below (from A. and A. J. C.), have put the matter in a different light. We feel we can make our need known without making an "appeal," and therefore we cannot decline to insert the letter of our old and valued friend, who writes from

"NEW YORK CITY,  
"Nov. 11th, 1908.

"To the Editor *Things to Come*.

"DEAR SIR,

"I am one of those who are well aware that your excellent magazine has been under God made a blessing to many; and, that now it needs outside support, as the subscriptions do not come within £100 of paying the expenses. This—I mean the bulk of this amount—has been borne in the past by a few.

"I do not think this is right. You know that the writer is one who has been interested in the magazine from the commencement, and who has helped as occasion has required it. This burden should not be for the few, but for the many, and it is now open to your readers to say whether it is to go on in this way. Surely there are 100 readers that could easily give £1 each, or 200 who could give 10s. Some might be ready to give £5, but I deprecate the larger sum. Let the blessing be divided. I can guarantee four at £1 each, year by year. To give it for only one year would not be right. This burden should be taken from your shoulders, and the privilege (for such it should be), shared and enjoyed by the many.

"Yours,

"A CONSTANT READER."

Another reader, also of New York City (writing quite independently, some three months or more ago) says: "If those having a heart for the truth banded together in a plan of *sustained systematic* giving, more than enough, and something over for yourself, would be thus supplied.

"As it is, you get all the labour and responsibility, and we get all the happiness, help and blessing. If 500 of us would "lay by" one shilling monthly, quite a respectable sum would be forthcoming."

The writer of this second letter very kindly offers to receive and forward such contributions, and we thank him sincerely for it.

But we think that, as Mrs. Tratman already receives the Annual Subscriptions for the Publisher, and has since undertaken the supply of the books of the Editor, it will be wiser and better to keep to the one name and address.

We feel sure that she will accept as a pleasure this new department of her labour of love.

All we would add for our own part is that, a properly organized and sustained effort would be more satisfactory than a multitude of intermittent and fluctuating sums.

Renewal subscriptions, orders for books, and donations and systematic contributions to the publishing fund should therefore be sent to—

Mrs. TRATMAN,  
The Maples,  
Wheaton, Ill., U.S.A.

It occurs to us only after writing this lady's address that all the above refers to the United States. We suppose it is because the two letters we have given both come from New York City. But, of course, the same plan can be adopted in Great Britain, in our Colonies, and in foreign lands; in each of which some friend, we are sure, will be found ready to undertake a similar service in their respective countries.

#### ANSWERS TO CORRESPONDENTS.

A. M. T. (Midlothian). Yes, it is very interesting to notice that in connection with those who are "the living who are remaining," in 1 Thess. 4. 15, 17,

the word rendered "remain" is found only in this passage; but we do not think that the "remaining" implies more than that which is its obvious meaning as we generally understand it. The verb (*perileipō*) is used in the Septuagint twice, in the sense of being left alive. (See 2 Chron. 34. 21, and Hag. 2. 3.)

H. W. F. (London). We are glad you have been helped in rightly dividing the Word of Truth, and that you see the transitional aspect of the Book of the Acts. Yes, St. Paul was the special instrument in making known "the Gospel of God concerning His Son," and so he does not call Christ "the Founder of Christianity"; Christ is the one and only Foundation.

We may, perhaps, later on, "if the Lord will," point out some of the features of the distinctive teaching in the Johannine and Pauline writings, in connection with the expressions "being born again" and "until Christ be formed in you."

In John 3. 12, our Lord doubtless refers to Ezek. 36, as you say.

NORTH LONDON.

A few young men, readers of *Things to Come*, meet for Prayer and Study of the Word, at 102 Brecknock Road, Camden Road, at 7.30 on Friday evenings. A welcome would be given to any like-minded.

#### ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund.*)

	£	s.	d.
E. H. T. (Kent), October, 1908	5	0	0
J. S. (Lee)	2	0	0
Assembly of "Brethren" (New Zealand)	2	0	0
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Anon. (Oxen)	0	10	0
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J. L. P.	1	0	0
P. L. (Southsea)	0	5	0

(*London City Mission.*)

J. L. P.	2	0	0
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# THINGS TO COME.

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Vol. XV. No. 2.

## Editorials.

### HEBREWS XI.

#### IV.—ABRAHAM: FAITH'S OBEDIENCE.

(Continued from page 3.)

##### 5. "ABRAHAM BELIEVED GOD."

THE greatest characteristic of Abraham's faith, and that which distinguished it from all the others, was OBEDIENCE. It stands in correspondence with Israel's obedience in crossing the Red Sea (v. 30).

Both are associated with women; Faith's *obedience*, in Abraham, is connected with Faith's *conclusion* in Sarah (v. 11); and Israel's *obedience* is connected with Faith's *conclusion* in Rahab (v. 31).

We have seen how Abraham's faith produced his obedience.

1. By faith he obeyed to go out (v. 8).
2. By faith he sojourned (v. 9).
3. By faith he has offered up Isaac (v. 17).

It is important that, in this connection, we should note the expression at the beginning and end of the Epistle to the Romans: *Faith-obedience* (ch. i. 5 and xvi. 26). The Greek is *ἡπακοῆς πίστεως* (*hupakoēs pisteōs*), *obedience of faith*. It is the figure *Enallagē*, by which the noun "faith" is changed into, and used as an emphatic superlative adjective, characterising the kind of obedience intended.

There are different kinds of obedience. Some may obey from *fear*; some from a sense of *duty*; others from *compulsion*; others, again, from love or from a desire to please, or from some other second or mixed motive.

When, therefore, the expression "faith-obedience" is used, it shows that the obedience spoken of springs from and is produced by faith; a living faith in the Living God. Apart from this faith all works "have the nature of sin."

We use, and speak of both these words, "faith" and "works," in various senses, each of which, therefore, requires a definition.

Obedience is made up of "works," and the Word of God speaks of three kinds:

- "Wicked works" (Col. i. 21).
- "Good works" (Eph. ii. 10).
- "Dead works" (Heb. vi. 1).

"Wicked works" (Col. i. 21) need no further definition; we all know too well what they are, and wherein they consist.

"Good works" are defined in Eph. ii. 10, as being the outcome of the creation of the New Nature; and as

consisting of the works "which God hath before ordained (margin, *prepared*) that we should walk in them."

No other than "prepared" works are "good works"; all others which appear to be, and are so-called "good works," are works performed by the Old Nature, by the flesh; and which are not the product or outcome of the Spirit of God. They may appear to be "good works," and may be commonly spoken of as such; but God calls them "dead works," and the Lord Jesus says they "profit nothing." They are "dead," because they are produced by those who are themselves "dead in trespasses and sins" (Eph. ii. 1); they are "dead" because they are not produced by the life-giving Spirit of God.

Man may think and speak very highly of them; man may laud them to the skies; he may applaud them and hold them up for imitation; but God pronounces them to be "dead."

There is a solemn and decisive difference between death and life; and it is a fundamental axiom of Divine revelation, that "the body without the spirit is dead." This is the first thing recorded in the creation of man.

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7).

This is why the body without the spirit (or breath of life) is dead (James ii. 26).

The beauty of 2 Cor. iii., all turns on this fact. The Old Covenant, or Old Testament, is called "the letter" as distinct from *pneuma*, which is "spirit"; and, just as the body without spirit is dead, so the Old Covenant without Christ is dead; "The Lord" (Christ) being the *pneuma* which gives life to the Old Testament Scriptures (2 Cor. iii. 17).

The same Holy Ghost inspires James to use the same contrast between "faith" and "works." He says "as the body without works is dead, so is faith dead without works."

There is a dead faith, just the same as there are "dead works." It is the same *pneuma* which gives life to both, and causes them to be, respectively, "living faith" and "good works."

"Living faith" is thus the *pneuma*, or, the life-giving spirit of the works, causing them to be "good works": for, "whatsoever is not of faith, is sin" (Rom. xiv. 25).

Then, in their turn, these "good works" became the spirit-given evidence of the faith which produces them, and thus show that it is a "living faith."

So that it is absolutely impossible to separate the two.

On the one hand, "dead works" are no evidence of a living faith; and, on the other hand, lifeless faith is no producer of "good works."

It is all very well to quote the words of James ii. 26,

and say "faith without works is dead," but we at once ask, What "faith?" and What "works?" not "wicked works," or "dead works," surely. No, but "good works," for these are the evidence of the living faith.

Living faith, is "faith of the operation of God" (Col. ii. 12).

"Good works" are the product of the New Creation, prepared and ordained by God the creator of the New Nature (Eph. ii. 10).

So that, it can be said, with equal truth, that Abraham, who believed God, was "justified by faith" (Rom. iv. 2; v. 1), because his "good works" proved it to be Divine faith. And at the same time it could be said that Abraham, who obeyed God, was "justified by works" (James ii. 21), because his works being "good works," proved that they were produced by "living faith." Otherwise they would have been "dead works," and not being of faith, would be sin (Rom. xiv. 25).

When we thus carefully define our terms, Scripture speaks with no "uncertain sound." And we see the full force of the statement in Heb. xi., which distinguishes the faith of Abraham from that of the others: "By faith Abraham, when he was called, obeyed."

It is the same principle of "faith-obedience" by which sinners are saved and justified to-day.

God speaks to us in His Word, as He spoke to these "elders" individually.

They each had a special communication direct from God Himself, and sinners and saints to-day have the same special communication written down in the Scriptures of Truth.

The question is the same to-day as it was then:

#### DO WE BELIEVE GOD?

*i.e.*, Do we believe what He says?

By nature, none of us believe Him. We none of us wish to believe. The carnal mind is enmity against God, and is not subject to the Law and the Word of God. We all seek to evade it by various devices.

Some deny that there is any God to speak to man.

Others believe there is a God, but deny that He has spoken in His Word.

Others believe that he has spoken, and that the Bible contains His Word, but deny that it is His Word.

Others believe that the Bible contains the Word of God, but cannot tell us where to find it or how to distinguish His words, or where to hear His voice.

Others receive it, and receive their emoluments and dignities for so doing, but deny its Divine origin and inspiration, and spend their energies in destroying it; declaring its histories to be "myths" and "fables," and "old wives' legends," and its prophecies to be the shrewd guesses of mortal men, or the work of those who lived after their fulfilment.

Others receive it, but declare that much of it consists of forgeries, and spend their whole time in criticising it or writing commentaries upon it. No class of men are so busily engaged in writing about the Word of

God. They cut it up with their pens, just as Jehoiakim cut it up with his penknife.

Others are content to use it as a book to pick to pieces, not to find fault with it, but to find "texts" suitable for sermons or almanacs, or birthday-books, or motto-cards; just as Shakespeare and the poets are used for the same purpose.

Others believe it to be inspired by God, but have their various "schools of thought" as to the kind of inspiration involved, and the nature and the measure of it.

Others believe, as a matter of fact, or as an article of faith, that it is inspired, but hold that no one can really understand it, and thus endeavour to shield themselves from all responsibility to believe it, on the ground of their ignorance.

Others go a step further, and, while holding that, while no one can understand it, the Church (whatever that expression may mean!) can do so. They thus seek to shelter themselves by shifting their responsibility to believe God from themselves to the Church: and thus, while refusing to believe God, they believe man, and swallow down with credulity all that man may say.

Others receive it, as a good book, but are content with setting it to music; and treat it as being useful for making a "libretto" of an oratorio or cantata, or of a song or a solo. Thus, with some it becomes a "book of the words," while the performers are "rendering" the music. They receive the applause of man for singing with great gusto warnings which they ignore; threatenings which they do not fear; commands which they disobey; prophecies to which they do not take heed; and promises by which they are not moved.

Others receive it, and believe it to a certain extent; and value, and even reverence, the Scriptures as the Word of God, but not by a Divine or "living faith," because it has not the evidence of the "good works," which are manifested only in "faith-obedience."

"Faith-obedience" is the obedience which proceeds from, and is produced by, a living faith in the Living God. In other words, it is the acting as *if what we heard were true*.

We hear, for example, what God says about our condition by nature; that we are not only ruined sinners, on account of what we have *done*, but ruined creatures, on account of what we *are*. Do we believe it? If so, we shall act accordingly, and the belief will make us so sad and miserable, that we shall thankfully believe what He says when He declares that He has provided a substitute for the sinner so believing and so convicted; and that He has accepted that perfect One in the sinner's stead.

If we believe this we shall be at peace with God; and have no more concern or trouble about our standing, in His sight; we shall have nothing to do but to get to know more and more of Him, and to be giving Him thanks for what He hath done in making us meet for His glorious presence. We shall not be for ever putting ourselves back into our old place from

which we have been delivered. We shall not be always asking for forgiveness of the sins for which He was delivered, because we shall be always rejoicing in Him "in Whom WE HAVE redemption through His blood, even the forgiveness of sins" (Col. i. 14), and while we are giving Him thanks for "HAVING FORGIVEN YOU ALL TRESPASSES" (Col. ii. 13), we shall forget our old occupation of for ever confessing our sins and praying for forgiveness.

We shall be looking and pressing forward to the "CALLING ON HIGH" (Phil. iii. 14).

We shall be free to witness for Him, and to engage in His service, being no longer occupied with ourselves, our walk, or our life. We shall be no longer taken up with judging our brethren, knowing that the same Lord has "made them meet" also; and that they are members of "the same body," and that we shall soon be called on high together. We shall cherish our fellowship with them here, (if they will let us) knowing that we shall soon be "together" with them there.

We shall hold not only the precious doctrinal truth connected with Christ the Head of the one Body, but the practical truths connected with the members of that Body.

We shall seek to learn ever more and more of God's purposes connected with "the great mystery concerning Christ and His Church," and to enter into all that concerns its glorious Head.

We shall have such an insight into His wondrous wisdom Who has ordered all these things that we shall thankfully prefer it to our own.

We shall recognise that His "will," manifested in the working out of His eternal purpose, is so perfect, that we shall prefer it to our own, and *desire* it to work out all else that concerns us.

We shall have nothing to "surrender." We shall have done with that new miserable "gospel" of self-occupation; and, all connected with its phraseology will have been left far behind, as being on a lower and different plane of Christian experience altogether.

Christ will be our one object, and we shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord (Phil. iii. 8).

If this be not the result of our believing God, it is proof positive that we have not a "living faith," and that all our works for holiness are only "dead works," because we have not this blessed evidence as the result of our "faith-obedience."

We have this simple test in our own hands.

Without the Holy Spirit's Word by the Apostle James we should not possess this test. But now that we have it, and see it, it will be our own fault if we do not profit by it, and use it for our own blessing and peace and rest.

If we do thus use it, we shall find ourselves strangely out of harmony with all that rules in modern Christianity, and all that characterises present-day religion.

We shall realise that its phraseology and its terminology are all based upon a lower plane of experience. We shall find ourselves out of touch with many of our

fellow-believers; for we shall have learnt to "cease from man." We shall have lost and given up "religion;" but this will be because we shall have found Christ, and know what it means to be

"FOUND IN HIM."

### "RIGHTLY DIVIDING THE WORD OF TRUTH" AS TO THE LORD'S COMING.

FROM Gen. 3. 15, onward, the Lord's coming has always been the hope of His People.

But this "hope," while ever the same in kind, has varied in degree according to the extent of the revelation, and measure of information made known from time to time.

For example, up to the call of Abraham it was the Coming One who was to end the conflict of the ages by crushing the head of the old Serpent.

After the call of Abraham it was Abraham's seed who is to be a blessing not only to Israel, but to all nations in and through Israel.

From the revelation to David (2 Sam. 7), it was the coming one of David's seed who was not only to have possession of Abraham's LAND, but to rule on David's THRONE.

All the Prophets have these two aspects of the coming for their scope; and nothing that they reveal goes beyond this.

When we come to the Gospels we have the Coming One presented to Israel; and all that He said and did was as "*a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers*" (Rom. 15. 8). If we rightly divide the Word of Truth, according to the scope of Rom. 15. 8, we shall get the truth concerning Christ's ministry when on earth, and be preserved from the alternative error which is the foundation of all Romish teaching, that "Christ came on earth to found a Church."

That error is brought about by not dividing off what was subsequently written, and by amalgamating the further revelation given in the Epistles, with what is recorded in the Gospels and Acts.

The coming referred to in the Gospels is what we speak of as *the first coming*: and, clearly, looks back to the Past, and not onward to the then future (except, of course, where there is direct and *new* prophecy).

Those who were waiting and looking for that coming had the prophecies of the Old Testament before them; and, studying them, they would see from Micah 5. 2 that His "coming forth" would be at Bethlehem; while in Zech. 9. 9 there was to be a "coming unto" Jerusalem.

There was nothing to tell the students of that day how those two Scriptures were to be rightly divided, in order to be understood; some may have dwelt on one passage, and some on the other; while some "higher critics" among them (if such had been invented then) may have seen a "discrepancy," and refused to believe either.

But we now know that some thirty years and more lay between the beginning and end of all the wonderful

events which went to fill those years, and make up what we speak of as the "first coming."

Those who then read the words of Isa. 61. 2, could not have known how to rightly divide them until they heard them read by the Lord Jesus in Luke 4. 18, 19. Then they might have known that the whole of the present Dispensation was to come in between those two sentences: *viz.*, "the acceptable year of the Lord"—and—"the day of vengeance of our God."

The Lord showed where the "Word of Truth" was to be rightly divided, when He "closed the book," and sat down, and explained how far that prophecy was fulfilled up to *that day*, and what part of it remained to be fulfilled at a later day.

All this shows us by example as well as by precept what we must do, if we would "understand the Scriptures."

Many see that this principle must be applied to Isa. 61. 1, 2, and have already applied it to other subjects. They have got beyond a "general" resurrection, and a "general" judgment, but they stop short, and fail to apply this same indispensable principle when they go on to study subsequent Scriptures, which treat of the Lord's coming again. They go back to the dim light of our creeds which were framed after the blessed hope had been lost; and though they have recovered, during the last half century, much concerning the Lord's coming, they have stopped short as though all the truth that was lost had been recovered.

This is the one reason why the book of the Acts is so imperfectly understood; and why questions about it are continually rising in the minds of our readers.

Instead of consistently following the example set by our Lord in Luke 4. 18-20, we use it with regard to "resurrection and judgment"; but when we come to the Advent, we cast it aside, and thoughtlessly ignore the Word. Hence we fail to find the "truth" which comes to us only as we rightly divide it.

Instead of carefully noting what is said in the Acts, we leap over it; and then turn back and read into it what is further revealed about a later Dispensation: and, not stopping there, some actually read the Epistles into Matt. 24., and talk of "the Gospel of the Kingdom" as though it were "the Gospel of the grace of God," and as though we were already in the days then prophesied.

We fail to realise that, within a very short time of the Lord's Ascension, another announcement was made as to the return of the Lord, who had by wicked hands been crucified and slain.

We fail to ask: Did that rejection have no effect on the prophecies as to Christ as the Coming One? Would He ever return at all? True, there were prophecies as to His rejection, but how did the matter of the fulfilment of the prophecies of His Coming stand in relation to them?

All such questions were very soon answered. The prophecies of Joel began to find their fulfilment. The Holy Spirit was pouring out His gifts, and Peter (to whom the keys of the KINGDOM had been given)

opened its doors, first to Israel (ch. 2—7), and then to the Gentiles who were to be blessed in conjunction with Israel (from ch. 8). And in chap. 3. 19-21 he laid down the one condition, insisted on throughout the Law, the Prophets and the Psalms, that *national repentance* was the one indispensable condition of *national blessing*. Therefore Peter's call was (like that of John the Baptist and the Lord Jesus)—

"Repent and turn to the Lord that your sins may be blotted out, that so there may come (R.V.) the times of refreshing from the presence of the Lord, and that He may

SEND JESUS CHRIST,

which before was preached unto you; Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3. 19-21, R.V.).

Here then, was a new promise, a new prophecy, and a new Revelation. Nothing had been heard like this before.

This good news concerning the Kingdom, inquired about in ch. 1. 6, was henceforward preached by Peter to the Jews, and by Paul to Jews and Gentiles alike.

We know the result. Paul's ministry continued down to Acts 28., where the Apostle, "for the hope of Israel" and bound with his chain, made a final appeal to "the chief of the Jews;"\* and, when this was at length rejected, the sentence of judicial blindness foretold by Isaiah (6. 9, 10), and twice quoted by the Lord (Matt. 13. 14, John 12. 40), was at length executed.

Now, if we are consistent with the Lord's example in Luke 4. 18, 19, we shall not go beyond this Book of the Acts for the understanding of what is written therein, and of the earlier Pauline Epistles, written during that special Dispensation of the Holy Ghost, while He was witnessing in a manner never before seen, by miracles, signs and wonders (Heb. 2. 3, 4), as Christ had witnessed to His own testimony in the Gospels.

Had Israel repented and turned to the Lord, it is certain that Jesus Christ would have been sent, and every prophetic word written, not only in all the Old Testament prophets, but in 1 and 2 Thes., 1 and 2 Cor., Gal. and Romans† would have been fulfilled.

What would have happened with regard to the Mystery (or Great Secret), no human tongue can tell. All we know is that God is sovereign, and infinite in wisdom, and power and skill; and all would have been perfect and glorious.

But we have to do with *what is written*; and we urge, as a matter of consistency, that we ought not to read Paul's later Epistles into the dispensation covered by the Acts.

In Acts 28. 20, he was bound, and in prison (he says), for "the hope of Israel." But in Eph., Phil. and Col., he was bound and a prisoner, not of Rome, but of Jesus Christ, he says, "for you Gentiles."

\* Representing the nation; see Acts 3. 17; 4. 26; 13. 27.

† Except, of course, the Doxology written and added by Paul later on, when in Rome himself.

What, therefore, he was inspired and commissioned to put into writing from that same prison, in the later Epistles, was not from the standpoint of Israel's hope, but, from a different standpoint, and concerning later and further revelations concerning "that blessed hope" connected with Christ and His Church.

As regards Christ "the Coming One," as "the hope of Israel," all was postponed. And therefore the promises and prophecies connected with that period must have been necessarily postponed also.

When Israel shall repent and turn to the Lord, all the promises and prophecies, not only those of the Old Testament, but those in the New, given during the Acts period, will be fulfilled. The prophecy of Joel 2, which received its partial fulfilment (as Isa. 61. 1, 2, did in our Lord's day), will be full-filled (*i.e.*, filled full). Now, it is postponed and in *abeyance*, until the one necessary condition of Israel's repentance, and obedience to Acts 3. 18-21, shall be realised.

Why should we sow confusion and reap trouble by reading the later Pauline Epistles into the Acts and earlier Epistles?

Why should we cease to rightly divide the word of truth at Acts 28, or at any other subsequent period?

Why should we not consistently carry out the same great principle, divinely acted on by the Lord Himself, in Luke 4, and obey the same great precept; divinely given by the Holy Spirit in 2 Tim. 2. 15?

Why should we limit it to certain portions of Scripture instead of carrying it throughout the whole "Word of Truth," and rightly divide the Pauline Epistles into the two, earlier and later periods.

When we think of "that blessed hope" which is given to us, and notice how differently it is spoken of in the later Pauline Epistles, we cannot fail to be struck with that difference.

Up till Acts 28, all blessing for Gentile believers was through the Jew. It was "the Jew first," Dispensationally. But, when the Jew had gone (Dispensationally) and Jerusalem destroyed, Where does my blessing, as a Gentile come in? With whom am I blessed? Where is my place of my blessing?

It is just here where the break of Luke 4 18-20 comes in. It is here that I open the later Epistle to the Ephesians, and find the wondrous and new revelation that I no longer have "the hope of Israel," but a new and "blessed hope," no longer blessed with an earthly people or even with a "heavenly calling;" but I am "blessed with all spiritual blessings in the heavenly sphere, in Christ." I am taken back to times eternal and told that All was foreseen; and that I am now linked on to God's purpose in Christ, which "was BEFORE the foundation of the world" (Eph. 1. 3-12). I am now linked on, not to an earthly city; but to "the heavenly places" or sphere. This is "the great secret concerning Christ and the Church" (Eph. 5. 32). I have lost nothing, I have gained everything. I can no longer go back to earthly promises, or blessings to be enjoyed in connection with Israel; but I look forward to blessings in connection with Christ who is made head over all things to His Church.

I can no longer say, "Back to the Acts, back to Pentecost, back to the Gospels, back to the Sermon on the Mount, or back to Moses!" No! I cry "Forward" not backward; forward to "the hope of glory" (Col. 1. 27); "forward" to my "calling-on-high," and SO to ever be, not merely "with Christ," but "like" Him in all His glory (Phil. 3. 14, 20, 21).

There is no reason, of course, why the "calling-on-high," in Phil. 3. 14, may not include all that is said in 1 Thess. 4, and *much more not there stated*. But, in doing this, there is no occasion for us to rob a future repenting remnant of Israel, and of Gentiles who will believe with them, of a blessed hope which will be still true for them, after we shall be called on high.

What do we gain by taking that hope from them, seeing we have all that, and more?

If we turn once more to the dispensational teaching connected with the Lord's coming, we can see another aspect of it, after Phil. 3. 14 shall have had its own glorious accomplishment, after 1 Thes. 4 shall have had its own blessed end. When the tribulation shall be running out, when the judgments of the Lord are in the earth, and many will have learnt righteousness; there will come a moment when those who will thus be looking for Him will say, "in that day;

Lo, this is our God, we have waited for Him;

And He will save us:

This is Jehovah, we have waited for Him;

We will be glad and rejoice

In His salvation."

If we read carefully Isa. 25 and 26, we shall see that, though such language is used that it can be applied by ourselves and by all who have waited for Him, yet that language cannot be correctly interpreted unless we rightly divide it, and understand it, of those who will, at that time, and no other, find this language to be the expression of their hearts, and exactly suited to their then experiences.

## Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

### PLAIN PAPERS ON IMPORTANT THEMES.

(1). MATTHEW 16. 16-19.

(Continued from page 7.)

JOHN THE BAPTIST, in one of his addresses on the banks of the Jordan, described his successor as having a fan in his hand, with which he will thoroughly purge his threshing floor, gathering the wheat into the garner, but burning the chaff. This image of winnowing the wheat from the chaff seems to underlie the whole

narrative of Matthew: from the first moment there appears an ever-widening rift between those who accept and those who oppose.

The inimical attitude of the scribes and rulers had shown itself on several occasions. They accused him of blasphemy (Matt. 9. 3), and questioned his accompanying with publicans and sinners (Matt. 9. 11). The casting out of the demon from the dumb man leads the multitudes to cry out in wonder, and the Pharisees to mutter the thought which is hereafter to be their great blasphemy (Matt. 9. 37).

These happenings had fully revealed the mercenary spirit of Israel's shepherds. They fed themselves. They cared not for the sheep (Ezek. 37. 8). "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand; they have all turned to their own way, each one to his gain, one and all" (Isa. 56. 10, 11). No hope could be reposed in them. With tender compassion Jesus beholds the scattered and distressed multitudes, wandering as sheep without a shepherd (Matt. 9. 36; Ezek. 34. 4). He draws the disciples into fellowship with Himself, saying, "Pray ye the Lord of the harvest, that He send forth laborers into his harvest." The apostles are now called by name, endued with power, and sent forth to the lost sheep of the house of Israel (Matt. 10. 5, 6). "Behold, I myself, even I, will search for my sheep, and will seek them out" (Ezek. 34. 11).

At this juncture, the messengers of John come with the question, "Art thou the coming one?" The answer of the Lord is couched in the language of the prophet. Isaiah had said: "Behold your God will come with vengeance, with the recompense of God; He will come and save you. *Then* the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Then* shall the lame man leap as an host, and the tongue of the dumb shall sing" (Isa. 35. 4-6). Our Lord points to the presence of these signs as an evidence that God is among the people, and adds: "Blessed is he whosoever shall find none occasion of stumbling in me" (Matt. 11. 6).

The solemnity of the moment is impressed upon the multitudes with tremendous force. John is he, of whom it is written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." The law and the prophets prophesied until John. From the days of John the Baptist the Kingdom of Heaven is proclaimed, not in promise and prophecy, but "at hand." The Kingdom now turned upon Israel's attitude. "If ye are willing to receive him, this is Elijah, which is to come" (Matt. 11. 14).

The people remained unmoved, however. They were like children that cannot agree among themselves whether to play funeral or wedding, and the sport is spoiled. They said of John, He hath a demon. They said of Messiah, Behold a gluttonous man and a wine bibber. Meanwhile, both in John's ministry and

Christ's those who are children of wisdom recognise the truth: the publicans justified God, having been baptised with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptised of him (Luke 7. 29, 30).

The "woe" is pronounced upon the impenitent cities where most of His mighty works were done. The denunciation is followed with a prayer foreshadowing the character and course which His ministry was about to assume. "I praise thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: Yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11. 25-27).

The prayer of our Lord intimated an episodal change. We are now to see it enacted.

He has just recognised His rejection by the great; by the authority committed to Him from the Father He solemnly turns from the strong to the humble, from the rulers to the outcast. The prophet had said: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. 3. 12). To these the Lord Jesus now addresses Himself: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11. 28-30).

This change brings out the more intensified antagonism of the rulers. They condemn the guiltless disciples (Matt. 12. 7): then they seek occasion to accuse Him; but being put to shame before the people take counsel against Him, how they might destroy Him (Matt. 12. 14).

When the multitudes exclaim in wonder, Is this the Son of David? the Pharisees use their prestige to persuade the crowd that Christ's casting out of demons is due to demonic agency (Matt. 12. 24). After calmly exposing the self-contradiction of the suggestion, Jesus, with gathering indignation, goes on to pronounce the unpardonable nature of their sin, points out that such blasphemy implies an inward unsoundness, and that their words will be an element in the judgment (Matt. 12. 25-37).

Another body of opponents interrupt, clamoring for a sign. It is treated as an evidence of spiritual degeneration (an evil and adulterous generation), a degeneration below that of the Ninevites of Judah's day. Addressing both bodies of objectors together, Jesus then announces in a parable their fearful fate, and formally separates the disciples from the nation, saying "Behold my brethren" (Matt. 12. 49).

The isolation of the disciples from the nation becomes more pronounced in the next chapter. To them is given to know the mysteries of the kingdom

of heaven; to the rest it is *not* given. The multitudes hear the parables, but the movements of Jehovah's arm remain hidden from their eyes; to the disciples all things are explained in private, and their eyes are blessed, for they see and hear the things which prophets and righteous men anxiously awaited (Matt. 13. 15-17, cf. 1 Pet. 1. 10-12).

The visit to his own country is met with indifference, and He is hindered from doing many mighty works because of their unbelief (Matt. 13. 54-58). The precursor is put to death (Matt. 14. 1-12). On receiving the news Jesus seeks retirement; the multitudes intrude upon His privacy and follow Him to the desert, which leads to the miracle of feeding, wrought for the purpose of proving the disciples (Matt. 16. 9, 10, John 6. 6); seeking retirement in the night, He is separated from the disciples, and His rejoining them brings the miracle on the sea, which draws from the disciples, who alone witness it, the anticipation of that full recognition of His Messiahship which consummated at Caesarea Philippi (Matt. 14. 33). Upon the arrival at the land there is fresh crowding, and the deputation of Pharisees and Scribes from Jerusalem assails Him. Jesus calls them hypocrites, openly pronounces against the whole traditional system, and by a citation from Isaiah proves their distance from Himself. When informed that the Pharisees took offence, He answered: "Every plant which my heavenly Father planted not, shall be rooted up. Let them alone; they are blind guides" (Matt. 15. 13).

Jesus, still in search of quiet, withdraws into the regions of Tyre and Sidon, where the daughter of the Canaanite woman is healed (Matt. 15. 21-28). On His return, Jesus, still in search of quiet, is in the desert parts of Galilee, is again approached by the multitudes, and a second time works a miracle of feeding, after which He departs for Magadan, with the Pharisees and Sadducees on His trail. Again they demand a sign from heaven; but the Lord leaves them, and departs (Matt. 16. 1-4).

The remaining events of this chapter may be best comprehended in the light of the prophecies of which they are a fulfilment.

The Book of Isaiah heads the group of sacred books known as "later prophets." Its divine title is "The Vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem" (Isa. 1. 1). The opening section (chap. 1-5) consists of a series of denunciatory addresses against Judah and Jerusalem, interspersed here and there with promises of blessing and future glory. The sixth chapter contains the vision of Jehovah exalted on his lofty throne. It is then that Isaiah saw Christ's glory (John 12. 41). The vision is followed by the voice of the Lord (v. 8), announcing Israel's dispersion. The importance of this prophecy may be argued from the fact of its being quoted *five* times in the New Testament, namely, in Matt. 13, 14, 15; Mark 4. 12. Luke 8. 10. John 12. 40. and Acts 28. 26, 27. The

vision took place "in the year that King Uzziah died" (Isa. 6. 1).

Leaping over Jotham's reign the seventh chapter begins with the phrase "And it came to pass in the days of Abar." Chapter 13 bears the superscript "The Burden of Babylon, which Isaiah the son of Amos did see," and heads a long series of threatening "burdens" against Gentile kingdoms. It is clear, therefore, that chapters 7-12 constitute a separate section, which may be fitly styled the Emmanuel Prophecy.\*

The prophecy consists of the Divine Word respecting the overthrow of *these* alliances against Judah, interrupted at intervals by *three* Messianic prophecies and promises of deliverance; thus:

- |                |  |                                |
|----------------|--|--------------------------------|
| A <sup>1</sup> | 7. 1-9. First alliance against Judah. Divine announcement, "It shall not stand" (7. 7).                |                                |
| B <sup>1</sup> | 7. 10.—8. 8. The Virgin's Son.   |                                |
| A <sup>2</sup> | 8. 9, 10. Second alliance against Judah. Divine announcement, "It shall be brought to nought" (8. 10). | } The Nations.                 |
| B <sup>2</sup> | 8. 11.—9. 7. The Wonderful Child.  |                                |
| A <sup>3</sup> | 9. 8.—10. 34. Third alliance against Judah. Divine announcement, "I will punish" (10. 12).             | } Philistia,<br>Syria, Assyria |
| B <sup>3</sup> | 11. 12. The Shoot of Jesse.  |                                |

From the second parenthesis (ch. 8. 11. 9. 7), we glean the following salient points:—

(1). The prophet, as representative of the remnant, is instructed of the Lord not to walk in the way of the people (8. 11).

(2). The Lord is the midst of Israel as "a stone of stumbling and a rock of offence; for a gin and a snare to the inhabitants of Jerusalem. Some sanctify Him; others fall, and are broken, and are snared, and are taken (8. 14, 15).

(3). The testimony and revelation is bound among the disciples, and the Lord hides His face from the house of Jacob (8. 16, 17).

(4). The remnant previously instructed not to walk in the way of the people, are now acknowledged by the Lord as His children, and set for signs and wonders in Israel (8. 18).

(To be concluded in our next issue.)

#### THE DISPENSATIONAL TEACHING OF HOLY SCRIPTURE IN CONNECTION WITH THE BLESSED HOPE OF THE LORD'S COMING.

**M**ANY years ago, in one of the earlier numbers of *Things to Come*, we contributed a paper on the Canons or Rules for the Interpretation of Prophecy; and it occurs to us that it may now be helpful to our readers if we set forth a number of suggestions for the more accurate study of what is called "Dispensational Truth," in connection with the Blessed Hope of the Lord's Coming.

The study of Eschatology, or "last things," or closing events of the different ages, or dispensations of

\* Vide, Isaiah 7. 14, 8. 8, and 8. 10.

GOD, is one, which if undertaken on right lines, as taught by the Spirit of GOD, is exceedingly helpful in establishing the faith of those who, in their hearts and souls, are looking earnestly, and with ever brightening hope, for the Coming of the Lord.

We who have believed from the heart, the Gospel of GOD concerning His Son; we who are in the riches of His mercy and grace, in the Kingdom of the Son of His love, and in the true circumcision of the Cross, and who know that our life is hid with Christ in God—we are ever hoping that He will come and change these bodies of our humiliation, so that they may be like unto the body of His glory (Phil. 3). The home of our GOD and Father, and the home of His Beloved, is our home, in the riches of the glory of His grace. Here, while in this body, we are absent from the Lord and we groan in our ruin and in our sympathy with a ruined creation. But we live in hope, for we know that the redemption of our bodies and the deliverance of the whole creation are daily drawing nearer (Rom. 8).

When Abraham had believed GOD, and had obediently carried out the rite of circumcision, GOD was *then* pleased to take him into His confidence and to let him know something of His purposes concerning others (Gen. 18).

So, too, when we are, by grace, truly strangers and pilgrims in the path of faith-obedience; we are then able to read in the Holy Scriptures, by the Holy Spirit's guidance, more and more clearly, what has been revealed as to the future.

In the later Epistles of St. Paul, to whom it was given to make known and to commit to written Scriptures the wondrous calling of the Church to be hereafter with Christ, far above all heavens, when the whole universe will be under His rule and headship, we have the revelation of the purpose of GOD, which had not previously been made known to the sons of men (Ephes. 1-3).

This revelation of the Mystery (or Secret) concerning "Christ and the church" did not interfere with, abrogate or disannul the already revealed promises of GOD relating to a resurrection and rule of heavenly saints in a heavenly Jerusalem over a restored earthly people and a rebuilt earthly Jerusalem.

The GOD of Abraham, Isaac and Jacob, who was not ashamed to be called their GOD, inasmuch as they were strangers and pilgrims and were looking for a heavenly home, had prepared for them a city (Heb. 11).

In this heavenly home the Lord<sup>a</sup> told His disciples that there would come "from the east and the west" and "the north and the south," those who should sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven (St. Matt. 8. 11, and St. Luke 13. 29). So, when the long interval of the absence of the King, during the time of the working out of the "Mysteries of the Kingdom of Heaven," is past and over, the King will return and the Heavenly Saints will rule over the earth, as foretold in Daniel 7, and as the Lord Himself more fully explained.

All the promises of GOD have their "Yea" and "Amen" in Christ—not one will fail. But the promises

in the Old Testament and in the Gospels and Acts and earlier Epistles did *not complete* the full number of these promises.

In Colossians 1. 25 the Apostle refers to the later and still more wonderful promise of GOD in Christ, in connection with the Mystery.

Now, that there would be a resurrection of saints and a translation to a heavenly home, in connection with the rule of heaven over the earth and the restored nation of Israel, those who waited for the promises fully believed, but they knew nothing of that which was still hid in GOD, *i.e.*, the Mystery (or Secret) concerning "Christ and the Church."

When, therefore, we believe what GOD has told us through St. Paul, we should not amalgamate or make a false "harmony" of GOD's promises and say that the Mystery means only that Gentiles also should sit down with Abraham, Isaac and Jacob in the heavenly city; for that had been distinctly promised before.

Christ's future rule over the Universe is a far more glorious promise than that of His Millennial Reign over a restored nation, or even over the new heavens and the new earth.

To confound, therefore, the already revealed promises in the Gospels, the Acts and the earlier Epistles of St. Paul, which relate to the Coming or "Parousia" of the Lord for a resurrection and translation of saints just before the Millennial Reign, which promises have been postponed owing to the rejection of Christ and the Gospel by Israel, as related in the Book of the Acts—to confound these things, we say, with what was afterwards revealed in the later Pauline Epistles, is to fail to take GOD at His word when He tells us that He had still further promises to reveal.

In short, to say that the promise of the Lord's Coming for a resurrection and translation to meet Him in the air, as set forth in 1 Thess. 4. 13-18, is to be taken as if no further or later promise had been made (as in Phil 3) is to practically amalgamate "a heavenly calling" which had been previously revealed in connection with a Millennial Reign (to which also 1 Cor. 15. relates) with the great and glorious On-high Calling of GOD, as set forth in Ephesians, Philippians and Colossians.

It is the case, doubtless, that this practice of amalgamating and confusing the promises of GOD in Christ is very general; but it is for the readers of *Things to Come* to say whether this is the right way to divide the Word of Truth, and whether any real and true progress can be made in the study of Eschatology and dispensational truth so long as this confusion is upheld and encouraged.

J. J. B. C.

### THE AGE-TIMES.

Χρόνοι αἰώνιοι (*Chronoi aiōnioi*).

**I**N Romans 16. 25-27 (a postscript written apparently after the Epistle to the Ephesians\*), we are told that a Mystery (or Secret) was kept silent or secret in or during the period of the "Age-times."

It may be that we are to understand by this that the

\* See *Things to Come*, Vol. XIV.

Age-times had come to a pause or break when God inspired the Apostle Paul to commit to writing for "faith-obedience" this Mystery concerning Christ.

If that be so, are we not then to infer from Scripture that these Age-times are the ages or periods during which God has been dealing with the earth and with the people of Israel, and with the Kingdom of Heaven (heaven ruling over the earth?)

At the present time God is revealing by His Spirit, through the Scriptures, "the Gospel of the *glory* of Christ," whom He has raised from the dead, and seated far above all principality and power—far above all heavens.

It was *then*, in those days and *not now*, that "the Kingdom of Heaven" was "at hand": *i.e.*, the heavens (as in Daniel vii. *vv.* 9-14) ruling over the earth, with Israel as the centre of earthly privilege and blessing.

The dispensation, or age, of heaven ruling over the earth will come during the millennial reign, as we see in the closing chapters of the Revelation.

Does not the expression "Age-times" imply that the earth and the heavens, *i.e.*, the millennial heavens, are, so to speak, a lower sphere of government than the sphere which is "far above all heavens" (Ephes. 4. 10) where the Father's home is (Greek "exists"), *i.e.*, "on high"? It is in this sense, I think, that the "Age-times" should be understood.

God's highest purpose now in this present interval is plainly expressed in Ephesians and Colossians, and relates to a plan which is beyond and above the question of a millennial rule of heaven over the earth, and also of a new heaven and a new earth.

This purpose relates to Christ as the future Head of the Universe, with the Church as His *plerōma*, or fulness.

So far as concerns His purposes with regard to the lower heaven and the earth, are they not in abeyance—postponed in fact—though God keeps all things under His own providence until He begins again to deal with the lower heavens and the earth with Israel as the pivot or centre of His dealings, as shown in the earlier chapters of the Revelation?

It is, then, with these thoughts before me that I use the expression "break in the Age-times," *i.e.*, a break *dispensationally*, inasmuch as the purposes of the "Age-times" are in abeyance, while a deeper and hitherto unrevealed purpose is being made known for obedience of faith among the nations.

[The reader will, I trust, forgive repetition; the subject calls for a clear exposition, inasmuch as it refers to a fresh recovery from Holy Scripture of precious truth in connection with the deeper things of God in the Pauline Epistles.]

Of course, Gentile Times, or "Times of the Gentiles" (*καιροὶ ἐθνῶν, kairoi ethnōn*; Luke 21. 24) are running on now, as well as "the *Mysteries* (or *Secrets*) of the Kingdom of Heaven" of Matt. 13, but these are not direct dealings of God with the earth, they do not *characterise* His dealings as does His spiritual work in ourselves in Romans, Ephesians, Philippians and Colossians.

We learn from our risen Lord and Saviour in Acts

1. 7, that "times and seasons" (*χρονοὶ καὶ καιροί, chronoi kai kairoi*) "the Father has kept in His own authority," and the Apostle Paul mentions "times and seasons" in 1 Thes. 5, as having nothing to do with the church, but the expression I am now dealing with "Age-times" (*χρονοὶ αἰώνιοι*) is found only in Rom. 16. 25; 2 Tim. 1. 9; and Titus 1. 2. I suggest, therefore, that this expression "Age-times," or "Time-ages," has a dispensational meaning.

I gather that this break in the carrying out of God's purposes commenced with the announcement of the sentence of blindness on Israel in Acts 28. 27, 28, and the destruction of Jerusalem seven years afterwards, in A.D. 70-71.

Moreover, I infer that as the Scriptures affirm that the Mystery (or Secret) of Christ and the church was purposed "before the ages," and was kept secret "during the ages," that we are now dispensationally in a break, as it were, in these "age-times," inasmuch as these "ages" have to do with God's dealings with the heaven and the earth, and with Israel and the Gentiles.

In connection with this subject I would allude to the usually accepted explanation of the break or interval between the first four and last three Feasts of Jehovah in Leviticus 23.

It is held by some, as we are aware, that the long interval between the Feast of Pentecost and the last three feasts in the seventh month of the Jewish sacred year points to the long interval in which we now are during Israel's dispersion.

I think this view calls for careful re-consideration, inasmuch as neither the types of Pentecost (see Joel 2), nor the *presentation* of the two wave-loaves, have been as yet completely fulfilled. Will not the Jewish "times and seasons" be, in all probability, taken up again, before that which the feast of trumpets (in the seventh month) points to in type, is carried out in actual fulfilment? Whatever the "two-wave loaves" refer to, it is not likely that they relate to that which was a profound secret, *i.e.*, not to the Church as in the "Mystery of Christ and the Church" in the Pauline sense. Rather do they point to the Jewish remnant in Acts 2, and to those who were waiting for the "Parousia" before *that* Coming of the Lord was postponed, owing to Israel's unbelief, and their national or corporate rejection of the Holy Spirit's miraculous testimony as recorded in the Acts.

May we not infer from a closer study of this subject that it appears likely there will be a transitional period *after* the consummation of the Mystery of Christ and the Church, as in Ephesians 5, and *before* the more severe judgments of the Apocalypse and the days of Joel 2 are about to commence; and that, in this transitional period, the state of things, as in the earlier period of the Acts, will be again re-enacted with the "Parousia" of 1 Thes. 4. 13-18, as the hope of those who will then be looking for the Lord to deliver them "out of" the hour of testing (referred to in Rev. 3. 10), which will then be trying the "Earth-dwellers" while they are thinking and talking of "Peace and Safety"?

J. J. B. C.

## Signs of the Times.

### JEWISH SIGNS.

#### TURKEY AND THE ZIONIST MOVEMENT.

A meeting of the Federation of French Zionists on December 26th, in Paris, furnished the occasion for two valuable addresses by Dr. Marmorek and Dr. Nordau, which throw much light on the effect which the changes in Turkey are having on the Zionist movement. We give the more important points:—

"Dr. Marmorek said that the regeneration of the Turkish Empire intimately affected the Zionist question, and Zionists hailed with joy the advent of the new *régime* which was bound favourably to influence the future of the movement. What was the present situation of Zionism? Its task had grown since its inception. It was primarily concerned with reviving the Jewish consciousness among the masses. In the second degree it aimed at providing a solution of the Jewish question. Others, outside the movement, were also attempting to solve this delicate problem.

"It was necessary to organise the return to their own country. Supposing that a fortunate freak of fate permitted them to settle there to-morrow, or in the near future, would they be ready to make this entry? Even if the eventuality were not near at hand, it would be necessary to prepare for it, so that it did not take them by surprise. Individual emigration to Palestine was going on. This individual movement must be organised. They must gradually introduce a predominance of the intellectual element in Palestine. The duty of the political Zionists was to spread more and more the Zionist idea, and to cause it to penetrate more and more to the hearts of the Jewish masses. Even if they did not see the success of their ideal during their lifetime, they should at least prepare the means for its realisation. Zionism would survive them, and if they did not see its triumph, they would have the satisfaction of having prepared and laboured for this great historic work.

"Loud applause greeted the peroration of Dr. Marmorek's speech. Dr. Nordau then began his address. He spoke with his usual fire and enthusiasm in the most beautiful French, and he held the audience literally enthralled.

#### "DR. NORDAU'S ORATION.

"Dr. Nordau said: Ever since the Zionist movement began, whenever anything has happened within its ranks or in the world, people have proclaimed that Zionism was dead and have pronounced its funeral oration. When it was a question of organising the first Zionist Congress, it was proposed to hold it in Munich. The Jewish community of that town enjoys the unenviable reputation of having refused to welcome the first assembly of the regenerators of the Jewish people. Immediately the adversaries of Zionism were filled with a deep joy; the first move, they said, had pitifully failed. This joy lasted but a fortnight: Zionism was not dead. At the end of a fortnight, very much alive, it was able to organise the great and impressive gathering at Basle. Later, when Herzl died, the opponents of Zionism devoted a few words of regret to the death, and then—'Zionism,' they said, 'is quite done for this time!' But all our obituarists were profoundly amazed to see that, while deploring the great departed, we set once more on our march towards the conquest of our ideal."

After pointing out the mistakes made by the opponents and false prophets of Zionism, Dr. Nordau put his finger on the initial error, which, after all, was not an error, because with the then position of Turkey, the only hope was to get a Charter, and be allowed to occupy some neighbouring territory, if not the land itself.

"Charterism was a correct idea, irrefragable when it germinated in the brain of Herzl. At that moment Turkey was the Sultan; the life of the Turks was a life of slaves. Turkey figured doubtless in the *Almanach von Gotha*, among the independent autonomous Powers. In reality it was a minor, it was a ward of Europe. Herzl was too much of a lawyer not to know that when one treats with a minor, with an imbecile, in the juridical sense of the word, one must approach his guardian. The guardian of Turkey was represented by the Great European Powers. The situation has changed; the minor has attained his majority. The guardian has no longer any authority. There is, therefore, no longer any need to approach the

Great Powers to negotiate for Zionist ideals. If we want to act, we must treat with Turkey alone. At the present moment it would be to shatter all hope of arriving at an *entente* with the influential factors of the regenerated Turkish Empire if we were to continue *fourparlers* on the basis of Charterism. The charter belongs to the past, it is an affair of yesterday. We have now a fresh resource. We can conclude an agreement with the Powers that be in Turkey. It is easier to confer with these authorities than with the concert of the great Powers. The men who have brought about the Turkish revolution, the men who preside to-day over the political destinies of Turkey are democrats, who know what exile means, who have eaten bitter bread in a strange land; they have not forgotten the sad experiences of yesterday; they have a heart for suffering; they are idealists. May they remain so! In any case, we must profit by their present frame of mind. It must not be forgotten that in regard to the great Powers we had to surmount the greatest difficulties. The monarchs, ministers and ambassadors with whom Herzl and others of us had to deal always showed themselves very courteous; but they were most of them at bottom anti-Semites of the deepest dye. The men in power at this moment in Turkey are not. Many are friends of the Jews; others will at any rate show them a benevolent neutrality. They are men with whom one can talk. The situation has, therefore, undergone a considerable transformation, most favourable to our cause. There is no longer need of a charter, no longer need of setting the great Powers in movement. We have to do with simple, sincere men not yet corrupted with the exercise of power. In other respects the situation has improved. In asking for a charter we were asking for almost an exorbitant privilege. . . . But at the present moment we are no longer claiming exclusive privileges. We aspire solely to plant free citizens in a land that has become free, and among free men. The Turkish Revolution was an event which one dared not have hoped for. If Herzl had been alive on that grand day, July 24, 1908, he would have uttered a cry of great joy, and without a doubt would have exclaimed: 'My Charter has become useless. It has been realised.' The Charter was simply a means to an end; this delicate means has been replaced by a simpler means, but the end has remained the same."

### SIGNS OF THE APOSTASY.

#### MODERN METHODS.

More than 20 years ago we reprinted, by permission, the following letter from the Rev. Archibald Brown (now Mr. C. H. Spurgeon's successor at the Metropolitan Tabernacle).

As a reader of *Things to Come* has asked us for copies, we reprint it here, so that we may be able to furnish the same suitable for enclosure in letters.

Alas! The changes are great since then, but it will serve to show the pace at which things are going ever—down, down, down.

Some of the things which the writer then mentioned seem quite trivial now, compared with the Dramatic Performances, Dances, Whist Drives, etc., which form a great part of Church life to-day.

The following is the letter referred to:—

"DEAR SIR,—That a great change has come over evangelistic enterprise none can deny. So great indeed is the change, that some of us who have been nearly all our life engaged in the work now hardly know where we are. The preaching used to be the sole attraction. Judging from the announcements placarded on all our walls it is now one of the least. *Choirs, solos, cornets, stringed bands, organ recitals, and I know not what besides, are the baits held out.* The Bible is being shelved, and simple exposition giving place to smart anecdotes and the relation of 'past experiences,' which were better forgotten as they have been forgiven. The great aim seems to be to make a service 'bright' and 'pleasant' rather than *soul-searching*. 'A happy evening' is about the last thing an unconverted soul needs, and about the last thing he would get were Paul the preacher. There is all too little mention of the sinfulness of sin and the righteousness of God. *Pleasing* the people has taken the place of *warning* them. The result is that the taste of the masses has become vitiated. They have drunk of the wine of sensationalism until a service with no other attraction than 'the Book' seems flat and insipid. Like dram-drinking, the dose has to be perpetually increased or it loses its effect. At the present time there is a dead indifference among the people which, in my judgment, the rank sensationalism of the past few years is largely accountable for. We must get back to simplicity of method, or there will be evil times ahead. *The Bible must be more honoured, and reliance placed alone on the Spirit's application of the Word. The clap-trap of the*

day is degrading the work of Christ and demoralising the people. It gives the infidel ground for saying--as one did to my knowledge lately--"Their Christ is played out." This remark was made as he pointed to a flaming bill outside a mission-hall announcing some special attractions. That some churches and chapels are little, if any better, in no wise affects the question. It only makes the matter the more serious.

"Then look again at what is done on a *week-day*, and done in the name of Christian work! What would our grandfathers have said to such an announcement as this in connection with supposed evangelistic work: 'Grand pictorial comic pantomime! Lots of fun and roars of laughter for everybody. Come early!'

"Entertainments, concerts, tableaux, and such like are playing havoc with the work of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are being introduced to the 'world.'

"The devil never did a cleverer thing than when he suggested to the Church of Christ that it was part of her mission to amuse the people. The Lord come to our rescue, or we shall soon have Holy Ghost power 'amused' out of our sanctuaries and halls. More Bible teaching, more prayer, more reverence, more simplicity, more Puritanism, more going outside the camp to a rejected Christ--these are the great needs of to-day.

"We have had enough of the rattle of clap-trap. Let us wait on God until we hear the thunder of His power. The Lord bring again to the front apostolic methods and apostolic doctrine; then shall we have apostolic success. So prays yours heartily, ARCHIBALD G. BROWN."

#### THE LATEST BLASPHEMY.

On the outside notice board of the United Methodist Chapel in Battersea Park Road, London (Eng.), a notice may be seen, at the date of writing this (Jan. 8th), with the following in letters large enough to catch the attention of every passer-by:—

"BETTING!

TREMENDOUS ODDS

ON

JESUS CHRIST."

Religion has long been travestied by False Doctrine, and Burlesqued by the Churches. Now it has become degraded and brought down to the gutter! Will a lower depth be found?

### Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

J. J. F. (La, U.S.A.). In our judgment Phil. 3. 20, 21 refers to the Blessed Hope of the Lord's Coming, as most Christians believe.

Should there be a longer interval than many have supposed, between the calling away of the Church (Phil. 3.) and the Coming of the Lord (*Parousia*) to take the Kingdom, why should not 1 Thess. 4. 13-18 be fulfilled just before the manifestation of the Man of Sin and the awful Apostasy of 2 Thess. 1. 2-12?

If we assert that Phil. 3. 20, 21 and 1 Thess. 4. 13-18 must synchronise, are we not going beyond what is written?

Has not the tendency to appropriate blessings which relate to others, leaving them nothing but judgments, been all along the most fruitful source of "dispensational" mistakes?

Was the Word of God completed when 1 Thess. 4. was written? After the proffered Return and Parousia of Christ had been rejected in the earlier days of St. Paul's ministry, had God nothing in reserve? Was not the revelation of the Mystery, as in Ephesians, a revelation of that which had been "kept secret"?

H. D. B. (Elmira). The Apostle Paul was inspired to write Ephesians, Philippians and Colossians some time after 1 Thessalonians. These later Epistles contain deeper and fuller truth. The Blessed Hope of the Lord's Coming for His Church is in no way interfered with by accepting a clearer outline of dispensational teaching; but, on the contrary, if we thought we had to wait until the events foretold in 2 Thess. 2. were about to commence, we might be led away by those who say that the Lord cannot come for His Church, for certain things have to be fulfilled first.

We believe that the Blessed Hope is an *ever-present one*, and that it is indeed our great comfort in these dark and trying days. That St. Paul wrote the concluding verses of Romans as a postscript seems clearly indicated by the arrangement of the closing chapters.

C. McG. (Scotland). The whole of Matt. 24. relates to "the Son of Man"; and all that relates to Him has to do with "the Day of the Lord," and the events that lead up to the establishment of His "dominion in the earth." See "The Divine Names and Titles" (by the Editor). The carcasses are those referred to in Isa. 66. 24; compare Job 29. 30.

J. B. S. (St. Helens). The "saints" in 1 Thess. 3. 13, and Jude 14, are "angels."

The word *ἅγιος* (*hagios*), *holy* is, when in the plural, always translated "saints."

It is left to be inferred from the context who the holy ones are who are so designated.

A brief examination of the usages of the plural will show us that they are four in number.

(1) It is used of Angels. Deut. 33. 2; 1 Thess. 3. 13; Jude 14., etc.

(2) It is used of Israel. Deut. 33. 3, etc.

(3) It is used of individuals and other godly Israelites. Ps. 16. 3; 34. 9; 89. 5, 7; 106. 16; Hos. 11. 12, etc.

(4) It is used in the Church Epistles, specially of the members of the one Spiritual Body, whose holiness is that of Christ.

This subject is more fully dealt with in our work *How to Enjoy the Bible*, pp. 250-252.

B. C. (Jamaica). So the "divisions" of the Brethren have reached the West Indies! This comes because they are labouring to *make* a corporate unity, instead of "endeavouring to KEEP" the *spiritual* unity which God has *made* in Christ.

We had not heard till now that these divisions had gone as far as excommunication because of believing that "the Church is not the subject of the Book of Revelation." If you are cut off as "a perverter of Scripture" because you believe this, thank God for the freedom from bondage thus conferred upon you. How strange that those who reject all "Creeds" as such, should set up their own "private opinions" as having more binding power than the Creeds themselves. And yet, not strange; for we are told and warned of those who strain out the gnat and swallow the camel.

Thus to refuse you the right of "*private judgment*" in such a matter, is contrary to the very spirit of true Protestantism; and the very essence and principle of Rome!

To show you how great these "divisions" are, we could tell you of more than one "Assembly" which sends us an Annual Contribution to help us: and of another which has actually canvassed the Christians (of all Denominations) of a whole town, to warn them against attending a Bible Reading we were announced to give. The result was a largely increased attendance.

owing to the advertisement thus freely given; but it involved the loss of the "Room" for future use.

Never mind. There is nothing that Rome fears and hates more than the Bible; and there is nothing that all Sectarrians and Traditionists fear and oppose more than the light of God's Word.

J. S. (Ealing). In our December issue we said that we do *not* believe that those who belong to the Mystery of Christ and the Church, as in Ephes. 5., will be "translated to glory in sections."

We hold that the Blessed Hope of the Lord's Coming is an ever-present one, and that it is not right to lead Christians, who are looking for the Lord, to suppose that certain events must happen before our hope can be realised.

As to 1 Tim. 3. 16, we hold that the words "preached among the Gentiles"; "believed on in the world"; "received up in glory," refer to the Mystery of Christ and the Church. To limit these expressions to events *before* the Ascension of Christ, is to be guilty of an anachronism and to leave out the Pauline revelation of Christ and the Church altogether.

As to 1 Thess. 4. 13-18, those who had turned to God from idols and were waiting for His Son from heaven shared the hope of the Apostles and a Jewish remnant who were partakers of "a heavenly calling."

Had the offer of Christ's return been accepted by the Nation instead of being refused, would not the words quoted from Amos by St. James in Acts 15. have been fulfilled? and would not those in the resurrection and in the heavenly rule of the saints over the earth, as in the still future Millennial Reign, have been in this heavenly calling?

To confuse the *hidden* Mystery of Christ and the Church, with a previously *revealed* "heavenly calling," is practically to deny or to obscure the deeper teaching of the later Pauline Epistles.

Should the "Blessed Hope" be fulfilled in our own day, may it not be possible that some time may elapse before the final crisis of the Apostasy of Christendom and Judaism may come to a head?

Are we to be among those who would reject any *immediate* hope of the Lord's Coming, inasmuch as the Temple at Jerusalem has not yet been restored; and developments in the East are happening more slowly than many prophetic students anticipated? No; we strongly urge all who read this reply, to watch and wait for the Blessed Hope day by day and to correct wrong interpretations of Scripture which in effect, if not in actual words, proclaim: "The Lord delayeth His Coming."

In any case, we beg our readers not to be impatient; nor to reject any teaching without clearly understanding what it is. This is to be a year of recovery of precious truth; and we urge our readers to wait; and not come to a hasty decision against us; and certainly *not for us*, without the fullest possible authority from the Word of God itself. The evidence cannot be produced all at once; nor can the truth be "received" all at once.

#### PSALM 46.

We are holding over the second paper on the Selahs of this Psalm, with other important articles, in order to make the contents of this Number more homogeneous.

#### WANSTEAD, ESSEX.

A Bible Meeting is held on alternate Saturdays, at 7.0 p.m. (D.V.), at 42 Addison Road, Wanstead. Particulars from Mr. F. P. Brinniger. Subject now under

consideration, "The Epistle to the Romans." A hearty welcome to all believers.

#### WINNIPEG, CANADA.

MR. J. S. WHITING,  
Ebenezer Cottage,  
Raglan Avenue,  
Norwood,

Winnipeg, Canada,

would be glad to meet with any readers of *Things to Come* in Winnipeg, with a desire to have fellowship in the Word.

#### THE ONE BAPTISM OF THE CHURCH AGE. By "AMPLIUS."

We are glad to commend this pamphlet, which is advertised in our pages.

The subject is considered purely from the *Dispensational* point of view; and not, as is always done, from the *Ecclesiastical*.

Consequently it will be found helpful to our readers.

Copies, it will be seen, can be obtained, *only by post*, price 2d., post free, on application, to Mr. J. A. S. Jardine, 146 Torrison Road, Hether Green, London, S.E., England.

Those who want more than one copy can obtain twelve for 1/9; fifty for 7/6; 100 for 15/- net.

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No 177

MARCH, 1909

Vol. XV. No. 3.

## Editorials.

### HEBREWS XI.

(Continued from page 15.)

#### V.—SARAH: FAITH'S CONCLUSION.

WE have already remarked on the place which Sarah occupies in the Divine order manifest in this chapter. This is clearly seen from the structure on page 109 (Vol. xiv.), where Sarah is placed in direct correspondence with Rahab.

In these correspondences the same characteristic of faith is obviously emphasised by the Holy Ghost.

In Sarah and Rahab we have FAITH'S CONCLUSION. This is common to both women. Sarah "judged Him faithful Who had promised" (v. 11). Rahab said, "I know . . . for we have heard" (Josh. ii. 9, 10).

Moreover, both women stand in connection with the two examples of FAITH'S OBEDIENCE, forming two corresponding pairs, with Abraham and Israel respectively.

But we must now give the text in full (verses 11 and 12).

"By faith (A.V., through faith, but the Greek is the same as in the other cases) Sarah herself also received power for [the] foundation of a posterity, and [that], after the ordinary time of life, since she esteemed Him faithful Who gave the promise. Wherefore, even from one,\* who was as good as dead as to such things, there sprang [a posterity] even as the stars of heaven for multitude, and as sand which is by the sea-shore, which cannot be numbered."

In this Scripture we have to note one or two important points which arise out of the words employed, before we turn to the example given as to Faith's conclusion.

First, the word rendered "conceive" is so rendered only here, out of eleven times where it occurs in the New Testament. This has caused it to be tortured and twisted, to the offence of every delicate mind, by certain critics and commentators.

The word is simple enough. There can be no manner of doubt whatever as to its meaning or usage.

It is *καταβολή* (*katabolē*). It occurs eleven times, and is rendered *foundation* in every passage except the one we are considering. Seven times it is used of the *kingdom* which is said to be "FROM the foundation of

\* A single individual, in contrast with the multitude afterwards referred to. Not only one, but one as good as dead.

the world" (Matt. xiii. 35; xxv. 34; Luke xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8). And three times it is used of Christ as being "before the foundation of the world," and of the Church which is His body as having been so in God's purpose (John xvii. 24; Eph. i. 4; 1 Pet. i. 20).

We stop not to enlarge on the significance of the number of these occurrences, or of their nature, but call attention to our passage (Heb. xi. 11), where the same noun, *foundation*, is treated as a verb and rendered "to conceive"!

There surely can be no doubt but that the word here, can mean only the foundation of that posterity, the promised "seed of the woman" (Gen. iii. 15), even Christ, of Whom it was said: "in Isaac shall thy seed be called" (Heb. xi. 18), "thy seed, Which is Christ" (Gal. iii. 16).

We are thus lifted completely out of the physiological sphere, out of the letter of the Scripture, and are directed to Him Who is its object and its end, yea, its *pneuma*, or life.

True, emphasis is laid on the one physiological fact that both Abraham and Sarah were "as good as dead"\* (Rom. iv. 19, 20; Heb. xi. 12).

In Gen. xvii. 17 we learn that the promise of a son had been given to Abraham a whole year before Isaac was born.

It was repeated in Sarah's hearing some months before.

We may see this by comparing Gen. xvii. 15-19 with xviii. 10 and xxi. 5.

It was on the first occasion that Abraham laughed, and it was on the second that Sarah laughed.

It is evident from Gen. xvii. 15-19 that Abraham considered the promise of a son "out of his own bowels" (Gen. xv. 4) should be fulfilled in Ishmael; for, when his name was changed from Abram to Abraham in token that he should be the father of many nations (Gen. xvii. 5), he said: "O that Is'mael might live before thee" (v. 18), "for he said in his heart, Shall a child be born unto him that is an hundred years old? and, Shall Sarah that is ninety years old bear?" (v. 17).

Abraham, it will be noted, "fell upon his face † and laughed." His laughter was accompanied by the

\* It is the same word as that rendered "mortify" in Col. iii. 5. It cannot mean to actually *put to death*. It must be used as a figure of a great reality, to teach us that the command is to be carried out, only by *considering* the "members" of our body "as good as dead," and hence, powerless to produce anything for God.

† This was just the difference between Martha and Mary in John xi. Both sisters when they met the Lord made exactly the same remark (which they had doubtless made before to one another): "Lord, if Thou hadst been here, my brother had not died." But Mary "fell down at His feet" when she said it (v. 32). Martha did not (v. 21). Hence, note the Lord's answer. With Martha He reasoned. But with Mary, who was weeping, He wept, and "groaned in spirit and was troubled."

deepest act of reverence. His question was not asked for information, but it is the Figure *Erotēsis*, an exclamatory question of gladness. "He rejoiced when he saw My day (*i.e.*, the day of the Lord Jesus). He saw it and was glad" (John viii. 56).

But when Sarah laughed (Gen. xviii. 12), there was no such act of reverence; but she "laughed *within herself*."

There is no doubt whatever that, when Sarah first heard the promise, it came as a shock, and was sufficient in itself—so unexpected—to produce a momentary or passing surprise. But it is equally clear that as soon as ever they realised that what they *heard* was the promise of God all doubt and hesitation vanished.

We are distinctly told in Rom. iv. 19 that Abraham was not weak in faith with regard to this "hearing." And it is as distinctly affirmed in Heb. xi. 11, that Sarah "received strength."

This is why she said at the feast of rejoicing when Isaac was weaned: "God hath made me to laugh, so that all that hear will laugh with me" (Gen. xxi. 6), and this is why the child's name was called "Isaac," which means laughter.

To laugh "within herself" was one thing; but it was quite another to be "made to laugh" by God.

There should be no surprise at the momentary shock.

God's saints are never represented as paragons of virtue, but are truthfully set before us with all the same frailties and infirmities which characterise ourselves. That is why they are "written for our learning:" that is why we may find "comfort," and have "hope" (Rom. xiv. 4). We look away from the "great cloud of witnesses" unto Him Who is the Author of their faith, the Giver of their strength.

"By faith Sarah herself received strength" (Heb. xi. 11), and so did Abraham (Rom. iv. 20)\*; and, by the same faith, our strength comes from our believing Him Who proclaimed to Sarah those faith-inspiring words "Is anything too hard for the LORD?" (Gen. xviii. 14)†

It was the same LORD Who had said "Sarah shall have a son," "I will certainly return unto thee" (v. 10), "At the time appointed I will return unto thee" (v. 14).

After this, we are quite prepared to read (Gen. xxi. 1), "And the LORD visited Sarah *as He had said*, and the LORD did unto Sarah *as He had spoken*."

That is exactly the point,

"As He had said . . .

As He had spoken."

All turned on that.

That was the word which faith had heard; that was the hearing by which faith came (Rom. x. 17).

Moreover, it shows that all the planning of Abraham and Sarah was useless in the accomplishment of the LORD's purposes.

\*Greek "was strengthened."

†This, again, is the Figure *Erotēsis*, by which the question is asked; not by way of seeking information, but by way of communicating it.

Jehovah must "visit,"

Jehovah must "do,"

And faith must rest, and faith must wait.

The next verse (Gen. xxi. 2) goes on accordingly to say that all was accomplished "at the set time of which God had spoken to him."

It is remarkable that it is just this very aspect of faith which is the point of Habakkuk's prophecy, which is the text on which the whole chapter (Heb. xi.) is based.

Jehovah said by Habakkuk (ch. ii. 3, 4),

"For the vision is yet *for an appointed time*,

But *at the end* it shall speak, and not lie.

Though it tarry, wait for it;

Because it will surely come,

It will not tarry . . .

But the just shall live by his faith."

This is exactly what Sarah did as soon as she understood the meaning of what God had spoken.

This is the point singled out for emphasis by the Holy Spirit in Heb. xi. 11.

"SHE JUDGED HIM FAITHFUL WHO HAD PROMISED."

That is the point.

This it is that gives Sarah her place in this "great cloud of witnesses," and places her in correspondence with Rahab, who in like manner is the other example of

#### FAITH'S CONCLUSION.\*

God had spoken. Sarah had "heard." And, in spite of all that appeared to make it impossible, she "judged Him faithful who had promised."

This, then, is the point for us to seize upon as specially "written for our learning."

What is to be our conclusion from what is revealed for our faith?

The birth of Isaac was the introduction of a new element in Abraham's household.

It corresponds with the introduction of the New nature in the believer to-day. Ishmael corresponds with the Old nature, which, when the New nature comes, it finds in possession.

Its introduction at once brings to light, and rouses to greater life and strength, the activities of the Old nature.

There was no conflict in Abraham's house till Isaac was born "not of the will of man, or of the will of the flesh, but of God" (John i. 13).

"But, as then, he that was born according to flesh persecuted him [who was born] according to spirit, even so it is now" (Gal. iv. 29). "The flesh lusteth against the *pneuma* (or New nature) and the spirit against the flesh, and these are contrary the one to the other" (Gal. v. 17).

"The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7).

In Abraham's house this enmity was at once manifested.

\* See the Structure on page 109. Vol. xiv.

The birth of Isaac did not improve Ishmael, or change his character, or his activities.

There was only one remedy, and that was "cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with MY SON, even with Isaac" (Gen. xxi. 10). The bond-woman was an Egyptian, and savoured of Egyptian bondage; and the only remedy was to "cast out" both her and her son.

But what was possible in the allegory or type is impossible in the antitype.

The Old nature cannot be "cast out" from believers now, but we have to reckon it to be so, by faith.

This is to be for us

#### FAITH'S CONCLUSION,

Faith's reckoning (Rom. vi. 11), Faith's judgment (Heb. xi. 11).

This was what Abraham considered in Rom. iv. 19. "He considered\* his own body as already having become dead, and the deadness of Sarah's womb; but staggered not at the promise of God, through unbelief, but was strengthened by [his] faith, giving glory to God" (Rom. iv. 20).

This is to find its exact counterpart in us who believe God, as Abraham did.

This is to be faith's *consideration*, faith's *judgment*, faith's *conclusion* for us.

All that we are called on to do now, is to believe God; to consider our Old nature to be dead, and unable to conceive, beget, or to bring forth, or produce anything for God.

It requires great faith to do this; because, all the time we are conscious of its presence and its power. Our faith, therefore, has to be "against hope," as Abraham's was.

All the while they were believing God's promise, he and Sarah were faced with the undeniable fact that all was "against hope."

It is even so with us. We are faced with the ever-present fact of the workings of the Old nature; and, therefore, we must, "against hope," "reckon ourselves to be dead [persons] to sin, but alive to God, through (or in) Christ Jesus."<sup>1</sup>

To attempt to *improve* the Old nature is to give a flat denial to Rom. vi. 11.

To attempt to *change* Ishmael is direct disobedience to God (Gal. iv. 30).

To "consider" our Old nature as being alive and able to produce anything for God is a refusal to reckon it as being dead.

To "mortify" its members, in the popular sense, is to consider them as *not* being "already dead," but to recognise them as being very much alive. But to "mortify" in the Scriptural sense is to *consider them as good as dead!* This is the meaning of the word in this

\* Lachmann, Tischendorf, Tregelles omit the "not," Alford puts it in brackets. It comes to the same thing. For in the one sense he did not consider his own body; and in another sense he *did* consider it, but as now dead.

<sup>1</sup> All the critical Greek texts and R.V. omit the added words "our Lord."

connection, as is clear from our context, Heb. xi. 12 and Rom. iv. 19.

Abraham could not have considered his own body as already actually dead, or that he could mortify it by any activities which he could put forth; but, only by considering it "as good as dead."

That is what we are called on to do in exercising

#### FAITH'S CONCLUSION.

We are not to seek to improve our members by mortifying them by any process or rules for daily living. This is only to treat them as though they were *alive*. But we are to treat them "as good as dead," and as being as *incapable* of doing good, as they are capable of doing evil.

But this can be done only by believing God; and, by faith-obedience, *reckoning* ourselves as already dead in ourselves. Until this is done, there can be no peace. For it is as being "justified by faith, we have peace with God." This is the conclusion of the whole argument of Rom. iv. as continued in ch. v. 1.

Until this is done, there can be no joy, no happiness, no "laughter."

As long as Ishmael was in Abraham's house there was only grief (Gen. xxi. 11). But when God's faithfulness was realised, then Sarah could say "God hath made me to laugh" (Gen. xxi. 6).

Yes, it is the same God Who hath "made us meet for the inheritance of the saints in light," Who makes us thus to laugh.

But if we stagger through unbelief, and do not come to FAITH'S CONCLUSION, and believe Him, "against hope," and in spite of all our feelings and experiences, then there is only one alternative for us: we shall go on our way in grief and unhappiness, mourning for what we have done or not done, instead of "giving thanks unto the Father" for what HE HATH DONE (Col. i. 12). We shall sink under the burden of the incessant confession of our trespasses, because we steadfastly refuse to believe what we hear from God, that "you, being dead in your sins . . . hath He quickened together with Him (Christ) HAVING FORGIVEN YOU ALL TRESPASSES" (Col. ii. 13).

Oh, that we may have Sarah's faith, and "against hope" be strengthened by faith, and have our mouths filled with God-given laughter, and give glory to God, *because we have judged Him faithful Who hath promised.*

## Contributed Articles.

### "THE UNITY OF THE SPIRIT."

(Eph. 4. 3.)

#### WHAT IS IT?

It is of the utmost importance in studying any portion of Scripture to carefully consider the context—not only of surrounding verses, but of chapters, and even books.

This is especially the case with the verse under consideration. It has already been pointed out in these columns that the quotation of Isaiah 6. 10 by the Apostle Paul, in Acts 28, marked an epoch, closing the door of the kingdom for the time being, and opening the present "dispensation of the grace of God" to the Gentiles—of which Paul was made the apostle, minister and steward.

The Epistle that contains our title was the **FIRST WRITTEN MESSAGE OF GOD** in this now present dispensation. All other Scripture that had ever been written had been written in connection with Israel. This Epistle opens up the "Mystery hidden away from the ages," the One Body, the One New Man—the subject of our enquiry. The majority of our readers are aware that the words "at Ephesus" are not a part of the inspired Scripture—probably a space was left, so that the name could be filled in as the Epistle went on its way. The **CHURCH**, not the **CHURCHES**, is the *addressee* of this wondrous letter, **THE Church**, not *A Church*, being the theme; a unity, with a risen Lord, in the Heavens; and not primarily the unity of a local assembly, however desirable that might be.

As we hope to take a series of dispensational subjects in subsequent issues, we leave a detailed examination of this Epistle, for the time being, and come to the particular subject before us.

#### THE UNITY OF THE SPIRIT—WHAT IS IT?

First, let it be marked, that the Holy Spirit has differentiated between the unity which we are to **KEEP**, and the unity which we are to **SEEK**.

Eph. 4. 3. "Endeavouring to **KEEP** the unity of the spirit in the bonds of the peace (*τῆς εἰρήνης*).

Eph. 4. 13, "TILL WE ALL COME unto the unity of the faith."

This order is Divine; but man has thought fit to attempt to revise God's order, and says, "When you agree with me as to 'fundamentals' (as if all truth were not fundamental) we can *then* have 'fellowship' and keep the unity of the spirit." This is practically the position of the majority of believers who have had any concern about this subject. The others, alas! seem to care nothing about "the unity of the spirit" at all, and go to the other extreme, making a wholesale jumble of creed and practice, "agreeing to differ," and raising above their rubbish-heap of traditions and mangled Scriptures the words "All one in Christ," etc.

What is "the unity of the spirit"? Has the Lord told us?

It is evident we shall not be able to *keep* a unity unless we know what it is; but shall probably become a prey to some stronger will of one who will give us his opinion as a standard. God has not left us without teaching on this important matter, for verses 4-6 are **GOD'S OWN DEFINITION** of what the unity of the spirit is.

The insertion of the words "*there is*" in italic type in both the A.V. and R.V. of Eph. 4. 4 tends to prevent the reader from seeing that these verses are by way of *explanation*, and not the commencement of a new subject.

The passage reads like this: "Endeavouring to keep the unity of the spirit in the bond of the peace (then add. mentally, "which unity consists of the following"), One Body, One Spirit, etc.

These seven constituents of true Scriptural unity are arranged in perfect and beautiful order. The fact of there being seven tells us that we have here spiritual perfection, and the balance of each part fully explains the Lord's mind as to this wonderful unity.

They are arranged as follows—

- A | ONE Body,
- B | ONE Spirit,
- C | ONE Hope,
- D | ONE LORD,
- C | ONE Faith,
- B | ONE Baptism,
- A | ONE God and Father.

It will be seen that the great centre is Christ as **LORD**—that is, *Christ*, not as the "Man of Galilee," nor as the "Nazarene," nor by any of the blasphemous titles whereby "Socialists" and would-be world-improvers, "universal brotherhood," advocates and "peace and safety" preachers dishonour Him. No, not Christ as the "Son of man," or even "Jesus"; but Christ in Resurrection **GLORY**; not Christ after the flesh—Christ Head of the **NEW CREATION**—**THIS ONE** is the centre, the pivot, around whose glorious **PERSON** the other elements of true unity are grouped.

Round this central Lord we find the other six placed in perfect correspondence.

Corresponding with the One Body or Family we have the One God and Father (A and A).

Corresponding with the One Spirit we have the One Baptism (B and B).

Corresponding with the One Hope we have the One Faith (C and C).

Christ is the centre of true unity, and, apart from HIM, faith and hope are without foundation, and the body itself is dead. Just as in the temple: "Every whit of it uttereth glory"; so here, every part of this seven-fold unity speaks of **RESURRECTION**.

None are joined to Christ as members of **HIS BODY**, except those who are quickened from the dead. Read Eph. 1. 23 and 2. 1 right on without break, remembering that *kai* not only means "and," but "also" and "even." "The Church which is His Body, the fulness of Him that filleth all in all—**EVEN** you who were dead in trespasses and sins . . . (v. 5)—even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." Well might the inspired writer be led to say "grace," when dead ones are raised from the pit of corruption to sit in the Heavens, and be made members of the **ONE BODY**.

The **ONE BODY** is balanced (as seen in the structure) by the **ONE GOD** and Father. This also speaks of resurrection—for none call God "Father" but members of His Family (the word "Father" is *πατήρ, pater*, the word "Family" in 3. 15 is *πατρία, patria*). None are such, except by new creation; and hence we have

emphasized by this structure the Family relationship of the One Body to the "God and Father of our Lord Jesus Christ of Whom every family in heaven and earth is named" (3. 14, 15).

The ONE SPIRIT is balanced by the ONE BAPTISM; this plainly tells us that the Baptism in question is the Baptism by the Spirit into the One Body; and inasmuch as it says "ONE Baptism," there is necessarily excluded baptism of every other kind.

Some say that the One Baptism is inclusive of both water and Spirit: but if the word "ONE" in this case means TWO, why not in the other six instances? Can we dare to say that the other passages MAY mean

TWO BODIES,  
TWO SPIRITS,  
TWO HOPES,  
TWO LORDS,  
TWO FAITHS,  
TWO FATHERS?

The very statement is its own refutation. How then can we speak of Two Baptisms? Yet how solemn it is to see that, in the travesties of unity around us it would seem that this is actually the case, and that there are two LORDS; which state of affairs comes under the Divine judgment—"Ye cannot serve two masters."

The One Spirit and the One Baptism are alike HEAVENLY, and have nothing to do with the "EARTHLY THINGS" of John 3. 1-12; it is no longer the "water AND spirit" which obtained during "Acts"; neither is it "water only with the promise of the Baptism of the Spirit," as in the case of John Baptist's witness; but it is "spirit" only.

"Water" alone, and "water and spirit" are both left on the other side of Acts 28. 26-28.

Much evil has arisen by taking it for granted that the Baptism by the Spirit in Acts, with its accompaniments of "gifts," and the "laying on of hands," is the same as the Baptism by the Spirit now; but the further consideration of this important subject we reserve for a future article (if the Lord will).

The ONE HOPE is balanced by the ONE FAITH, and both are vitally connected with Resurrection. The HOPE of the believer is set upon His Lord's return, and on the blessed hope of the "building of God, a house not made with hands," of having a body like unto the glorious body of the Risen Lord (Phil. 3. 20, 21).

The ONE Faith likewise is vain without Resurrection, for without it "your faith is vain; ye are yet in your sins" (1 Cor. 15. 17).

Thus the whole complex unity belongs essentially to the other side of Death and Burial. It is in the Heavens "where Christ sitteth on the right hand of God" (Col. 3. 1).

It is not enough for us to have the faith that once was sufficient. Faith believes the whole of God's Word; "all things written." And God's LATEST revelation for our faith takes us up to rest in the Person of One at His own right hand—One whose work is finished and complete.

At what particular period the One Body began to be manifest may always remain an open question, but

Eph. 2. 15-18, makes it clear that, like every other of God's dealings in grace, it is vitally connected with the Cross. *There* we see the peace which binds together. *There* we see the love that constraineth us. *There* we see the access by ONE SPIRIT unto the FATHER. *There* we learn the depths of the parenthetical remark of Eph. 2. 5, "By grace are ye saved."

This, then, is the unity that we are to endeavour to "keep." Its "circle of fellowship" is as broad, as long, as deep and as high, as the love of Christ itself; and that IN-cludes every saved one, however feeble his faith, and EX-cludes every other, however great his gifts. We are not commanded to MAKE, but to keep a unity ALREADY MADE, and existing, unshaken, and indefectible in Heaven\* (Phil. 3. 20).

The bond of unity is not "all speaking the same thing," however desirable that may be; neither is it Creed, Confession, or Conformity—but it is the "binding together" by the peace made through the "blood of His Cross" (Eph. 2. 15; Col. 1. 20).

We may not have fellowship with the sins, errors and denominations of our brethren; but, we cannot cut ourselves off from them, or they from us, without *denying the truth* of these wonderful verses.

Our calling, our hope, our position in Christ; and our position, dispensationally, are all alike heavenly; and the Divine corollary from this exalted position is "to walk worthy of the calling wherewith ye are called; with ALL lowliness, AND meekness, WITH long-suffering, forbearing one another in love, etc." The travesty enacted and repeated all around seems to be as though the Scripture said, "With ALL arrogance, AND bitterness, WITH a sectarian and party intolerance, casting out like Diotrophes, endeavouring to keep, by one means or another, a man-made, undispensational unity in the bondage of legalism, Judaism, Romanism, and Brethrenism." May every reader be led to shun these ways of men, and to "Hold the Head," seeking to KEEP THIS unity set forth in Eph. 4., leaving the bickerings and fightings to those who say, "My Lord delayeth His coming." May we more fully enter into the blessing (1. 3), power (1. 20), grace (2. 6), triumph (3. 10), and conflict (6. 12) of the key-words of true Unity, "In the Heavens—in Christ."

CHARLES H. WELCH.

#### PLAIN PAPERS ON IMPORTANT THEMES.

(1). MATT. 16. 16-19.

(Concluded from page 19.)

RETURNING to Matthew, we find these predictions verified.

(1) On leaving the Pharisees, when the disciples came to the other side, Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16. 6; Isa. 8. 11).

\* *ἐν ἄνω*, *huparcho*, not merely "in" in heaven, but EXISTS there as a great blessed reality.

(2) Having come into the parts of Caesarea Philippi, He asked the disciples a *general* question: "Whom do *men* say that I, the Son of Man, am?" (Matt. 16. 13). The answer plainly shows that the multitudes were in a mood similar to that of Amos at the time the sign of the Virgin's Son was given. They recognised Him as a teacher clothed with more than human authority—John, Elijah, Jeremiah, at any rate a prophet—but His supreme claim, "I and the Father are one," was to them an obnoxious offence.

Our Lord now addresses to them a personal question: "Who say *ye* that I am?" (Matt. 16. 15). Simon Peter, on behalf of the Apostles, answered and said "Thou art the Messiah, the Son of the living God" (Matt. 16. 16; Isa. 8. 14, 15).

(3) Thereupon Jesus, perceiving the disciples had received a revelation of Himself by the Father, for flesh and blood—that which is merely human—can neither apprehend nor impart it, proceeds to bind the testimony among the disciples, for He formally stops the preaching of the kingdom and the proclamation of Himself as Messiah: "THEN charged He His disciples that they should tell no man that He was the Messiah" (Matt. 16. 20; Isa. 8. 16, 17).

(4) He said also, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16. 19); and thus set them for signs and wonders in Israel. "The works that I do shall ye do also" (Isa. 8. 18; John 14. 12).

The words following Peter's confession (v. 16-18) demand undivided attention. In days gone by, reverent souls who found a mystery in every word of Scripture have enshrouded them in mystery, and invested them with fanciful and speculative significations. In fact, so little have students been guided by the precept to "rightly apportion" the Word, and so greatly bound by traditional theories that, for over a millennium, expositors of varied schools have been content to follow one another in the weary iteration of explanations propounded by the so-called followers; and the large literature that has gathered about them is little more than monumental of the ingenuity of Biblical scholars. We shall find that spiritualisation must be rejected; and that weight must be given to the simple and obvious signification of these words, which will, as a fact, be shown to be in no sense mysterious or recondite in character.

The disciples received Him as Messiah, Son of the living God, and the blessedness pronounced on them is, correspondingly, the blessedness of such as put their trust in the Son whom Jehovah has set as King upon His holy hill of Zion, and against whom Israel's rulers and the kings of the earth have conspired (Ps. 2. 2, 12; Matt. 16. 17; Acts 4. 25-28).

In our treatment of the 18th verse we shall depart from the customary way of regarding a common noun

as a proper name, and read it in its literal purity. "I declare unto thee that thou art a stone (*πέτρος*), and upon this rock (*πέτρα*) will I build my church." In the original the two words have a resemblance of sense and sound. What we have in this statement is—

- (a) The Builder: Jesus as Israel's Messiah.
- (b) The edifice which He will erect: *ἐκκλησία*.
- (c) The foundation upon which the edifice will be built: *πέτρα*.
- (d) The material employed in its erection: *πέτρος* (stone).

Those who received Messiah were to be put into shape, or built as a congregation or church, bound together in one hope, the hope of Messiah's kingdom. In contrast to apostate Israel, He calls this spiritual edifice "*my* congregation." "He came unto His own (inheritance, viz., Israel, Deut. 32. 9), and they that were His own (*as a people*) received Him not. But as many (of His people Israel as *individually*) received Him, to them gave He the right to become children of God, even to them that believe on His name" (John 1. 11, 12).

Although Matthew's Gospel is *written* in Greek, yet it is certain that the words of Christ were not *spoken* in Greek, but in Aramaic. The words used were in all probability, קהל, עדה or מועד, all perfectly familiar to the disciples, being used in the Law, the Prophets, and the Holy Writings of the congregation of Israel.

The *ἐκκλησία* here spoken of is that congregation of elect Israelites which would be built upon "the stone which the builders rejected"—Messiah crucified and risen—the foundation laid by Jehovah in Zion (Matt. 7. 27; 16. 13-18; 1 Pet. 2. 4-6; Acts 4. 10-12; Isa. 28. 16).

It is the קהל (congregation) of Psalm 22. 22; 107. 32; Joel 2. 16, the קהל רב (great congregation) of Ps. 22. 25; 35. 18; 40. 9, 10, and the קהל קדשים (congregation of saints) of Ps. 89. 5, and Ps. 111. 1. It is the "seed that shall serve Him, counted to the Lord for a generation (a generation for the Lord)" (Ps. 22. 30).

There is another feature claiming attention. Our Lord calls Peter Simon Bar-Jonah (son of Jonah). We know that his father's name was John (John 1. 41). Why then Bar-Jonah—בֶּרֶי־יוֹנָה (bar yonah)—son of a dove?

The Psalms bearing the subscript *Al-taschith* ("Destroy not," Deut. 9. 26) are four in number.\* A common feature of these Psalms is that a nation, and not an individual, implores divine clemency. The 74th is the most conspicuous of the group. It is a public instruction (Maschil) for days of judgment and humiliation, and the language of Asaph was charged by the Spirit of Prophecy with higher doctrines

\* Psalms 56, 57, 58, 74.

and deeper significance than could be realised in his day and generation.

The hand of God is upon Israel. His anger smokes against "the sheep of His pasture" (v. 1). Mount Zion is in the hands of the enemy (v. 2). The heathen have profaned the sanctuary (v. 3), broken down its carved work (v. 6), and set their ensigns therein (v. 4). The enemy blasphemes Jehovah (v. 18). The foolish man reproaches God all the day (v. 22). The adversaries have roared in the midst of God's congregation (v. 4), and have burned the congregations of God with fire (v. 8). Jehovah is asked to "have respect unto the covenant"—the covenant which, in an earlier time, He said He would not forget (v. 20, Deut. 4. 31). The God who has often delivered is approached with prayers; "remember thy congregation" (v. 2), "forget not the congregation of thy poor" (v. 19), "deliver not thy turtle-dove unto the wild beast" (v. 19). May it not be said with confidence that "turtle-dove" is here but another appellation for the "congregation" mentioned in verses 2, 4, 8 and 19—an endearing name by which Israel's penitent sons seek (or will seek) to express their sense of Jehovah's solicitude and love for "the congregation which he hath purchased"?

Psalm 55 is a Maschil\* of David. Absalom's rebellion and Ahithophel's betrayal furnish the subject of the Psalm, and the occasion for which it was designated to be used for public instruction is indicated by the subscript *Jonath elem rechokim*—"the Silent Dove of them that are afar off," or "the Dove of the Distant Terebinths."

David's experience furnishes the setting of a future scene. The Spirit of Prophecy looks forward to the conclusion of the "warfare great." Jerusalem is in the hands of the enemy, the scene of violence and strife (vv. 9, 10). Wickedness, oppression, and guile depart not from her streets (v. 11). He who fears not God has profaned the covenant, and put forth his hand against such as were at peace with him (v. 20). The people have been betrayed into his hand by a "familiar friend" (v. 13). They are restless in their complaint and moan (v. 2). They are oppressed and persecuted (v. 3). Terrors of death, fearfulness, and trembling are come upon them (vv. 4, 5); they are overwhelmed with horror (v. 5). Over this scene of desolation is heard the moan,† "Oh, that I had wings like a dove! Then would I fly away and be at rest. Lo! then would I wander far off, I would lodge in the wilderness" (vv. 6, 7).

A similar scene is again before us in Isaiah 59. The nation is fearfully apostate. Words and figures of speech are exhausted in describing the depth of

\* Psalms used for public instruction.

† The word "moan" in verses 2 and 17 is *הַמָּוֶה* (*halmah*), used in Ezek. 7, 16, of the cooing of a dove, and shows how completely the figure underlies the whole Psalm.

degradation to which it has sunk. Jehovah's face is hidden (v. 2), and the remnant "mourn sore like doves" waiting for salvation (v. 11).

How refreshing to turn from these scenes of distress and tribulation to the grand tableau of deliverance in the 68th Psalm, the great *Shoshannim* or Passover Psalm! It will be the song on the lips of delivered captives when one greater than Moses, Aaron, Joshua, Zerubbabel, and Cyrus will lead Israel into the good land flowing with milk and honey. The enemies are smitten. The oppressors vanish as smoke and melt like wax before Jehovah's triumphant march, and God's congregation comes forth "as a dove covered with silver and yellow gold" (vv. 10, 13).

All these Scriptures depict the very conflict and triumph of God's congregation over the might of Hades of which the Lord speaks to Peter; and the surname Bar-Jonah points out with great distinctness the *ἐκκλησία* present at the time in the Lord's mind.

The recognition of the Messiahship of Jesus by the disciples inaugurated a change in His ministry. "From that time began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day rise up" (Matt. 16. 21). His congregation must be formed, and the preaching of the Kingdom is deferred "until the Son of Man be risen from the dead" (Matt. 17. 9).

We will now glance at Peter's Epistle. If the apostle returned in our midst and gave an interpretation of the Lord's words in Matthew, it would be accepted as conclusive, and put an end to all controversy on the subject.

Now we have his authoritative interpretation. He writes to "the elect of the dispersion" (1. 1, 2), believing Jews who live "among the Gentiles" (2. 12). Israel's national salvation, the theme of prophets and the object of their anxious waiting, has, at length, been announced by them that preached the Gospel by the Holy Spirit sent forth from heaven (ch. 1. 9-12; cf. Matt. 13. 17; Luke 2. 38), and is "ready to be revealed" on condition of national repentance (ch. 1. 5; Acts 3. 19-21). The rulers, being disobedient to the word, stumbled on the stone laid in Zion (ch. 2. 6-8). But these are "children of obedience," having believed the word (1. 14 and 21). They have "tasted that the Lord is gracious" (2. 3).

They have come "unto the Living Stone, rejected of men, but with God elect, precious," and are built by Him "a spiritual house, a holy priesthood, . . . an elect race, a royal priesthood, a holy nation, a people for God's own possession" (ch. 2. 5, 9)—in other words, MY CONGREGATION.

Who can fail to detect in 1 Pet. 2. 3-10, an echo of Caesarea Philippi? As face answers face in the waters, so 1 Peter 2. 3-10 answers to Matthew 16. 18. The two passages, compared with each other, stand thus:

	MATTHEW 16. 18.	1 PETER 2. 3-10.
The Builder and Foundation	Jesus Christ— The Stone.	The Gracious Lord— The Living Stone.
The Material	Stone— Peter the first	Living stones - elect Israelites.
The Building	My Congregation (ἐκκλησία)	A spiritual house, a people for God's own possession.

In Matthew, Messiah intimates that He was going to build His congregation. It was reserved to the Apostle, to whom the intimation was first given, to elaborate the subject in his Epistle. The Lord's congregation is seen separate from the nation, shining in the midst of Gentile darkness, passing through fiery trial, and waiting Messiah's apocalypse for a "triumphant entrance" into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

**THE ANOINTING OF THE LORD JESUS CHRIST.**

**FEAST v. FEASTS.**

BY NORVILLE WALLACE SHARPE, M.D.,  
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SOME months ago, in the effort to gather definite data for a friend, a botanist, regarding Spikenard, whether it was a simple or a compound mass, its derivation, method of manufacture, modern synonym, etc., etc., my attention was perforce directed to the anointing of the Master as recorded in the Gospels. It so happened that my study heretofore had never included, in any critical fashion, these intensely interesting records. Doubtless, in common with many other Biblical students, the more or less vague impression had become current in my mind that the four notations differed somewhat in detail; but, from well recognised dissimilar viewpoints, portrayed the same feast. In the search which was instituted I was led to question the accuracy of my former impression for the reasons which are herewith detailed.<sup>1</sup>

In order that comparison may readily be gained, the accounts of the four Gospels have been divided and grouped in Diagrams I., II., and III.

Consideration of Diagram I. reveals interesting similarities, likewise certain interesting differences. Study would seem to establish, beyond dispute, that Luke records a feast in which the place, the date, the host, the specified character of the woman, the critic, the critique and the rejoinder, differ substantially from the narratives of Matthew, Mark and John. The records of Matthew and Mark are similar in the relation of the feast to the entry into Jerusalem, place, year, relation to passover, host, "a woman," character of box, preciousness of ointment, and where poured. Matthew says

DIAGRAM I.

	MATTHEW.		MARK.		LUKE.		JOHN.	
1. Precedence	Entry*	Feast.	Entry*	Feast.	Feast.	Entry*	Feast.	Entry*
2. In what Chapter found.	XXI.	XXVI	XI.	XIV.	VII.	XIX.	XII.	XII.
3. Place.	Bethany.		Bethany.		Capernaum (s).		Bethany.	
4. Chronology —Time in relation to passover.	A.D. 33   33 "after two days is the feast of the passover" (3).		A.D. 33   33 "after two days — pass-over" (4).		A.D. 31   33		A.D. 33   33 "Six days before the pass-over" (5).	
5. Host.	Simon-leper.		Simon-leper.		Simon-Pharisee.		"They."	
6. Martha, Mary, Lazarus, A woman.	"a woman."		"a woman."		"A woman in the city which was a sinner."		"Martha served," Lazarus sat at the table, Mary anointed.	
7. Substance	"An alabaster box of very precious ointment."		"An alabaster box of ointment of spikenard very precious."		"An alabaster box of ointment."		"A pound of ointment of spikenard very costly."	
8. Where poured.	"poured it on His head."		"poured it on His head."		"And stood at His feet behind Him weeping, and began to wash His feet with tears and wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment."		"And anointed the feet of Jesus and wiped His feet with her hair."	
9. Critic.	"His disciples."		"some."		Host-Simon-Pharisee.		Judas Iscariot.	
10. Critique.	"To what purpose is this waste: for this ointment might have been sold for much and given to the poor."		"why was this waste of the ointment made for it might have been sold for more than three hundred pence and have been given to the poor?"		"This man if he were a prophet would have known who and what manner of woman this is that toucheth Him; for she is a sinner."		"Why was not this ointment sold for three hundred pence and given to the poor?"	
11. Christ's rejoinder.	"Why trouble ye the woman: for she hath wrought a good work upon Me. For ye have the poor always with you, but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."		"Let her alone; why trouble ye her: she hath wrought a good work on Me. For ye have the poor with you always, and whosoever ye will ye may do them good; but Me ye have not always. She hath done what she could. She hath done what she could. She is come aforehand to anoint My body to the burying. Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."		"Simon, I have somewhat to say unto thee. * * * There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore which of them will love him most."  Also vs. 44-47, v. v.		"Let her alone; against the day of My burying hath she kept this. For the poor always ye have with you; but Me ye have not always."	

\* Entry into Jerusalem.

"his disciples" criticised, Mark says "some." In both the critique and Christ's rejoinder there are, unquestionably, differences in verbiage, but the subject matter is essentially the same. We would seem to be correct in concluding that Matthew and Mark describe the same feast. As noted above, Luke's account differs from all the others. We are therefore apparently justified in believing that there must have been at least two feasts; the feast of Matthew-Mark and the feast of Luke. It remains to consider whether John's record deals with the feast of Matthew and Mark, or whether he, in turn, portrays yet a third.

EVIDENCE.

DIAGRAM II.

Parallelisms of the three records:—

	MATTHEW-MARK.	JOHN.
1. Place.	Bethany.	Bethany.
2. Year.	A.D. 33.	A.D. 33.
3. Value of ointment.	"very precious."	"very costly."
4. Critique.	"might have been sold . . . and given to the poor."	"why was not this sold . . . and given to the poor?"
5. Christ's rejoinder.	See above.	See above.

Essentially the same in their didactic values; Matthew-Mark, however, record the memorial, in honour of the woman, "wheresoever this gospel shall be preached," &c.

There is no comment to be made upon the parallelism as revealed in Diagram II. save that the coincidences are both beautiful and striking. Should we stop at this point, the conclusion would instantly arise that the three Evangelists had recorded one and the same feast. Yet we shall find that Diagram III. portrays certain facts that are equally significant and valuable.

DIAGRAM III.

Dissimilarities of the three records:—

	MATTHEW-MARK.	JOHN.
1. Entry v. Feast.	1. Entry; 2. Feast.	1. Feast; 2. Entry.
2. Relation to passover.	"after two days—the passover."	"six days before the passover."
3. Host.	Simon the leper.	"they" (made him a supper).
4. The anointer.	"a woman."	Mary.
5. Where poured.	"poured it on his head."	"anointed the feet of Jesus."
6. Critic.	"his disciples" (Matt.) "some" (Mark).	Judas Iscariot.

Off-hand one might be tempted, when noting that Matthew-Mark record the entry first the feast second, while John records the feast first and the entry second, to decide that, beyond peradventure, here is conclusive testimony that these were, undoubtedly, two different feasts which were separated chronologically by the entry into Jerusalem. This decision, however, would be jejune, for the reason that in the Bible, the Lord, in His wisdom, does not invariably record facts in their chronological sequence.<sup>6</sup> Bearing this in mind as a working rule, the mere order of record, unsupported by collateral evidence of a definite character, may not be held invariably to be final. Sub-heading 2, relating to the passover, however, does seem to afford us additional knowledge, Matthew-Mark recording "after two days—the passover," while John says "six days before the passover." This is apparently evidence so nearly conclusive in establishing a definite chronological hiatus between two different feasts and the passover that, in spite of a debatable ground open to difference of interpretation, it must be held to have great weight. In regard to sub-heading 3, the host, Matthew-Mark state that it was "Simon the leper," while John records that "they"—"made him a supper," which, taken with the context, seems logically to indicate Martha, Lazarus and Mary (though no evidence is recorded invalidating the possibility that with these three dear friends as hosts may have been associated others).<sup>7</sup>

Sub-heading 4. The Anointer: Matthew-Mark record "a woman"; John says "Mary." While Mary was undoubtedly a woman, "a woman" was not necessarily Mary; there therefore seems to be a reasonable difference in this section.

Sub-heading 5. Where poured: Matthew-Mark state "poured it on his head"; John states she "anointed the feet of Jesus." While it is conceded that in both instances both head and feet might have been anointed, and in each instance but one section of the body designated, yet it is obvious that here again is a radical divergence of record.

There is less difference found in sub-heading 6. Critic: Matthew records "his disciples," Mark "some," while John particularises Judas Iscariot—the difference, though not marked, seems to be genuine, especially as the plural is employed by Matthew-Mark, while John specifies the individual, Judas Iscariot.

The evidence developed in this study would seem to warrant these conclusions—which are tabulated chronologically:—

1. A Feast, A.D. 31. At the house of "Simon the Pharisee."—*Luke.*
2. A Feast, A.D. 33. "Six days before the passover," at the home of Martha, Lazarus and Mary—*John.*
3. Entry into Jerusalem, A.D. 33.
4. A Feast, A.D. 33. "Two days before the passover" at the house of "Simon the leper."—*Matthew and Mark.*
5. Passover, A.D. 33.

The purpose of this article will have been fulfilled if thoughtful attention has been directed to these feastings and anointings of the Lord Jesus Christ; and if a clearer comprehension of these blessed and highly significant occasions has been stimulated. Recognizing the four-fold viewpoint of the Gospels from which our Master was portrayed, it is hardly conceivable but that there lie hidden (surely to many of us, His followers) in these records most illuminative and suggestive truths and teachings. Orientation of these matters, however, does not appropriately belong to the present discussion.

## Signs of the Times.

### POLITICAL AND JEWISH SIGNS.

#### THE REVIVAL OF THE EAST.

Taking the following facts in connection with the movement in Turkey, nothing could be more significant, or form a more wonderful "sign of the times":—

<sup>1</sup> What follows is to be considered not to have been laid down in any dogmatic spirit—rather as a search among important records for great, precious, and divine truths.

<sup>2</sup> Contextually this would seem to be the probable city in which the feast was held.

<sup>3</sup> Matthew—the date of XXVI. 2, the nearest of record to the feast.

<sup>4</sup> Mark—the date of XIV. 1, the nearest of record to the feast.

<sup>5</sup> John—the date of XII. 1, the nearest of record to the feast.

<sup>6</sup> E.g., the canonical order is at variance with the chronological order in 1 Samuel xvii.-xviii. 30, also in the history of Jehoiakim as noted in Jeremiah xxi.-xxxv. The same is observed in the details regarding the Tabernacle orders of Exod. xxv.-xxvii. and the sequence of the Pauline Epistles. (See *Things to Come* XIII., No. 4, p. 38, XIV., No. 1, p. 5.)

<sup>7</sup> The hypothesis of *Stier*: "Between the raised Lazarus and the healed leper the Lord probably sits as between two trophies of His glory" (Jamieson, Fausset and Brown, Bible Commentary III., p. 415)—while beautiful in concept and reverent in spirit, cannot be said to be more than an hypothesis based upon no substantial foundation.

<sup>8</sup> In order to establish the records of Matthew Mark and John as having described a single and particular feast, the following must have occurred. The feast must have been held in the house of Simon the leper, with whom were co-associated, in a more or less obvious fashion, as hosts, Martha, Lazarus and Mary (and possibly, in addition, others). "A woman," who was Mary the sister of Martha and Lazarus, poured precious ointment on the head of the Master, likewise anointed His feet and wiped His feet with her hair. Criticism of this gracious and loving service was indulged in by "his disciples," by "some," and in particular by Judas Iscariot. The rejoinder of Christ must *at least* have embraced the statements of Matt. xxvi. 10-13; Mark xiv. 6-9; John xii. 7-8. The chronologic sequence of Matthew-Mark—1 entry, 2 feast—and John—1 feast, 2 entry; also, "after two days the passover" of Matthew-Mark with "six days before the passover" of John, would also demand reconciliation, to secure which further light on the chronology of these days is needed, and more accurate knowledge of the canonical sequence. With our present information, as epitomized above, it would seem to be somewhat straining the divine records, in order to substantiate a tradition, to declare that Matthew-Mark and John recorded the same feast.

<sup>9</sup> Our readers should refer back to two articles in our first Vol. on "the Re-creation of Babylon" in the Land of Chaldæa, written in 1895.

#### THE RE-CREATION OF CHALDÆA.

Sir William Willcocks has been engaged by the Turkish Government to superintend the contemplated irrigation and canalisation works in Mesopotamia and elsewhere.

Sir William, in 1905, surveyed the country, and upon his return to Bombay gave enthusiastic estimates of the future of this ancient granary. His new appointment will enable him "to devote himself to the attainment of the dream of his life," says the *Times of India*—"the re-creation of Chaldæa."

"The magnitude of the scheme may be judged from the fact that rough estimates place the irrigable area at nearly 3,000,000 acres, the expenditure at £21,000,000 sterling, and the capital value of the land, when irrigated, at £60,000,000.

"Nothing is needed but money, brains and labour to make the Tigro-Euphrates Valley just such a waving wheatfield as the Cherub and Thelum Canal colonies. The desert will blossom like a garden; new cities will rise on the ruins of the mighty memories of the Assyrian and Sassanian kings. Basra will become another Hamburg or Antwerp, and India will find in the Tigro-Euphrates Valley a field for colonisation and trade rich beyond the dreams of avarice."

#### THE BAGDAD RAILWAY.

One of the most interesting railways which yet remains to be made is that which will, in days to come, run through the morning lands of history—the Bagdad Railway.

A portion of it, under German influence, is already made, and runs from Hardar Pasha, on the Bosphorus opposite Constantinople, to Konich in the heart of Asia Minor. When this is extended over the Taurus Mountains to Bagdad and the Persian Gulf it will afford facilities for a romantic journey.

One of the chief difficulties in this extension is that the country to be traversed, though capable of development, will for a long time not repay the cost of construction, though by the Agreement of 1903 Turkey undertook a kilometric guarantee (says the *Spectator*).

But, although the guarantee seems assured, Germany needs more capital than she can produce herself for the very expensive stretch of line over the Taurus and to Bagdad. Moreover, as has been very clearly pointed out by Mr. Chirol, Germany realises that her position, in case of trouble in Turkey, would be much strengthened if she could induce other Powers to become financially and politically interested with herself in this line.

Our interest in forwarding the Bagdad Railway is obviously not supreme. We should never have a controlling voice in it, and, though we might use it, we do not need it for our commerce or connections. On the other hand, we might find ourselves in a very false position, and in one contrary to our general policy, if, owing to large British investments in the undertaking, we felt called upon to defend the Bagdad Railway at Constantinople in opposition to Russia's Asiatic policy.

The *Spectator* sums up thus: The true policy of Britain in regard to the Bagdad Railway would appear to be contained in the following injunctions:

(1) Do not oppose the railway, or play the part of the dog-in-the-manger. Such action is foolish and unjust, and almost always unsuccessful. (2) Consult Russian interests and susceptibilities in the matter, and act loyally with her in any diplomatic action.

(3) Maintain the sound British policy of leaving investors to undertake their own responsibilities, and refuse to have any investments earmarked by the State as "specially recommended." (4) If the railway is made, take care that the final section—i.e., that which debouches on the Gulf—shall be either under British control or else really independent. (5) Avoid dual control or participation in international control.

Herr von Schön, speaking of the Bagdad Railway, in the Reichstag, said: "We may grant that this territory will also be opened up for other nations besides ourselves. In the matter of the Bagdad Railway I must expressly insist that political aims and arrière pensées do not exist for us. What we have in view is the civilising and exploitation of countries which are worth this exploitation; that is to say, we wish to co-operate in reawakening, after thousands of years of slumber, land which flourished in antiquity, thereby also acquiring for ourselves a new market."

#### THE MECCA RAILWAY.

The railway which is to run from Damascus to Mecca has reached Medina, where Mahomet is buried, and was formally opened on September 1st, 1908.

From Damascus to Medina is 800 miles, and it has taken seven years to make this railway. The remaining 285 miles will take two other years. The work has been done by Turkish troops, and the money has been raised by Mohammedans only. The railway was opened without a debt and without capital.

The railway "follows the pilgrim route which for 1,200 years has been painfully trodden by the feet of the faithful from Asia Minor and the Mediterranean," says the *Manchester Guardian*. "As now planned, it will subserve the convenience of only a section, and the lesser section, of the Mohammedan world. When the Bagdad Rail-

way connects Damascus with the valleys of the Tigris and the Euphrates the Mohammedans of Persia will have a speedy and convenient road to Mecca; but until then they will probably continue to follow the old caravan routes which cross the Arabian desert." (*The Daily Mail Year Book*, 1909.)

### SIGNS OF THE APOSTASY.

#### "BY THEIR FRUIT SHALL YE KNOW THEM."

The fruit of the flood of worldliness which is overwhelming the churches is beginning to press itself on the notice of its promoters.

There is a correspondence in *The Guardian* (Broad Ch. of Eng., London), on the subject of why "Missions" fail to draw nowadays as much as formerly! We need not trouble our readers with the *pros.* and *cons.*; except to point out that some correspondents say *it is because of the lack of novelty.*

Exactly so! Where the flesh is catered for "the dose has to be increased." "The fashion of this world passeth away," and so do the effects produced by these novelties.

"Missions" are quite a modern "fashion" copied directly from the Romish Church; and are engineered for Romish ends in England. Our correspondent urges their revival on these very grounds. He says:—

"The people will thereby be led to approach the Sacraments with good dispositions. Their spirits will be as wax in his hands to receive impressions from clear and definite teaching. They will be inquiring for the Church's way that they may learn to follow it. Again and again they will cry out for such assurances and supports as Sacraments provide, so that they may not lose what they have hardly won."

#### ANOTHER EXAMPLE

comes from *The Wanganui Herald* of September 7th, where there is a report of the "Christ Church Club."

The *Social* department, which includes progressive *Euchre* parties, has "proved a great success."

"The Billiard Table has justified its existence."

"Cards, Draughts, Ping-Pong, etc., have received their fair share of support."

The "fruit and effect" of these items is seen under the heading "Bible Class." This is acknowledged to be "the most important branch of the Club, yet it does not receive the support from the members that it should."

Of course not! and the same will be the result wherever the same plans are adopted. Carnal policy in the spiritual sphere always ends in disaster.

#### THE WORLD'S PESSIMISTS.

It is not often that the great thinkers and scientists take a gloomy outlook on the world of their own making.

But Sir Theodore Martin, recently raised (the *Edinburgh Evening News* says) "a dreary wail about the decadence of things in general. Sir Theodore is not so young as he used to be, and his pessimism is at least explicable. But one is hardly prepared for Sir W. M. Ramsay's appearance in the rôle of Mrs. Gummidge. Asked by the president of the Aberdeen P.S.A. for a New-Year message, he replied with gloomy bluntness:— 'I have no message of good cheer; I see only danger and darkness before us.' And then he launches into a diatribe against 'forwardness, want of discipline, mutual

jealously and hatred, love of amusement, and recklessness in the pursuit of pleasure.' 'There is point, it is true, in his strictures on the clamour for 'rights' and 'justice,' for which our Socialist friends must bear the blame, even though Mr. H. G. Wells professes to regard 'rights' and 'justice' as figures of speech at best. But surely the world has had enough to worry it recently without having to listen to the croakings of well-meaning ravens. We read that Sir William Ramsay's letter was read at the P.S.A. yesterday. Pleasant Sunday afternoon indeed!"

#### CHURCH STATISTICS.

"The annual Church Statistics which have just been published of two or three religious bodies do not reveal signs of great progress during the year. The best they reveal is 'marking time.' In one case, there is a serious set-back both in church membership and in the number of Sunday scholars and teachers. While there is no need for panic, since this is not the first time by any means that such a set-back has been experienced, there is every reason why the causes should be honestly and prayerfully examined. These are complex. Uncertain teaching, the influence of rationalism, the preference for pleasure, the failure to discipline the spiritual life, stereotyped methods of preaching and work, the failure to be, in the true sense, 'all things to all men, that we might gain the more'—all these have had their influence."—(*The Christian*, London, January 7th, 1909.)

Is it too much to hope that the lesson will be learned; and that the Free Churches will cease to "make provision for the flesh" and abandon all their New Fashions and Modern Methods; and depend on the Truth and Power of the Word of God? The new methods have had a fair trial, and are seen to fail. The number of sittings provided show a large increase, while that of the worshippers decreases. Why not try obedience to the old commands to "Preach the Word," and "have no confidence in the flesh?"

Judging by the half-comic subjects advertised as pulpit themes which appeal to the flesh, they have surely had their day; and, if only for a change, it would be well to try "the foolishness of preaching" instead of the preaching of foolishness.

#### LECTIONARIES.

The papers have just recorded the jubilee of an Edinburgh Unitarian minister (Rev. R. B. Drummond, B.A., of St. Mark's Chapel); and the *Edinburgh Evening News*, in giving an account of the celebration, states that:—

"During his ministry the custom of reading two Scriptural lessons at each service has been abandoned, the second lesson usually now consisting of reading from general literature, on the ground that the exclusive place given to the Bible in church worship was inconsistent with modern views of inspiration."

The same correspondent sends us a copy of the *Berwick Advertiser* (December 25th, 1908), in which we see the following Church method of

#### SUPPORTING FOREIGN MISSIONS.

"'Aggravating Sam.'—Last week in the Queen's Rooms there was witnessed the spectacle of girls taking male parts. That was at the performance of 'The Merchant of Venice,' by the pupils of St. Duthus School. On Saturday the position of things will be reversed, for there will be boys taking girls' parts, and, from what we hear, making a good job of it. The Queen's Rooms will be occupied by a number of youths of the Parish Church Bible Class, and they are to perform a farce, in three acts, entitled 'Aggravating Sam.' The title rôle is in the capable hands of Rev. H. B. Tower, and the farce itself is full of laughter-providing situations. The company has been well trained and have already acquitted themselves well in this farce, though it has never before been seen in Berwick. The proceeds will go to the Milanese Mission, and, as the cause is good and the play good, there ought to be a large attendance at the afternoon and evening performance."

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

H. B. (Canterbury). By a "Protestant Purgatory," we mean that most Protestants who believe that the dead are alive, are, so far, at one with Romanists who believe the same thing. The only difference is as to exactly what they are doing, or being done to. The majority believe the wicked dead to be in Hell already, which is worse than Purgatory. If they are not dead, they must be somewhere. But, once we believe God, away goes Tradition, with its Purgatory and Mariolatry, and prayers for the dead and the worship of Saints and Angels. When the Reformers began to emerge from the corruption and error of "the dark ages" they brought much of the error with them, and failed to recover all the truths which had been lost in that darkness.

We cannot enter on the other part of your letter; for, if you can say that you are "one of those who believe that Ephraim-Israel is the Church of God," we have no common ground, and we have already said enough about that subject in these pages.

D. M. (Burntisland). We have before explained that the Greek word *parousia* means *presence*, and is used of many kinds of presence. It is even used of the *presence* or coming of Antichrist; so that it must not be used as a proper noun.

You ask, "How could the coming of Christ in Acts 3 be said to be a speedy return, seeing so many things were first to take place?" Our answer is, that God is sovereign, and it was for Him to show how He would fulfil His promise if that nation had obeyed His command given through Peter in Acts 3.

It does not say in *v. 21* that Christ "must be received by the heaven until the restitution of all things, etc." It says "until the TIMES of the restitution of all things"; and these are the "all things" which God spoke by the mouth of all His holy prophets." These "all things" do not happen at one and the same time, but in due order and sequence: and Christ was received up, until the *time* for the first of these things should have taken place; as they would have seen, had the People repented and turned to the Lord.

Of course, James and John refer to this coming because it was only *suspended*. And, because the offer was still open when Paul wrote 1 Thess., he includes himself in the "we"; for how was he to know that Israel would not repent?

When he wrote 2 Tim. 4. 6, the nation had not repented; and he knew also, (probably by revelation), that he was to die.

The coming in Phil. 3. 20, 21, is not the *parousia*, nor is it so stated. It is the "calling on high" of those who will yet be so "called up."

1 John 2. 28, is not parallel with Col. 3. 4.

When the writer of "Kadesh-Barnea No. 4" speaks of "the confused teaching" which prevails among brethren as to "the righteousness of God," he refers to the controversies among them on this subject which arose from their insertion of the word "the," which is not in the Greek. It is not "the righteousness of God" (as an attribute), but "a righteousness of God," *i.e.*, a *Divine righteousness*, which is meant by that expression.

M. M. (Sussex) says: "Is there a Jewish 'Remnant' continued *apart* from the 'Body' of Christ, throughout this Dispensation.

"I cannot make out when the 'Remnant' commenced or whether there will be a 'Remnant' all through this age, unseen and unknown by man, *but known by God, and so saved?*"

We cannot answer this better than by referring to Rom. 11. 5. There we read: "At this present time also there *has become* (*γέγονεν, gegonen*), a remnant according to the election of grace."

In this passage, which the structure of the Epistle shows to be a large parenthetical statement of the whole question of Jew and Gentile, the Apostle, in referring to the execution of the sentence of blindness of Isa. 6. on the Nation, speaks of the company of believers in Israel as being saved "from that perverse generation" (Acts 2. 40, 41).

Since the close of that third and transitional Dispensation, salvation for Jew and Gentile alike has been *individual*, as is so clearly set forth in Romans 1. 16. [N.B., to the "Jew" individually, not to the "Jews" corporately].

That there will be a Jewish Remnant, or Remnants, in the closing crisis, after "the Mystery of Christ and the Church" has been consummated and "received up in glory," is believed by all who, by grace, have been well instructed in dispensational truth; but to affirm that there has been a corporate remnant of Jewish believers throughout this Dispensation, is, in our judgment, not easy to demonstrate.

As to the position of saved souls or "believers" in this present day of grace, we trust our second editorials in November and December last, will help our readers to right thoughts on this important question.

### GLASGOW.

We have received the following, with a request for its insertion in our March No.:

"The suggestion, made by readers of *Things to Come* in New York City (U.S.A.) in the January issue, that those having a heart for the truth should band together in some plan of systematic giving, has been exercising a few of us here in Glasgow.

"A meeting for that purpose has been arranged; and, *all* readers in and around Glasgow are kindly invited to come.

"The meeting will be held on Sunday, March 31st, at 2.30 p.m., in Room No. 3, Christian Institute, Bothwell Street.

"Communications respecting this meeting, etc., may be addressed to Thomas Gifford, 345 Parliamentary Road, Glasgow."

### ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund*).

	£	s.	d.
E. P. M. (Suisse) ... ..	5	0	0
J. A. W. ... ..	1	0	0
T. H. C. (Bexley) ... ..	1	0	0
W. F. G. (Los Angeles) ... ..	1	0	0
E. A. C. (Aberdeen) ... ..	5	0	
B. E. D. (Cardiff) ... ..	5	0	
A. & L. C. (Surrey) ... ..	2	0	
N. ... ..	2	0	
C. S. N. (London) ... ..	2	0	
( <i>Barbican Mission to Jews</i> ).			
J. B. (Black Combe) ... ..	3	0	
( <i>Breton Evangelical Mission</i> ).			
C. H. A. (Torquay) ... ..	10	6	

# THINGS TO COME.

No. 178.

APRIL, 1909.

Vol. XV. No. 4.

## Editorials.

### HEBREWS XI.

#### VI.—ISAAC: FAITH OVERCOMING "THE WILL OF THE FLESH."

(Continued from page 27.)

By a reference to the Structure of the "Great Cloud of Witnesses" on page 109 (Vol. xiv.) it will be seen that we have now before us a pair of witnesses, ISAAC and JACOB: and that these are Divinely set in correspondence with another pair, MOSES'S PARENTS and MOSES HIMSELF.

Both pairs have one subject in common. There was one thing that animated and governed the Faith and the witness of all the four.

Each one exhibits that aspect of faith which "overcometh the world" (1 John v. 4); and which giveth the victory over man; delivering us from "the fear of man"; and making us regardless of "the praise of man."

They are thus set in correspondence:

*The Former Pair.*

ISAAC. Faith overcoming "the will of the flesh," by blessing Jacob, the younger, according to "the will of God"; instead of blessing Esau, the elder, according to his own will.

JACOB. Faith overcoming "the will of man," by blessing Ephraim, the younger, according to "the will of God"; instead of blessing Manasseh, the elder, according to "the will of man" (Joseph).

*The Latter Pair.*

MOSES'S PARENTS. Faith overcoming "the fear of man," preserving and hiding their babe, "not fearing the King's commandment" that every man-child should be destroyed at the birth.

MOSES HIMSELF. Faith overcoming "the praise of man"; refusing his honours; choosing affliction; esteeming reproach; and forsaking Egypt and all its works.

The exquisite setting of these four examples of faith, in two corresponding pairs, will be seen at once; and will be admired by all those who regard the WORD of the Lord as the greatest of His works, "sought out of all them that have pleasure therein" (Ps. cxi. 2),

We have now to consider the first of these two pairs:

THE FAITH OF ISAAC.

"By faith Isaac blessed Jacob and Esau concerning things to come" (Greek: concerning things about to come to pass).

Isaac's blessing is a perfect illustration of the definition given of Faith in the first verse.

"FAITH IS THE GROUND OF THINGS HOPED FOR."

God had made definite promises to Abraham.

Isaac had *heard* of them; *i.e.*, he believed what had been told to him by his father, Abraham. This was the "ground" of his hope of "things to come."

Abraham was now dead, and Isaac was expecting soon to be buried in the grave he had purchased in the Land given to him and his seed.

There was nothing to be seen for faith to rest on; nothing that gave the smallest ground for hope; nothing to make it even probable (apart from what he had heard and believed) that his descendants, either Jacob or Esau, would ever possess the land which had been promised to them.

Yet, believing the report, Abraham leaves them the blessing which he had himself received.

It is evident that Isaac felt, both by birth and by right, that Esau, the elder, should receive the blessing. His affection for Esau was great; and "the will of the flesh" was strong within him.

For, Isaac must have "heard" from God that Jacob, the younger, was to receive the blessing; and he must surely have heard from report that Esau had already profanely "despised his birthright" by selling it, with all its precious privileges, for "a mess of pottage."

God's gift, which was of "grace," to Jacob, was confirmed to him by the exercise of the "free will" of Esau.

Those who claim to have a free will are perfectly right; but it is a will, so free, that it is *always* exercised in *despising* the gift of God.

Never has it yet been known to choose God, and the things of God; and to walk in the blessed paths of faith instead of sight.

Yes! man has a free will; but, "YE WILL NOT come unto me" proclaims its true nature, and tells us that it is a will perverted by the Fall (Gen. iii.).

Man declares that he "CAN come." In that declaration lies his righteous condemnation; for he does not, and "will not come," in spite of his vaunted claim.

The proclamation goes out to-day in no uncertain form to

"WHOSOEVER WILLETH."

This is the old English verb "to will," which has become almost obsolete, being merged in the sign of the Future Tense of the ordinary verb.

"Ye will not come" is, in the Greek, "Ye do not WILL to come." There are two verbs: the verb "to will" in the Indicative Mood, and the verb "to come" in the Infinitive Mood.

All, who have the will to come, are included in this

invitation. But, alas! "the Fall of man" is such a dread reality, that the result can be truly expressed only in the words of Scripture (Rom. iii. 10-18).

"There is none righteous, no, not one;  
There is none that understandeth;  
There is none that seeketh after God.  
They are all gone out of the way;  
They are together become unprofitable;  
There is none that doeth good—no, not one."

This is God's description (one of many) of the result of the Fall of man. The New Theology takes no account of this. There is no room for this in the new creed. It is no creed at all; for it is not what they "believe," but only what they think. They deny the fact, as well as the Divine record, of the Fall; and with true "ostrichism" they wilfully shut their eyes to the evidences of it all around them. They ignore the fallen condition of the natural man while they seek to get a Millennium out of such material! and, out of "Christian socialism" they hope to "realise the Kingdom of God upon earth,"\* a Millennium without Christ.

This is the condition of man to-day. His will is free; but it is fallen; it is utterly perverted, and wholly alienated from God. Nothing but the Divine record in Gen. iii. can explain this.

Not only is man's free will perverted in its character and nature, but it is incapable of righteous judgment.

For, while claiming the free action of his will for himself, he denies the same right and claim to God, the Creator. Man may have a will, but he will not allow God to claim it.

Alas for man! The word of the Lord stands in spite of all; and those who believe what He has written know full well that God has a will; and that will will be done, in spite of all man's imaginations.

"Jacob have I loved, but Esau have I hated" (Rom. ix. 13). Man may love, and man may hate, but he will not allow God to do either; nevertheless the Word of the Lord shall stand for ever.

If we thus acknowledge the truth of that Word, and believe God, then we can understand how and why men to-day are alone responsible for the exercise of the freedom of the will to which they lay claim. We can understand why Esau was "profane" and responsible for his own action when he "despised his birth-right."

The Word of God is true; "Jacob have I loved" is true of the exercise of God's will, in His choice of Jacob. It is also true that Esau was responsible for his own will in the choice that he made.

Indeed, what we see in the whole history is the working of

#### "THE WILL OF THE FLESH."

Esau could not believe God: hence he was overcome by his fleshly will.

\* As we write, the newspaper lies before us which describes this "Socialist Vision," while on the opposite page it describes the Boyertown (Penn.) Theatre Fire, in which it says: "Men behaved more like wild beasts, trampling down women and children in their frantic efforts to escape!"

Isaac believed God: hence he overcame it, and got the victory over it "by faith."

Esau sold his birthright for "a mess of pottage." That was the working of "the will of the flesh."

Isaac was about to give him the blessing for a mess of "venison." This, again, was the working of the same "will of the flesh" in Isaac.

Esau loved himself more than his birthright, because he preferred to eat of the pottage. This was "the will of the flesh."

"Isaac loved Esau because he did eat of his venison" (Gen. xxv. 28). It was a question of "savory meat" throughout; and this was "the will of the flesh."

It overcame Esau, but it did not overcome Isaac, though it came near to do so.

Isaac was about to act in opposition to what he had, without doubt, "heard" from God, as to His purpose to bless Jacob. "The will of the flesh" had evidently worked very powerfully within him.

We see it working all through the chapter (Gen. xxvii). Otherwise whence came all the anxiety? Why should he have been suspicious of Jacob? Why should he have "trembled very exceedingly" when he discovered Esau?

It is evident that "the will of the flesh" had nearly overcome Isaac. But Faith gained the victory.

We must believe that, at the crisis, when Isaac said "Come near now, and kiss me, my son" (Gen. xxvii. 26), he must have discerned that it was really Jacob, and must have welcomed the relief which the discovery brought to him.

The outcome of Jacob's and Rebekah's strategy was that which (unwittingly to all concerned), enabled him at once to see his way out of his struggle with "the will of the flesh," and he seized it "by faith."

For, it was "by faith that he blessed Jacob." (It was Isaac's faith and not Jacob's fraud). He must have known, therefore, that it was really Jacob; or it would not have been "by faith." It would have been by favour, had he thought it was Esau. But it was "by faith"; of this the Holy Spirit expressly assures us in Heb. xi. 20.

And the Holy Spirit puts this on record, in spite of all the sins and failures and infirmities of those who were concerned in the matter.

God's choice was made, God's will had been made known and heard. The tears\* of Esau could not alter it. The fears of Isaac could not change it. The trick of Rebekah could not forfeit it. The treachery of Jacob could not affect it.

When all these had passed away, the words of the Spirit of truth survive in all their simplicity and solemnity: "By faith Isaac blessed Jacob concerning things to come."

\* Heb. xii. 17, requires to be properly understood: Esau "found no place of repentance though he sought it carefully with tears." The margin renders it that he found no "way to change his mind." This is good so far; but the question is, Whose mind? Clearly, his father's mind. Esau's mind *did* change; was changed; "he cried with a great and exceeding bitter cry" (Gen. xxvii. 34). *It was Isaac's mind that he could not change, though he sought earnestly a place or way by which he could accomplish it.*

In this sad business, "the will of the flesh" overcame Rebekah and Esau and Jacob, but it did not overcome Isaac, though his conflict with it was great. Isaac's faith overcame all, and carried out "the will of God."

It is very blessed to note that his faith was directed to what he had *heard* from God; and especially what he had heard "concerning things to come." *It did not direct his thoughts to himself*, or to his weakness, or to his frailties, or to his infirmities. It did not occupy him with himself in any way whatever; with nothing except with the blessing wherewith God had blessed him.

Isaac's faith in what God had said did not throw him back on his weakness of faith shown in the working of his own fleshly will, but it took him forward to the glorious things of which God had spoken.

Hence he was occupied, not with confession, but with thanksgiving.

When the crisis came, Faith rose up triumphant, and gave Isaac all the dignity demanded by the solemnity of the occasion; he remembered God's blessing to his father, Abraham; he remembered how that blessing was passed on to himself, and not to Ishmael; even so, now, he passes it on "by faith" to Jacob, and not to Esau.

It was the "things to come" which filled Isaac's thoughts. The future glories of Israel came into faith's vision. They were "not seen as yet" (Heb. xi. 7), but by faith he "saw them afar off" (v. 13), he saw them as things "invisible" (v. 27).

And, do we desire to have this faith which overcomes "the will of the flesh" which dwells within us; whose workings make it painfully manifest in our inward conflict with "the carnal mind" (*the mind of the flesh*, margin)? Do we desire victory over the flesh working within us; the profanity and sin and treachery working all around us? Then, this victory can come only "by faith," by believing God, in what He has said as to "things to come."

"This is the victory that overcometh the world, even our faith" (1 John v. 4).

The same "will of the flesh" works within us now; the same desires which are the outcome of the "carnal mind" are *constantly in conflict with the spiritual mind*; the New nature.

By nature we always desire the things which are contrary to God: and make it manifest that our thoughts and ways are not His (Isa. lv. 8).

By nature we are always inclined to follow these desires.

When we speak of *liking* this or that in the things of God: of preferring this or that in the worship of God; *that is the working of "the will of the flesh."*

It is not to be what we like, or what we prefer. The tastes of nature are no guide in spiritual things. Indeed they will most certainly lead us astray if they are followed and obeyed.

The words of our Lord and Master are clear: the Scripture standeth written: "God is spirit, and they

that worship Him MUST worship Him in spirit and in truth" (John iv. 24). The Father seeketh SUCH to worship Him (v. 23).

Do we believe what He says? If so, then, "by faith" we shall overcome the working of "the will of the flesh" in the worship of God.

In no other way can it be overcome.

Faith in His word, Who spoke on earth, in the past: faith in His word, Who speaks now from heaven of "the recompense of reward" for all overcomers.

Not only in worship, but in every department of Christian service "the will of the flesh" is seen in active operation. We undertake certain works, because *we like* them! We join in certain efforts because they accord with *our tastes*; we adopt certain *methods* in our service, or choose certain *spheres* of service, not because of "the will of God" in the matter, but because we are deceived by the working of "the will of the flesh," and we follow our own natural tastes and desires.

If we would overcome the flesh in these matters; if we would not "fulfil the desires of the flesh and of the mind," there is only one way to overcome, and that is "by faith"; by finding out what God has said, and by believing what He says.

Most powerful in this respect is what He has revealed to us "concerning things to come." It was this that gave victory to Isaac.

If we believe all the glorious things which God has revealed concerning "things to come," it will set us far above all that would mislead us, or that would seem to be against us.

It is only "WHILE we look not at the things which are seen, but at the things which are not seen" that "the inward man will be renewed day by day, and that our afflictions will seem "light," and their duration will seem "but for a moment," in comparison with "the eternal weight of glory" of the things to come.

This is the Divine commentary on, and Divine conclusion of, our subject. It is written for us in 2 Cor. iv. 16-18.

This blessed victory of an overcoming faith will be experienced only "WHILE we look not at the things which are seen" (2 Cor. iv. 18); only while "we walk by faith and not by sight" (2 Cor. v. 7).

It is only occupation with the "things to come" which will give us the victory over all the "things present."

The true "life of faith" is not occupation with ourselves, or our walk, or our experiences, or our consecration, or our holiness. All these belong to the "things present," "the things that are seen" and felt. They all end in failure and disappointment. But if we would rise above these, and occupy our hearts with "the things that are not seen," we should have no time to be troubled and perplexed and grieved and tormented with the workings of "the will of the flesh," but we should find ourselves on a different and higher plane altogether. We shall be taken *out of ourselves*; and know something of the purifying power of "the

blessed hope"—the "things hoped for," of which faith in God's promises are the foundation.

"For every one that hath this hope set upon Him (Christ) purifieth himself, even as He is pure" (1 John iii. 3, R.V.).

May it be our happy privilege to have, and to use, Isaac's faith, and to enjoy its blessing connected with "things to come."

#### THE PENTECOSTAL DISPENSATION: NEITHER PERMANENT NOR CONTINUOUS.

**A**n esteemed correspondent has written to us, and asked, "Where is your warrant for understanding that Paul's rejection by the Jews in Rome (Acts 28) should be regarded as equivalent to the rejection by the whole nation of the Jews; remembering that the centre of Jewish life at that time was in Jerusalem?"

This question is so important and full of interest to all our readers, that we cannot relegate it to "Answers to Correspondents," or treat it as a mere question and answer.

It is of such general interest at the present moment, that we give it this prominence.

In the first place, the rejection by "the chief of the Jews" in Rome was not the "equivalent" of the rejection of the Jews in Jerusalem, but it was the *complement* of it. Both Christ and Paul had been rejected in the Land by the rulers representing the nation there. But, Were the *Diaspora* (or Dispersion) to have no opportunity of accepting or refusing the Messiah, and His apostle, St. Paul? Israel, in the Land, had rejected both, and therefore, Was it not necessary that the Divine offer of Peter in Acts 3. 19-21 (R.V.), should be carried to the Dispersion in the cities of the Gentiles? This was the first object in view, in Paul's special ministry in the Synagogues. This was absolutely necessary, and he refers to the action of the Jews in Jerusalem and Judea, "forbidding us to speak to the Gentiles," in the very first letter he penned during that earlier ministry (1 Thess. 2. 14-16).

It was necessary that the Dispersion should not be able to say, "We never heard anything about all this." "We never had the opportunity of accepting or rejecting the Messiah." "Why are we, in our Dispersion, to be condemned for what others did in Jerusalem?" In fact, they do profess to be in much ignorance of what had transpired in Jerusalem (see Acts 28. 21-23).

Up to this time Paul had a special mission to the Scattered Nation, which he had fulfilled in their Synagogues.

That testimony had been brought to an end by their own act, when he was "delivered prisoner from Jerusalem into the hands of the Romans" (Acts 28. 17); and this by "the chief of the Jews."

Up to this time he was the prisoner of the Romans, "bound with this chain, for the hope of Israel."

From this time, he became "the prisoner of the Lord," and for quite another reason:—viz., "for you

Gentiles." Not till then did his ministry of "the Great Secret" and the administration of it formally commence (Eph. 3. 1-11).

Up till then, no Gentile had ever got any blessing except from "the God of Israel," and in connection with His People Israel.

This is why the Epistle to the Ephesians could begin with no other words than those with which it does begin.

Israel had been "cast aside" (not "cast away"); the judicial blindness prophesied by Isaiah (6. 9) had come upon the nation; the people were about to be scattered; their city destroyed; and their temple burnt. And the question arises, Where do we, as "sinners of the Gentiles," come in? How are we to get our blessing now? With whom are we to be associated? With whom are we to be blessed?"

These are the questions which are answered in the opening words of Ephesians 1.

"Blessed be the God and Father of our Lord Jesus Christ [not, and no longer, "the God of Israel"], Who hath blessed us with all [not merely some] spiritual [not merely temporal] blessings, in the heavenly sphere [not an earthly city], in Christ" [not in connection with Israel]. And then, going back [yes, He goes back, not to Pentecost, or to the Gospels, or even to His own calling of Abraham, but before time began], "According as He hath chosen us in Him before the foundation of the world."

Here we have grace indeed: and this grace of God is presented, not as a dry doctrine to be held, believed, or reasoned about; but as a great and wondrous fact, to be stated as a blessed fact, and enjoyed and realised in the heart.

#### "IN THY SEED"

was the great primal promise conditioning the blessing of the human race.

Abraham's seed, according to the flesh, has been set aside for a time, and now all blessing is, and must be, in his seed, which is Christ.

Oh, what a standing does this blessed fact give to us! What rest! what peace does it not bring to our wearied hearts!

Instead of being worried by such questions as "Have you got the blessing?" and thus taking our thoughts away from this wondrous and marvellous fact, we are overwhelmed with the fact that "in Christ" (not in ourselves) we have "ALL," and not merely "the blessing" or "some" spiritual blessings.

Oh! let us beware of anything, however subtil and plausible it may seem, coming in to dim this glorious fact, or to cast a shadow on our perfection, our completeness, and our perfect standing "in Christ."

There is nothing like this in the earlier Pauline Epistles. We can find nothing like it at Pentecost, or in the Acts. Those who cry "Back," "Back" to one or the other, are robbing us and themselves too (unwittingly it may be) of what we already and actually possess "in Christ."

In the Acts, we have Gentile blessing, but *only in*

connection with Israel. Indeed, there are three typical cases of such blessing clustered together, as though to sum up and bring in the whole human race; and to show how Gentiles, from Shem, Ham and Japhet alike, were (and one day shall be) blessed in connection with Israel.

In Acts 8, we have the Eunuch, a descendant of HAM, blessed, with the Jew (Philip) as minister.

In Acts 9, we have Saul, a descendant of SHEM, blessed by Christ Himself, with the Jew (Ananias) as minister.

In Acts 10 we have Cornelius, a descendant of JAPHET, blessed, with the Jew (Peter) as minister.

But, in Ephesians, and the other Prison Epistles, we have nothing of all this.

The King, and the Kingdom, had been rejected when manifested by the Father (in the Old Testament); by the Son (the Gospels); and by the Holy Ghost (the Acts).

Paul had been rejected by the nation in the Capital of the Land (Jerusalem); and by the Dispersion in the Capital of the Gentile world (Rome).

Nothing remained but to put in writing and to proclaim "the Great Secret" which had been "hid in God, from ages and from generations," that in "Christ and His Church," lost "sinners of the Gentiles" were to be blessed, not "according to" any previous manifestation or revelation, but

"According as He hath chosen us in Christ (Eph. 1. 4).

According to the good pleasure of His will (Eph. 1. 5).

According to the riches of His grace (Eph. 1. 7).

According to the good pleasure which He hath purposed in Himself (Eph. 1. 9).

According to the purpose of Him which worketh all things after the counsel of His own will" (Eph. 1. 11).

Beyond this we cannot go. There is no need to mention the Lord's Coming in the midst of such truth as this; for it is HE Who is coming, Who absorbs all our attention. It is what He IS which fills our heart, and not what He is going to do.

It is WHERE He IS that fills our thoughts, and not where we are.

It is WHAT God hath made Him to be unto us that takes us blessedly away from all introspection.

It is WHAT God hath made us to be "in Him" that happily takes the place of occupation with ourselves.

This is why there is no allusion to His second coming in Ephesians. "The Great Secret concerning Christ and His Church" contemplates them as united—and as One already in purpose "according to" the measure of our blessing in Him.

It will thus be seen how a right understanding of the Acts of the Apostles is necessary to our full understanding and appreciation of the place occupied by the Epistle to the Ephesians; and how the popular cry of "Back to Pentecost!" completely overclouds it.

The traditional view is that "Pentecost was permanent and continuous for the whole dispensation" (*i.e.*, for this present dispensation).

The opposite of this is the truth. It was not permanent; and it is not continuous.

It was a dispensation complete in itself, during which the third proclamation of the King and the Kingdom was attested by the Holy Ghost's miracles (Heb. 2. 4); as the second had been attested by Christ's (in the Gospels).

On the rejection by the Dispersion in Rome, that dispensation was ended with all its "tongues," "signs and wonders, and divers miracles, and gifts of the Holy Ghost."

All these were to be "done away," and that which is "perfect" was to come (1 Cor. 13).

*It has come*, in the revelation of the Great Secret; and in all that it means to those who are initiated into it.

All the other things belong to babyhood, and have been done away with by those who have attained to the perfect man; even the measure of the stature of the fulness of Christ (Eph. 4. 13).

The emphasis laid on this fact, that the special manifestations pertaining to the past Pentecostal dispensation were to be "done away," ought to be noticed in this connection. It is in the second Epistle which St. Paul wrote during that dispensation (*viz.*, 1 Cor. 13). There we have one and the same Greek word translated in *four* different ways, within the space of as many verses. That one word is *καταργέω* (*katargeō*), and it means *to cause to cease, to put an end to, do away with*. If we use this last meaning it will suit all the four.

1. "Prophecies shall fail\* (*v.* 8).

2. "Knowledge shall vanish away (*v.* 8).

3. "That which is in part † shall be done away" (*v.* 10).

4. "Now I am become a man, I have put away the things of an infant" (*v.* 11). Not only the milk and the "bottle," but the outside things that engage and gratify infantile amazement.

And why? Because

THAT WHICH IS PERFECT HAS COME.

Revelation does not take us further than to "the perfect man" of Eph. 4. 13.

These four different renderings hide up the great lesson which is being conveyed to us by the use of the one word in the Greek of 1 Cor. 13. And the rendering of *ek merous* "in part" in 1 Cor. 13. 10, and "in particular" in 1 Cor. 12. 27, cause the English reader much confusion in understanding the former passage; and they force him to put an entirely wrong interpretation on the latter passage.

\* It is not the word used for "cease" in connection with "tongues," which is *παύω* (*paō*) *to be made to cease* (1 Pet. 4. 1; Acts 21. 32, etc.). This shows that "tongues" to-day are not sent from above.

† Note that these words "in part" *ἐκ μέρους* (*ek merous*) are precisely the same as those rendered "in particular" a few verses before (1 Cor. 12. 27): "Ye are the body of Christ, and members IN PART," *i.e.*, not wholly so, or really so; as soon to be revealed: (for that which is "perfect" had not yet come. The prison-Epistles had not yet been written.) This "in part" membership of Christ was to be done away with.

We may be asked, How is it that the A.V. and R.V. fail to give us the correct rendering in such important passages?

The fact is, no translator can translate words accurately if he does not himself understand the *subject* concerning which they are used.

If he is not initiated into "the mystery," he cannot understand the text, or rightly gauge the words he sees before him.

Hence 1 Cor. 12. 27 is in A.V. "in particular," and in R.V. "severally," with the margin "each in his part," though both translate correctly "in part" in 1 Cor. 13. 9, 10.

In 1 Cor. 13. 8, 10 the A.V. renders the one word "fail," "vanish away," "done away," and "put away," while the R.V. renders the first three, "done away," and the 4th "put away."

Our readers are now independent of both versions; and, henceforth, will be wiser than their teachers on these passages; and will understand why the "wonders and miracles" (of 1 Cor.) have been "done away" together with the Pentecostal dispensation, and will rejoice with us in the blessed fact that

THAT WHICH IS PERFECT HAS COME.

## Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

### "NOT MADE WITH HANDS."

BY JAMES CHRISTOPHER SMITH.

THERE is a great disclosing of Truth in progress. In one respect it is a *recovery of Truth*, long lost and neglected; but in another respect it is a *discovery of Truth* which, by the Church generally, was never understood. It was revealed, but it was not apprehended. It was written in Paul's Letters; but, owing to many causes, it was misunderstood and misapplied.

It has pleased God, in these days, to give to some of His servants sufficient freedom from the bondage and restraint of Denominationalism and Tradition, so as to fearlessly study the Word of God and faithfully declare what they find therein.

The present article is written with the view of backing up and, if it please God, advancing this testimony.

It is very evident that the "bodies" which men have made are *bonds of strife*: and hence we are driven to fall back on "the Unity of the Spirit" which is God's (and the only approved) "*bond of peace*."

This "Unity of the Spirit" is but another aspect of the "One Body in Christ," for we are *all* baptized, by one Spirit, into one Body. That *unity* can never be broken; and from that *one body* no one can ever excommunicate us.

In this sphere all is spiritual, all is of God; and "I know that whatsoever God doeth it shall be for ever."

It may help some to apprehend these things more clearly if we direct attention to the teaching conveyed by that remarkable expression, "NOT MADE WITH HANDS" (and, of course, also the contrastive expression, "made with hands").

The Greek word *χειροποίητος* (*cheiropoiētos*) means "made with hands" or "handwrought"; while the negative word *ἀχειροποίητος* (*acheiropoiētos*) means the opposite, namely, "not made with hands" or "not handwrought."

The first of these occurs in the New Testament *six times*\* and the latter occurs *four times*† to which latter must be added the Old Testament references in Daniel 2. 34, 45; and 8. 25; also in Job 34. 20; and Sam. 4. 6; where the expression "without hands" is found in distinct connexions; and is most valuable in helping us to understand the teaching. It would appear therefore that the thought conveyed by "not handwrought" or "without hands" occurs *nine times*: while the related thought, "made with hands" or "handwrought" occurs, as stated above, six times—altogether, at least, fifteen references.

Our interpretation and application of the New Testament passages will be much helped by a brief study of the Old Testament occurrences.

The Books in which they are found are Job: Lamentations; and Daniel: and the subjects to which they refer, respectively, are most characteristic.

The speaker, in the book of Job is Elihu, the man that Job never answered, the Mediator between God and Job, the type of (if not the very) Christ Himself, the one Mediator between God and men. Speaking of calamities that come on prince and peasant, rich and poor alike, he says: "In a moment they die: and at midnight, the people are shaken [as if by an earthquake] and pass away: and the mighty are *taken away without hand*."

In the recent earthquake catastrophes we have had ample illustration of this remarkable verse.

In Lamentations, the Prophet Jeremiah is comparing the sin of his own people with the sin of Sodom (as Christ also did in the the days of His flesh), and says: "For the iniquity of the daughter of my people is greater than the sin of Sodom that was overthrown, as in a moment, and *no hands were laid* [Heb. *fell*] *upon her*." That is to say, Sodom perished without hands, no human agency being employed. It was done, as we know, by fire being rained down from heaven.

In Daniel, the 8th chapter, we have a description, as part of the prophet's Shushan vision, of the furious and destructive policy and power of the "little horn" (rv. 9-27). It easy to see that this, in its primary fulfilment, refers to Antiochus Epiphanes who did exactly as is here foretold. He took Jerusalem; made to cease the Jewish Temple worship of Jehovah; polluted the Temple

\* *Vis.*, in Mark 14. 58; Acts 7. 48; 17. 24; Ephes. 2. 11; Heb. 9. 11, 24.

† *Vis.*, in Mark 14. 58; 2 Cor. 5. 1; Col. 2. 11. and Heb. 9. 11.

and the Altar; and established the worship of the Roman Zeus instead.

The closing words of the description are: "Through his policy he shall cause craft to prosper in his hand: and he shall magnify himself, in his heart.....he shall, also, stand up against the Prince of princes; but *he shall be broken without hand.*" (See v. 25.)

This means that he was not to die by the hand of his enemies in open battle; nor by the hand of professed friends in conspiracy; nor by natural human decay; but by some agent or instrument, other than human, brought in by the God of Hosts. What this was, we learn from the "Antiquities of the Jews," by Josephus (see Book XII: ch. 9), where we are told that Antiochus, at last, baffled of his purpose in Asia, and hearing of the defeat of his forces in Judæa, was smitten with a distemper incurable, which he confessed was from the hand of God Most High and on account of what he had done at Jerusalem.

He was

#### BROKEN WITHOUT HAND.

It shall be even so in the case of the "lawless one," the Antichrist, of whom Antiochus was a notable type. No human hand will have part in his awful end; but Jehovah shall consume him "with the spirit of his mouth, and destroy with the brightness of his coming" (2 Thess. 2. 8).

The other reference in Daniel is of outstanding interest. It is connected with the "great image" which Nebuchadnezzar saw in his dream. After describing the parts of the Man-Image—head of gold, breast of silver, loins of brass, legs of iron, feet and toes part of iron and part of clay—the prophet proceeds: "Thou sawest till that a stone was *cut without hands*, which smote the image upon his feet that were of iron and clay, and brake them in pieces . . . and the stone that smote the image became a great mountain and filled the whole earth." (See v. 34.)

And when Daniel refers to this same point again, in giving his interpretation of the dream, he adds a significant word (not so used in v. 34), namely, the word "mountain": "Forasmuch as thou sawest that a stone was *cut out of the mountain* without hands, etc." (See v. 45.) In the one verse the stone is said to be "cut out of the mountain," as to its origin; and in the other verse it is said to "become a great mountain," as to its destination.

When the image becomes as chaff and disappears, the stone will have the supremacy over the whole earth.

Such passages as Genesis 49. 24; Isaiah 28. 16; Matt. 21. 42-44; Acts. 4. 11, make it abundantly clear to whom the word "stone", in Daniel, applies; even to God's Christ, our Lord and Saviour.

The point, however, to be emphasised here is the fact that the stone was cut out or hewn out of the mountain *without hands*.

In the light of the use of the same phrase in Dan. 8. 25, and also in Job 34. 20 and Lam. 4. 6, it can only have one meaning, namely, the *superhuman origin* of this stone.

And so we find it to be when we open our New

Testament. The Son of God, the Christ of God, was of superhuman origin. He came into the human sphere and appeared in "fashion as a man," but not by ordinary human descent. That true "stone of destiny" was cut out "without hands."

And so also now. He did not receive His resurrection "body of glory" by any human power: it was "without hands": it was by "the right hand of God" that He was raised and exalted: and it will be by the decree of God that He will assume His destined universal sovereignty.

What we perceive, therefore, in all these Old Testament references, is that the expression "without hands" refers to some distinct act or interference of God, above and beyond human act or agency. It rules man out of it, and emphasises the fact that it is

"The Lord's Doing."

This knowledge we shall find most helpful when we come to deal with the important aspects of this subject in the New Testament.

(To be continued.)

## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

No. 1.

ACTS XXVIII. 17-31.

AND ITS BEARING UPON THE

PRESENT DISPENSATION.

(An Introductory Study to prepare the way for the Future Expositions on Vital Dispensational Subjects.)

READERS of *Things to Come* will have noticed that, from time to time, articles have appeared of a more or less suggestive character, indicating that the writers have felt that there was something concerning the peculiar blessings, privileges, and responsibilities of the present dispensation which had hitherto been unperceived. It is with the desire to help the Lord's people along these important lines of study that we have commenced this series of articles. It is our desire to "forget the things which are behind" and to "press goalward:" but we are also convinced that we must "hasten slowly," if we are to be of service. This present article is an endeavour to open the subject before us, and to lead up to the vital question—*When did this present dispensation commence in its fulness, and what are its characteristics?*

In the March number we sought to give a few thoughts upon the subject of "The Unity of the Spirit;" but believers will be continually seeking to revive the "old things" which have "passed away," until they are clear upon this great subject of dispensational truth: for prophetic study is intensely practical in its results—as we read in the Old Testament, those who "knew the

*signs of the times*" were the ones who "knew what Israel ought to do."

Many and varied as the numerous attempts after "Unity" may be; and however great the divergence among them, there are some things which they all seem to have in common, namely—they go to the "Gospels" and "Acts" for their doctrinal and ecclesiastical arguments; they all emphasise the ordinances of **Baptism** and the **Lord's Supper**; and many either imagine they possess, or else desire to possess, "**spiritual gifts**."

We believe that such are labouring under a false interpretation. Just as a stick appears bent when standing in the water, so, our understanding of Scripture will be distorted while we ignore the differing medium. In other words, if we stand in the dispensation of the Spirit and the Mystery, and try to act as though we were in the dispensation of the Kingdom, we shall in "that day," if not here, be ashamed, through not "rightly dividing the Word of Truth."

The careful reader of Scripture can hardly have failed to see the tremendous influence which the people of Israel have had, during their history, upon the dealings of God with surrounding nations. The histories of Egypt, Assyria, Moab, of Rahab, of Ruth, and other Gentiles, are recorded just so far as they come into contact with this wonderful nation. The Lord blesses or judges particularly with reference to their attitude towards His people, (see the judgment of the living nations in Matt. 25). He even "set the bounds of the nations according to the number of the children of Israel" (Deut. 32. 8). If we might put it tersely, we would say that **HISTORY** is recorded so long as Israel is recognized as a nation, but **MYSTERY** obtains when Israel becomes "Lo-Ammi—Not My people."

The times of the Gentiles could not begin until captivity had taken, practically, the twelve tribes out of the land. The unrecorded interval of the present time, between the sixty-ninth and seventieth seven of Dan. 9., is a case in point. (See also Isa. 61. 1, 2, with Luke 4. 18-20, and Rev. 5.)

We forbear to give further instances of this well-known subject, but now pass on from the general to the particular—the bearing which **Israel's national position** has upon the Present Dispensation and Preaching of the Mystery.

Between the prophecy of Malachi and the so-called "New Testament" is an interval of several hundred years—unbroken by the Voice of Revelation. It has been too easily assumed that Malachi finishes the "Old Testament," and the "Gospels" commence the "New."

But if we will give a moment's thought, we shall see that the people addressed in Matthew are the same as those in Malachi (*i.e.*, they are their descendants), the same land, city, Temple, Law, and character: the great mass being superficial, and a few waiting for the consolation of Israel and thinking on His Name; the great and marvellous difference being this—that whereas Malachi says that Christ the Messiah shall come, Matthew shows us that the Messiah has come. The

Lord Jesus in the two-fold capacity of Son of Abraham and Son of David walked their streets, heralded the good news of the Kingdom, was rejected and crucified, to be seen no more by the nation of Israel until they "look upon Him Whom they pierced."

The Gospel of the Kingdom had good news, not only for Israel, but for the Gentiles; for, David's Greater Son was also the Seed of Abraham in Whom ALL NATIONS should be blessed.

The distinction between the titles Son of David and Son of Abraham is important. Abrahamic blessing has reference to the Gentiles as well as Jews, although the Jewish tradition had limited Abraham to their own nation instead of "many nations." We hope to speak of this more particularly in our next article.

Rom. 15. 8, 9, should be here noticed. "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," etc. Then follow passages which, strictly speaking, are Millennial, and will not be fulfilled until the Kingdom comes.

In full accord with Rom. 15. 8, is Matt. 10. 5-15—"**GO NOT** into the way of the **Gentiles** . . . but go rather to the lost sheep of the house of Israel," etc.

The Gospel of the Kingdom was rejected, as was the King, and the "**GO NOT**" is altered to the "**GO YE**, disciple all nations" of Matt. 28. This opened the door of mercy to the Gentiles, as is shown in the Acts, where the Kingdom is once more proclaimed, and the "utmost parts of the earth" are taken into its scope.

The "Gospels" are really a continuation of the Old Testament, with this difference, "God, who at sundry times and in divers manners spake in time past UNTO the Fathers by THE PROPHETS, hath in these last days spoken unto us by His Son" (Heb. 1. 1, 2). The King long prophesied was present. Alas! Israel, like all of Adam's race, needed a Saviour from sin before they could appreciate a Kingdom of Righteousness, and consequently we read in Matt. 12. 6, 41, 42, they reject the Lord of glory, though greater than any Temple, Prophet, or King. In verses 43-45, the Lord Jesus gives a prophetic picture of Israel's apostasy and end; in verses 46-50, He disconnects Himself from fleshly ties; and to the faithful remnant in Matt. 13, He, for the first time, opens up the **MYSTERY** of, or secret concerning, the Kingdom of the Heavens.

The **HISTORY** of Israel virtually finished when they rejected Christ, and **MYSTERY** began—but this was not made open and public until long after when the Apostle Paul, in Acts 28. 26, 27, quoted the same verse openly, that the Saviour had spoken privately to His disciples—namely, Isa. 6. 10—and just as Christ then commenced to unfold the mysteries of the Kingdom of Heaven, so Paul was enabled to commence the unfolding of a **MYSTERY**—not the Mystery of the Kingdom, but THE **MYSTERY** of the One Body, Christ and His Church in its present dispensational position—the truth for the present time.

Israel, the destined channel of blessing, had for the time failed, and it seems that the Apostle Paul in a sense was raised up to do in small measure that which Israel will yet do in fulness when the Kingdom comes. The conversion of Saul of Tarsus by the descent of the Son of God is a close parallel to the conversion of Israel "in that day," as recorded in Zech. 12. 10-14. He speaks of himself as one being born out of due time, and in 1 Tim. 1. 16, he speaks of himself and his conversion as a type of those who shall hereafter believe, the word "hereafter" being often used in connection with the Kingdom. In Rom. 11. 1, his argument is I am saved; I am an Israelite; I am a type and a pledge, not only of a remnant now (*i.e.*, at the time of writing), but of "all Israel" in that day. Isa. 61. 6 tells us that Israel shall be named "Priests of the Lord;" and Paul, in describing his ministry in Rom. 15. 16, speaks of it in connection with the Gentiles, "that the offering up of the Gentiles might be acceptable." \* A change, however, comes over the Apostle's ministry, which was the prelude to the new order of things which was consequent upon the setting aside of Israel and the Kingdom for the time. The first step toward this change is recorded in Acts 19. 8, 9. This is the last synagogue witness, and is followed by the Apostle "separating the disciples" and gathering them together—as a distinct company from the synagogue—in the School of one Tyrannus. "To the Jew first" had been the order (see Rom. 1. 16), but that order was to be done away. "To the Jew first" is not the order for the time present, neither is it a correct interpretation of the verse to make it an argument for Jewish missionary work to-day. Jews to-day are saved as sinners, just as the Gentiles, with no respect to any special Messianic or national privileges. Acts 20. shows us that bonds and afflictions awaited the Apostle at Jerusalem—the Ephesian saints should see his face no more. Some say the Apostle was self-willed and obstinate, and went up to Jerusalem against the will of the Lord—we reserve any comment until we are able to give an article on the subject of "Apostolic mistakes!" in some future issue. In Acts 20. 17-27 the Apostle looks back upon a past ministry and forward to a future one. The past he summarizes as "testifying, both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ," practically the same ministry as that of John the Baptist and Peter. His future ministry he introduces with a "BUT NOW," just as he introduces the change consequent upon the abeyance of the Kingdom in Heb. 2. 8. This new ministry is connected with "bonds and afflictions," and it is noteworthy that the three great Epistles of the Mystery, written after Acts 28, 26-28, refer, each of them, to the fact that the Apostle was a prisoner—a prisoner of the Lord, a prisoner for the Gentiles, a prisoner because of the Mystery of Christ. He further describes this future witness in verse 24: "To testify the Gospel of the grace of God." The Apostle now sets out for Jerusalem and eventually we find him in peril of his life. Now begins

\* We purposely omit Acts xiii. in order to more fully deal with it later.

a fresh experience. He is about to enter experimentally into the particular phase of truth delivered to him comprised in the words "With Christ." Like his Lord, he is taken before rulers and priests, false witnesses are summoned, his enemies cry out "Away with him!" He embarks for Rome—a prisoner. The terrible shipwreck teaches him yet more of the "fellowship of His sufferings." The hiding of sun and stars makes us think of the darkness of Calvary; the condition of salvation to all on the ship being also typical—all with Paul, and altogether as one company: the breaking up of the hinder part of the ship speaks of the bruising of the heel of Christ: the viper, powerless and conquered, like the vanquished serpent, the Devil: the healing which took place upon the island—all these speak volumes, and when Paul at length reaches Rome \*DEATH-and-RESURRECTION-fellowship with Christ has been wonderfully typified, between him and Jerusalem lies that experience. Henceforth, till the Lord Jesus come, and the Kingdom be set up, Jerusalem passes from view and with it Israel and all its influence.

The contrast between the two inspired statements of Acts 28. 23 and 31 is most instructive. **To the Jews.**—"To whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and the prophets." **To the Gentiles and all who came to him.**—"Preaching the Kingdom of God † and TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST." The contrast is sharp and clear. To the Jews it is "Jesus": to the Gentiles it is "The Lord Jesus Christ"—the title of the Epistles to the Churches. To the Jews it is Messianic witness—"out of the law and prophets"—to the Gentiles it is not so stated. Other passages show that the Apostle was taught the Mystery directly by the Lord Himself. It was a Revelation. Some deny the difference so patent here: but they quarrel, not with us, but with the Holy Ghost. Christ in Resurrection—not as King, but as Lord and Head of the one Body—is now the theme. We may feel quite sure that the Apostle would go over the blessed truths which he penned in Ephesians, Philippians, and Colossians to those who came to his own hired house. In Eph. 6. 19 he asked them to pray for him that he might have boldness to make known the mystery of the Gospel for which he was an "ambassador in bonds." The word "confidence" in Acts 28. 31 is the same as the word "boldly" in Eph. 6. 19, and shows how the prayer was answered. If the "two whole years" have any significance, they would suggest the period of Israel's setting aside, as in Hosea 6. 2, 3, "after two days He will revive us, in the third day he will raise us up," etc., during which the Gentiles are the particular object of the dispensational favours of God.

\* Note the use of *συν* (*syn*, *with*) both alone, and in composition, in the "Captivity" Epistles.

† The Kingdom of God includes His sovereignty over all, Kingdom and Church, Heaven and earth, and all beside.

We must be careful not to make the part equal the whole, as some do who teach that the Kingdom of God and the Kingdom of Heaven are identical.

The concluding verses of Acts 28. form the great dividing line between the Epistles of the Mystery and the Epistles that include the Remnant of Israel, with their Kingdom hopes and accompaniments. At the moment when Paul quoted Isa. 6. 10, the period of the churches' "Babyhood" finished, and the "Perfect Man" standard was proclaimed. These subjects we hope to deal with separately, and we would ask our readers to reserve their judgment until they have the opportunity of taking our statements to the Word of Truth, and "seeing whether these things are so."

The Epistles written before the Roman Imprisonment are 1 and 2 Thess., 1 and 2 Cor., Gal. and Romans. After the imprisonment—Eph., Phil., Col., 1 and 2 Tim., Titus, and Hebrews. It is of the utmost importance to see the difference between these two sets of Epistles. In the earlier ones, Israel as a nation has its influence; Millennial prefigurings abound; and, humanly speaking, Israel's national repentance might bring the Kingdom and so bring the Saviour even in the very lifetime of those to whom the Apostle wrote. After Acts 28., this was not the case. There was no Israel. The Kingdom was entirely in abeyance; Jerusalem was destroyed. The Gentiles, as such, were **aliens** to the commonwealth of Israel, **strangers** to the covenants of promise—and hence if the Lord had any gospel for them *it must be a gospel of Sovereign Grace* indeed—this forms the basis of the first Epistle of the Mystery—Ephesians. The moment a believer understands dispensational truth, he will cease to "reply against God" as to Election and Predestination. The dispensations that have passed have never ended abruptly—but a certain overlapping has taken place. The Acts of the Apostles is the **History of this transition**—and the Epistles written before Acts 28. have much that is **transitional** in them, and a dispensational position peculiar to themselves.

We are fully aware that abler writers than ourselves have given expression to similar things, but having now laid the foundation, we hope to go forward in this wonderful field of research, and we go forward alone, so far as any human aid is concerned. Others have felt that which we feel. Others have expressed a belief as to the "possibility" of some of these things, and we now believe the time has come for a witness to the first lost truths to begin to be sounded.

We conclude this introductory article with this summary:—

- (1) Israel has always had, and will yet have, the chief place in the dispensational dealings of God; and the prophetic parts of the Old Testament are entirely connected with their national existence.
- (2) The great dividing line must be looked for, not at Matt. 1. or Acts 2., but where Israel as a nation ceases.
- (3) That dividing line is clearly drawn at Acts 28.
- (4) I, as a saved Gentile, have nothing to do with the Mosaic Law as such—to this most Christians will agree: neither may I step over the boundary line drawn by the Holy Ghost, in Acts 28., without causing hopeless confusion, and failure to appreciate

the particular blessings and responsibilities that are mine in this dispensation:—to this at present very few agree.

We would earnestly ask our readers to "search the Scriptures and see whether these things are so," and to search out their own arguments for their peculiar ecclesiastical or dispensational beliefs, and find whether much of what they have received has not been brought over from the closing period of a past dispensation, "received by tradition from the fathers."

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### ISRAEL IN EXILE.

#### STIRRING IMPRESSIONS OF A WANDERING SCRIBE.

BY ISRAEL COHEN.

The fact published yesterday that the Jewish population of Russia is five millions and a half gives special interest to the following article:—

"Few would be so bold as to dispute the assertion that the most tragic and terrible event of recent years has been the wholesale massacre of Jews in Russia. But so fleeting is the memory of mankind that scarce any remembrance remains of those barbarous misdeeds. Their effects, however, remain.

"Such was the reflection forced upon me in a conversation that I held with Herr Reuben Brainin, the distinguished Hebrew writer. He has recently returned from a lecturing tour through the Pale of Settlement, in which he had exceptional opportunities of studying the social conditions of Jewish life and the changes that have been wrought by the pogroms.

"You would think that by now no trace would be left of the desolation that was caused," he said. "You would imagine that two years would be sufficient to heal the great wound and to blot out all memory of the terrible past. Oh, no! There is scarce a family among all the swarming communities through which I passed that has not suffered through the loss of a father or mother, a brother or sister."

"Can you tell me some of the more immediate effects of the pogroms?" I asked.

#### NERVOUS DISORDERS.

"One tragic result was the increase of nervous disorders. Surely it is not surprising that the ghastly scenes of the winter of 1905, when old and young, men and women, were all equally battered and butchered, should continue to haunt those who had witnessed them. Many were driven mad by the horrible sights around them; others used to be seized from time to time with the delusion that they saw pools of smoking blood, that they heard the groans of the dying, and under the influence of their fear they would shudder and shriek.

"And the economic condition, too, is just as miserable and heartrending. In many families you find that the father has emigrated to prepare a new home in a freer land, the mother tries to earn a little by working, and the children are left to take care of themselves. One night I roamed about in the poor Jewish quarter of a little town, entering the houses and listening to the woes of the inmates. Most of the front-doors were open, or rather on the latch; but I came to a house where the door was locked, and after knocking two or three times I heard a child's voice ask in alarm: 'Who is there?' I answered: 'A friend,' and the door opened.

#### A PITIFUL SCENE.

"I entered a wretched little room whose dim lamp shone on a portrait of Dr. Herzl, the departed Zionist leader. There were two children, clinging close to one another—the elder a girl of not more than six, the other a boy of four. 'Where is your father?' I asked. 'In America,' was the answer. 'And your mother?' I asked. 'In the market,' answered the girl, 'selling lemons.' I offered a kopeck to the little boy, who looked questioningly at his sister, but she shook her head, so he refused the coin. I lifted the girl in my arms to caress her, and asked her for a kiss. But she shook her little head determinedly and her face grew quite serious. 'Why not?' I

asked. 'Mamma has said I mustn't kiss strange men,' was the solemn reply. But after a few minutes we became friends."

"And the spiritual conditions?" I inquired.

"What can you expect? There is spiritual anarchy. Despair and depression are everywhere. Once there was hope that salvation was near, and prayers were offered daily to bring it more speedily. But now there seems to be no hope, and the people have lost their faith. The number of those who have forsaken Judaism and become baptised, especially in Southern Russia, is really appalling.

"Doctors, dentists, lawyers, all sorts of university men have abandoned the faith of their fathers not out of conviction, but simply out of despair."—(*Daily Express*, London, March 3rd, 1909).

### SIGNS OF THE APOSTASY.

A remarkable book has just been issued by the Rev. Thomas Waugh, the well-known Wesleyan Methodist Evangelist.\* It is entitled

#### THE CHRISTIAN CHURCH AND THE PRESENT OUTLOOK,

and is itself a sign of the times.

We hope to give some extracts from it in our next (and perhaps following) issues.

Its subjects will give a fair idea of its standpoint.

After a trenchant preface, setting forth the writer's claims to speak with authority on such a subject, the following are the titles of some of his chapters:—

- The Dearth of Conversions.
- The Estrangement of the Masses.
- The Growth of Unbelief.
- Worldly Church Members.
- Worldly Church Methods.
- Worldly Church Workers.
- Mistaken Money Methods.
- Wasted Energies.
- Expedients.
- The Root of the Matter.

There is a weighty "Postlude," which forms a solemn conclusion to the book, and sets its seal on the fact that there is no hope for the Church or the world until Christ's return.

### CHURCH PAGEANTS AND NEW TESTAMENT TABLEAUX.

As the heart, soul, and life of true vital Christianity is dying out, recourse is had to the outward signs and symbols of it.

#### SOLO-SINGING

is fast killing the godly and reverent praise of the congregation, and has led to a flood of musical performances where there is no place for the old formula, "Let us sing to the praise and glory of God."

#### MISSIONARY EXHIBITIONS

have shown the way for Church Pageants, and from the one, to be held in Fulham Palace grounds in the summer, it is needless to say that there will be no reference to "the Noble Army of Martyrs," or the Tortures of the Inquisition and the Fires of the Stake; or to the Heroes of the Reformation.

Following this there will be later on in the Autumn:—

#### THE NEW TESTAMENT IN TABLEAUX.

##### REMARKABLE EXHIBITION AT THE ALBERT HALL.

The great building will be turned into an illustrated New Testament, for a series of tableaux will be produced giving realistic incidents in the life of Christ.

There will be at least thirty-seven tableaux, beginning with "The Annunciation" and ending with "The Ascension."

#### THE CRUCIFIXION.

The most dramatic tableau will be "The Crucifixion," a rough plaster conception of which was shown to an *Express* representative

\* It is published by Robert Culley, 25-35 City Road, London, E.C. Price 2/.

yesterday. The three crosses stand in the foreground. On the centre cross is stretched the figure of the dying Christ, His eyes turned on the repentant thief. The scoffing thief has just breathed his last, and the sneering expression is still stamped on the dead face.

At the back is a wide sweep of scenery showing the temple. This tableau will owe much of its impressiveness to the lighting effect. Calvary will be plunged in twilight and only the figure of Christ will be bathed in light. The dim outlines of the sorrowing Marys at the foot of the cross and two Roman soldiers with their officer will be seen, while thin ribbons of light will shine from the temple windows.

"The Ascension" will also be calculated to grip the attention. The Holy Sepulchre will be surrounded by sleeping Roman guards. By the tomb will stand the form of Christ, of such ethereal substance that the fine scenery in the background will show through the figure. The effect is managed by aid of a mirror throwing a reflection of the waxen figure of Christ on a silken screen.

The tableaux will be taken to the principal provincial towns after being exhibited at the Albert Hall.

The proceeds will be devoted to King Edward's Hospital Fund, charities of the Church of England, charities of the Roman Catholic Church, and the Countess of Aberdeen's fund for the prevention of tuberculosis in Ireland.

While these things are going on outside, we read of

#### BILLIARD TABLES

being introduced into Church Institutes, and note how

#### A PRIZE-FIGHTER,

in relating some of his doings to an interviewer, told how he had recently "fought three rounds for a church charity."

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

T. W. (Lancashire). (1) The Preaching of the Gospel of the Kingdom will be certainly after Phil. 3. 14, and probably before or synchronous with 1 Thes. 4. 17, and during the great tribulation (Matt. 24. 14).

(2) "Purifying their hearts by faith" (Acts 15. 9). Read these words of Peter in the light of the context, and you will not fail to see that they must refer to legal and ceremonial cleansing, and not to any change effected in the heart.

Peter argues that God, by pouring out His spirit on the uncircumcised *Gentiles* as He had done upon the circumcised *Jews*, had plainly demonstrated that He made no discrimination between them and the Jews, in the distribution of the *Pentecostal* privileges; and that *legal* purification, which seemed wanting to them on account of their non-circumcision, He had abundantly supplied in purifying their hearts *by faith*. After this proof, therefore, that God did not require from them the Mosaic observances, it was nothing less than tempting God, and setting aside His counsels, to impose the yoke upon them. The same ceremonial cleansing is spoken of in Acts 10. 15, 28, 43; 21. 26.

This is altogether a different subject from that of the "two natures in the believer."

Purifying by faith is in contrast with ceremonial (Jewish) purification.

(3) As to the words, "this generation," in Matt. 24. 34, the simplest explanation lies in the word "fulfilled" in the same verse, which is "*genētai*," and means *to begin to be, to arise*.

There is another word which means "fulfilled," or *filled full*, namely "*plēroō*," which you will find in Luke 21. 24, and the difference between *genētai* and "*plēroō*"

will be seen at once by comparing "*genētai*" in verse 32 of the same chapter with "*plēroō*" in verse 24.

It is *genētai* in Matt. 24. 34; and the statement made by the Lord amounts to this: that that same generation which He was addressing should not pass away until all those things "*began to be*," namely, those mentioned in verses 5 and 34.

The *beginning* was made *then*, and "many" at that time arose as "false Christs" or Messiahs. But verse 6 states that "the end is not yet."

The destruction of the city and the dispersion of the people stopped all further dealings with the nation as such, and the other "sorrows" referred to in Matt. 24. remained over for their fulfilment till the time, as you say, between the coming "for" and the coming "with" the saints; so that the completion of the contents of Matt. 24. (from verse 7) remain yet to be fulfilled.

R. T. S. (London, N.). You ask how you are to reconcile the marginal reading of Judges 5. 14 with the text—the text being "They that handle the pen of the writer," and your margin being "They that handle the staff of the ruler (or officer)."

We do not know what edition of the Bible you could have been using; for the marginal rendering of the A.V. is, "Draw with the pen, etc." The R.V. text reads, "Handle the marshal's staff," while in the margin it has, "or the staff of the scribe."

The following information will make it all clear.

1. The word rendered "handle" means to *draw*. Hence the A.V. margin:

But this drawing, though done with the pen, is a peculiar drawing, viz., a drawing-up, enrolling or mustering. It is the drawing mentioned in ch. 4. 16.

2. The word rendered "pen" is never so rendered anywhere else. It means a *rod*, especially a shepherd's rod, used in *counting* and *numbering* sheep. See Lev. 27. 32; Ezek. 20. 37, etc.

3. The word rendered "writer" is used of the Old Testament scribe. But though the Latin word "scribe" means a *writer*, the Old Testament word for a scribe means much more than this. He was above all things a *counter*, and he could tell how many verses there are in a book, and which is the middle verse; and how many there are of the letter A, and how many of B, etc.

So that the sentence has no more to do with "the marshal's staff" than it has with "the conductor's baton." But it has to do with those out of Zebulun (4. 16) who used the writer's pen in enrolling and drawing together the hosts who defeated Sisera.

A comparison with 2 Kings 25. 19 and 2 Chron. 26. 11, 12, will make the whole matter clear.

S. G. (London). You speak of Elisha's act in "cursing little children in the name of the Lord," and ask, "Does God approve of cursing *little children* though they do wrong?"

You underline "little children," as though it increased the guilt of Elisha's act, not knowing that the word means *young men*, and not remembering that Bethel was one of the seats of the calf-worship. Your question assumes that the record states or implies that *God did approve* it. But it does not say so. There is not a word to justify such an assumption in the narrative, and, according to our Canon, No. XI. ("How to enjoy the Bible"), we show that in the Word of God we have an inspired *record* of what men and women said and did, but it does not follow that *all* they said and did was inspired.

Indeed, when God was incarnate in Christ, He did NOT APPROVE of a proposal for Him to execute a very

similar judgment (Luke 9. 54, 55), so that your assumption should be quite the other way round.

There is another assumption you make in your other question about the Sceptre not departing from Judah till Shiloh came. You say "the Davidic line was abolished about 360 B.C. The Law was administered by Priests, usually of Aaron line or Asmonean, certainly *not* of Judah."

But we read nothing about the "Davidic line" or "Administration of the Law" in Gen. 49. 10. (You leave us to find the references). Perhaps you did not read them yourself.

What we read of in Gen. 49. is *inter-tribal superiority*. And this Judah had until the dispersion of the tribe in A.D. 70. Israel had been dispersed centuries before, but Judah never, till then. Judah had been captive in Babylon, and had returned, and was in the Land with *tribal superiority*, though numbers from all the other tribes were mingled with it. Levi never left Judah, and the Priests were the rightful administrators of the Law, in the absence of a king.

Judah retained a measure of legislative and judicial authority, even under the Romans, as may be seen from the Gospels and Acts. It is this very authority that makes the nation guilty of the death of Christ!

So that Gen. 49. 10 was a Divinely inspired prophecy; and was literally fulfilled.

W. G. R. (London, N.). "Do this" does not mean "offer this" (as a sacrifice), as traitorous Ritualists and Romanists teach. You will find this question fully dealt with in *Things to Come*, June, 1898, p. 141.

H. S. (Gloucester). Your question *re* Acts 7. 15, 16 is fully answered in "How to Enjoy the Bible," page 348.

#### ILFORD (ESSEX).

Readers in the above neighbourhood who desire to meet together for the study of God's Word, are requested to communicate with

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174 Balfour Road;

or with Mr. JOHN RAE,  
30 Dalkeith Road.

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### VII.—JACOB: FAITH OVERCOMING "THE WILL OF MAN."

"By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped [bowing himself Gen. xlvii. 31] upon the top of his staff" (Heb. xi. 21).

JACOB, as we have seen in our last paper, is set in correspondence with Isaac, in a similar act of blessing: but as overcoming, not "the will of the flesh," but

"THE WILL OF MAN."

The point seized on by the Holy Ghost is that, in Jacob's case, Joseph's desire was that the elder son, Manasseh, should receive the blessing. But God's choice had been already made; and, though Joseph may not have heard of it, or known it, Jacob had heard it and believed it.

It is remarkable that, out of all the many acts of Jacob's life, the Holy Spirit should (in Heb. xi.) pass by the evidently inspired blessing and prediction respecting the future of Jacob's own sons, and single out, as the example of faith, his blessing of the two sons of Joseph.

Expositors have been so taken up with the closing words of this verse that they have overlooked the special point which marked the faith of Jacob.

Two things stand out in the sacred text in spite of all the differences and disagreements of commentators.

There are two acts of Jacob which are singled out. Two verbs define them—

JACOB "BLESSED."

JACOB "WORSHIPPED."

The former is recorded in Gen. xlviii., and the latter in Gen. xlvii. 31.

The latter event (the blessing in Gen. xlviii.) is mentioned first in Hebrews xi., because it is this which stands in contrast and correspondence with the faith of Isaac.

The former historical event in Gen. xlvii. is mentioned last in Heb. xi. in order to show the Divine character and origin of this faith; and to emphasise the fact that, it was not influenced by "the will of the flesh," on the one hand; or by "the will of man," on the other. It rose far above all such considerations, and rested on the words of that God Whom Jacob believed, and Whom he worshipped.

By confusing these two events, which are quite distinct though connected in the context, commentators

have been so eager to display their ingenuity, that they have quite overlooked the one object for which the words are written; and the one reason why Jacob is introduced here at all.

The point is that Jacob was not influenced by "the will of man" in the person of Joseph; not even though Joseph was the son of his love.

We need not repeat the history here. The great facts stand out in all their distinctness. Jacob was "about to die," and he wished to bless the two sons of Joseph. The emphasis lies in the word *ἕκαστον* (*hekaston*), each: i.e., each son, separately. This is to show us that the blessing was not to be a collective one.

Joseph, however, had his own ideas and wishes on the subject; and *his desire* and intention was that Manasseh, the first-born, should receive the blessing.

In order to secure this, Joseph placed Manasseh to his left hand, and Ephraim to his right, so that Jacob's right hand should rest on Manasseh's head, and his left on Ephraim's.

All this care shows the strength of Joseph's will in the matter.

But Jacob, though his eyes were dim by reason of age (Gen. xlviii. 10), so that he could not see, was being Divinely guided. This is shown by his action in crossing his hands, so that his right hand rested on Ephraim's head, and his left hand on Manasseh's.

In the Hebrew, the Figure *Prosopopoeia* is used to call our attention to this. This is the Figure which, here, personifies the hands, and says "he made his hands to understand."

This Figure is not literally translated, but it is beautifully rendered by the words: "guiding his hands wittingly" (i.e., knowingly).

Immediately, "the will of man" asserted itself: Joseph cries out "Not so, my father: for this is the first-born; put thy right hand on his head" (v. 18).

And his father refused; and said, "I know it, my son; I know it."\*

This emphasis is put on the words here in order to mark the exceeding great strength of Jacob's faith.

When his eyes were "dim with age," as those of his father had been,† it is not said that "he trembled very exceedingly," for it was not "the will of the flesh" with which he was struggling, but "the will of man," which his faith was overcoming.

Note the significance of the fact that he is called "Israel" here. It was no longer "Jacob" the supplanter and the contender. It was not Jacob the bargainer, occupied with his own will, but "Israel," because God was his ruler, ruling all after the Divine will.

\* This is the Figure *Episeuxis*, which emphasises what is said by repeating it. It is, in Hebrew, exactly as though Jacob said (in English), "I know it, my son, perfectly well."  
† Compare Gen. xxvii. 2, with xlviii. 10.

This is forced upon our attention, not only by the persistent use of his name "Israel" by the Holy Spirit, all through this chapter (indeed from ch. xlvi. 27), but by the contrast between the use of his name "Jacob" when others speak to him or of him.

When the Spirit speaks of his coming to dwell in Goshen, the portion which Jehovah in His grace had prepared, and which His blessing had prospered, it says: "And ISRAEL dwelt in the land of Egypt, in the country of Goshen" (ch. xlvi. 27.)

But when stating the historical and chronological fact as to how long he was there, and how old he was, as an ordinary man, it says (in the very next verse): "And JACOB lived in the land of Egypt seventeen years, &c." (v. 28).

And, again, in the next verse, when he is about to worship God, and to speak in His name, it says: "And the time drew nigh that ISRAEL must die, &c." (v. 29).

Once more, when someone (an Egyptian servant probably) told him of Joseph's visit, it says: "And one told JACOB, and said, thy son Joseph cometh unto thee, &c." (xlviii. 2).

But when, in the next verse, he refers to the time when he was indeed "Jacob," when he had left his father's house a fugitive with nothing but a staff in his hand, and a stone for his pillow; and when he remembers the grace which met him there, then we read: "And JACOB said unto Joseph, God Almighty appeared unto me (when I was only Jacob) at Luz, in the land of Canaan, and blessed me, &c." (xlviii. 3). There he is JACOB,\* and God is *El Shaddai*, God the Mighty and All-Bountiful.

From this point to the end of the chapter, it is ISRAEL, because he has to do with God and the things of God. "Jacob" is the name connected with his fears and his frailties, when he managed his own affairs, and all he had to do was to work; but "Israel" is the name connected with the blessed fact that God became the Ruler in all his affairs, and all he had to do was to worship. (See further on this point, below.)

"By faith" Jacob blessed each of the sons of Joseph.

He had *heard* from God; he believed God. He was therefore not to be influenced by "the will of man," any more than Isaac was, by "the will of the flesh." "By faith" they overcame both the one and the other.

Yes, it was "by faith," and certainly not "by sight."

To "sight," what could be more unlikely than that these two young Egyptian princes, for such they were, should ever forsake Egypt, the land of their birth, and migrate into Canaan?

What more improbable than that they should "each" become a separate tribe?

\* This explains the meaning and usage of the title "the God of Jacob." It emphasises the fact that it is the God Who met Jacob at the time when he had nothing, and promised him everything, when he deserved wrath, and showed him grace. "The God of Israel" is the God who became his Ruler and his Guide. Note the use of this expression "the God of Jacob" in Psalm cxlvi. 5. "Happy is the man that hath the God of Jacob for his help." The New Testament title which expresses this is "the God of all grace," and happy indeed is he who has this God for his help (1 Pet. v. 10).

What more unlooked for, than that, of these two, the younger should be exalted above the elder, both in importance, and number; and should become "a fulness of peoples" (xlviii. 19)?

Israel's faith in what God had said to Abraham, and to Isaac, is shown in the repetition of the original promise renewed to himself, in his formal adoption of Ephraim and Manasseh; separating these two from any other children that might be thereafter born to Joseph in Egypt (xlviii. 5, 6). His faith in believing what God must have subsequently revealed to him is shown in the fact that he transmits the promise specially to Joseph's posterity, through Ephraim; for it was the tribe of Ephraim that became representative of the kingdom of "Israel," as distinct from "Judah." How did Jacob know of this, except by believing what he must have *heard* from God? Who could have foreseen the separation of the two kingdoms, or have known anything of it, except by Divine revelation? For observe, it is as ISRAEL that he says "let MY NAME be named upon them . . . and let them grow\* into a multitude in the midst of the earth" (v. 15, 16).

The closing words of Israel's blessing (xlviii. 21, 22) show that he had *heard* more definitely as to the particular portion of the Land of Canaan which should become the inheritance of Ephraim, for he said: "Behold I die; but God shall be with you, and bring you again into the land of your fathers. Moreover, I have given to thee one portion above thy brethren which I took out of the hand of the Amorite with my sword and with my bow."†

What wondrous faith! How grand in its simplicity: "I have given."

Here is a pilgrim, dying in a strange land, who can say, by faith, of a distant land and of a future time, "I have given."

Truly. "By faith Jacob blessed each of the sons of Joseph."

But there is a second special mark of Jacob's faith.

And he worshipped ["bowing down" xlvii. 31] upon the top of his staff."

This worship of God is quite distinct from the blessing of Joseph's sons. As we have said above, this worship, though taking place before the blessing, is not mentioned till after it, in order to bring the two acts of blessing (in the cases of Isaac and Jacob) into close relation and correspondence.

There was no ground for the worship in the act of the blessing (in ch. xlviii.), but there is a very special reason for it in connection with his burial with his fathers in the land of Canaan (ch. xlvii. 27-31).

\* The Hebrew idiom for "grow" is Let them increase as fishes do increase (compare Num. xxvi. 34, 37). This shows that they were not to increase by becoming Gentiles. Fishes do not increase by becoming birds or beasts, but by becoming many fishes. But this forcing of the literal words is one of the pillars of British-Ephraimism. For our part, we would rather be Anglo-Jews and belong to Judah, than belong to the Tribe whose terrible apostasy and departure from God, and gross idolatry led to their dispersion.

† This portion was Shechem. (See Gen. xxxiv. 25-29, and Josh. xvii. and xxiv. 32.)

There can be no doubt whatever that the word rendered "bowed himself"\* in Gen. xlvii. 31 means exactly what the Greek word means: "he worshipped"† in Heb. xi. 21.

We have the Holy Spirit's own interpretation of Gen. xlvii. 31 in Heb. xi. 21, where he says that Jacob worshipped "upon his staff."

The Hebrew word for "stuff," without the vowel-points, is MTT<sup>H</sup>. If the vowels be supplied thus, MaTTeH, the word means *a staff*. If the vowels be supplied thus, MiTTaH, it means *a bed*.

The Massorites, in later times, put the vowels as in the latter case. The Holy Spirit (in Heb. xi. 21) shows that they made a mistake, and that the vowels should have been put as in the former case.

Gen. xlvii. 31 would then have read, as in Heb. xi. 21, "he worshipped [bowing himself] upon his staff."

But why did he worship specially, then and there?

Because he had just secured the promise from Joseph that he would not bury him in Egypt; but would carry him up out of Egypt and bury him in the sepulchre of his fathers.

Thus did he exhibit his faith in God's promise. It is not enlarged on or specified as such in Heb. xi. 21, because it was the same as Joseph's faith, which is to be dealt with in the next verse (v. 22). Israel's faith is included in his worship.

But there is something more in this worship.

Israel's character comes out most markedly here, at the close of his life, as it did in earlier days.

When he was going to meet Esau, and was in fear of his life, not knowing what vengeance he might take, he used every precaution to mitigate Esau's wrath. He divided his possessions and his family into portions, so that as Esau met one after the other, and found each was a present for himself, his feelings might be changed towards him.

Having done all that, having laid his plans with the utmost care, and arranged everything in his own wisdom and strength, he was left alone.

He had been all his life ordering and arranging and planning all, by himself. But that night he had a different lesson to learn—the great lesson of his life. His "faith," here, shows that he had learnt it at last.

It has all been hidden from the English reader by the renderings of Gen. xxxii. 28 and Hos. xii. 3, 4.

(1) There is nothing about "prayer" or about "power with God" (a rendering which has become popular by giving us the idioms of "religious phraseology"), "power in prayer" and "prevailing prayer." It comes into the English version from the Latin Vulgate.

(2) The meaning of the name "ISRAEL" is given in the R.V. margin as meaning "He who striveth with God," or "God striveth." This latter meaning is the

\* Heb. *yishtachū* (see Gen. xxii. 5. 1 Sam. i. 3. 2 Kings v. 18). In 1 Kings i. 47 we have the corresponding expression with regard to David, when confined to his bed: "He bowed himself (*i.e.*, he worshipped) upon the bed," where we have a different word for "bed" than that in Gen. xlvii. 31.

† Greek *προσκύνησεν* (*proskunēsen*). What sort of worship this means may be seen from John iv. 20-24, etc.

correct one, not the former: for names compounded with "El" have that as the nominative, when the other part of the name is a verb, as here.

Then the word rendered "power" is in R.V. "striven." This is better, but not good enough.

If we think for a moment of the origin and meaning of the name "Jacob," we shall find that it arose from the fact that "the children *struggled* together within her" (Gen. xxv. 22). The name *sar* is used of one who *orders* or *arranges* (hence the later usage of "prince"). A good word would be "boss," were its usage more refined.

The "officers" of Pharaoh are so called (Gen. xii. 15). Potiphar is called "captain." Pharaoh's butler had a "chief." The king's cattle had "rulers" (Gen. xlvii. 6). The Hebrews had "taskmasters." All these are the renderings of the same word *sar*.

This gives us an insight into the meaning of the word "prince," and tells us that Jacob was an *arranger*, a commander, struggler and *contender* from the first.

He ordered his own affairs, and, as a rule, generally succeeded in securing his own will and way.

He contended with Esau in the womb, though he failed (Gen. xxv. 22-26).

He contended with Esau for the birthright, and secured it (Gen. xxv. 29-34).

He contended with Esau for the blessing, and succeeded (Gen. xxvii.).

He contended with Laban for his daughters, and obtained them (Gen. xxix.).

He contended with Laban for his cattle, and secured them (Gen. xxx., xxxi.).

But that night all was to be reversed. God was going to be the controller. God was going to command and rule and order and arrange for him.

Jacob had arranged everything for meeting and appeasing his brother Esau. Now, God is going to take him in hand, and order all things for him.

To learn this lesson, and take this low place before God, Jacob must be humbled. He must be lamed as to his own strength, and made to limp. Jacob's new name was to be henceforth the constant reminder to him that he had learned, and was never to forget this lesson, that it was not he who was to order and arrange his affairs, but God; and *his new* name, ISRAEL, henceforth told him that "God commandeth."\*

\* It is God who is the doer of what is in this verb: *e.g.*, Hiel = *God liveth*. Daniel = *God judgeth*. Gabriel = *God is my strength*. Uriel = *God is my light*. Nathaniel = *God giveth*, &c., &c., in about forty places.

This enables us to translate Hos. xii. 4, in harmony with its context, which is all about "controversy" (v. 2), and his weeping and supplication (of v. 4). Verse 3 in A.V. is entirely out of harmony with the context, and introduces success where we should expect failure. The whole reads:

"Jehovah hath also a controversy with Judah,  
And will punish Jacob (*ya ākōb*), according to his ways;  
According to his doings will He recompense him.  
In the womb, his brother he-took-by-the-heel (*ākōb*).  
And in his manfulness (R.V. *manhood*), he contended  
(R.V. marg. *strive*) with God:  
Yea, he contended (same word in Heb.) with the angel;

Hence, as we said, "God striveth" (of the R.V.) is not a helpful rendering.

The rendering that brings out the point is: "Thy name shall be called no more Jacob, but Israel, for thou hast commanded with God and with men, and hast prevailed" (*i.e.*, as "Jacob"), implying that, as "Israel," God would henceforth command, and order all his affairs. To this end, in his own ordering of his goings, he would limp; but, in God's ordering he would be blessed indeed, far beyond anything he could arrange for himself.

This it was that gave him his "faith" in blessing each of the sons of Joseph. It was no longer contending for his will to be done, much less "the will of man" in the person of his son Joseph. God had ordered it. God had arranged it. God commanded it. That was sufficient; Jacob believed God, and Jacob's faith carried out the will of God. All that Jacob had to do now was to remember his name, "ISRAEL," and worship.

"Jacob worshipped [bowing himself] upon his staff."\* It was a wondrous manifestation of faith, and of his confidence in God, that He would do all that He had said; and perform all that He had promised.

In the blessing of Joseph's sons, his faith rose superior to "the will of man."

May our faith rise to the same blessed height, so that when God has shown us His will, and made it plain to us, as only He can do, we may not be turned aside by any who may say to us "Not so, my Brother, not so:" but may we be able, in the full assurance of faith, to say "I know it, I know it." For we are not ignorant of the workings of the perverted "will of man." We know how the Lord's servants suffer from the imposition of the will of their brethren; often more so than from the open opposition of their enemies. We know how workers at home, and especially abroad, will bear witness to the sorrowful and, at times, almost heartbreaking fact, that their greatest hindrances and oppositions come from those who profess to be their brethren, and ought to be their fellow-helpers in Christ.

We may indeed say with Jacob: "We know it," "We know it." But let us not be cast down. Let us have "faith in God," and that alone will enable us to overcome "the will of man" in all its manifold manifestations.

And He (the angel) overcame him;  
He (Jacob) wept, and made supplication unto him (the angel).  
He (the angel of Jehovah) found him (Jacob) at Bethel,  
And there He spake with us;  
For Jehovah [is] the God of hosts;  
Jehovah [is] His memorial." (Hos. xii. 2-5).

\* It would be wrong to omit to mention the fact that the Latin Vulgate renders this "*adoravit fastigium virgæ ejus*," "he worshipped the top of his staff," thence deriving an argument for the worship of images. The stupidity of Rome is seen (1) in assuming that it was Joseph's staff, whereas it was Jacob's (*virgæ suæ*, not *ejus*), and (2) in assuming that there was an image upon it. And the sin of Protestants is very grievous, in combining to support the circulation of this, among many other corruptions in the Versions, made from the Romish Latin Vulgate.

#### THE DOXOLOGY OF ROMANS (16, 25-27).

WE have had two or three enquiries, asking for the grounds on which we consider this Doxology to be a postscript added by the Apostle after he had arrived at, and was residing in Rome.

It is partly a matter of documentary evidence, and partly a matter of internal evidence; and, in any case, it has nothing whatever to do with the Higher Criticism or its methods.

The question is not opened or raised by ourselves; but our attention is distinctly called to it by the condition of the original manuscripts.

Many of the most ancient transcribers were cognisant of a difficulty, to which they give expression in various ways; though, of course, they could not do so by way of comment.

So the question is not one of our raising.

Anyone who goes to the original manuscripts must recognise that he is in the presence of a difficulty; and, in facing it, we are not using it for any special purpose connected with interpretation, but to find a solution that shall do honour to the Word itself.

If, in doing this, other difficulties are solved, and our own interpretation finds support, we cannot be otherwise than gratified and satisfied.

There is no question whatever about the genuineness or authenticity of these verses.

Let this be clearly understood.

The evidence is overwhelming as to that.

But the difficulty is there, and has to be accounted for.

The facts are these:—

- (1) The Doxology itself is variously placed in the different manuscripts.
- (2) In over 190 it stands after Ch. 14. 23.
- (3) In two or three manuscripts it is omitted altogether.
- (4) In one there is a space left after verse 24; and in another a space is left after Ch. 14. 23.
- (5) In some manuscripts it stands in both places.
- (6) Even in the manuscripts where the Doxology stands as we have it in the A.V., the Benediction in verse 24 is omitted. This variation is exhibited in the R.V.

All this furnishes evidence which is overwhelming for the accuracy of the text as preserved in the A.V.; and shows us that all the excitement among the Transcribers was caused by the fact that the truth of the Mystery had been long lost, and by their having been unaware of the suggestion (which we are not the first to put forth) as to its being a Doxology *subsequently added*.

Of course, "higher" and unbelieving criticisms have utilised all the above facts against the genuineness of the Doxology; and their attacks have been met by arguments which are almost as injurious.

But against all these theories is the stubborn fact of documentary evidence. All else is nothing but the desires and caprice of copyists, who did not understand what they were copying.

The proper and invariable ending of an Epistle is

the Benediction ("The Grace of our Lord," &c., more or less full), and *not a Doxology*.

For, even when there is a Doxology as well, the Benediction always comes after it.

In four Epistles there is a Doxology as well as a Benediction, viz., Phil., 1 and 2 Tim., and Rom.

But the Benediction in these, except Romans, comes last. See Phil. 4. 20; 1 Tim. 6. 15, 16; and 2 Tim. 4. 18.

If the Doxology in the Epistle to the Romans be not the postscript (as we suggest), then it stands out as the only exception to this rule which is observed in every other Epistle; for we have (1) the Benediction (16. 20); then (2) a second Benediction (16. 24), which is a *bona fide* postscript necessary to complete, and completely ending the Epistle.

But then follows, after all this, a Doxology, re-opening the Epistle, introducing entirely fresh matter, and the Epistle is left to end in a manner quite unlike that of every other Epistle the Apostle ever wrote.

Our suggestion as to its being a later addition *by the same hand which wrote the Epistle* (1) at once explains all the facts we have stated above; (2) shows the cause as well as the groundlessness of the various attempts to amend the text; (3) completes the exquisite structure of the Epistle as a whole, which we shall show below; and (4) lets in a flood of light from the teaching which follows from it.

It is this last which will probably form the chief ground of objection, for it will be resisted more from the conclusions which flow from it than from the suggestion itself.

1. It affords additional evidence to the fact that Paul was not commissioned to commit the truths of the Mystery to writing until after he was in Rome, and in prison.

2. It does not disturb the fact that the Pentecostal Dispensation, recorded in the Acts, was complete in itself.

3. The interpretation of the Epistle falls into line with the other earlier Epistles (Thes., Cor., Gal.), which do not go beyond the scope of the Acts, viz., that "gifts" and "ordinances" which are mentioned only in these earlier Epistles, and in the Acts, pertain only to that Dispensation, which was the period of childhood, when all was "in part"; and, when all that was "in part" was to be done away as soon as that which was perfect was come.

That which is perfect came soon after the Apostle's arrival in Rome, and is incorporated for us in the later Pauline or prison Epistles.

All that pertains to this perfection of standing which we find in the earlier Epistles (especially Rom. 1, to 8.) not only remains to us, but is the foundation of "that which is perfect."

Now, for us to go back from that which is perfect to that which is "in part" is surely a great mistake, which cannot be made without loss. And to do this under the impression that we are giving honour to the Word is

a greater mistake still, and the source of much of the confusion that is abroad.

The Word, in itself, is perfectly clear and simple, and it is only our traditional beliefs which have created all the difficulty. When these beliefs are brought in and made part of the Word itself, confusion is complete, and deliverance is hopeless, until we find the light that will bring us out of it.

We submit that our suggestion as to the Doxology explains the whole of the phenomena: removes all the difficulties, and shows that the minds of the various copyists were needlessly disturbed.

And, had not the truth of the Mystery been lost, long before the date of our oldest manuscripts, no perplexity could have entered into the minds of Transcribers.

On the other hand, it is just because we have recovered that truth that we are guided and enabled to see the fitness of the simple solution which makes everything harmonious, and retains the Greek of Rom. 16. exactly as it stands in the most ancient manuscripts, and as it is represented in the A.V.\*

To suggest that we are in this matter pursuing the methods of the Higher Critics shows that their ways and means are very imperfectly understood.

They *suppose* things which create the difficulties instead of removing them; and everything is evolved from their own imagination, quite independent of any documentary authority.

For example, they treat the prophecy of Isaiah as the prophet himself was treated, by cutting it asunder.

Some say that the book was not written by Isaiah at all; and others say that, even if a part of it were, it is only the first 39 chapters; chapters 40 to 61 being written by another Isaiah, or someone else forging his name.

We may ask, what is the effect of this on the Structure of the Prophecy? Does it perfect it as the addition of the postscript perfects Romans? On the contrary, it utterly destroys what, before, was perfect.

Look at the Structure of Isaiah, as a whole. We have

- A | 1-5. Exhortations, Reprehensory and Prophetic.
- B | 6. The VOICE from the Temple. Dispersion.
- C | 7-12. Historic Events and Prophecies. (Ahaz).
- D | 13-27. Burdens. Alt. with Jehovah's blessings.
- D | 28-35. Woes. Alt. with Jehovah's glories.
- C | 36-39. Historic Events and Proph. (Hezekiah).
- B | 40. 1-11. The VOICE from the wilderness. Gathering.
- A | 40. 12-66. 24. Exhortations, Promissory and Prophetic.

It will be seen from the above that ch. 6. (B) corresponds exactly with ch. 40. 1-11 (B).

These two members correspond by having a "VOICE" as the subject common to both.

\* Not the R.V., for that omits the Benediction in v. 24.

In ch. 6., the voice speaks from within the temple concerning the Dispersion.

In the latter (ch. 40. 1-11) the voice is heard outside the land, in the wilderness, concerning the comfort and the gathering of the scattered nation.

This beautiful, yea, divine, arrangement, is shattered by the vain imagination of the Higher Critics.

Is our suggestion as to the Doxology in Romans to be dragged down to the level of destructive criticism like that?

What is the effect of our suggestion as to the structure of Romans?

It is exactly the opposite: We have

A | 1. 1-6. The GOSPEL, always revealed, never hidden.

B | 1 7-15. Epistolary.

C | a | 1. 8-8. 39. Doctrinal.

b | 9. 1-11. 36. Dispensational.

C | a | 12. 1.-15. 7. Practical.

b | 15. 8-12. Dispensational.

B | 15. 13.-16 24. Epistolary.

A | 16. 25-27. The MYSTERY. Never revealed, always hidden.

It is evident from this, that without this Doxology (ch. 16. 25-27) the Structure would be incomplete.

It must either have formed part of the original Epistle, in which case it upsets the whole of its Dispensational teaching; or it must have been added later, on the Apostle's arrival in Rome, in order to complete the structure; in this case it upsets nothing.

A friend has suggested that Rom. 9, 10, and 11, may also be considered as forming a later appendix. But there is nothing whatever in the manuscripts either to suggest or to sanction such an idea.

The interpretation cannot be correct if it seems to require such a suggestion.

But the suggestion itself will be useful, for it becomes our guide, and throws further light on that portion of the Epistle.

It will show that, so far from those 9th, 10th and 11th chapters being interpreted of the condition of Israel during this present Dispensation, the true interpretation will not take them away from the scope of the Pentecostal Dispensation to which they peculiarly belong.

The common interpretation assumes that the "casting away" of Israel (Rom. 11. 15) had actually taken place before the Epistle was written, or at any rate before Acts 28. 25, 26, had taken place.

But is this so?

1. Was Israel actually "cast aside" when the Lord quoted Isai. 6, for the first time in Matt. 13. 14, 15? NO!

The Fig Tree of national existence was still standing, and was still to be digged about.

The parabolic miracle of its withering away did not immediately obtain its fulfilment.

The tree continued to stand till A.D. 70, as long as the capital city was still occupied by the people of Israel.

What *had* taken place at this first quotation of Isa. 6 was the first step in our Lord's rejection by Israel immediately before this (Matt. 12. 14): "Then the Pharisees went out and held a council against Him, how they might destroy Him." That first step was followed up throughout that chapter, which ends with the visit of His mother and brethren with their "desire." What that desire was is revealed in Mark 3. 21. His mother and his brethren "went out to lay hold on Him," for they said "He is beside Himself" (Mark 3. 31). Immediately following Matt. 12, comes ch. 13, with its secrets or mysteries concerning the coming abeyance of the Kingdom, and the first quotation of Isa. 6. But that, as we have just said, was not immediately followed by the actual "casting aside" of the Nation, or the cutting down of the Fig Tree.

2. What had taken place at the second quotation of Isa. 6, in John 12. 37-40?

Exactly what had happened in Matt. 12. It had been immediately preceded by a similar action on the part of the rulers.

A similar council was held, and a similar decision arrived at as in Matt. 12. 14. For in John 11. 53, we read "from that day forth they (the chief priests and Pharisees, v. 47) took counsel to put Him to death."

That second step was at once followed by the second quotation of Isa. 6. But not even then was the sentence executed. It was only solemnly strengthened by the Divine repetition. Israel was not yet cast aside, nor were the two trees yet cut down.

3. What had taken place before, and led up to, the third and final repetition of the sentence of Isa. 6, in Acts 28. 25, 26?

"The chief of the Jews" in the capital city of the Dispersion, after being assembled on a day appointed by themselves, and finally appealed to by God's chosen Ambassador, expounding and testifying concerning the Kingdom, and persuading them concerning Jesus from morning till evening, agreed not, and finally departed. But not before they had been compelled to listen, for the last time, to the sentence of Isa. 6.

But, as on the former two occasions, not even then was the sentence finally executed. Not even then were the fig and the olive trees cut down.

For a few brief years they continued to stand until the sentence went forth (Luke 13. 7), "cut it down"; then was their city destroyed, the Temple burned, and the people scattered.

It follows therefore that we must interpret Rom. chs. 9-11 in harmony with these facts.

Those chapters were still strictly true of the then actual relative positions of Jews and Gentiles with regard to their respective blessings.

Believing Gentiles were still being individually blessed in connection with believing Jews, and formed the "remnant" of that day, and were grafted on to the Olive Tree, which was still standing. Individual Gentiles were still partaking of the "root and fatness of the Olive Tree." Dispensational privilege was still obtained only through and in connection with Israel.

This interpretation of these chapters accords with the fact that the Epistle to the Romans belongs, dispensationally, to the period of the Acts, during which it was written; and harmonises with all that pertains to that period.

We must not read those chapters in the light of the present dispensation, when the Fig Tree is cut down, the Olive Tree is no longer standing; when Gentiles are *not* being grafted on to Israel, and 'blessed with Israel; when we do not partake of Israel's fatness; but when *Israelites themselves can get blessing only by union with Christ*, and by being grafted on to Him as the true Vine.

The Fig and the Olive, for a time, have gone, *but the Vine remains*, and all Israel's blessings must come now individually through union with a risen Christ.

When the time shall come for Israel's National blessing, the Fig Tree of National privilege shall begin again to "put forth leaves." Then shall we know that Israel's summer is nigh (Matt. 24. 32). And, when the time follows on for the Olive Tree to receive its grafts of the Natural branches, then the Gentiles shall again receive their blessings through, and in connection with, Israel according to the Scriptures.

From the time of the Destruction of Jerusalem (and few have grasped all that that event meant for the Jew, the Gentile, and the Church of God) all blessings are individual, and through Christ alone. Jews and Gentiles are now alike, "concluded under sin," and alike shut up to Christ for every blessing, either as to sin (Rom. 3. 22, 23) or grace (Rom. 10. 12). But when the Fig Tree shall blossom, and the Olive Tree shall bud then there will be all the "difference" in the world; then shall the natural branches be grafted in, and the Gentiles shall be "grafted in among them," and "partake of the root and fatness of the Olive Tree."

All this shows us that the interpretation of Rom. 11 belongs not to this present Dispensation, but finds its peculiar place in the Pentecostal Dispensation of the Acts. It finds its proper place there; and would be out of place in any other Epistle.

Moreover, it finds its true place in the body and heart of the Epistle, and forms no appendix to it. It is necessary for the true understanding of the first eight chapters, and prepares the way for the revelation of the mystery in the Epistle to the Ephesians.

It adds another proof as to why the Doxology would have been out of place had it formed part of the original Epistle as sent by the Apostle; and finds its true place if added by him while living in Rome among those to whom he had sent it. The Epistle itself was already there before him; and when the time came to put into writing among the Apostle's parchments\* (2 Tim. 4. 13) the revelation of the Mystery, the Doxology could be then added as the inspired conclusion, and almost in the very words of Ephesians.

Setting out in this Editorial merely to "give a reason" for our conclusion as to the Doxology of the Epistle to the Romans, we have been led on to see and receive

\* Which show that All Scripture is *written* and not "received by tradition."

new light on chapters 9 to 11, which we pass on, in all meekness, to our readers, for their judgment, and, we trust, approval.

What a flood of light it throws on all the "Pentecostal" movements, and on all the British Israel propaganda, which are thus seen to have neither place nor standing!

## Contributed Articles.

### "NOT MADE WITH HANDS."

BY JAMES CHRISTOPHER SMITH.

(No. II.)

THE first occurrence, in the New Testament, of the words we are studying is found in Mark 14. 58. According to this record they were used by false witnesses, and they are a distorted version of Christ's great words about

"The Temple of His Body."

The Apostle John has given us what Christ really said (see John 2. 19); but, with the purpose of getting a charge against our Lord, these false witnesses made His words refer to Herod's temple.

The interest, here, lies in the fact of the use of the two words, "handwrought" and "not handwrought."

The words and the contrast implied in them seem to have been quite familiar at the time. And, as is frequently the case, the enemies of Christ spoke words which are literally true, though they were false as *they* meant them.

Herod's temple was "made with hands": and Christ was to raise up His own body "not made with hands." The falseness lay in putting these words into Christ's mouth, with the wicked purpose of making it appear that Christ uttered the revolutionary idea that they should pull down the magnificent edifice which was the centre of Jewish worship. Christ never said so.

What He did say was, "Destroy this temple and in three days I will raise it up": and John hastens to explain that "He spoke of the temple of His body."

On another occasion He affirmed that He was "greater than the temple." These utterances are profound and intensely suggestive: and they anticipate some of the great unfoldings of Truth in the Letters of the Apostle Paul. (See 1st and 2nd Corinthians and Ephesians).

We pass on from this, taking with us this remarkable instance of the use of words whose positive application we now seek to examine in the light of later and of dispensational events and revealings.

The next references claiming our attention, then, are in the transition book of

"The Acts of the Apostles,"

namely, in 7. 48 and in 17. 24. Both passages make the same affirmation. The one was spoken by

Stephen, towards the close of his memorable defence and just before his martyrdom. The other was spoken by the Apostle Paul in his address to the Athenians.

The one was uttered at Jerusalem in the hearing of the Sanhedrim, the highest court of Judaism. The other was uttered at Athens in the hearing of the cultured, critical, but idolatrous Greeks.

The one audience represented ceremonial *Legalism*: the other represented cultured *Philosophy*.

Paul, no doubt, heard Stephen using the words; and his repetition of them, at Athens, years after, shows how they had laid hold of his mind.

It is remarkable how the accusers of Stephen preferred the same charge against him (see Acts 6. 11-14) that the false witnesses had preferred against Christ. "We have heard him say that Jesus the Nazarene will *destroy this place*." Stephen had not said so: they, too, were false witnesses.

But what Stephen *did say* is of the uttermost importance. He had run over the history of Israel and had come to the Kingdom-name of David and his desire to "build a house to the God of Jacob." David was not allowed to see his purpose fulfilled, but

"Solomon built Him a house."

That is the *point of history* where Stephen's speech takes its end.

He then makes *solemn application* of all he had uttered (*vv.* 48-53). He had reached the right point to do so. The Jews gloried in their magnificent Temples—first, second and third—just as they gloried in other outward and ceremonial privileges. (Compare Mark 13. 1.)

But Stephen recalls the incisive words of Isaiah (see chap. 66. 1, 2): and, gathering up the significance of them, he flashes forth the crisp, crystal affirmation,

"Howbeit the Most High dwelleth not in houses made with hands."

In the Greek text there is no word for "*houses*." It is literally, "in handwroughts," meaning "places hand-wrought," or hand-made. The statement is absolute, exclusive and universal. It is the opposite of Paul's famous expression, five times used, in Ephesians, "in the heavenly places," literally, "in the heavenlies."

And we shall see, before we are done, that the expression, "places made with hands," denotes much more than merely what man's hands can actually make. It means that; but it means more.

Now, here, let us note Paul's use of the words at Athens.

As Stephen reached his climax from the history of Israel and at the point of Solomon's Temple, so the Apostle reached his utterance of the words from the *over-religious* condition of the Athenians manifested in the erection of an altar

"To An Unknown God."

And so the Apostle addresses himself to this condition of things and says,

"What, therefore, ye worship, in ignorance, this set I forth unto you: The God who made the world and all

things therein, He, being Lord of heaven and earth, *dwelleth not in temples made with hands*. Neither is He *served by human hands*, as if He needed anything, seeing He, Himself, giveth to all life and breath and all things."

Thus, heathen temples are ruled out by Paul, and Jewish temples are ruled out by Stephen, AS HABITATIONS OF GOD.

The throne of God is heaven: and the footstool of God is the earth: and so the Prophet exclaims, "What manner of *house* will ye build unto me? and what *place* shall be my rest?"

Stephen at Jerusalem, and Paul at Athens, take hold of this teaching and apply it fearlessly to the religious centres and systems of their time.

The teaching goes deep and reaches far.

Jewish worship, as an outward system, centred in the great house called the Temple. And Heathen worship, as an outward ceremonial system, centred in the great Shrines and Temples erected for the performance of its mysteries.

Greece and Rome had many temples, just as to-day India and China and Japan and Tibet are countries full of heathen temples—full of human and Satanic religions.

The leading shrines were generally associated with great cities. Witness Jerusalem, Samaria, Athens, Rome, Ephesus, and Benares.

All outward ceremonial religions seem to agree in requiring three things for their manifestation: a *building*, or *place*; a *priest*, to mediate between the people and the Deity; and certain *ordinances*, ceremonies, or performances.

Destroy the buildings; scatter the priests; and the ceremonies cease, and the whole system of worship is practically ended.

Spirit-taught men, like Isaiah and Stephen and Paul, saw the danger of edifices, *hand-made*; and of ceremonies, *hand-performed*.

But religious human nature has been the prey of the priest all along; and Christendom has fallen into the snare.

It is not too much to say that, in the matters of buildings and ceremonies, Christendom is simply a mixture of Judaism and Paganism. Take away the buildings, and the priests, and the ceremonies, and the vast masses of so-called Christian worshippers would have no religion left.

But does Christianity or Christian worship depend on, or consist in, any one or all of these things? Certainly not.

The Most High, the Lord of Heaven and Earth dwelleth not in temples "made with hands"; or in earthly edifices of any kind.

What care is bestowed, what labour is expended, what wealth is lavished on great buildings which the Lord God has no respect to and does not dwell in.

Alas! how Satan has triumphed.

God's Word, the only true guide, is disregarded or

superseded; and man's will, and man's ways, and man's words prevail.

Isaiah anticipated, and Stephen and Paul, in their incisive testimony, echoed the Truth uttered by one greater than them all—truth of deepest and highest import, and as yet little understood and little heeded, and much less obeyed, namely, this:

"The hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth: for such the Father *seeketh to be His worshippers*. God is Spirit: and they that worship Him *must worship Him in Spirit and in truth*."

No building here.

No priest here.

No altar here.

No ceremony here.

"He that hath ears to hear, let him hear!"

(To be continued.)

## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

No. 2.

### THE ABRAHAMIC COVENANT,

AS SET FORTH IN THE

### EPISTLE TO THE ROMANS;

### THE DISPENSATIONAL POSITION BEFORE ACTS 28.

**I**N the issue of *Things to Come* for March we sought to clear the way for more definite dispensational study, and endeavoured to show that the setting aside of Israel AS A NATION completely altered the dispensational dealings of the Lord, and that a totally new order of things has been brought in during the abeyance of the kingdom.

Before we can take up the Epistles of this New order, namely, those written to the Church after Acts 28, we have much to *learn* and to *unlearn* with regard to the earlier Epistles, and so we will turn to these Epistles, written before Acts 28, to learn their *dispensational* position and *transitional* character. The proposition we seek to prove is this, that, *prior to the revelation of the Mystery hid in God*, the blessing upon Gentiles, as well as Jews, was ABRAHAMIC and MILLENNIAL in its character.

We now turn to the Epistle to the Romans. This Epistle, the last to be written before the setting aside of the Jew, contains bed-rock doctrine, as true to-day as when first penned. But, while the *doctrinal* part remains untouched, the *dispensational* portion of it has become a thing of the past, so far as its *interpretation* is concerned; not, of course, its *application*.

It is a striking and an important fact to notice how often the Jew is addressed in this Epistle, and in the other Epistles forming the earlier group. We give a list of the number of occurrences of the words "Jew,"

"Israel," "Israelite," and "Abraham," that our readers may see the great contrast between the Epistles written before and after Acts 28.

#### ACTS 28.

BEFORE.		AFTER.	
"Jew"	25 times.	"Jew" once	(neither Greek nor Jew, Col. 3. 11).
"Israel"	14 "	"Israel" twice	(Eph. 2. 12; Phil. 3. 5).
"Israelite"	3 "	"Israelite"	—
"Abraham"	19 "	"Abraham"	—
<hr/>		<hr/>	
61 occurrences.		3 occurrences.	

Surely this comparison tells us that an important change must have taken place; so great that it will surely help us if we endeavour to understand this change of dispensation.

"TO THE JEW FIRST" (Rom. 1. 16; 2. 10).

The use of this term in 2. 10, shows that it is not merely stating the *historical* order of preaching, but is teaching us that at the time of Romans, the Jew had a place of precedence assigned to him—whether for blessing, 1. 16, or judgment, 2. 10. In other words, it indicates the character of the dispensation then obtaining.

In the Millennial kingdom, when God once more takes up this wonderful people, "The Jew First," will be once again, in a far fuller sense, the Divine order. They shall be "Head and not the tail." The Gentiles shall call them "Ministers of our God"; while the same Gentiles shall stand and feed the flocks of Israel and be their ploughmen. The sons of the strangers shall build up their walls, Gentile kings shall minister unto them; and the nation and kingdom that refuses to serve them shall perish (Isa. 60. and 61).

Of a truth the JEW FIRST is written large here. So long as Israel was a People, and Jerusalem their city, so long they retained their dispensational position; and saved Gentiles came up to Jerusalem to worship (like the Ethiopian Eunuch), and were linked to the believing Remnant as the *channel* of their blessing; just as it will be in the days of the coming kingdom.

Romans 3. 1 anticipates an objection arising out of the very fact of this Jewish dispensational pre-eminence: "If what you say is true, Where is the hitherto recognised pre-eminence and profit of the Jew and of circumcision?"

The answer is "Much every way."

But in verse 9, to the question "What then—are we better than they (so far as the question of sin is concerned)? the answer is, "No, in no wise."

The *dispensational* position of the Jew did not alter him *personally*. This must be considered when we come to chapter 11. 22, in connection with the subject of our "standing in Christ," and the threat of being "cut off."

"Is He the God of the Jews only?" (Rom. 3. 29). This question of itself shows the current of thought in

the Church at Rome, and the predominance of the Jewish element there.

Coming to chapters 9, 10, 11, we get dispensational teaching definitely taken up. In the earlier chapters it has been referred to only in an incidental manner. The objection of the Jew in 3. 3, recurs in 9. 6. The Jews, held their traditional teaching that the "children of Abraham" were safe, simply on the ground that they were descendants of the Patriarch.

This ground of hope had already been exposed as false in such passages as Luke 3. 8, and John 8. 33-44; while Luke 19. 9 shows that the term "Son of Abraham" was intended to include not only Jews, but believing Gentiles.

They had to learn that God's promises were connected with the seed; to learn that "in Isaac" the true seed were to be called, and that "they are not all Israel who are of Israel," etc.

We may notice, in passing Rom. 9. 24, "Not of the Jews only, but also of the Gentiles," where the lingering exclusiveness is rebuked, and the non-Jewish believers are called "Gentiles," a truth to be remembered when we examine chapter 11.

Chapter 10. 21 shows the attitude of the Lord during the period of the "Acts" which culminated later in their rejection, and the destruction of their city.

We now arrive at chapter 11. This chapter has been sadly misunderstood.

Expositors who have been clear about the subject of the "Mystery" have felt a difficulty with regard to this chapter. *It certainly is not the teaching of the One Body*: that is quite clear. The difficulty lies in assuming that the *Dispensation* of the One Body obtained before Acts 28. To avoid apparent contradiction, the passage has been interpreted of the Gentiles AS SUCH: whereas it states the same truth as in Gal. 3, namely, that believing Gentiles up to Acts 28, were blessed with faithful Abraham—the Father of many nations. It is wrong to read verse 5 as meaning "now," i.e., 1909. The Remnant of Israel, saved from apostasy by electing grace, formed the Olive Tree, into which the believing Gentiles were grafted. This Remnant is called the "First Fruits" (verse 16), a pledge of the harvest of "All Israel" of verse 26. The Gentiles addressed are said to have received "Salvation" (verse 11), to "stand by faith" (verse 20), and to partake with the saved Remnant "of the root and fatness of the Olive Tree" (verse 17) The "reconciling of the world" (verse 15) must be read with 2 Cor. 5. 19.

We feel sure that no Bible Student who understands "Grace," will say that the Pagan world, the *Gentiles as such*, did then, or do now, enter into any of the blessings set forth in Rom. 11. The Roman world neither stood by faith, nor was it reconciled, or saved. The Apostle calls the Gentile addressees "brethren" (verse 25). If we once perceive that *Abrahamic blessing* was the dispensational character during the "Acts" (as it will be when the Kingdom is set up on earth), no difficulty will remain, and the transitional period of Corinthians, Galatians and Romans will be better understood.

Inasmuch as the DISPENSATION of the "One Body" had not been committed to the Apostle for administration, and was unrevealed when Rom. 11. was written, have we not, in the past, failed to "rightly divide the Word of truth" with regard to this chapter? Some have a difficulty with verses 21, 22, because they feel that if this passage refers to "saved Gentiles," it contradicts such passages as Rom. 8. 1. To be clear as to this point, *Dispensational privileges* must be distinguished from *personal standing*. With regard to the former, the Jew had "much every way," but with regard to the latter, i.e., personal standing and merit before God, the answer to "Are we better than they?" is "No, in no wise" (see Rom. 2).

Gentiles, who were then being blessed with Israel (as the Olive Tree), had no higher personal standing than they.

Dispensational standing and privilege were lower than the doctrinal standing in Christ by grace; but it would not alter that standing.

The *Doctrinal* portion of Romans is still truth for us to-day: the *Dispensational* portion has passed away with the "old things" of a past period.

The Epistle to the Galatians contains similar teaching, both Doctrinally and Dispensationally, to that of Romans.

Gal. 3., is a parallel with Rom. 11., Abraham being used as the illustration, instead of the Olive Tree.

The "Gospel" was proclaimed to Abraham: but the "Mystery" was not. We must beware of mixing these two different subjects.

Verse 9. "Blessed with faithful Abraham."

Verse 14. "That the blessing of Abraham might come on to the *Gentiles* (the same as in Rom. 11).

Verse 29. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

Verses 4, 26, 27. "Jerusalem which is above is free, which is the Mother of us all."

The New Jerusalem was a part of the Abrahamic blessing, certainly of Abraham's faith (see Heb. 11. 14 and 16). After Acts 28, this Heavenly City is exchanged for "Heavenly places in Christ," and for the "citizenship" in "Heaven" (see Eph. 1. 3; and Phil. 3. 20).

In our next issue we shall (D.V.) consider Thessalonians and Corinthians, with particular reference to "Spiritual Gifts," etc.

Meanwhile may writer and reader alike seek grace in understanding the Word of truth.

We will again conclude with a summary.

1. Acts 28, is the boundary line between the present dispensation and the past (see No. 1).

2. Those Epistles written before Acts 28, while containing much *doctrinal* teaching (which remains truth for to-day), also contains much that is transitional and much that belongs to another dispensation which has passed away.

3. The Dispensation was Abrahamic, and not that of the "One Body," as has been hitherto generally supposed.

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### TOWARD ZION.

The failure of the recent Expedition to CYRENAICA marks another step in the attempt to solve the pressing Jewish Problem.

It has failed, as the British East Africa Enquiry failed, and as the attempt to obtain *El Arisch* failed.

The latter is the country between Egypt and Palestine; and Cyrenaica is a district in Tripoli (N. Africa), about 6,000 square miles, with another 5,000 miles adjacent. After official examination by the Jewish Territorial Organisation, it has been declared unsuitable.

A NEW INVITATION FROM TURKEY has brought up the subject of

#### MESOPOTAMIA.

On the occasion of the presentation of the new Jewish Rabbi (Nahoum), on March 22, to the Sublime Porte, a most gracious reception was accorded by the Grand Vizier, Hilmy Pasha, who greatly eulogised the Jewish people.

Much stronger eulogy was expressed by the President of the Chamber of Deputies (Ahmid Riza Bey). He said:—

"We consider the Jews are real brothers. This being the case we must work hand in hand to raise the condition of our country. Your nation is the first in everything: science, industry, commerce, finance, etc. We have need of your help. Submit proposals to me; they will have my best consideration. I am well aware that you have relations with eminent Jews in the West; write to them what our sentiments are. Write to the *Alliance Israélite Universelle* and intervene also with Baron Rothschild in Paris, who is so deeply interested in colonisation work. Inform the great Jewish associations that we are all disposed to receive with open arms in every part of the Empire, Jews from Russia and Roumania; let them come with their capital in order to devote themselves to agriculture and industry. We have fertile lands extremely rich, such as Mesopotamia, where there are only five inhabitants to the kilomètre. In a word, we have need of the co-operation of your co-religionists, and we rely on you to bring about what we require. I hope you will very often come to see me, in order that we may talk about the Jews, that noble nation which I admire so greatly."

These words (adds the correspondent of *The Jewish Chronicle* in Constantinople), coming as they did from the mouth of one who is the Chief of the Committee of Union and Progress, and at the same time President of the Chamber of Deputies, are of great importance, and there can be no doubt that they will create a sensation among our co-religionists in Turkey in particular, and throughout the East in general. The question of immigration into Turkey should be thoroughly discussed and studied by the important Jewish societies in Western Europe.

On this *The Jewish Chronicle* (April 2) remarks:—

"Here, then, is an important and far-reaching opportunity opened up to Jews of all sections. Mesopotamia, it will be remembered, has one advantage which Cyrenaica did not possess. It lies within the sphere to which Zionists have resolved to confine their work. A colony in Mesopotamia, it is true, is not the same thing as a state in Palestine. But it at least answers to one portion of the Zionist work—the relief of the *Judenschmerz*—in a geographical direction strictly in accordance with the resolutions of Congress. We suggest that instead of wasting time and money in barren enquiries and stillborn schemes, Jewish energy should be devoted in colonisation work to some scheme in which Zionism, Itoism, the Ica, the Hilfsverein, and similar organisations can join in common, and the invitation we record this week from Turkey certainly points to a

means whereby all these organisations can join hands. We know, of course, that these various movements and societies cannot go all the way together, but for a considerable part of the journey their route ought to lie along the same road; and it is not because their ultimate destination may not be the same that they should not proceed together and work together over that portion of the road which they are traversing in common. On the other hand, the journey must not be undertaken so as to fetter or limit the furthest goal towards which the one who desires to travel the greatest distance is striving, nor can it be expected that any will join in work which may be found in itself inimical to the interests it desires to foster. The present, however, appears a most favourable time for calling a conference of all those organisations which are working disconnectedly, with a view to seeing if it be possible to obtain mutual co-operation in certain directions on mutually acceptable lines."

### RELIGIOUS SIGNS.

#### FREE CHURCH THEOLOGY.

(By A READER IN CHINA.)

I have come across a book issued last year under the auspices of the National Council of Evangelical Free Churches, entitled "The Doctrine of the Last Things," by the Rev. J. G. Greenhough, M.A. The book does not contain any very certain doctrine of the Last Things; indeed, the holding of definite convictions on the subject is rather deprecated as a going beyond what is revealed. But, what I am more especially concerned to call attention to is the author's attitude to Inspiration.

**What does he say of the Psalms?** He regards the opening Psalm as crude.

**What of the Prophets?** "They believed that it (the kingdom of God) would be primarily and essentially the kingdom of the Jewish people. . . . It was this conception, with various modifications, that occupied the field into which Christ cast His teachings, and it is needless to say that every word which He spoke about the kingdom was out of harmony with this limited, carnal, racial, and localized view" (p. 62). "The prophets who had drawn predictive pictures of Him had only seen Him from afar, through a glass darkly, and not one of these pictures was exactly fulfilled in the reality" (p. 88).

**What of the Hebrew People?** "In theology and ethics the Hebrews were far in advance of all other ancient peoples, . . . but their eschatology, in so far as it concerned the individual and not the nation, was far behind that of the Egyptians and the other enlightened nations of the Eastern world" (p. 29).

**What of the Apostles?** "The Apostles, in dealing with the subject (the Last Things), followed the example set them by their Master, though they occasionally ventured further than He allowed Himself to go" (p. 53). "Numerous texts can be found in the Apostolic teachings which may be understood as marking a stage in the spiritual development of the writers, and are not confirmed by their later and riper utterances" (p. 115).

**What of St. Paul in particular?** "St. Paul, in the earlier part of his ministry, was still largely influenced by Jewish ideas. . . . But, in the later Epistles, he had now shaken off the distinctively Jewish ideas which had followed him into the Christian life" (p. 116). "Sometimes we can even trace an advance of thought, notably in the Epistles of St. Paul, as if the views of the writer had been modified and enlarged by riper spiritual knowledge and experience" (p. 110). "He somewhat modified his views as the years went by" (p. 81).

**What of the New Testament Writers as a whole?** "The doctrine [of the Second Advent] has suffered from the fact that the New Testament writers had, in

some respects, conceptions of it which time has proved unwarranted" (p. 81).

**What of the Revelation?** "It has always had a doubtful place in the canon" (Rev. xxi., xxii.) It is difficult to take all this literally. It is difficult to believe that all these minute and elaborate details of final events were revealed to any man." "The pre-eminence which it seems to assign to the twelve tribes and the city of Jerusalem in the millennial reign is more in accord with rabbinical teaching than with the general sentiment of the New Testament" (pp. 92, 93).

No wonder that the author, to whom God-breathed words are but views of men, sometimes short-sighted and mistaken, suffers from that very dependence on single texts which he deprecates, and interprets, regardless of the contents, such words as "that the dead *are* raised" (Luke 20. 37), "we *have* a building from God" of a present-day resurrection, that is, resurrection at death! Verily, those who make out the Divine penmen to have been shortsighted and mistaken, while professing to exalt Christ, have fallen into a snare, and do, however high their position, sooner or later prove themselves ignorant even of the fundamentals.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

W. B. (Hounslow) and J. M. (Scotland). We have not expressed some of our remarks *re* Isaac's blessing of Jacob, quite clearly or happily. In correcting our Editorial for April for separate publication, we have put the matter thus:

"It is evident that up to verse 23 Isaac had not "discerned" Jacob; for it is so written; and the final result or fact is stated "so he blessed him." But before he actually did so, much was said and done in verses 24-26. We know not what went on in Isaac's mind. There must have been enough to make him say at length "Come near, now, and kiss me, my son" (v. 20). By that time he must surely have discerned the fact that it was Jacob, and must have welcomed the relief which the discovery brought to him. The "now," though it is not here (or in the original) an adverb of time, yet is an expletive in command, marking the *conclusion* to which his faith had come.

The trembling of Isaac in verse 33 need not have been caused, either by doubt or discovery. The difficulty into which he had got with a man of Esau's temperament would be quite sufficient to arouse his *fears*."

We think that the above, substituted for one or two paragraphs, will put the matter in a clearer form.

J. C. S. (London, N.W.). Thank you for your quotation from that Socialist unbeliever who, at the City Temple (London), turned to and thanked its minister for "giving him a Christ which he *could* accept." The statement suggests the impromptu:—

Some Christs are made of wood,  
And some are made of bread;  
But now we have a Christ  
Made out of man's own head.

A good question to ask with regard to such a "Christ" is: 'Do you carry him, or does He carry you?' 'Do you have to take care of him, or does He take care of you?'

H. W. F. (London). The Rapture of Phil. 3. 14 would leave that of 1. Thess. 4. 17 open for those who are left. Such need not be for ever debarred from *that* calling: but there are degrees of glory (1 Cor. 15) and "many mansions" (John 14).

Moreover, 1 Thess. 4. may be the exact verbal filling up of Phil. 3. 14, and thus equally true of those who will thus anticipate it.

We agree with you as to much that is said to-day about "back to the Cross." We must use great judgment in the use of that word. It may be given a higher place than resurrection, and this is often done. In one great aspect, the Cross is rather the symbol of man's hatred of God, than of God's love to man.

### NOTES AND NOTICES.

#### WORTHING.

Readers of *Things to Come* in Worthing are invited to communicate with

Mr. MURTON MATSON,  
Belhaven, Brighton Road,

as to the desirability of meeting together for the study of God's Word.

#### GLASGOW.

We regret the mistake we made in announcing the wrong day for the proposed meeting of readers in Glasgow last month (March 31st, when it ought to have been the 21st). However, the meeting was held, and 33 assembled to make each other's acquaintance, while several, unable to attend, wrote a letter of sympathy. The saints present all expressed their joy at meeting one another, and many undertook to contribute regularly to the Publication Fund. £1 9s. 6d. was remitted, after defraying all the expenses of the room, &c.

Mr. Thos. Gifford, 345 Parliamentary Road, Glasgow, is our correspondent, and he will be glad to have communications from any of our readers in Glasgow, or, indeed, in Scotland.

#### "THE SAVIOUR AND THE BIBLE."

The papers by the Rev. A. B. Hutchinson (C.M.S., Fukuoka, Japan) have been reprinted, and may be obtained at THE BOOK ROOM, 6 Grosvenor Mansions, 82 Victoria Street, London, S.W. Price 3d. each, or 18/- per 100 net.

### ACKNOWLEDGMENTS.

(*Editor's Publishing Fund.*)

	£	s.	d.
M. M.	1	0	0
A. S.	0	10	0
C. S.	0	2	6
G. S.	0	2	6

#### "*Things to Come*" Publishing Fund.

A Few Joint Members (Minneapolis)	2	0	0
Sale of Portraits	1	14	6
United Readers (Glasgow)	1	9	6
F. W. W. (London)	1	1	0
Anon (Oxon)	0	10	0
W. P. (Cheshire)	0	10	0
R. E. D. (N. Wales)	0	3	6
C. S.	0	2	6
A. & L. C. (Richmond) (Quarterly)	0	2	0

#### *Bretton Evangelical Mission.*

F. W. W. (London)	1	1	0
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#### *Barbican Mission to Jews.*

J. McM. (Belfast)	0	5	0
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# THINGS TO COME.

No. 180.

JUNE, 1909

Vol. XV. No. 6.

## Editorial.

### HEBREWS XI.

(Continued from page 52.)

#### VIII.—JOSEPH: FAITH'S WAITING.

"By faith, Joseph, at the close of his life, made [prophetic] mention of the Exodus of the Children of Israel [from Egypt], and gave commandment concerning his own bones" (Heb. xi. 22).

THAT is all, after his long and eventful life. After all his sorrows and "afflictions" (Amos vi. 6), and self-denials and sufferings; after all his triumphs and glory in Egypt, this is the greatest and most wonderful thing that emerges "when he was dying."

What is the one thing that is thus singled out?

Not God's foreknowledge in sending the dreams in his youth; not His grace, manifested, foreshowing his destiny; not His wondrous power in overruling all the enmity of his brethren; not the marvellous "acts" of God in ruling and overruling the events of his life; not the mysterious ways, by which the "evil" designs of his brethren were made to accomplish and carry out the "good" things God had purposed; not all his exaltation and glory in Egypt which God had bestowed upon him; but one simple act, his dying act, in remembering and making mention of one thing which GOD HAD SAID.

This was the greatest thing in Joseph's eventful life. God had spoken; Joseph had heard the words he had uttered; Joseph believed what he had heard; faith came by hearing, and it was "by faith" that he remembered that word, and made mention of it.

The Holy Spirit, here, does not direct our attention to all those things which we delight to dwell upon; all the types foreshadowing the humiliation, rejection, sufferings, death, exaltation, and glory of the true Joseph; but to one simple act of faith; greater, more blessed, and more precious than all the acts of his eventful life.

It is the course and close of this life which is here indicated by the word used for his dying. It is not the word used of Jacob, in the preceding verse. There, it looks forward to a death which is about to take place, for the word is ἀποθνήσκων (*apothnēskōn*), *about to die and become a corpse*. Here, it is τελευτῶν (*teleutōn*), a word that looks backward to a life about to end and close up all the past dealings of God with him.

The word used of Jacob looks forward to, and has respect to the corruption which was to come in, through, and after his death.

The word used of Joseph looks backward, and has respect to the ending of his long life which had been full of mercies and crowned with blessings.

At such a moment his thoughts are filled, not with the many wonders which God had wrought, but with one thing God had said.

Joseph had been highly exalted in Egypt. It would have been truly according to nature if he had arranged for some grand memorial. It would have been according to the custom of the Egyptians if he had ordered a colossal pyramid to be prepared as his tomb, and a grand monument to be erected to his memory. But what he had heard from God, by "the hearing of faith," had upset all these things which were so "highly esteemed among men," and made them of no account in the reckoning of faith.

"The archers had sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. xlix. 22-26). God had highly exalted him. He had delivered him from the pit, and brought him forth from prison, and made him ruler over all the land. But none of these things moved him from what he had heard and believed. All the wonderful works which God had *done* were not to be compared to the one thing which He had *said*.

So Joseph rests on his memories; and his thoughts dwell on what God had spoken concerning things yet to come.

And what was it that Joseph had heard?

The answer takes us back to some words which God had spoken to Abraham some 200 years before.

In Gen. xv. 13, 14, Jehovah said unto Abram "Know of a surety that thy seed shall be a stranger in a land that is not theirs (and shall serve them; and they shall afflict them) 400 years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance."

These words were handed down, and were surely believed by Isaac and Jacob. They were passed on to Joseph; and, when he heard them, he believed what God had said.

So far as human sight was concerned, only some of those words had proved to be true; for his people were indeed "strangers in a strange land." But, up to the present, there had been no servitude and no affliction.

As far as sight could go, there was no sign of it. And, had Joseph walked by sight, he must surely have become an unbeliever. For, judging by "the things which are seen" (v. 3), the fulfilment of what he had "heard" seemed not only most unlikely, but impossible.

He himself was next to the throne; and his brethren dwelt in the land of peace and plenty.

True, he had been sold for a servant; and his feet they hurt with fetters. The great Archer himself had

shot at him and wounded him. His brethren had been used to put him in the pit; the Ishmaelites had sold him into bondage; Potiphar's wife had been used to cast him into prison; the chief butler had been used to keep him there:

"Until the time that His word came,  
The word of Jehovah tried him."

In spite of all the designs of the enemy,

"The king sent and loosed him;  
The ruler of the people let him go free;  
He made him lord of his house,  
And ruler of all his substance,  
To bind his princes at his pleasure,  
And teach his senators wisdom."

(Ps. cv. 19-22).

To sight, and judging by the outward appearance, what sign was there of the possibility of any servitude and affliction?

There was none.

There was nothing but Jehovah's word,  
"KNOW OF A SURETY."

Joseph knew of a surety because he "walked by faith," and believed God.

How else could he have known anything about "the departure of the children of Israel?"

More than two hundred years had passed away since God had spoken of it to Abraham, and more than one hundred years had yet to run.

Joseph knew "of a surety" that the Exodus would take place 400 years after the birth of Isaac ("thy seed," Gen. xv. 13, Acts vii. 6), and 430 years after "the promise" (Gal. iii. 17, Ex. xii. 40).

See how he emphasises the certainty of his faith, twice over, when his life was drawing to a close. He used the beautiful Figure of Speech called *Polyptoton*, by which the same verb is repeated in a different inflections, "in visiting He will visit you." This is beautifully rendered "God will SURELY\* visit you." Joseph was in no doubt whatever about it.

His words are:

"I die: and God will SURELY visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.

"And Joseph took an oath of the children of Israel, saying, 'God will SURELY visit you, and ye shall carry up my bones from hence'" (Gen. l. 24, 25).

Note how the words "ye shall" entirely depend on "God will." Apart from the fact that God had promised, Joseph's assurance would have been merely the expression of a pious opinion. He could only have said, "I think." But he said "*I know*."

In Joseph's heart were "things hoped for." The ground on which his hope was based was on what he had "heard." If he had heard from man that his people would have a mighty deliverance from Egypt, he could not have much ground for his hope. But what he had heard was what God had sworn to his

\* The emphasis is variously rendered in the A.V. according to the scope of the context, e.g., "dying thou shalt die" (Gen. ii. 17), "thou shalt SURELY die."

fathers. He believed what he had thus "heard." He had, therefore, good "ground" for his hope: and thus "faith" was to him "the ground of things hoped for": for, "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

It was not a vague, general promise which he had heard from God, but a definite assurance based on Jehovah's oath.

On such safe ground as this he could surely take an oath of his brethren.

Note the repetition of the word "TO"; individualising the patriarchs, and specialising the promises made to each.

"To Abraham": "to THEE."

"To Isaac": "to THEE."

"To Jacob": "to THEE."

Thus giving each one the blessed certainty of an individual oath that he, in his own person, should POSSESS the Land which God had sworn to give him.

As not one of these three ever did possess it, or receive the promise in his own person, it is certain that they must be raised from the dead, in order to do so; otherwise, Jehovah's oath would be broken, and His promise would fall to the ground.

This is why the Lord Jesus quoted the words of Jehovah to Moses at the bush for the express purpose of proving the doctrine of resurrection.

When the Sadducees, "which say that there is no resurrection," asked Him, concerning the woman who had married seven husbands, "In the resurrection whose wife shall she be of the seven?" He replied "In the resurrection they neither marry, nor are given in marriage."

Having answered their question as to the particular point raised, the Lord goes on to establish the general fact, and He adds "But, as touching the resurrection of the dead, have ye not read that which was spoken UNTO YOU by God, saying,

I am the God of Abraham,  
And the God of Isaac,  
And the God of Jacob?

God is not the God of dead people, but of the living" (Matt. xxii. 23-32).

The obvious conclusion of the argument being that, in order to possess the land and realise the promise and oath of God, they must of necessity live again "to Him" in resurrection; inasmuch as God is not the God of the dead.

If they were alive at the time when the Lord spoke, how would that prove the doctrine of the resurrection?

If God is not the God of dead people, but of living persons; and, if this was said "as touching the dead that they rise" (Mark xii. 26), Is it not clear that Abraham, Isaac, and Jacob must rise, in order that God may be their God?

When it is said that the Old Testament saints knew nothing or little about a future life in resurrection, it is because the word "life" and "live" are not properly understood.

When it was declared in Lev. xviii. 5, concerning

the commandments, "which if a man do, he shall live in (or rather, by) them," it means *live again in resurrection or eternal life*.

When it says "the just shall live by faith," it cannot mean merely go on living in this life; for the unjust go on doing that, without faith. It cannot mean live holily or walk righteously; for many who do this do not necessarily live long lives; but it means "shall live again" in resurrection life. Hence the Chaldee paraphrase renders it "shall live by them to life eternal." Or, according to Solomon Jarchi, "live in the world that is to come."

Examine the many other passages where the word "live" is used in this sense (Lev. xviii. 5; Ezek. xx. 11, 13, 21; Neh. ix. 29; Hab. ii. 4; Rom. i. 17; x. 5; Gal. iii. 12; Heb. x. 38. The Verb "to live" is used in this sense more often than is generally thought. Compare Isa. xxvi. 19; xxxviii. 16, lv. 3; Ezek. xviii. 19; xxxiii. 19; xxxvii. 3, 5, 6, 14; Hos. vi. 2; Amos. v. 4, &c.

The spiritual authorities of the Second Temple so interpreted this phrase.

Thus, in the Gospel, "eternal life" by faith (*i.e.*, on faith-principle) is set in contrast with eternal life by works.

God is not the God of dead people, but of those of whom He was the God when alive, and He will be their God when they live again in resurrection life.

When Joseph rested his faith on the oath God had made to his fathers, and "gave commandment concerning his bones" that they should be carried up out of Egypt to that land which God had promised, it was in the sure and certain hope of resurrection; and that he would wake up in the Land which God had promised.

This promise it was which he "remembered:" this blessed hope it was of which he "made mention."

It is often the case that, when we have an alternative rendering suggested in the margin, both are true; and that both, taken together, do not exhaust the fulness of the Divine meaning.

So here, in Heb. xi. 22, Joseph by faith "made mention" of the Exodus, or, as in the margin, "remembered" it.

What he "remembered" was Jehovah's word to his fathers; and he not only remembered it, but he "made mention" of it.

Both were facts, and both will be manifested in all who possess Joseph's faith.

We do not read that God had spoken directly to Joseph, as He had to Abel, Enoch, Noah and Abraham, but what he had "heard" was what had been spoken to others, and handed down and passed on to him. In Gen. xlvi. 21, 22, we read:

"And Israel [not Jacob] said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers; moreover, I have given TO THEE one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Joseph believed what he heard. Yes! He believed

he would possess that "one portion" which Israel said "I have given to thee." He believed he would possess it and enjoy it "above" his brethren. Hence "ye shall take up my bones with you."

What simple faith! Oh! to possess "like precious faith" as to what we have "heard" and has been handed down to us, not by the teachings of Babylon, or the errors of Rome, or by the traditions of men, but by the inspiration of God in the Scriptures of truth.

We, too, who believe God, have a blessed promise of "a portion above our brethren:" of a going up to our inheritance over the hill-country of the Amorites: of being "called on high" (Phil. iii. 14): of experiencing that wondrous "change" (Phil. iii. 20-21), and that "fashioning like unto the glorious body of the Lord Jesus Christ our Saviour."

Do we "remember" this? Do we "make mention" of it? Are we reaching forth unto those things which are before? Are we pressing "toward the goal, toward the prize of our calling on high, by God, in Christ Jesus?"

Oh! that we, as many as are thus initiated (for this is the meaning of the word "perfect" in Phil. iii. 15; compare 1 Cor. ii. 6), may be of this mind! "And if ye be differently minded in any matter, God will reveal even this [as well as those other matters] unto you."

May He thus reveal more and more to us of this thrice blessed hope, and may we, in our turn, not only "remember" it, but "make mention" of it, for the comfort of our own hearts, and the blessing of many others.

## Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

### "NOT MADE WITH HANDS."

(Continued from page 57).

BY JAMES CHRISTOPHER SMITH.

(No. III.)

WE come now to a passage, in one of the Apostle Paul's Captivity Letters, which marks the climax of this teaching, namely, Col. 2. 11 (compare Ephes. 2. 11).

Colossians is the counterpart of Ephesians: both were written during Paul's imprisonment at Rome; and both teach the same great doctrine, from a slightly different point of view.

Along with Philippians, these Epistles positively and of set purpose teach

WHAT CHRISTIANITY IS.

Paul may have known "the Secret" before he reached Rome as a prisoner; but what seems clear is that the time had only now come when it could be declared and set forth as a guiding and dominating doctrine for

the Church of God and as the greatest and latest unfolding of

"The Manifold Wisdom of God."

This is the teaching which does, and must, differentiate the present Church age from the Sign-Gift-Testimony characteristic of the time covered by the Acts of the Apostles.

Such a concurrence of circumstances never happened before:—

1. Paul was no longer a free man.
2. He was "the Lord's Prisoner" for a new ministry.
3. At Rome, he solemnly pronounced for the last time\* the sentence of judicial blindness on Israel.
4. At that point Bible History closes, as it inevitably must.
5. There was seen "the day approaching" of Jerusalem's destruction: and the deepening shadows of Israel's *long night*.

In this unprecedented concurrence of events: then, and not till then, did God, through His servant Paul, give, in new "sacred writings," a disclosure of the glorious truths which are to instruct and guide and control spiritual people till the Lord's return.

And for Israel, during the long weary centuries of their blindness and scattering, it is the same pathetic cry,

"Watchman, *what of the night?*"

Colossians was written to show how Christ delivers us, not only from the false philosophies and mystic vagaries of Paganism, but, also, from the legal bondage and passing ceremonial of Judaism. And hence it is that we cannot understand this passage in Colossians without close reference to Old Testament symbolism.

Ephesians 2. 11 speaks of a circumcision "handwrought," namely, the literal circumcision of the Abrahamic covenant which was applied to Christ, too, in infancy; but Colossians 2. 11 describes a different kind of circumcision, and one which fulfils the type and finishes the ceremony; a circumcision "not handwrought."

"In whom you were circumcised, with a circumcision not handwrought, in the putting off the body of the flesh in the circumcision of Christ; *buried with Him* in the baptism; *in whom, also, you were raised together*, by means of the faith which had, for its object, the energy of God who raised Him from the dead."

For the expression "the body of the flesh" compare Rom. 6. 6 and 7. 24; and for the conception of believing in Him who raised Christ from the dead, compare Rom. 4. 24.

Now it will be observed that, in the above quotation of Col. 2. 11, 12, there are three statements showing how believers, or members of the Body, are identified in blessing with Christ. All the affirmations are in the tense indicating past and completed action:

"In whom you were circumcised."

"Buried with Him."

"In Whom also you were raised together."

So the circumcising and the burying and the raising

\* He no longer regarded himself as being a prisoner in "the hands of the Romans" and "for the hope of Israel" (Acts 28. 17, 20).

are all past and completed realities to the person who is "in Christ."

All this is inward, not outward; all is spirit, not flesh; and all is spiritual, not ceremonial.

The circumcision is spiritual.

The burial is spiritual.

The raising is spiritual.

These three things are the application, in eternal efficacy, to the believer, of what was very literal in the case of Christ, historically.

The burying and the raising, coming after the circumcising, show that the expression "the circumcision of Christ" means Christ's death; and the burying coming (as it did historically) between His death and resurrection shows that His literal burial is here referred to.

Compare, with the above, the Gospel declared in 1 Cor. 15. 3, 4, where we observe Christ's *death* for sin; and then *burial*; and then *resurrection*, in exactly the same order. In Corinthians these facts are affirmed of Christ literally and historically; but in Col. 2. 11, 12 we see these facts *applied* to believers and *counted theirs*. Christ passed through these solemn stages, in His mediatorial work, as the Substitute and Representative of His people; and hence *they* are regarded as having passed through them; they are now identified with the One Who was "cut off," Who was "buried," and Who "rose again."

How then do Gentiles, who are "far off" and "apart from Christ" by nature, come to have this most blessed position? To answer this question is to interpret Col. 2. 11, 12.

This deserves our most earnest thought.

The key-word is, "not handwrought," and this is explained (in Heb. 9. 11) to mean "not of this creation." It is something which is not of this present passing order of things, but of a new order, a "new creation." In Christ's death, burial, and resurrection we see God laying the foundation of a new creation, a new manhood, a spiritual and eternal order, to be nevermore subject or liable to collapse, reversal, or decay.

How then comes it? Not *by* man, but *upon* man. Not by the visible hand (or power) of man, but by the invisible hand of God. Not by any force (or combination of forces) of this old passing creation, but by "the Spirit of the living God."

When, by the great act of regenerating grace, God "saves" a man, brings him into living and abiding relation to Christ, He does, in this spiritual realm, what He did in the natural realm, as described in Genesis 1. 2-5.

The Spirit *moves* on the chaos of his nature.

God *says*, "Let there be light:" and light is.

God *sees* that the light is good.

God *divides* the light from the darkness.

God *calls* the light day.

And so, out of that evening, that chaotic night of confusion, comes a new morning:—

DAY ONE OF THE NEW CREATION.

This spiritual action of God, Who is spirit, produces "after its kind," and is based upon the redeeming death of Christ; counts the old to pass away in the burial of

Christ; and takes its pattern and form from the resurrection of Christ.

Thus is clearly seen, in the "death" and the "burial" of Christ, the penalty upon, and the passing away of, the *old*; while, in the "resurrection" of Christ, is clearly seen the form and fashion of the *new*.

In this mighty working of God,

"The old things passed away:

Behold, all things have become new."

Everything, therefore, in this new creation is *spirit-wrought*, not hand-wrought.

It is the putting off the body of the flesh, the body of sin, the body of this death, "in the circumcision of Christ." In regeneration there is an experience corresponding to this; and so we are "circumcised with a circumcision not hand-wrought," but spirit-wrought, when we become actually and spiritually identified with Christ in His cutting-off (or death-circumcision).

So, also, there is an experience corresponding to the passing away out of sight of the old life of flesh and sin, when we are identified with His burial.

And, finally, there is an experience corresponding to His resurrection in the creation of the new life, the dawn of the new day, and the opening of all the prospects implied in

"Eternal Life."

In conclusion, we desire to call attention to the happy and profound teaching manifested in the *order of the statements* in these verses, and the *application of the statements to the persons of the Godhead*.

The paragraph begins with verse 8: "Take heed lest any one *spoil you*," &c.

And the spoiling refers to *philosophy* and vain deceit; to the *tradition* of men; to the *religious* (rudiments) of the world; all which things are

"Not according to Christ."

But, instead of all these things, we are to be occupied with the fact that, in Christ, dwells the entire

"Fulness of the Godhead bodily,"

and that in Him and in this fulness

"We are complete."

We need no more; we have the highest and the best; *we have Him*; and, having Him, we have the fulness of the Godhead; we are complete; we are satisfied.

And now, in showing how this *fulness* becomes ours, and how we get joined to this *Godhead*, the Apostle refers to our spiritual circumcision; our spiritual burial; and our spiritual resurrection. The first of these has special reference to *Christ*, in the way it is applied to us,

"the circumcision of Christ."

The last of these has special reference to the *Father*, in the way it is applied to us,

"the energy of God."

And the middle one has special reference to the *Spirit*, in the way it is applied to us,

"in the Baptism."

If it is objected that the Spirit is not so named here, we reply that He is named in the spiritual operation by which He is now specially known—spiritual baptism.

To interpret this of a water-ceremony on the flesh, when the circumcision and the resurrection and all else on either side of it are spiritual, is a climax of perverse adherence to traditional exegesis and to ceremonial religion.

In the Greek text, here, there is the definite article—"the baptism": the only efficacious baptism by which we are all incorporated, by One Spirit, into One Body: as efficacious as the "circumcision of Christ" and the "energy of God."

And so, in Ephesians also, (Chap. 4. 5), where the "One Baptism" is named, it is named as one of the seven points unfolding the spiritual realities of

"The Unity of the Spirit."

Thus are we delivered from ceremonial ordinances, from human religions, from empty philosophies, and all else that would "spoil" us; but, on the other hand, we are, in joyful and permanent satisfaction, linked with

"ALL THE FULNESS OF THE GODHEAD!"

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## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

(Continued from page 58).

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No. 3.

### THE SECOND COMING OF CHRIST, AND THE GIFTS OF THE SPIRIT, AS SET FORTH IN THE EARLIER PAULINE EPISTLES (Thessalonians and Corinthians).

IN our last paper, we endeavoured to show that the dispensation obtaining during the period covered by the "Acts" was *Abrahamic*; and sought to illustrate and prove this by reference to the Olive Tree of Rom. 11., the frequent mention of Abraham, and the terms and qualifications set forth in various passages of the earlier Epistles.

We desire in this present article to turn to 1. and 2. Thes., and 1. and 2. Cor., in order to learn something about the "Second Coming of Christ," and "Spiritual Gifts," as they appear before the great dividing line—Acts 28.

In Feb., 1909, of *Things to Come* will be found two helpful articles by "J. J. B. C.," to which we would direct our readers. The first article says practically all that can be said at present, but we would again emphasise the teaching of the concluding paragraphs which urge the difference between the "Coming of the Lord" as set forth in 1 Thes. 4., and the "Calling on High" and "Waiting for the Saviour" of Phil. 3.

In Acts 3. 19-21, we have the hope and accompaniments of the Second Coming which were held by every believer until Acts 28. closed the door upon Kingdom promises, and opened up the "Mystery hid in God."

We quote the passage, so that its bearing may be clearly seen. To the nation of Israel, Peter says, "Repent ye therefore, and turn to the Lord, that your

sins may be blotted out, that so there may come the times of refreshing from the presence of the Lord, and that He may SEND THE CHRIST, Who hath been appointed for you—even Jesus: Whom the heaven must receive UNTIL THE TIMES OF RESTORATION of all things, whereof God spake by the mouth of HIS HOLY PROPHETS, which have been since the world began." Acts 3. 19-21 (R.V.).

It was for *this* Coming that the believers in Thessalonica waited. It was *this* Coming that would be accompanied by the "Shout," the "Voice of the Archangel," and the "Trump of God."

It was in connection with *this* Coming that the Apostle could say "WE which are alive," and truthfully include himself, for it only needed (humanly speaking) the repentance of Israel to usher in "the times of refreshing" and the sending of Jesus Christ. Consequently, in 1 Thes. 5. 23, the Apostle could pray that the believers might be preserved "entire"—body, soul, spirit—that is the complete man, without passing through death, preserved alive for the Coming of the Lord. All this hinges upon ISRAEL: but Israel repented not. They resisted the Holy Ghost, and at last were set aside. Then fresh revelations were given, and a phase of "That Blessed Hope" (hitherto unrevealed, and unconnected with Israel and the Kingdom, or with Antichrist, Tribulation or Apostasy), was made known, and is particularly dealt with in Phil. 3.

The 2nd Epistle to the Thessalonian Saints has much in it that links it with the end, and the ushering in of the "Day of Vengeance," and the "Restitution."

We find mention of "Tribulation," "Antichrist," "The Day of the Lord," and "Taking Vengeance," all of which are essentially linked with Israel and the Kingdom.

The following structure may prove useful in further study of the Second Coming, by showing the special phases in which it is introduced:—

1. Thess. 1. 10—5. 23.

- |   |   |  |
|---|---|--|
| A | A | 1. 10. Waiting for God's Son from Heaven.<br>(Acts 3. 19-21.)                              |
|   | B | 2. 19. The Servant's joy at the Lord's<br>Coming ("our").                                  |
|   | C | 3. 13. The Lord coming with Holy ones<br>(Angels) to His people.                           |
|   | C | 4. 15-16. The Lord coming with Arch-<br>angel for His people.                              |
|   | B | 5. 2-3. The world's sorrow at the Lord's<br>Coming ("they").                               |
| A |   | 5. 23. Prayer that believers may be preserved<br>till the Coming of God's Son from Heaven. |

2. Thess. 1. 7—2. 8.

- |   |   |  |
|---|---|--|
| A | A | 1. 7, 8. Revealed in flaming Fire taking<br>Vengeance.                               |
|   | B | 1. 10. When He shall have come to be<br>glorified.                                   |
|   | C | 2. 1. The Coming of our Lord Jesus<br>Christ and our gathering together unto<br>Him. |
|   | B | 2. 2. The Day of the Lord (when He shall<br>come to judge).                          |
| A |   | 2. 8. Destroy with the brightness of His<br>Coming.                                  |

In 1 Thes. 1. 3 we have three things that delighted the Apostle, which are further explained for us in verses 9, 10.

The Work of Faith.	Ye turned to God from idols.
Labour of Love.	To serve the living and true God.
Patience of Hope.	To wait for His Son from Heaven.

In 2 Thess. 1. 3 the Apostle thanks God that their "Faith groweth exceedingly," and that their "Love . . . aboundeth." In verse 4 he glories in their patience, but omits the word "Hope." It seems that, although "Faith" and "Love" had grown, the "Hope" had become a little dim. They were still patient, still waiting, yet they were being "shaken in mind and troubled." It would seem that thus early did Satan begin his attack upon the Hope of the saint.

2 Thess. 2. 2. "By spirit," that is, by inspired speakers in the assembly, purporting to speak by the Holy Ghost, yet really energised by Satan.

"By word," that is by discourse and argument, with particular reference to "gifts." See below on that subject.

"By letter as from us," that is by an Epistle purporting to have been written by the Apostle Paul. Hence the allusion in chapter 3. 17, "The salutation of Paul with *mine own hand*, which is the token in every Epistle. SO I write."

Although the dispensation has changed, "that blessed Hope" is still the object of Satan's attack—the leaven still works.

Turning to 1 Cor., we shall find similar testimony to the Coming of the Lord. The passages which refer to that Coming are 1. 7, 8; 11. 26; 15. 23; 16. 22.

The first occurrence has a mention of "Gift," and we will leave this for a moment to consider the other passages:—

1 Cor. 11. 26. "As often as ye eat this bread and drink this cup ye do shew the Lord's death TILL HE COME." We must remember that when these words were addressed to the Corinthian Church, the special teaching of Eph., Phil., and Col. was unwritten, and unknown, and unrevealed. The only "Coming" that was known to them was that preached by Peter in Acts 3. 19, 21, by Paul in 1 Thess., or in the Old Testament writings.

The Gospels also were unwritten. Consequently, the Apostle *receives from the Lord* direct instruction as to the Lord's Supper and its connection with the Kingdom. Matt. 26. 26-30 is explanatory of this verse. The believers at Corinth and elsewhere, before Acts 28, partook of the Lord's Supper in anticipation of the Marriage Supper of the Lamb and the Coming Kingdom. The words "Until He come" held good throughout the dispensation in which they were written. They will yet hold good in the future, but are in abeyance with all other Kingdom things for the time being.

Chap. 15. 23 is also linked with the Kingdom, for we read in verses 24, 25, concerning the Kingdom, and Reigning.

Verse 27 uses some words which help us to see that the Millennial Kingdom is meant, "all things under His feet" (cf. Heb. 2. 8 and Psa. 2).

While we have 1 Cor. 15 before us, let us notice verse 54. WHEN . . . . . THEN. This verse contains a quotation from Isa. 25. 8. If we look at the context in Isaiah, we shall find that it speaks of the terrible scenes which will usher in the Day of the Lord (Isa. 24. 19-23), and shows us Christ reigning at Jerusalem (verse 23). Chapter 25 follows with the thanksgiving of the redeemed remnant, and includes the verse quoted in 1 Cor. 15. WHEN the Lord comes, as described in Isa. 24-25, THEN shall be brought to pass the glorious fact of 1 Cor. 15. 54. The Resurrection and the Second Coming of 1 Cor. 15 are to be found in the Old Testament, and synchronise with 1 Thes. 4.

The last passage for our consideration is 1 Cor. 16. 22—"Maran-atha." These are Aramaic words, meaning "The Lord cometh;" and, being linked with the word "anathema," show us once more that this Coming is similar to that of 2 Thess. 1. and 2, etc. Jude 14.

Enoch's prophecy of Judgment, opens with these words "Behold the Lord cometh." The use of Aramaic words in the Epistle is strange unless there were many who understood it; and it links the passage on to the Kingdom of Israel, rather than to this present period.

We now turn our attention to the second subject before us, "Gifts."

In 1 Cor. 1. 5 we read: "In everything ye are enriched by Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift waiting for the Coming (Revelation) of our Lord Jesus Christ." Let us, in the first place, notice the words used—"utterance" and "knowledge" are balanced by "gift." This enrichment by the bestowal of gifts is said to be "according as (*καθώς*, *kathōs*) the witness (*μαρτύριον*, *marturion*) of Christ was confirmed (*ἐβεβαιώθη*, *ebēbaiōthē*) in you." This bestowal of gift was connected with the confirmation of the Truth preached and believed. This is parallel with the much-disputed end of Mark's Gospel, chapter 16. 17, 20. "These signs shall follow . . . . . speak with new tongues . . . . . lay hands on the sick . . . . . and they went forth, and preached everywhere, the Lord working with them, and confirming (*βεβαιούντος*, *bebaiountos*) the word with signs following." This *did take place*, but we have no warrant to read into it—"it must continue." No, the moment we understand the change in the dispensation we understand the cessation of "gifts."

We desire it to be clearly understood that we are endeavouring to find out "what the Scripture saith" on this and all other subjects; but we do not seek to suggest that the Lord could not endow a servant of His with "gift" if He so chose, even in the present time. What we do say is that such would be an exception, and has no warrant from Scripture. So far from being general or dispensational, "gifts," as such, have ceased.

A still more remarkable passage is that of Heb. 2. 3, 4, ". . . . . which at the first began to be spoken by the Lord, and was confirmed (*ἐβεβαιώθη*, *ebēbaiōthē*) unto us by them that heard; God also bearing-witness (*συνεπιμαρτυροῦντος*, *synēpi marturoountos*) with signs and

wonders, and with divers miracles, and distributions of *pneuma hagion* (the gifts of the Spirit), according to His own will."

In the next verse (5) the Apostle says that he speaks of "the world to come," the word meaning "the habitable world," the world viewed as a dwelling-place: the constant expression used for the Millennial Kingdom.

In Heb. 6. 4, 5, "gifts" are connected with "the world to come." This time the word means "the age," but both refer to the same period—the coming Millennial Kingdom. What we seek to establish is this: that the "gifts" of the Spirit, those "manifestations" which were of a miraculous nature, were essentially connected with the Kingdom and the people of the Kingdom; and we hope to prove in a little while that their cessation is connected with the commencement of this present time and the closing up of Kingdom witness.

The gift of "tongues," according to 1 Cor. 14. 21, 22, was for a sign to Israel "as it is written" in Isa. 28. 11, and given for a similar purpose to that of the call of the Gentiles "to provoke to jealousy" (Rom. 10. 19), "to provoke to emulation" (Rom. 11. 14). The people of Israel, instead of being thus provoked to emulation, were provoked to their climax sin—they resisted the Holy Ghost. They "filled up their sins" in connection with this very matter (1 Thes. 2. 16), wrath came upon them, and for the time being Israel has been scattered and placed aside, and, with them, has gone the need for signs and wonders and gifts.

Coming back again to 1 Cor. 1. 5, we will notice the words translated "utterance" and "knowledge."

The word "utterance" is *λόγος* (*logos*), the word "knowledge" is *γνώσις* (*gnōsis*). These words occur again in this Epistle in connection with "gifts," and lead us to further lessons.

*Logos* occurs in 12. 8, 14. 9-19, translated "word." *Gnōsis* occurs in 12. 8, 13. 2-8, 14. 6, translated "knowledge."

We will turn, therefore, to the 12th chapter of 1 Cor. The chapter opens with words with which the Apostle prefaces some most important and oft-misunderstood passages. Not only the Apostle, but the Holy Ghost who inspired him, would not have us ignorant concerning spiritual gifts: and chapters 12.-14. are His wondrous instruction as to their *origin, object, use, and cessation*. Some teach that "gifts" were taken away from the Church in chastisement, and that we should humbly seek for their return. We do not, dare not, disbelieve the tremendous downgrade movement of the Church, but we do not believe that Scripture teaches, either that the "gifts" were taken away in judgment upon the abusers of them, or that we are to seek their return. We believe the cry "Back to Pentecost," or "Back to 1 Cor. 12.," is as unscriptural, and as undispensational, and as destructive, as the Judaizing cry of "Back to Moses and Sinai." However, we do not trust to what we believe, but we seek to show "what saith the Scripture," and to let our faith rest there.

1 Cor. 12. 3, must be read in conjunction with 1 John 4. 1-3 to obtain its true meaning. Many unsaved

ones will say "Lord, Lord"; but that is not the thought here. In the Corinthian assembly there were men exercising "gifts"; and this was promptly travestied by Satan's messengers, appearing as "ministers of righteousness," and inspired by evil spirits.

The Apostle gives them the Divine test—no one speaking under the influence of the Holy Spirit would ever say that Jesus Christ was accursed; and, on the other hand, no one, whatever else he may say, would ever confess that Jesus Christ was Lord, if he were speaking under the influence of a demon.

Although we have not gifted ones as they had at Corinth, the same kind of test holds good to-day with regard to Christian service, etc. Is Jesus Christ LORD? This is an infallible test; but Man would rather impose "agreement on fundamentals," or the murderous "say now Shibboleth," than this.

The chapter, continuing, gives a description of these "gifts" and "manifestations" of the spirit. "The Word of Wisdom, The Word of Knowledge, Faith, Healings, Working of Miracles, Prophecy, Discerning of Spirits, Kinds of Tongues, The Interpretation of Tongues" To prevent either pride, despising, or envy, the Apostle likens the assembly to a "Body," with its many and varied members. The same illustration occurs in a similar context, in Rom. 12. 4-21, which passage should be read with this. The use of the word "Body," however, is ecclesiastical and practical, NOT DISPENSATIONAL, for the dispensation was Abrahamic; that of the "One Body" not having been revealed.

In 1 Cor. 12. there are mentioned "eyes," "nose," "ears," etc., showing that the Body, including the head, was contemplated as being on earth; whereas, in Ephesians and Colossians the Head is in Heaven, and the members, though down here, are viewed as being in the Heavens also. In 1 Cor. 12., a local temporal Church is likened to a Body, but in Eph. 1. it is neither local nor temporal, but it is the "Fulness of Christ."

1 Cor. 12. 27, A.V., wrongly reads "Ye are the Body," whereas the original omits the very important article "the." The words "in particular" (ἐκ μέρους) are translated in 1 Cor. 13. 9, 10 by the words "in part," and there they are contrasted with "that which is perfect." The truth of the verse is this: 'Although I have used the illustration of the Body in connection with the use of these wondrous gifts, you are not yet 'The Body,' for that which is perfect has not yet come; you are of the nature, or essence, or character of the Body [the meaning of the absence of the article. With the article it would be demonstrative; without, it is descriptive] and are members one of another—but you are only Body and members PARTIALLY, IMPERFECTLY—the perfect state has yet to be revealed.' It has been so revealed in Ephesians. There we get "the perfect man, the measure of the stature of the Fulness of the Christ."

In the last verse of 1 Cor. 12 the Apostle speaks of "a more excellent way" than the best gifts; and chapter

13 tells us that it is "love" (the old English "charity"), and goes on to explain the character of the then future, but now present, dispensation.

The "lowliness and meekness, the long-suffering and the forbearance," that are necessary to an endeavour to keep the unity of the Spirit (Eph. 4. 2), are all here centred in the one word "love" (see 1 Cor. 13. 4-7). After this wonderful definition of "love," we come to an immediate statement as to the temporary nature of the gifts (verses 8-11). "Tongues" are to cease. Prophecies, and knowledge, as gifts, are to be "done away." The word translated "fail," "vanish away," in verse 8: "done away" in verse 10: and "put away" in verse 11, are the various renderings of one word *καταργέω* (*katargeō*)\*. To show how strong this word is, we give a few more passages from the Epistles, 2 Cor. 3. 7, 11, 13, 14, "done away," "abolished." The old covenant and the veil are the subjects under consideration. Both are "done away" in Christ. 1 Cor. 15. 24, 26. 2 Tim. 1-10. Heb. 2-14. The word is used of death and him who had the power of death—the Devil.

Rom. 6. 6. The body of sin "destroyed" through Christ. Rom. 7. 2-6, "loosed" and "delivered from" the law. Just as the Holy Spirit, through Paul, teaches by this word the complete setting aside of sin death and law, and calls upon believers to "reckon" as God has reckoned, and shuts them up to Christ, so in 1 Cor. 13, the "gifts" are to "cease," "fail," "vanish away;" and the one Lord in the midst, with Love predominant, remain as the key-notes of this present dispensation.

The argument of the Apostle is carried through to the end of the chapter; the reference to the "childish things" being an essential part of it. Seeing that he uses the selfsame words in connection with "gifts" as with "childish things;" and seeing that "childish things" are contrasted with the "becoming a man;" and, further, seeing that the "Man" is parallel to "that which is perfect;" which, in its turn, is contrasted with that which is "in part," or PARTIALLY" (1 Cor. 12. 27), the teaching must be that GIFTS ARE THE ACCOMPANIMENTS of the CHILDHOOD dispensation; but became obsolete when the present dispensation of the PERFECT MAN was ushered in. The cry "Back to Pentecost" is practically, "Back to the Nursery;" and, is really a despising of the fulness of grace, now opened up for sinners, by faith.

Verse 12 (of 1 Cor. 13.) contains a difficulty for some, in the words, "but then shall I know even as also I am known." First, it must be remembered that as the Pentecostal dispensation was anticipatory of the Kingdom and modelled upon it, so the present dispensation is anticipatory of the New Creation and modelled upon it. Secondly, *ἐπιγνώσις* and *ἐπιγνώσκω* "knowledge" and "to know" are often mentioned as a characteristic of the present dispensation (Eph. 1. 17; 4. 13. Phil. 1. 9. Col. 1. 9, 10; 2. 2; 3. 10). Revelation is complete; it

\* Since this article was written, the Editor has explained these words *καταργέω* and *ἐκ μέρους* in the article on "Pentecost," April, 1909, page 41, but we have allowed this article to remain as written, believing that its importance will justify the repetition.

was not so when 1 Cor. 13 was written. The types, ordinances, signs, etc., that abounded in those times, were truth seen "in an enigma." Now, the shadows have passed away; the full revelation of truth has been made; and we are called upon to press forward like the Apostle "that we may know Him."

In concluding, we feel we must point out one more passage by way of warning. We have already looked at Heb. 2. 4., and we must turn to it again. There we read of Signs (*σημελον*), Wonders (*τέρας*), Miracles, (*δυνάμεις*), (*sēmeion, teras, dunamis*).\*

In 2 Thes. 2. 9, we read of other "power, signs, lying wonders" (*dunamis, sēmeion, teras*), BUT THESE ARE THE WORK OF SATAN. The antichristian apostasy will have a marvellous parody of Pentecost. May the Lord preserve His misguided children in these dark days, who are on the look out for "signs" and "wonders" as evidences of Divine approval. Oh! for grace to rise in faith to our completeness in Christ; to leave the things of bygone dispensations; to step out in FAITH; to no longer *desire* the help of SIGHT, or the support of outward things; but, realising our position is in the Heavens, to act accordingly.

Summarising, once more, we find—

- (1.) Acts 28 is the Divine boundary line between the present dispensation and the past;
- (2.) That the Pentecostal dispensation was Abrahamic and anticipatory of the Kingdom, and likened to "childhood."
- (3.) That the Second Coming of Christ as set forth in Corinthians and Thessalonians is that which Peter preached in Acts 3. 19-21.
- (4.) That "Spiritual Gifts," as given at Pentecost, and in the Corinthian Church, were connected with that dispensation; and ceased when Israel was set aside in Acts 28.
- (5.) Scripture speaks of future "Gifts" as Satanic in origin and given to "deceive."

CHARLES H. WELCH.

## Questions and Answers.

QUESTION No. 392.

### DAVID'S TREATMENT OF MOAB AND AMMON.

(2 Sam. 8. 2; 12. 31.)

G. J. V. S. (London). "Will you kindly explain the allusion in 2 Sam. 8. 2 and 12. 31 to the action of David in dealing with Moab and Ammon, in *Things to Come*?"

Few have been more maligned than David in these passages.

Translators and commentators are verily guilty, and have much to answer for; not only for the misrepresentation of many Bible characters, but for misleading those who are seeking to know the truth.

\* The three words occur together again in Rom. 15. 19.

As we take the following facts from the marginal notes in our own Bible, our readers will marvel at the simplicity of the original text; and wonder how human ingenuity could succeed in thus misleading them.

The scope of 2 Sam. 8. 2 is quite simple and clear, if we read it in connection with Jer. 43. 11 (with our own supply of the Ellipsis there). The prophecy is that, Nebuchadnezzar should do for Egypt, exactly what David did for Moab and Ammon in 2 Sam. 8. 2; 12. 31.

"When he cometh, he shall smite the land of Egypt, [and appoint] such [as are] for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword."

This is exactly what David did in the case of Moab. "The line" by which the allotting was done is put, by the Figure *Metonymy* (of the cause), for the allotment made with the line.

The cities themselves were cast down, or razed, to the ground.

With the people there were two allotments: one for those appointed for death (as in Jer. 43. 11): these were doubtless the soldiers in arms and the heads or leaders of the people. For these there were two such allotments; while for those who were to be spared there was "one full allotment."

The chariots and horses were destroyed.

When David had smitten Ammon, in ch. 12, further details are given. We prefer not to repeat in these pages the slander against David contained in 12. 31, both in the A.V. and R.V.

If our readers will note the following facts they have the full explanation before them:

2 Sam. 12. 31. Note the following words:

**put**, means *appointed*, Heb. *sūm*. See its use in Gen. 2. 8; 45. 9 (made) 47. 6. Ex. 2. 14; 5. 14. 1 Sam. 8. 11. 2 Sam. 7. 10. 2 Kings 10. 24; Ps. 78. 5; 81. 5; Hos. 1. 11, &c. These will be sufficient to give the meaning of the word "put." It means *to appoint* or *set over*, rather than *under*.

**under**, means *with*: especially to work *with*. It is the Hebrew letter *Beth* (ב) prefixed to the words as a preposition, *in*, *within*, *with*. When the preposition "under" really means *beneath*, then it is either part of a verb, or one of four distinct words: 'ēl (2 Sam. 2. 23); *matlāh* (1 Ch. 27. 23); *techoth* (Jer. 10. 11; Dan. 4. 12, 21, 27, "under the heavens"); *tachath* (Dan. 4. 14, "under a tree"). *Beth* is translated "under," only in the sense of *within*, as being "under (or within the shelter of) the wing," or "under (or within) the earth." Otherwise, used with a tool or weapon or implement it always means *with*. See "with an axe" (De. 19. 5. Jer. 10. 3); "with axes" (Jer. 46. 22. Ezek. 26. 9; Ps. 74. 6); "with nails and with hammer" (Jer. 10. 4), "with an ox goad" (Judg. 3. 31); "with a mattock" (Isa. 7. 25), "with sword and with bow" (Gen. 48. 22. (see p. 63). Josh. 24. 12. 2 Kings 6. 22); "with a graving tool" (Ex. 32. 4), etc., etc.

**pass through** should be *pass by*, or *before*. Both meanings are correct, and the context will always

determine which it should be. Compare Ezek. 37. 2; 46. 21. De. 2. 30. Ex. 33. 19. 1 Sam. 16. 8, 9, 10, 10.

**brick-kiln.** This word occurs only in three places: here, Jer. 43. 9, and Nah. 3. 14. It ought not, therefore, to be difficult to see exactly what it means. The Heb. *malbēn* means a brick, or anything made with bricks. Hence, in Jer. 43. 9, the R.V. so renders it. In all the three passages, both versions render it "brick-kiln." But one thing is certain: that *brick-kilns* were unknown in Palestine. It is a land of rocks and stones. Egypt and Chaldea were lands of clay, and there bricks were sometimes burned; but, more often, the bricks were sun-dried, and when they were burned it is noted as being quite an exceptional fact (Gen. 11. 3, and marg.).

In Jer. 43. 9, it is spoken of as being at the entrance of the Royal Palace. *That*, certainly, is not the usual place for a "brick-kiln"! In Nahum 3. 14, it is to be "made strong," in the sense of fortifying. *That*, certainly, is not the usual thing to do with a brick-kiln; nor do we see how it could be done at all.

But the truth is not far to seek. Jer. 43. 9 supplies it. Jeremiah is told to take great stones in his hand, and hide them in the clay in the *brickwork* which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah.

These hidden stones were to be the witness of the truth of the prophecy, when the time should come for its fulfilment.

The very "brickwork [pavement]" or paved platform or area was laid bare by Prof. Flinders Petrie in 1886, in his explorations at Tahpanhes, in Egypt, at the entry to the Royal Palace (*uv.* 9-11); where Nebuchadnezzar fulfilled the prophecy, and did actually spread his Royal Pavilion over them, and do exactly what David did, when, seated on a similar *pavement of brickwork*, he caused the captives to *pass by* or before him, and *appointed* to them the several spheres of labour for which they might be suited.

"Thus did David" with Moab in ch. 8. 2, and with Rabbah in 12. 31.

And thus we learn, without having it explained to us as though we were children, how it was that David had prepared, not only abundance of material, but abundance of *workmen also*. "Moreover (he said to Solomon), there are workmen with thee in abundance, hewers and workers, and workers of stone and timber, and all manner of cunning men for every manner of work" (1 Chron. 22. 14, 15).

This, moreover, was strictly in accordance with Deut. 29. 11; Josh. 9. 27 and other scriptures, where the forced labour of foreigners and captives was recognised, if not provided for.

Thus, instead of having to remove a difficulty as though we are sorry it is there, we are able to bring out the beauty and Divine perfection and truth and accuracy of the Word of God, by simply noting what it actually says.

This surely is far better than apologising for David; by reasoning as to the character of the times in which he lived.

## Signs of the Times.

### JEWISH SIGNS.

#### MESOPOTAMIA.

Following up our "Signs of the Times" on this subject last month, we give a short Editorial which appeared on the subject in *The Jewish Chronicle* the previous week (March 5th), which will be read with much interest:—

"We may pass by Mr. Lucien Wolf's familiar attack on Zionism last Sunday and direct attention to the more important part of his speech, in which he referred to colonisation in Mesopotamia. Mr. Wolf remarked that the Ito would favour the settlement of the Jews in that part of the Turkish Empire. He went on to say that it seemed to him that if a scheme for colonising Mesopotamia in a practical form could unite all the three great Jewish bodies—the Zionists and the Ito with the Ica—it would be a very admirable thing.

"Here we have a suggestion which should well claim serious notice. Jewish colonisation in Mesopotamia is not a new idea. It has been advocated from time to time in our columns, and quite recently somewhat indefinitely by Mr. Hermann Landau. It has lately attracted the favourable consideration of the Turkish Press. Indeed, one Turkish journal asserted last January that the Ica,\* about four years ago, actually entered into negotiations with the Turkish Government on the question of Jewish settlement in the Turkish dominions; while it has been stated that the Geographical Commission of the Ito† has also considered the Jewish colonisation of Mesopotamia. Further, we may point out, Mesopotamia comes well within the area to which the Zionist movement elected to restrict itself. There would thus appear to be at least a *prima facie* reason to suppose that a Jewish settlement in Mesopotamia would receive fairly general support. We ourselves would heartily welcome a junction of forces in that area; and we believe that the Jewish race as a whole, weary of the disconnected efforts at colonisation and the chaotic self-settlement of emigrant Jews that have proceeded so long, would equally welcome such a development.

"Questions of ultimate ideal need not arise. One organisation might work with a more moderate, another with a larger ultimate object, but in pursuance of final aims, largely diverse, all might proceed along a given road with mutual advantage to the aspirations of all. There is not the slightest reason why all should not travel together along that portion of the path, at least, which is common ground. Nor need the *amour propre* of either individuals or individual organisations count in such a matter. The cause is immensely greater than individuals, and particularist sympathies should be sunk in regard for the common weal. The colonisation of Mesopotamia would not, of course, solve the Jewish problem, but, *pro tanto*, it would be a gain and a boon to our people. As for Zionists, they, clearly, stand to lose nothing from the suggested co-operation. Their work in Palestine would, of course, proceed *pari passu*; and the whole propaganda would be enriched by practical experience and the better understanding of Zionist aims that would spring from closer association with the Zionist chiefs. We hope that Mr. Wolf's suggestion will not be lost sight of by the leaders of our people."

### THE ADVANCING APOSTASY.

#### CAUSE AND EFFECT.

One of the most remarkable "signs of the times" to-day is the fact that, while the ravages of worldliness in the churches is giving grounds for great disquietude among the Church leaders, the darkness and blindness is so great that its *cause* is not seen; and a greater measure of worldliness is solemnly proposed in order to remove the effects.

The loss in the numbers of Church members shown by the recent returns is so great and apparent, that the fact is being deplored on all hands by the Presidents of

\* Ica = Jewish Colonisation Association.

† Ito = Jewish Territorial Organisation.

the various bodies, and by the President of the Free Church Federation.

The following newspaper article appeared in April last:—

**"FEWER WORSHIPPERS.**

**"BRIGHTER CHURCH LIFE TO FILL THE PEWS.**

"All the other religious communities are faced with the problem how to fill the pews," said a London vicar yesterday, referring to the decline of 6,000 in the Baptist membership. All organising secretaries were found yesterday to be planning how to combat weakening of interest in church life.

"Figures showing declines in church membership," said a secretary in the home mission field, "cannot be considered alarming as yet. But when they begin to tell their tale it shows that the mischief is done. What these recent decreases have done, however, although comparatively small, is to confirm thoughtful people in their view that indifference to church life is the danger nowadays before which all others are trifling.

"It is possible, from the opinions among active workers, to parallel what is considered the peril and the remedy:

**THE PERIL.**

"People falling away from the churches are those who, working at concert pitch in the hurly-burly of modern life, grudge every minute of their brief, spare time that is not spent in what appeals to them as genuine relaxation.

"What is being done to brighten church life generally and to kill indifference may be summarised thus:

More music.  
More social gatherings.

**THE REMEDY.**

There must be nothing formal or perfunctory in church work nowadays. It must be the aim, in each locality, to create an active "church life," with social inducements, and a strong furtherance of the axiom "bring the church to the people."

Shorter sermons.  
Religious spectacles and pageants.

"The difficulty," pointed out one authority, "is to brighten church life without any suggestion of vulgarising it. Sermons on topical subjects augment congregations, but are apt to pall. The distracting current in everyday life may best be fought by creating a new and permanent interest in the doings of the churches."

**SPIRITIST SIGNS.**

**"FAMILIAR SPIRITS."**

That it is possible to hold communion with evil spirits and demons and denizens of the spirit-world is manifest, from the simple fact of the many warnings given in the Word of God, and the strict injunctions given by God to Israel to have nothing whatever to do with them.

It was disobedience to these plain commands that led to the downfall of Israel and Judah.

To-day it is in our midst under the disguise of "Psychical Research," and is attracting the educated classes. Indeed, men of Science are joining hands with Spiritists and Ministers of Religion.

It was only on the 24th of March last that the Spiritist Scientist, Sir Oliver Lodge, was actually speaking in the Church of St. John the Evangelist, Westminster,\* on the subject of "Life and its Meaning." He said:—

"The human race was low in its origin; it is not very high even now.

"The high race is only just beginning; and it is in the lowness of our ancestry that I discern a message of hope.

"But there was the Fall, and the Fall was a consequence of the rise in the scale of existence, just as to fall off a scaffold one has first to go up it. The race rose out of a state of innocence—a state in which the animals are."

This is his Spiritist learning.

Now see how it leads on to Socialism and links up the New Theology.

"We are fragments, chips of divinity, in so far as we have this power of really choosing one thing or the other.

"Evil is a blight on the best. A disease is merely a parasitic organism out of place—where it is not wanted. There are no weeds

\* Notice the irony of the situation, that when an Evangelical clergyman preaches the Gospel in an unconsecrated building he is promptly inhibited by a Bishop from preaching in any churches in his Diocese!

in botany; but in gardening, given bad surroundings, they will grow.

"It is said I have asserted that sin is non-existent. I have never said that. It is necessary to discriminate between evil and sin.

"Sin means the choosing of evil rather than good by a creature. It means seeing the better and choosing the worse.

"People cannot enjoy life when their fellows are living in slums. We should prepare the way for the wholesome development of the creatures that are born, and give them scope and opportunity, as we do for plants in a garden."

**SPIRITIST DEVICES.**

We were recently asked by a reader of *Things to Come* as to a "game" used by some friends, in which loose letters placed under a glass ranged themselves into words and answered questions put by the persons who placed their hands on the glass.

Our opinion was given that it was from beneath; and that the design of it was to get the individuals to surrender their wills to the spirit-powers.

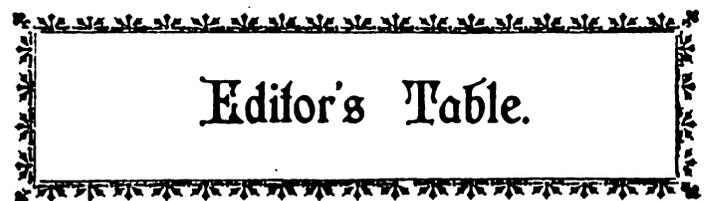
The writer fully agreed, and in reply gave the following facts:—

"Some years ago a dear sister of mine (since dead), a true Christian, and a girl chum of hers, also a Christian, had a "Weja" or "Orja" (I never saw the word spelt) in the room beside them. They had no belief in this toy, being of the Devil, and took it up, laid it on their knees, and started asking it questions. The answers were so horribly uncanny, that in a fit of desperation they said out loud:—'In whose name do you work?' and slowly but surely the letters

"S A T A N"

were spelt out! In a moment they had the thing in the fire, and never played with it, or rather any other, again."

Let our readers make no mistake; these are "seducing (i.e., deceiving) spirits" and demons. There are no instances of the spirits of dead people really communicating. They "return to God." These are deceivers, and their one object is to foster the Devil's lie that there is no such thing as death.



**Editor's Table.**

**ANSWERS TO CORRESPONDENTS.**

J. G. (Scotland). It is not Scriptural to speak of our Lord's human body as "mortal"; for it is nowhere so spoken of in Scripture. It is this use of *non*-Scriptural words and expressions that introduces dissension, promotes strife, and causes divisions among brethren. Why, then, should they be used? Are not the Scriptural expressions sufficient?

The same answer applies to your other question about Christ bearing our sins "right up to and on the cross." This is *non*-Scriptural again. What is written is that "Christ bore our sins in His own body on the tree." There is nothing about "up to" here.

When Paul wrote 1 Thes. there was nothing in outward events to tell him that Peter's offer in Acts 3. 21, 22, would be rejected by the nation in the Land, and by the Dispersion outside the Land; and that he would not be among the "WE which are alive and remain."

With Peter it was different. He had been expressly informed by the Lord as to the manner of his end (John 21. 18, 19).

D. H. (Scotland). We are greatly impressed with the tone of your letter which you write on behalf of yourself and other brethren.

We think, if you carefully study our second Editorials these last few months, and the articles by Mr. Welch, you will soon be in no doubt as to what our true attitude is to all ordinances that are and can be "made with hands." Col. 2. will complete the lesson and carry us on to the true liberty in Christ in which we are urged in that very Epistle to stand. †

Our duty is to minister the Word and not to "direct conscience" or put a yoke on our brethren. We are sure of the work when accomplished by the all-powerful Word of God.

A. J. E. (Plymouth). As to Isa. 65. 20. The Structure will give its subject (or scope):—

- | 20-. Infant. No early death.
- | -20-. Old man. Long life. Blessed.
- | -20-. Infant. Long life.
- | -20. Old man. Long life. Accursed.

Your remarks as to the need of a translation are important. It is possible we may hear more of this later on.

J. MacM. (London, N.W.). Your letter touches on several interesting points:

(a) The "certain nobleman who went into a far country to receive for himself a kingdom and to return" is, of course, the Lord Jesus Christ.

After His Rejection as King, and His Crucifixion, He went into Heaven, and will there remain until He RETURNS with authority to take possession of the kingdoms of this world and make them "The KINGDOM of our Lord and of His Christ" [Messiah]. See *The Apocalypse*, pp. 372-375.

Then will the prayer "Thy kingdom come" be answered, by the setting up of a Universal Monarchy, whose sphere is the whole earth, under the Lord as KING. There will be no "gathering up," or "out," a kingdom as you imagine—for "the earth is *the kingdom*, and shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2. 14). For "a King shall reign in righteousness" (Isa. 32. 1), and that King, "Jehovah, who is KING for ever" (Ps. 10. 16).

All these blessings necessarily take place *after*—and in consequence of—the RETURN of the King with Authority and Power to set up His Messianic kingdom. You cannot establish a kingdom without a king, and, until the KING *returns* to earth to inaugurate His kingdom, there can be no Millennium of blessing for the whole earth, as foretold in so many Scriptures.

(b) As to your question about the difference between "Divine or sacred harps" (Rev. 15. 2), we should say they are "Divine" because of heavenly construction and capable of producing the harmonies of heaven, as opposed to earthly instruments; "sacred" because used by holy beings in the worship of heaven.

They are instruments of music—not *voices*, as it is plainly stated.

(c) "The Elders" are a heavenly priesthood and are, therefore, not after the "order" of either Melchizedek or Aaron, whose "orders" appertained to earthly priesthood.

(d) "The Song of Moses," as explained, pp. 467, 472 (*The Apocalypse*), is "the Song of Moses" recorded in Deut. 32, which foretells all that "the Song of the Lamb" will rejoicingly proclaim as being, at length, blessedly accomplished.

S. C. (London, N.W.) As to the sons of Jesse, 1 Sam. 16. 5-11, and 17. 12-14, it is clear that Jesse had eight sons, and that David was the youngest; while in 1 Chron. 2. 15 seven sons are numbered and named, and David is the seventh.

In Samuel it is a matter of history, and of what was true and existent at the time.

In Chronicles it is a matter of *genealogy*, which is a very different matter. That is accurate as *genealogy* as Samuel is accurate as *history*.

The only conclusion, therefore, is that one son, included (but named in Samuel) must have died shortly after the event narrated; or had no issue, and so is not reckoned (genealogically).

#### GLASGOW.

We are asked to insert the following notice:

A meeting for study of *The Truth*, on lines of *Things to Come*, is held in No. 3 room, Christian Institute, Bothwell Street, on the first Sunday of every month at 2.30 p.m. All readers in or around Glasgow are earnestly invited.

#### EDINBURGH.

We are asked to announce that a Meeting will be held in FREE NEW NORTH HALLS, corner of Marshall Street, on June 10th, at 8 p.m., to make arrangements for regular meetings with the object of mutual help and edification.

#### ACKNOWLEDGMENTS.

##### *Editor's Publishing Fund.*

	£	s.	d.
A. R. (Sussex) ... ..	10	0	
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B. M. H. (Launceston) ... ..	2	6	
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##### *"Trinitarian Bible Society."*

C. S. ... ..	2	0	
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# THINGS TO COME.

No. 181.

JULY, 1909

Vol. XV. No. 7.

## Editorial.

### HEBREWS XI.

(Continued from page 63.)

#### IX.—MOSES'S PARENTS: FAITH OVERCOMING THE FEAR OF MAN.

"By faith Moses, having been born, was hid three months by his parents, because they saw that the child was goodly, and [because] they did not fear the king's commandment" (Heb. xi. 23).

WE come now to the second pair in this "great cloud of witnesses" whose faith overcame what had to do with man.

The faith of all, except these two pairs, had to do with God.\*

In the first pair, ISAAC'S faith overcame "the will of the flesh" (in himself); and JACOB'S faith overcame "the will of man" (in Joseph).

In this second pair, the faith of Moses's parents overcame "the fear of man" (in Pharaoh's commandment); and Moses's faith overcame "the praise of man" (in refusing the offer of Pharaoh's daughter).

It is the former example, in this second pair, with which we have now to deal.

It is strange that most commentators miss the one point which the whole chapter is designed to enforce. On the one hand, they dwell on the beauty of the babe; and on the other hand, they dwell on the faith as being a general conviction that God having called the nation in Abraham, would not now allow the enemy to succeed. But this would make the faith of these parents like the faith of Sarah and Rahab—a general conclusion, judging from what they had heard.

The whole point of the chapter starts from the definition of faith, in the first verse, which, again, is based on Rom. x. 17, that "faith cometh by hearing"; and that our *hope* rests on believing what we have heard from God.

This at once tells us that Moses's parents must have had a direct communication from God, telling them exactly what would happen, and what they were to do.

If their action had been based on the beauty of the child, it would have been by affection, or by fancy, or by infatuation. But it is written that it was "BY FAITH."

This excludes all other and lower reasons.

Affection would not have driven away their fear; it would have increased it. The more they admired and

loved the child, the more would they fear lest any evil should happen to it. But it was not so. It was "by faith"; and the more they loved, the less they feared.

They must have *heard* from God a description of the babe; so that, when they saw it, they would see also the truth of what they had heard; and would believe God, like their father Abraham. It was "by faith," and it was because of this faith that they hid the child, and had no fear as to the consequences of obeying God rather than men.

It is necessary that we should now go back to the first chapter of Exodus, and see what else the same Spirit of Truth has recorded there, so that we may the better understand what we are reading here.

After the death of Joseph, in Gen. l. 26, the first recorded fact in connection with the sons of Israel is their marvellous increase. To impress this upon us, the Figure of Speech, called *Synonymia* is used, by which words and expressions of similar meaning are heaped together for emphasis, as well as the Figure called *Polysyndeton* (or many "ands") which singles out and marks each item.

This Figure is in verse 7, which reads—

"And the sons of Israel were fruitful,  
And increased abundantly,  
And multiplied,  
And waxed exceeding mighty;  
And the land was filled with them."

We are left in no doubt as to the impression intended to be created in our minds by these words.

And this is stated in order to explain the conclusion the king came to, and the commandment he gave.

He was "a new king." A new king in every sense of the word. Not merely the nominal successor of the king before him; but altogether new—even a new dynasty.

This is the force of the word so rendered here; as may be seen by its usage in Deut. xxxii. 17: "They sacrificed unto devils, not to God (Eloah); to gods (*elohim*) whom they knew not; to NEW gods that CAME NEWLY UP, whom your fathers feared not."

This is borne out by the word rendered "AROSE UP a new king" (v. 8). In Daniel ii. this same word is used of the standing up of one world-power in the place of another. See verses 31, 39, 44.

It is also witnessed to in the words of the Holy Spirit by Stephen when he said: "The people grew and multiplied in Egypt till ANOTHER king arose, which knew not Joseph" (Acts vii. 17, 18).

The word rendered "another" here is *heteros* (*heteros*), and means, not "another" of the same kind\* but, "another" of a *different* kind. Here, it means "a different king"; another king of a *different* dynasty.

\* See the Structure of the Chapter, August, 1908.

\* Which would be *allos* (*allos*).

This proves the truth of the discoveries of the Egyptologists, who say that at this time there was a new and different (Assyrian) dynasty.

This agrees with Isa. lii. 4, where Adcnai Jehovah says:

"My People went down aforetime into Egypt to sojourn there,  
And the Assyrian oppressed them without cause."

Commentators on this verse have *created* a difficulty which they find it hard to solve. They first assume that it refers to the captivity of Israel by and in Assyria; and then they feel unable to explain why two events, in two lines, separated only by a comma, should be mentioned thus in immediate connection with each other, when they were separated by many centuries.

The difficulty is (we have said) *created*; as most so-called "discrepancies" are; the fact being that, there was no interval at all, and that the "Assyrian" who oppressed them was the "new" and "different" king, who "stood up" in the place of the previous dynasty; and who oppressed the People of Israel then sojourning there.

This confirms also the statement of Josephus, when he speaks of "the crown being come into another family" (Ant. ii. 9).

Thus from all these sources comes the explanation why this "new" Pharaoh did "not know Joseph"; and why, so soon after his accession, he should be in fear of enemies rising up, with whom the Israelites could take sides, and so "get up out of the land."\*

The "commandment" of this king was given in consequence of his fear, aroused by the marvellous increase recorded in verse 7. When he saw it, his fear was that "when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land" (Ex. i. 10).

So he said to his people: "Come on, let us deal wisely with them."

This wisdom was shown: First, in their oppression, and in their affliction with heavy burdens under cruel task-masters; second, in "the king's commandment" to the midwives to kill every male child at the birth, and to let the female children live (v. 16).

This was Pharaoh's "wisdom"; and by this wisdom he hoped to keep down the number of the children of Israel, and put an end to their phenomenal increase.

But we read: "The more they afflicted them, the more they multiplied and grew" (v. 12).

But there was a power behind the throne. There was "the Jews' enemy" using Pharaoh here, as he afterwards used Athaliah, to "destroy all the seed royal of the house of Judah" (2 Chron. xxii. 10); and Haman, to destroy the whole nation (Est. ii. 6, 8);

\* We had thought of giving the names and even the portraits of these Pharaohs; but there are still differences between the Egyptologists, and they are not yet agreed as to the dynasties. So, like true scientists, we prefer to wait until the whole of the data are available. Conclusions drawn from partial information must necessarily be incomplete, if not incorrect; but this is exactly what is done in most branches of science. Hence their constant changes and modifications.

and Herod, to compass the death of "the seed of the woman," who had, according to Jehovah's word, at length come into the world (Matt. ii.).

Pharaoh had *his* purpose to serve in the preservation of himself and his people; but Satan had *his* purpose to serve in preventing "the seed of the woman" from coming into the world, and thus averting his own doom, and causing Jehovah's word to fall to the ground.

None but Jehovah could know of this fell design of Satan. Therefore He had to interfere, directly, Himself, here, as in all the other attempts of Satan to carry out his purpose.

Pharaoh was only his tool; and thought only of his own danger; but behind him, and instigating him, was "the Jews' enemy."

Pharaoh's wisdom has got to be thwarted; and it standeth written (probably before those very days) in Job v. 13:

"He taketh the wise in their own craftiness;  
And the counsel of the froward is carried headlong."

Pharaoh might say: "Come on, let us deal wisely"; but "there are many devices in a man's heart; nevertheless, the counsel of the LORD, that shall stand" (Prov. xix. 21).

The highest "wisdom of Egypt" might be relied upon by man; but "there is no wisdom, nor understanding, nor counsel against Jehovah" (Prov. xxi. 30).

"Jehovah bringeth the counsel of the heathen to nought:

He maketh the devices of the people of none effect.

The counsel of Jehovah standeth for ever,

The thoughts of His heart to all generations"

(Ps. xxxiii. 10, 11).

It was so here. Pharaoh's wisdom for preventing the people of Israel getting up out of Egypt was brought to nought; and his counsel made of none effect; for, it ended in his having to give board and lodging and education to the very man who accomplished the very thing that Pharaoh was trying to prevent. "This same Moses" it was, who "led forth Jehovah's people, whom He had redeemed" (Ex. xv. 13).

"He sent Moses His servant, and Aaron whom He had chosen;

They shewed His signs among them and wonders in the land of Ham. . . .

Egypt was glad when they departed;

For the fear of them fell upon them"

(Ps. cv. 26, 38).

Thus was Pharaoh's wisdom turned to foolishness, and Satan's devices defeated.

But how was this wonderful result brought about? By what means were the counsels of the enemy thus turned upside down?

It is all told in a few words. A few sentences suffice to tell the wondrous story.

It was here with the king of Egypt just as it was in Persia in a later day, when Haman's plot was ripening for the destruction of the whole nation, and we read: "On

that night could not the king sleep" (Est. vi. 1). On that night there was another mighty king—the king over the Medes and Persians, whose law "altereth not" (Est. i. 19; Dan. vi. 8), and which "no man may reverse" (Est. viii. 8).

Ah! Quite true; "*Man*" might not be able to "reverse" it. But God could bring it to naught. And by very simple means too. All that we need to be told is: "On that night could not the king sleep." That is all. We know the rest; or we can find it recorded in the Scriptures of truth, written in the book of Esther "for our learning."

It was just as simple here in the case of the king of Egypt.

The words of ch. ii. 1 are introduced here in connection with the concluding verse of the first chapter; not that the marriage then took place (for Miriam and Aaron were already born and were growing up); but, to introduce the birth of Moses, which took place *after* "the king's commandment" had gone forth.

The mention of the fact in this connection shows that the commandment made no difference in their ordinary family life. If there was no "fear" on the one hand, there was no presumption on the other. All went on in their home just as before. Indeed, the conception and birth of Moses at this juncture is mentioned to magnify the "faith" of Moses's parents.

It looks as though it were almost *defiance*; but it was not: it was "faith." It looks like recklessness, but it was "the obedience of faith," for they must have *heard* from God what He was about to do.

"By faith . . . they feared not the king's commandment."

The midwives mentioned in Ex. i. 15, were actuated by a similar faith, for (it says) they "feared God" and not man. The Targum of Jonathan and the Targum of Jerusalem (two ancient Jewish Commentaries) say that Shiphira was Jochebed, and Puah was Miriam. But this is only imagination. What we are *sure of* is that they were Hebrew women, and that they "feared God."

It looked as though their efforts to disregard the king's commandment would be futile, for no secret was made of the object behind the command. The avowed purpose was the extinction of the sons of Israel. But in spite of this, and in due time, the woman conceived, and bare a son; and when she saw he was a goodly child, she must have remembered what she had "heard" from God; and, just as each step following Esther vi. 1 was ordered by God, so here each step that the mother took must have been by the same Divine ordering. The preservation of the child; the hiding it; and, when secrecy was no longer possible, the making of the ark of bulrushes; and the covering it with pitch (as Noah had pitched his ark by the same faith); the laying it in the waters, just in the place where He, Who was ordering all, knew Pharaoh's daughter would be walking,\* and would be doing on that eventful day. All this corresponds with king Ahasuerus's sleepless

\* Compare ch. viii. 20.

night. The reading of the record; the asking for Mordecai; the appearance of Haman at that very moment; all, all was Divinely ordered.

And here, all was "by faith" in the word of Him Who was ordering all. It was not by foresight, but "by faith." It was not by affection, but "by faith." It was not "by fear"; of this we are assured by the word of God.

The king's commandment to his people was: "Every son that is born ye shall cast into the river" (v. 22). Jochebed committed her son to the waters of the very same river: but he was safe amid those waters of death, by a Divinely devised and ordered protection: and the same Divine ordering ruled and over-ruled all to the working out of His own counsels. The standing of his sister Miriam was also ordered: as were all the steps which accomplished Jehovah's purpose.

Pharaoh's daughter came down to the river by the same Divine ordering which brought Haman to the gate of the Persian king; and it was as small a circumstance as that which would not let the king sleep that caused compassion to fill the heart of Pharaoh's daughter.

In this case it was only a baby's tear. So small, and so weak in itself, but mighty enough to upset the craft of Satan, the wisdom of Egypt, and the commandment of the king.

So small, and yet large enough to waken "compassion" in the woman's heart. For, it is written: "When she had opened it, she saw the child; and behold, *the babe wept,\* and she had compassion on him.*"

In that tear lay the deliverance of Israel, and the defeat of Satan.

God ever uses the small things of this world to accomplish his own purposes; yea, the "base things . . . and things that are despised, hath God chosen . . . that no flesh should glory in His presence" (1 Cor. i. 28, 29).

For this same reason God puts His "treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7).

It is well to note, in our reading of Scripture, the small things that God has ever thus used, that there may be room for faith in Him, and in His word. Let us note them, in the deliverances He brought to His people, as shown in the deliverers whom He raised up. We shall find a "left-handed" man (Judges iii. 21); "an ox-goad" (Judges iii. 31); "a piece of a millstone" (Judges ix. 53); "a woman" (Judges iv. 4); a tent-peg (Judges iv. 21); "pitchers and trumpets" (Judges vi. 20); "the jawbone of an ass" (Judges xv. 16).

Let us note them in the deliverances of His people from the errors and tortures of Rome in later days; and we see Luther, a miner's son; Calvin, a cooper's son in Picardy; Zwingle, a shepherd's son in the Alps;

\* Man, with his usual indifference to accuracy (where the Bible is concerned), always, in his pictures, represents this babe as happy and smiling instead of crying and sobbing! Just as he always represents *angels* as women; and puts the *Saviour's* heart on the wrong side!

Melancthon, an armourer's son; John Knox, the son of a plain burgher of a Scottish provincial town.

There is a question somewhere in the Talmud:—"Why did God create man last?" and the answer given is: "Because if He had not done so, man would have claimed to have had some share in the work."

However that might have been in the old creation, we know that *it is true of man* that he does make that claim in the new creation! His claim is that "God must do His part, and that *man must do his*." These are the oft-repeated words. Man does make this claim in this highest and most Divine of all His works.

No, wonder, then, that God puts man down; and uses the weakest things for the accomplishment of His greatest works.

It was this baby's tear which was over-ruled to bring about the redemption of Israel; yea, the redemption of His Church and People, by preserving the line by which the seed of the woman at length, and in due time, was to be born into the world, to do the Father's will in the accomplishment of our salvation.

And all this is included in the words "By faith, Moses, when he was born, was hid three months by his parents . . . not fearing the king's commandment."

May it be ours to have a "like precious faith," which overcomes all fear of man. We should then have no fear of what the world or our "Brethren" may do. We should not be affected by what they might think, or what they might say. We should have no fear of the enemy; or be moved by what he might threaten or do; we should have no fear of a church, or an assembly; and be without care for its persecutions and excommunications.

"By faith" in what God has revealed, and which others may refuse to receive, we shall no longer have any regard or fear as to all "the commandments and doctrines of men" to which we have been so long in cruel bondage and subjection.

## Contributed Articles.

### "NOT MADE WITH HANDS."

(Continued from page 65.)

BY JAMES CHRISTOPHER SMITH.

(No. IV.)

THE portion of Scripture now to engage our thoughts is Heb. 9. 11, 12.

In verses 1-10, the Holy Spirit calls attention to the typical Tabernacle in the wilderness and designates it a "worldly (or cosmical) sanctuary"; points out the twofold structure of it; describes the main acts of priestly service; and concludes with the important statement, "The Holy Spirit this signifying that the way into the Holiest of all was not yet made manifest while as the first tabernacle was yet standing."

Whether Moses or Aaron or any one else knew what it all meant is a fair question; but the Holy Spirit knew, and He here tells us exactly what was *signified*.

The whole of the tabernacle, the sacrifices, the ritual, the washings, ordinances of flesh and priestly functions were

"A Figure" (or Parable)

for the time present, and pointed to a

"Time of Reformation."

Hence, in our passage (*vv.* 11, 12), we have the language of contrast, of dispensational change: namely,

"BUT CHRIST HAVING COME."

His appearance, in this cosmical scene, as the greatest fact in human history, indicated that the Preparation associated with types and parables was now to give place to reformation and Fulfilment. Not that everything was to be fulfilled at once; for He is presented as a "High Priest of good things about to be."

But the main statement here is that He has now reached the place and state in which He can administer "the good things": He has

"Entered into The Holies."

And, particularly, we are told here the *means by which He entered in* and the *eternal result* of both.

Perhaps, if, first of all, we render the words very literally, it may help us to apprehend their deep significance. The statement is, that, "By means of the greater and more perfect tabernacle, *not made with hands* (that is to say, *not of this creation*): nor by means of blood of goats and calves, but by means of His own blood, He entered in, once for all, into The Holies, having found eternal redemption."

This teaching is high and wonderful. Modern Commentators, here, are hopelessly divided, so we seek in the passage itself the key that fits the lock.

That key, we believe, is found in the thrice-repeated preposition *δια* (*dia*, by means of or through), expressive of the instrument by which a thing is done or accomplished.

Two things are named by means of which Christ entered into the Holies on high, namely, "a greater tabernacle," and "His own blood." There is, perhaps, not much difficulty about the expression "by means of His own blood," save that some religious ceremonialists have entered on long and fruitless discussions as to whether Christ took literal blood with Him into heaven. It does not say "with His own blood," but *by means of it*.

The expression "His own blood" occurs in Acts 20., and in Heb 13. 12. In each of these it is exactly the same form as here, "by means of His own blood." In Acts 20, it is the *purchase* or acquirement of the Flock "by means of His own blood"; and in Heb. 13. 12, it is the *sanctifying* of the people "by means of His own blood." And so, in our passage, it is *entering* into The Holies "by means of His own blood."

His "precious blood" shed, as the life laid down, was His right by which He could and did enter into the Holies, from whence He now ministers the results thereof in pardon and cleansing.

"The life of the flesh is in the blood." So it was with Christ Himself "in the days of His flesh"; but blood is not the life of Christ's risen and glorified body—it is *spirit*, for it is a "spiritual body."

And this brings us to the other complementary expression, namely, "By means of the greater and more perfect tabernacle . . . He entered into the Holies." Some say this refers to "the true tabernacle" in which Christ now ministers, which is evidently the "Pattern" Moses saw in the mount. But how could Christ enter into that tabernacle on high *by means of* the tabernacle itself? Others, driven to desperation, dream of its being the mystical body of Christ and His members. How He can "enter into the Holies" by means of the members of His body, is, to say the least, not self-evident!

No, it means something more definite and intelligible than all this.

The word "tabernacle" has at least four applications in the New Testament:—

First, it refers to the *typical tabernacle* made at Mount Sinai.

Second, it refers to the "*pattern*" of that type as the tabernacle which the Lord pitched.

Third, it refers to the *human body* as our present "earthly house."

Fourth, it refers to *Christ's body*, in which He appeared among men.

This last is "the greater and more perfect tabernacle."

Christ Himself had said, "Destroy this Temple and in three days I will raise it up again," and this referred to the "Temple of His Body." And John, the Apostle, writes (see John I. 14), "The Word became flesh and tabernacled among us . . . full of grace and truth." The expression "dwelt" means to tent or tabernacle: that is to say the Word is regarded as assuming a tabernacle (which was His body) in which He moved among men, bearing the glory of the only begotten from the Father, full of grace and truth. Thus we see united in Him the *Tent*, and the *Glory* enshrined in it—the personal fulfilment of the type made by Moses.

And now observe how all this is summed up in Hebrews itself, in chapter 10. 5, where Christ appropriates the words of Psalm 40. 6-8, and says, "Sacrifice and offering thou wouldest not, *but a body didst thou prepare for me.*"

That "Body" was "the greater and more perfect tabernacle"; and it was by the offering of that body once for all, and the shedding of His own blood once for all, that He gained the right to enter into the Holiest.

"The highest seat that heaven affords  
Is His, is His by right."

It is not ours by right, but by His gracious merit and mediation.

When He ascended up on high, His body was not in the same condition or state as when the blood was the life of His flesh; but it was in a resurrection state, a condition in which the life of it is spirit. And so it abides, as the archtype of the New Creation manhood.

Hence we can now see the force of the explanatory clauses added in our passage, namely,

"Not made with hands"

and

"Not of this creation."

Here is the Spirit's own explanation of the expression at the head of these articles. "Not made with hands" means "Not of this creation."

When we apply this to the "greater Tabernacle," to Christ's own body, we are in the presence of a great marvel of God's power and purpose in His own Son.

He is not of this creation, not of man, not of this old passing order of things. His *incarnation* was not of the old human natural order of descent: and certainly His *resurrection* was not accomplished by any human power or natural process. To mention evolution in such a connection is to mock the sons of men and trifle with the "wonderful works of God."

Christ risen and ascended and seated—*He* is the "pattern" of a new creation, of a higher order, of a new and permanent manhood.

Adam in the Garden was but a first step towards God's ultimate purpose; Adam and the race, in sin, became the occasion for God to bring in the Daysman by Whom and in Whom His final purpose was to find realisation.

"Though we have known Christ according to flesh, yet now henceforth know we Him no more."

But we know Him according to spirit, and as the  
Head of a New Creation.

Thus are we lifted, in Him, out of the sphere of the mortal, the natural, the temporary, into the sphere of the immortal, the spiritual, and the permanent; away from the strife of tongues, and the conflict of human religions, and the bondage of carnal ordinances, into the peace of God, into the calm of the Unity of the Spirit, into the fellowship of His Son, and into the sunlit heights of

#### WORSHIP

"In Spirit and in Truth."

#### THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. HAYES TOPPING.

(St. Louis, Mo., U.S.A.)

ALL expositions of the Apocalypse of which I have any knowledge, save that by Dr. E. W. Bullinger, follow in the steps of the traditional view that these letters were addressed to the Seven Churches of Asia contemporary with John, and have their application to the Gentile-Christian Church of this dispensation. According to this theory, the letters successively represent epochal divisions of Church history from apostolic days to the second coming of Jesus Christ, the messages of the several letters being realized in the peculiar needs and circumstances of their respective epochs, *e.g.*, the church is now in the Laodicean state of indifference and inertia, and hence the message of the letter to the Laodiceans is taken as being peculiarly pertinent to the Church of the present day.

But this interpretation of these letters is purely fanciful, and utterly without warrant in either the character or import of the letters themselves.

The whole secret of the failure upon the part of many students to rightly divide the Scriptures is their apparently insatiable desire to appropriate all Scripture, historical and prophetic, to *the Church*. They would lay under tribute to the Church all the kingdom prophecies of the power and glory and blessedness which are to characterise the personal reign of Jesus Christ upon the earth, together with the ethics and theology of the Gospels, and say, "These all belong to us," apparently unmindful of the fact that the great body of the prophecies relate, not to the Gentiles, but to Israel; not to an ecclesia or called-out body, but to a kingdom of heaven in visible form upon the earth. The ethics of this kingdom, enunciated by Christ in the Synoptic Gospels—notably in the Sermon on the Mount—and which were to be the law of the new kingdom to go forth from Mount Zion, together with the gifts and powers and promises and blessings which were to be conferred upon the chosen people in their joint administration of the kingdom with the Lord, and which Christian people to-day are vainly essaying to realize in their own lives, are made to do service to a body with both the character and mission of which they are wholly inapposite.

It is owing to this confusion of things which are not related in the remotest degree that the teaching of the pulpit to-day is predominantly ethical rather than doctrinal; and that character and conduct have become the burden of preaching and teaching rather than the great doctrinal verities which are essential to saving faith and spiritual growth.

There are three reasons why these Epistles cannot be apposite to Gentile Christianity. They are Jewish-Christian in character, pragmatic in their theology, and so related to and identified with the other prophecies of the book that they cannot be disengaged from them.

By way of preface to the discussion of these several reasons, let us observe that the entire book of Revelation is prophetic in character. There is not a line of history in it, outside the first nine verses, which are purely introductory, and devoted to a recital of the facts and circumstances incident to the giving of the Revelation to John. The fact of the vision itself is, of course, historical, but its prophecies remain to be fulfilled. Indeed, it claims to be a book of prophecy from beginning to end (*cf.* 1. 3; 22. 7, 18, 19). The admonition of the Saviour's imminent coming is repeated several times, "Behold, I come quickly"; "The time is at hand"; and his last word is "Surely I come quickly" (*cf.* 22. 7, 10, 18, 19, 20). In ch. 1. 3, John himself says "The time is at hand." If the Saviour meant that He was coming quickly at the time when John received the vision (and that is the meaning imposed upon it by the historical interpretation) He either erred or was deceived as to the time of His coming, neither of which can be true of the Son of God. As a matter of fact, He did not come quickly, if eighteen hundred years are at all adequate to satisfy the term; and cannot come until "that man of sin is revealed" (2 Thess. 2. 3), which has not even yet occurred.

When on earth, he disclaimed any knowledge of the time of His coming, but in the first verse of the Revelation, John says that the Father had revealed this very thing to the Lord Jesus that He might "show unto His servants things which must shortly (or quickly) come to pass."

If He means that He is coming quickly at the time when the prophecies of the book are being fulfilled, namely, at the close of this age, then it will be quite true that He is "coming quickly," and that "the time is at hand"; for, from the breaking of the first seal (the seals covering the first half of the week, and constituting the "beginning of sorrows," Matt. 24. 5-8), which will drive Christian Israel to these letters with an agony of soul, quite impossible because unreal to the Gentile reader, till the time of His coming at the seventh trumpet, which marks the end of the week proper, will be a period of only seven years, literally a "short time" (Matt. 24. 22).

That these letters should be torn from their place in what is otherwise uniformly a body of predictive literature, and devoted to a people and time quite destitute of either temporal significance or prophetic character, is to say that no regard shall be had either to the laws of Biblical interpretation or of reason itself.

The possible objection that these letters should be applicable to the Gentile Church and still have been of the nature of prophecy, when written, is not sustained in the face of the fact that the Revelation is written from the view-point of "the Lord's day" (1. 10), or "The day of the Lord," as the Hebrews expressed it, which in Scripture always refers to the Lord's coming in wrath and judgment. The suggestion that "The Lord's day" refers to Sunday is without point, as it would be of no interest or significance to the prophecy that the vision was received on a particular day of the week.\* The point is that the scenes and incidents of the vision are to have their occurrence in a definite and specific time spoken of throughout Scripture as "The day of the Lord."

It is so named because the culmination of this period of time, generally known as Daniel's seventieth week, will be marked by the personal advent of Jesus Christ in judgment. This determines the Tribulation character of the letters, and places them at the close of this age, and not at the beginning.

They were not spoken to the Churches of John's day, but to Churches which will have their existence at least during the time of "Jacob's trouble," and probably for some time before.

The mere matter of the identity of the names of the Seven Churches with those of the seven cities of Asia Minor is no proof that John wrote to Christian Churches in those cities. As a matter of fact, we have no proof that Christian Churches existed in all these places. On the contrary, we have positive proof from Tertullian and Epiphanius that there was no Christian Church in Thyatira when John wrote to the Church of that name. How, then, could John write to a Church which had no

\* See Dr. Bullinger's pamphlet on this subject.

existence? This difficulty arises only when expositors try to adapt these letters, which are written to Jewish Churches in the future, to Gentile Churches of the apostle's day. It is for this reason that the admirable treatise of Prof. Ramsey on "The Letters to the Seven Churches," valuable as it is for the light which it sheds on the topography, character and customs of those cities and people of John's day, falls wholly beside the mark. It assumes that these letters were written to Churches supposed to exist at the close of the first century, but which in point of fact have no historical entity. Such a theory flies in the very face of all the facts, not only of the letters themselves, but of the other prophecies with which they are so intimately related.

The Jewish and Gentile Churches will be parallel and contemporary during the week, as they were in apostolic days up to the destruction of the Jewish state in 70 A.D. John's vision of the Lord in the latter part of the chapter is not that of a Saviour in grace, but of a King prepared for judgment. Not that John actually saw the Lord Jesus, but "one like unto a son of man," for we must bear in mind that the entire vision was "signified," *i.e.*, by signs or in symbols. Nothing that John saw had any reality in itself, as the characters and incidents of the vision will not live, and move, and be, until the prophecy eventuates into history.

The Lord Jesus has never appeared as John describes Him. This description of Him will never be true until "thrones are cast down, and the Ancient of Days sits" (Dan. 7. 9). John's vision of the Lord Jesus is identical with that of Daniel, which associates Him with this same time of judgment. The only possible way in which the prophecy of the latter days could be conveyed to John was by symbol. He did not see the things themselves because they did not exist. He saw only pictures or visions of them. It is hardly to be supposed that the Lord Jesus, and the living creatures, and the angels of heaven would lend themselves to a pantomimic performance, even for the purpose of a revelation. Furthermore, the pantomime would be incomplete without the *dramatis personæ* of the tribulation week. Hence John is the speaker up to the beginning of the vision in verse 10, when he is caught away by the Spirit and transported, as it were, into the future day of the Lord. When the curtain rises on the prophecy of Revelation, we see a Jewish-Christian Church, called out of the apostate nation and organized into assemblies. It is to these assemblies that the Revelation, embracing the seven letters, is addressed. With this view of the prophecy in mind, let us come to the discussion of the first reason for asserting that the letters are inapposite to Gentile Christianity, namely, their Jewish-Christian character.

The imagery of "candlesticks," in ch. 2. 1, 5, ushers one into a Jewish atmosphere which passes in ch. 2. 9, and ch. 3. 9, into the realism of the synagogue peopled with actual Jews,

The reference, in ch. 2. 14, 20, to "Balaam and the children of Israel," would be inappropriate to Gentile readers, and finds its interest and significance in its address to Jews alone.

The "hidden manna," promised to the overcomer of Pergamos in ch. 2. 17, is an echo of the wilderness manna, and will turn the hearts of the children to the fathers, in the time of their tribulation, as they cry to heaven in the words which Jesus taught them to pray in the days of His flesh, "Give us this day our daily bread." Under the persecutions of the Anti-christ they will not be able to buy or sell without his mark upon them (13. 17), and in their dire extremity they will pray the disciple's prayer (not the Lord's prayer) which the Lord Jesus taught them for such a time as this, with an agony and fervour quite impossible to Gentile lips.

"Lead us not into trial, or tribulation, but deliver us from the evil one" will have tremendous meaning for these Christians as the historical situation contemplated in the prayer is realized in the dreadful persecution ("temptation") of the Anti-christ ("the evil one").

It is another instance of the grace of our Lord going before His chosen people to provide for their salvation, and to forewarn them against coming dangers. The Old Testament prophecies were given to prepare them for the coming of their Messiah. The Gospels are a history of His coming and rejection. The Revelation is given to them to prepare them for His second coming in judgment, though not without salvation to a remnant of His people.

The eating of things sacrificed to idols, and fornication, mentioned in the letter to Thyatira, are also Jewish in their reference.

"The key of David" needs no comment to attest its Jewish character.

The "opening of the door" to the Christians of Philadelphia will doubtless be the opening up of a special opportunity for preaching the gospel of the kingdom to the apostate nation.

These, to us, enigmatic expressions will have tremendous meaning for the Philadelphian Christians at that time when they will be holding up the testimony of Jesus Christ in circumstances of dreadful peril and persecution. The confessors of these Tribulation Churches, referred to in this letter to Philadelphia in the expression "Thou hast a little strength, and hast *kept My Word*," are the ones referred to throughout the book as those "slain for the *Word of God*" (ch. 6. 9), "And they overcame him by the *word of their testimony*" (12. 11), "And the dragon (Satan) . . . went to make war with the remnant of her seed (the "woman" is Israel, the apostate nation; her "seed" are those Christians of the churches whom the devil hates, and whom he persecutes through his creature, the Antichrist) *which keep the commandments of God, and have the testimony of Jesus Christ*" (ch. 12. 17), "Here are they that *keep the commandments of God, and the faith of Jesus*" (ch. 14. 12). In ch. 20. 4, John sees the souls of these Christian martyrs who had been beheaded for the *witness of Jesus, and for the Word of God*," "and they lived and reigned with Christ a thousand years." In ch. 1. 9, John associates himself in spirit with these sufferers across the centuries as one who also was "in tribulation . . . for the *Word of God, and for the testimony of Jesus Christ*."

Many of the references of these letters can never be understood by us, for the simple reason that they were never written to us; and can have no possible meaning for us. The "blessing," pronounced upon the reader of the prophecy in ch. 1. 3, will be realized only by the Jewish readers of the tribulation week who heed its warnings and admonitions in that day of fiery trial. The reading and hearing of the prophecy will issue in the salvation of multitudes of the nation who keep its sayings (ch. 22. 7). It was the Salvation of His people, Israel, that the Saviour had in mind in His discourse upon the Mount of Olives, recorded in Matt. 24. The entire chapter, beginning with verse 4, relates to the tribulation week, and not a word is concerned with this Church age. Jesus is speaking from the view-point of the "end of the world" as in immediate prospect, not knowing, according to His own statement, the time of His coming. The seven letters are letters bearing brief and trenchant sentences of warning, admonition and instruction in the form of personal addresses to individual companies of Jewish believers in Jesus Christ, and to whose circumstances and conditions at that time alone the letters will be *à propos*. They will interpret them in the white light of the terrible events unfolding before their very eyes.

We have attempted in these brief remarks to bring out the Jewish-Christian character of the letters, though the proof afforded by the letters themselves is not the same in kind as that of a mathematical demonstration, for the reason that the historical setting, which is indispensable to a true understanding of all the references of the letters, is lacking. The situation is analogous to that of the inscriptions on the Pyramids and monuments of Egypt, which were sealed to the understanding until the discovery of the celebrated Rosetta stone in 1799.

The proof to be adduced from the theology of the letters and their relation to the other prophecies of the book, notably the latter, are much stronger, either of which, to the mind of the writer, is final and conclusive as to their tribulation character. The theology of the letters is an insuperable barrier in the way of the theory that they are Gentile letters.

(To be continued.)

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## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

(Continued from page 69.)

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No. 4.

### FURTHER ILLUSTRATIONS OF THE

### DIFFERENCE BETWEEN THE DISPENSATIONS OF PENTECOST AND THE MYSTERY.

**I**N this article we shall endeavour further to demonstrate the difference between the earlier Epistles, written before Acts 28., and the later Epistles, showing the way in which various terms, ordinances, etc., are used, and

noting any omissions, additions or modifications which took place owing to the change of the dispensations.

In examining these subjects, we must ever bear in mind the fact that they must be viewed from two standpoints—the Divine and the Human. From the Godward side the dispensations are but the unfolding of the Will of God, arranged and ordered "before the world began." From the Human side, man's failure calls for the interposition of the sovereignty of the Lord, and ushers in another dispensation. Adam, in innocencé, placed in the Garden of Eden, had no intimation of the Covenant of Grace, yet God had provided a Ransom and arranged for man's Salvation *before* man fell. But this by no means excused the sin of man, or helped it on. So with the Pentecostal dispensation. For the third time the Gospel of the Kingdom was proclaimed, accompanied with signs and wonders, attesting the fact of the Resurrection of Christ the Son of David. Fully and unreservedly the Apostles preached, declaring, upon the authority of God and the whole of the Old Testament, that all that was needed to usher in the Kingdom was *the Repentance of Israel*. Nothing in the economy of the time could be found to give the slightest hint that God was preparing for a period, totally different, which was to come in upon the manifested failure of Israel. *But this is, in fact, what the Lord was doing*, and we, with our fuller knowledge, gained by the subsequent revelation of the Mystery "hid in God," look back upon this transitional period, and see that which none could see without the key supplied in the later Epistles.

We have abused this added knowledge by reading into the words of a dispensation that PRECEDED the revelation of the Great Secret, that which was unrevealed to man at the time.

The pre-eminence of Israel in earthly blessing is the characteristic of the Millennial Kingdom, and this is emphasised by the Apostle Paul in the very last Epistle of the Pentecostal dispensation (Rom, 11., 17-21). Looking back now we can see, scattered through these earlier Epistles, some of the material for the present dispensation, but so veiled, or so arranged, as to quite harmonise with the anticipation of the Millennial Kingdom.

We, first of all, would direct our readers' careful attention to the list (on the next page) of some of the words used in the earlier Epistles, but which occur rarely, if at all, in the later ones.

The usefulness of this list would be increased if we included in our reckoning the "Acts," the "Gospels," and "Hebrews," and the number of examples would then be largely multiplied. We, however, leave this for our readers to work out for themselves, and shall be glad to receive any help in this work of classification, should readers care to send the results of their labours for the common good.

In the Epistles to the Church, Christ is never called the "Shepherd," neither are the believers called "sheep,"\* although both occur in the Gospels, Acts,

\* The words in Rom. 8. 36 can hardly be taken as a title for believers, they are counted as sheep for the slaughter.

Hebrews and Peter; for Israel are "the sheep of His Pasture." The word "Pastors" in Eph. 4. 11 is cognate with the word "sheep." The "circumcision" of Philipians and Colossians is no fleshly rite, but the work of Christ applied to the believer.

Before Acts 28.	After Acts 28.
1 & 2 Thes., Cor., Gal., Rom.	Eph., Phil., Col. 1 & 2 Tim., Tit.
"Jew" ... .. 25 times	once
"Israel" ... .. 14 "	twice
"Israelite" ... .. 3 "	—
"Abraham" ... .. 19 "	—
"Moses" ... .. 9 "	—
"To Baptise" ... .. 12 "	—
"Baptism" (βαπτισμα) once	twice
"Lord's Supper" ... .. "	—
"The Loaf" in connection with the Lord's Supper ... .. 7 times	—
"The Cup" in connection with the Lord's Supper ... .. 7 "	—
"Gifts" (χαρισμα), charisma (meaning "Gifts of the Spirit") 9 ..	— twice
"Miracles" ... .. 4 "	—
"Tongues" ... .. 22 "	—
"Interpret," "Interpreter" ... .. 7 "	—
"Healing" ... .. 3 "	—
"Prophecy" ... .. 13 "	—
"Prophecy" ... .. 4 "	— twice
"To Circumcise" ... .. 8 "	once
"Circumcision" ... .. 23 "	6 times

In our article in March, 1909, we examined the subject of the "One Body," and found that in 1 Cor. 12. it was explained as being "Partial," in contrast with the "Fulness" of Eph. 1. 23.

Let us examine this subject a little closer, and we shall see that many of the essential elements of the "One Body" are to be found scattered in these earlier Epistles.

It will be remembered that the Unity of the Spirit, which has to be kept "in love," is defined in Eph. 4. as consisting of One Body, One Spirit, One Hope of our calling, One Lord, One Faith, One Baptism, and One God and Father.\*

In this wonderful seven-fold unity the Three Persons in the Trinity of the Godhead have their place. In 1 Cor. 12. 4-6, in connection with the diversities, administrations and operations of the gifts, which formed the basis of the ecclesiastical "Body" of 1 Cor. 12. 12-27, we read that it is the same SPIRIT, the same LORD, and the same GOD, Who worketh all in all.

In verse 13 we read, "For by ONE SPIRIT are we all BAPTISED into ONE BODY."

In 1 Cor. 8. 6 we read, "unto us ONE GOD, THE FATHER . . . and ONE LORD, JESUS CHRIST.

In 1 Cor. 13. 13 we read, "And now abideth FAITH, HOPE, and LOVE." It will be seen that the seven wonderful components of the Unity of the Spirit are here, although not yet brought together in order, nor invested with their fuller and higher meaning.

Had the nation of Israel repented, and the Kingdom come as a consequence, these passages would have exactly fitted the prophecy of Zech. 14. 9, "And the

LORD shall be king over all the earth; in that day shall there be ONE LORD and His Name ONE."

As it is, the Kingdom is in abeyance; and instead of ONE LORD being King, He is exalted as HEAD of the Church, His Body; not "over all the earth," but "in the Heavenlies"; for "earthly things" are connected with the Kingdom of Israel (John 3. 12).

The One Body of 1 Cor. 12. is connected with "Gifts." "All these worketh that one and the self same Spirit, dividing to every man severally as He will, FOR AS the body is one and hath many members, and all the members of that one body, being many, are one body; SO also the Christ. FOR by one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit."

The fact that all had a gift is compared to the body having many and varied members, yet all composing one body.

The words, "All made to drink into one Spirit," refer to the promise of John 7. 37, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this He spake of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet [received], because that Jesus was not yet glorified." (Compare Mark 16. 14-20; Acts 2. 33.)

It seems hardly possible to think that an intelligent Christian should teach that "drinking into ONE SPIRIT" meant "partaking of the Lord's Supper," but we mention it here in order that those who have received this "interpretation" may give the passage a prayerful reconsideration.

A question arising out of the foregoing subject is: "Does the term 'The Baptism of the Spirit,' of the Pentecostal dispensation, mean the same thing as the Baptism of Eph. 4.?" We have already demonstrated (in the March number) that the "One Baptism" of Eph. 4. is the Baptism of the Spirit, so we will not take up time and space going over it again here.

We sometimes meet a Christian who tells us that he has "received the Baptism of the Holy Ghost," or that he is "Praying for the Second blessing." "Second blessings" are delusions, resulting from undispensational views. The believers' charter COMMENCES (in Eph. 7. 3) with the fact that God "HATH blessed us with ALL spiritual blessings."

The book of the Acts gives us very clear data as to what the Baptism of the Spirit is. Acts 1. 5, and 11. 14-16 make it quite clear as to what the term refers to. Let us examine the passages carefully:

Acts 2. 1-4. "And began to SPEAK with other tongues."

Acts 8. 18. "When Simon SAW . . . the Holy Spirit was given."

Acts 10. 44-46. "They HEARD them speak with tongues."

Acts 19. 6. "They SPAKE with tongues and prophesied."

1 Cor. 12. 1-27.

Almost without exception, miraculous gifts followed

\* See "The Unity of the Spirit," March, 1909.

the Baptism of the Spirit—but such is nowhere hinted at in the Epistles written *after* Acts 28.

Ministering the Spirit and working miracles is connected with Justifying faith, in Gal. 3. 5, 6. Is it so now? The One Baptism of 1 Cor. 12. is *essentially* connected with Miracle and Supernatural Gifts. Is it so now? Do members of the One Body possess the power to prophesy, speak with tongues, take up serpents, and drink deadly things unhurt? Do they *really* believe the words to be true of themselves, "They shall LAY HANDS on the sick, and they SHALL recover"?

In a former day, Paul could raise the dead and heal the sick; but this was *before* Acts 28. But after Acts 28. he instructs Timothy to use wine medicinally, and leaves a valued helper behind, sick!

Faith to believe that the Lord *can* heal one, however, must not be confused with these miraculous gifts.

The Baptism of the Spirit in Pentecostal times was subsequent to salvation: often by the space of days, weeks, and months; whereas, Eph. 1. 13 says that "we are sealed 'upon believing' (*πιστεύσαντες*) with the Holy Spirit of promise, who is the Earnest of our inheritance."

Eph. 2. 15, 16 links the One Body with the Work of Calvary, "For to make in Himself of twain ONE NEW MAN," "And that He might reconcile both unto God in ONE BODY by the cross." When the Holy Spirit quickens a dead sinner into life, He, *at the same moment*, links him for ever WITH CHRIST; raising him up together, and seating him together with Christ in the heavenlies. This union with the Risen Saviour makes the believer a member of the ONE BODY, and neither the "laying on of hands" can confer, nor the "excommunication" of men take away, this blessed position of grace. The One Body of 1 Cor. 12. was evidenced by "signs" and "wonders." The Unity of the Spirit is without any such evidence; in fact, it is belied by many who prefer to be upon the ground of the One Body, by their manifest divisions; it is belied by the ignorance of the vast number who seem hardly conscious of its existence on the page of Scripture. No visible signs attest its reality. It is among the things "not seen, yet eternal," which faith receives. I may have evidences of *salvation*—but the truth of the *One Body* is totally independent of any and every appeal to sight, rite, or ordinance.

(To be continued.)

## Signs of the Times.

### JEWISH SIGNS.

#### MESOPOTAMIA FOR THE JEWS.

Our readers will follow with the deepest interest the movement now at length set on foot for bringing together the Land without a People and a People without a Land.

We have seen how the offer of MESOPOTAMIA is calculated to bring together the three great bodies: The Zionists with their grand aims and hopes, the Territorial Organisation (the "ITO") with its zeal, and the Jewish Colonization Association (the "ICA") with its wealth.

Mesopotamia offers a base from which all can work. It is near enough for the Zionists, and is sufficiently satisfactory for the other two; and is ultimately to become a part of the Land originally promised.

It was the way by which Abraham himself entered the Land, when he went from Ur of the Chaldees to Haran (which is Mesopotamia), and thence (when his father was dead), into Canaan.

A mass meeting of the Jewish Territorial Organisation was held at the Great Assembly Hall, Mile End, London, on Monday, May 10th, when Mr. Israel Zangwill gave an oration on the subject of

#### ONE PLAN, ONE PEOPLE,

from which it is clear that unity of action will be obtained:

"Mesopotamia was formerly described by all writers, from Herodotus downwards, as the most fertile and fruitful country on earth, and its boundary river, the Euphrates, is one of the four rivers mentioned in Genesis as flowing out of the Garden of Eden. Although the bulk consists to-day of vast swamps and deserts, yet a region the size of Palestine can be irrigated and turned again into a granary to support a population of millions. And even the country around it is said to be very thinly inhabited, so that there is apparently room for indefinite extension of the Jewish area with the growth of population. Such was the general project which the Ito bracketed as equal to the Cyrenaica scheme, and which I have been suggesting during the past two years to the leading Jewish financiers of the world. However, Abdul Hamid got ahead. Only a few months ago he sent for Sir William Willcocks, and Sir William has travelled over Mesopotamia and made a report, even more favourable than his early ideas, showing how

"For an expenditure of less than seven-and-a-half millions, more than three million acres of land, that is a region of nearly 5,000 square miles in ancient Chaldaea, can be made available for settlement and to produce a revenue of nearly a million pounds a year.

He has entered into a five years' engagement with the Turkish Government, has obtained a credit of £100,000, and has already begun the work at its easiest end. Under the Turkish Constitution the scheme has now passed into the hands of the Minister of Public Works in Constantinople, who has just presented Sir William's report to the Grand Vizier.

#### "OFFICIAL OTTOMAN REPORT ON MESOPOTAMIA.

"Chapter V. of this report states that the regeneration of Mesopotamia should figure at the head of the programme of the public works to be undertaken in Turkey, and it adds: 'Nothing would be simpler than to restore to this region, at least partially, its ancient splendour, and to make of it one of the granaries of the world. To build a few dykes and barrages, to dig a few canals, to bring the water, is all that is necessary to give value to thousands of dunams of a legendary fertility.' There is no doubt that Turkey, once she has settled down, will wish this great work to be carried through. But Turkey's resources and energies will be sufficiently taxed by the immense labours before her in every part of her large neglected Empire.

"The question, therefore, is, whether the Jewish people should not seize the opportunity of doing this particular piece of work, and by a contract with Turkey provide the capital, the labour and the population for the regeneration of Mesopotamia. Of course it is quite possible that Turkey may refuse the bargain. Much as she needs capital and labour, population and energy, she may think that ours can be had on easier terms. Ahmed Riza Bey has indeed already invited the Jews to Mesopotamia, as to every other part of the Ottoman Empire, but it was a mere general invitation to come and help in the upbuilding of Turkey. That is not enough. Much as we admire the work of the Young Turks, much as we sympathise with their desire to build up a modern and powerful Ottoman Empire, that is after all their job and not ours. Grateful as we are for their hospitality to myriads of our people, both in the past and to-day, and clear as is the duty of these Turko-Jewish subjects to help their fatherland, we Jews of other lands have no such call."

The whole of Mr. Zangwill's oration was marked by its great enthusiasm. Every word of it is worth reading

for its brilliance and eloquence. It concluded with the following passionate appeal:—

"If, as we hope and believe, Mesopotamia is as suitable for the Jews of to-day as it was for our great patriarchs who drove their flocks there, or as it was for the Jews of the great period of the Babylonian Talmud, then

"Let us all unite in the attempt to build here the so desirable land of liberty, happiness, and peace.

We have always been made one by suffering. When the gutters run with Jewish blood, and the air is heavy with the wail of the widow and the orphan, then all Jews feel brothers. Let us for once be made one by happiness—the happiness of working for a safer and a greater future. One plan, one people."

Mr. Lucien Wolf moved the following resolution:—

"That this mass meeting of London Jews approves of the aim of the Ito to obtain a territory upon an autonomous basis for those Jews who cannot, or will not, remain in the lands in which they live at present, and thinks it desirable that all Jewish colonisation and other organisations should unite to study the possibilities of Mesopotamia as a territory for this purpose."

Following on this we have the announcement of the "Actions Committee" of

#### THE ZIONIST MOVEMENT.

"In consideration of the widely felt and justified desire to bring the work of the forthcoming Congress into relation with the actual circumstances in the East, the Inner Actions Committee has resolved—in view of the fact that in consequence of unforeseen events the tasks devolving upon it have had to be postponed—to hold the 9th Congress in the course of December next. The exact date and place of the Congress will be announced later."

#### THE ADVANCING APOSTASY.

##### THE CHURCH PAGEANT.

We have already commented on this as a sign of the times; but now it is over.

Setting aside the folly of the "Church" following the "world" in its methods and ways, there was underneath it all a deliberate design in the falsification and misrepresentation of history. This must have been done of set purpose, fostered as it was by the Romanising Bishop of London.

One would never have dreamed from its scenes that the Reformation had ever taken place; for there was no sign or even hint of this, which was the greatest event in the Church's history in our country.

We know not how early the Gospel was brought here, but there are witnesses to the existence of an organised British Church, with Saxon buildings (remains of many of them are well known). There is evidence of the presence of Bishops of the British Church attending councils on the continent (at Arles and other places). The Diocletian persecutions reached our shores, and a British Presbyter, taking refuge in the house of a Roman soldier, became a martyr and gave his name to the church and town of St. Alban.

There was little, if anything, of all this. No! The Pageant emphasised Augustine as being sent by Rome; but the people were not shown the struggle he had with the British Church, which was not settled till the days of his successor. He found a Liturgy in use, not the Roman, but the Ephesian. He found the three Orders of Bishops, Priests, and Deacons. And he found them keeping Easter on the *day* of the full moon (after March 25th), as it was and is still observed in the Eastern Churches; and not on the *Sunday* following, as in the Roman or Western Church. Augustine began the struggle to change all this, and his successor at length succeeded in changing the use of the Liturgy and the keeping of Easter, and causing all Bishops to be appointed by the Pope.

The Reformation was the end of that struggle. But,

instead of beginning with the casting off of the yoke of Rome, the Pageant began with the putting on of that yoke.

It gratefully remembered Thomas à Becket, but not Cranmer, Latimer, and Ridley. It reminded us of Laud, the turner back towards Rome; but not of Bonner, the burner of the Bibles at Paul's Cross.

It reminded us of other arch-enemies of the truth, but not of the tortures of the Inquisition or of the fires of the stake.

It was a distortion of history; and it had for its object the undoing of the Reformation.

As a sign of the times it forebodes a loss of our Reformation blessings, which is being engineered by enemies without and traitors within. Thus assailed, its doom is fixed; for we have the words of Him Who is the Truth, that a house thus divided against itself

CANNOT STAND.

Outside we have the spectacle of the Free Churches copying its errors, adopting its methods, and using its terminology. They must now, forsooth, be called "churches" and no longer "chapels." They must have their "Synods" and their "Guilds," etc., thus going back on the early history of their fathers, who fought against and suffered for the very things their descendants are running after.

#### SPIRITIST SIGNS.

##### A "SOUL HOSPITAL."

Our friend, Mr. Philip Mauro, sends a striking paper to the magazine *Our Hope* (U.S.A.), which forms a most significant and ominous sign of the times.

Mr. Mauro writes:—

"Among the significant events of the day a prominent place must be assigned to a group of movements whereof the so-called 'Emanuel Movement' is the best known. The words 'Psychic' and 'Psycho' are becoming very common in current literature and conversation. The expression also occurs in the Bible, but is disguised in our common versions because it is there generally rendered 'natural.' It is particularly pertinent in these days to notice the unqualified statement of 1 Cor. ii. 14: 'The PSYCHICAL MAN receiveth not the things of the Spirit of God.' But this psychical man is now being specially stimulated, encouraged, and trained to get into communication with the world of spirits, that is, of demons who are in the service of 'the spirit that now works in the children of disobedience' (Eph. ii. 2).

"To this end two great objects are being presented in the most attractive way, *first*, communication with the departed, *second*, physical healing. And from two directions is this terrible danger advancing upon ignorant, credulous and superstitious humanity, from *the churches*, and from '*Science*.' Who can be surprised if millions are deceived and swept headlong into the delusions fostered by 'seducing spirits'?

"Of all the healing systems which have been brought forward as substitutes for simple faith in God, that known as 'Psycho-therapy' (hideous name!) is perhaps the most dangerous, for the reason that it is accredited both by clergy and by doctors. The inadequacy of medical treatment on the one hand, and the decadence of the churches on the other, create a situation wherein the latter are ready to seize upon anything which promises to aid them in regaining their lost ground. The spread of this movement is indicated by the establishment of

##### A 'SOUL HOSPITAL' IN LONDON,

where patients are treated by 'psycho-therapeutic' methods. Among those who administer 'the treatment' is a lady whose name is in the peerage. The diseases are diagnosed by a physician who goes into a sort of trance, during which, by the aid of 'spirit guides,' he is able to see what is the matter with the patient.

"Here is a new and most serious danger, to which people, untaught in the word of truth, are now exposed in these increasingly 'perilous times.' Who would have dreamed, a few years ago, of this ominous alliance of medical science, clericalism and spiritism? But there has been recently consummated a yet more ominous alliance of spiritism with physical science in the attempt to communicate with the human spirits of the dead. Of this we will speak at another time 'if God permit.'"

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

G. P. (Norfolk). With regard to your question about 1 Corinthians 15. 5, there is no difficulty whatever about the *eleven* disciples being spoken of as "the twelve."

By a very common figure of speech called *Ampliatio*, things are frequently spoken of by their former name, after the original conditions have ceased to exist. For example, Aaron's rod is still called a "rod" after it had been turned into a serpent (Exodus 7. 12).

Abigail is still called "the wife of Nabal" (1 Samuel 30. 5) after she is married to David.

The wolf is still called a "wolf" after its nature is changed (Isaiah 11. 6).

Matthew is still called "Matthew the publican" after he had given up that calling (Matthew 10. 3).

Simon is still called "Simon the leper" after he was healed.

The blind man is still spoken of as the man born blind, after he was restored (John 9. 17).

In the same way, and by the same Figure, "the twelve" are spoken of as such, although the number had been diminished by one.

L. M. W. (Sussex). The answer to your question about John 20. 23, is exceedingly simple, and lies upon the surface. (1) There is a small particle in the Greek which cannot be translated. It is *an* (*an*) and makes what follows a *hypothesis* (as in 1 Cor. 11, 26). (2) This act of the Lord in "breathing upon them," and thus marking *pneuma hagion* (i.e., the spiritual gift in question), must have been confined to those who received this gift. They had no power to give that, or any other gift, to any one else; still less to give them the authority or power to bestow it to others *ad infinitum*. There is not a word about all this in either Text or Context. It is a blasphemous presumption for man to presume to do by the "laying on of his hands" what the Lord of all power and might alone could do by breathing upon them on that solemn occasion.

We are not concerned with the nature of that gift, or its place in the Dispensational dealings of God. It is enough for us that there is not that which gives any mortal being a claim to use or transmit this "gift," or to bring forward into this present dispensation that which pertained exclusively to another and past dispensation.

It is this playing fast and loose with Dispensational truths which is the cause of so many errors, ecclesiastical and others.

E. A. (Birmingham). Yes. The name *Elohim* is the same in Gen. 1. 1, as in 6. 1, because, in both, it is the *Creator* who is spoken of. The angels are called "sons of Elohim" because they were *created* by Him. Adam is so called also for the same reason (Luke 3. 38). Adam's sons and we, their decendants, are "sons of men," because we are *begotten*, not *created*. Angels are called "sons of Elohim," because they were *created* beings, and not *begotten*. Those who have the *New nature* are also called sons of God, because that nature is His own creation. (2 Cor. 5. 17. 1 John 3. 1, 9, &c.)

G. R. (Somerset). The "Article" is inserted on MS. authority, by the Revisers in Acts 20. 11; "the bread"

referring grammatically to the breaking of bread which had been intended in verse 7, but had been interrupted. It was intended then as a meal, and always is so used. Never of the Lord's Supper, with which it had nothing whatever to do.

It is said that it would hardly be mentioned as it is, in Acts 2. 42, 46, unless it referred to the Lord's Supper. But, the mistake is made by overlooking the condition of things in those days and at that time. No longer could believers continue to offer Sacrifices in the Temple, or continue to partake of them as so offered. It would have been a denial of the "one Sacrifice once offered." Hence the great stress laid on the fact that they now ate "at home" and at one another's houses. Besides, if this was the Lord's Supper, why did not this name continue to be used? Why did it not survive that dispensation? And, if it is claimed that about 50 years ago this title was rescued from the forgotten things of past ages, why do those who use it resent our own effort in seeking to recover other forgotten truths, which are infinitely more essential?

### ACKNOWLEDGMENTS.

#### "Things to Come" Publishing Fund.

	£	s.	d.
Readers in Glasgow ... ..	1	16	6
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M. A. (Darwin) ... ..	0	2	0
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M. S. (Catford) ... ..	0	2	6
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# THINGS TO COME.

## Editorial.

### HEBREWS XI.

#### X.—MOSES: FAITH OVERCOMING THE PRAISE OF MAN.

(Continued from page 76)

(1) HE REFUSED . . . HE CHOSE . . . HE ESTEEMED.

"By faith Moses, when he had grown up, REFUSED to be called the son of Pharaoh's daughter, CHOOSING rather to suffer affliction with the People of God, than to have a temporary enjoyment of sin; Esteeming the reproach for Christ greater riches than the treasures of Egypt: for he looked away from [them] unto the recompense of reward" (Heb. xi. 24-26).

IN connection with Moses we have three acts of faith mentioned.

1. By faith he refused . . . he chose . . . and he esteemed (vv. 24-26).

2. By faith he forsook Egypt (v. 27).

3. By faith he kept the Passover (v. 28).

It is with the first of these that we now have to do. And three things are predicated of his first act of faith.

1. He refused to be called the son of Pharaoh's daughter.

2. Much followed by consequence from this first act. It brought upon him the suffering of affliction or hardship with God's People, and his own people, Israel; and he deliberately chose this.

3. What he chose he esteemed also. He was not merely choosing the lesser of two evils; but, he esteemed what it brought upon him. It brought reproach for Christ's sake, reproach, i.e., obloquy and the derisive ill-will of others, but he esteemed this above all the treasures of Egypt.

1. But we must come back to the first step which he took: "He refused to be called the son of Pharaoh's daughter." This, we are distinctly told, was "by faith."

Two things are thus plainly implied:

(1) Moses must have had the offer, and the opportunity of thus becoming a member of Egypt's Royal Family; and

(2) He must have heard from God that he was not to accept this high privilege. Otherwise it could not have been "by faith." It would have been by folly, or a fanatical love of his people, thus to refuse the opportunity which might be so well used in mitigating their oppression; and lightening their heavy

burdens. But we are distinctly told that it was "by faith."

Inasmuch as "faith cometh by hearing," Moses must have heard. And, inasmuch as this "hearing cometh by the Word of God," God must have spoken or communicated His will to Moses; for Moses heard, Moses believed, Moses obeyed.

God had other counsels and purposes with regard to Moses. Moses must have been told that "God, by his hand, would deliver" Israel from Egypt's bondage.

When he delivered one of his brethren who was smitten, he "supposed they would have understood" this (Acts vii. 25). This word used for "supposed" implies that Moses must have already made God's purpose perfectly clear to his brethren, so that it was well known to them; and he had good grounds for this reckoning.

God had told Moses, and Moses had told them. But he believed God; and they did not.

All this, however, was not till Moses was grown up. The expression in Ex. ii. 11 does denote an increase in stature and years, but the verb גדל (*gadal*) is frequently used to denote growth in dignity and importance.† The expression in Heb. xi. 24, μέγας γενόμενος (*me-gas genomenos*) means, literally, *having become great*, and is used because it contains both meanings, and includes a Divine comment, both on Ex. ii. 11 and Acts vii. 23.

Pharaoh's daughter had "taken him up, and nourished him for her own son" (Acts vii. 21); and then there must have come a moment when Moses had grown up, that he had to decide whether he would or would not become the heir-apparent (by formal adoption) to the crown of Egypt.

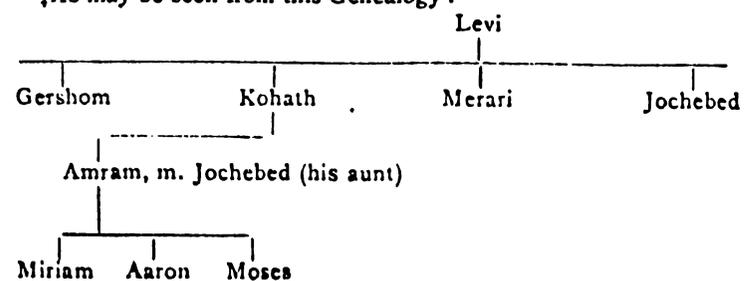
We know, by Divine revelation, that it was "by faith" that he refused that high dignity.

What Moses had heard from God had fallen on prepared ground. His mother was his nurse; and she was the daughter of Levi,‡ and was therefore in the direct line to hear and learn the history of the Divine dealings.

\* νομιζω (*nomizō*) means to reckon, and to reckon according to law (Luke iii. 23); and therefore we have every right to conclude they would have understood.

† Compare Gen. xxvi. 13. 2 Sam. vii. 22. Ps. civ. 1. Ecc. ii. 9. Jer. v. 27. Est. iii. 1; v. 11; x. 2.

‡As may be seen from this Genealogy:



Moses, indeed, was "learned in all the wisdom of Egypt," but he must have been learned also in the wisdom of God and His People, Israel. Indeed, it was possible for Moses to have heard the very history of Abraham at third hand; yea, and even the story of the Flood. For, Adam was for 243 years contemporary with Methuselah, who conversed with Shem for 100 years.

Shem was for fifty years contemporary with Jacob, and Jacob might therefore have conversed with Jochebed, the mother of Moses. The oppression of Israel was physical and would not have pressed all knowledge out of the minds and hearts of the people.

Moses had, without doubt, heard much from his own kindred as to the past, and he was learned in the wisdom of Egypt; but, he had *heard* direct communications as to the future from God Himself. The "things to come" had been revealed to him. The "things of Christ" had been made known "in part." He knew God. He knew that Jehovah had a People, and that they were in sore bondage in Egypt. He knew that they were to be delivered. How, then, could he accept the position of heir to Egypt's throne? Believing what he had heard from God, how could he do other than "refuse to be called the son of Pharaoh's daughter," and, eventually, Egypt's King? But this was only the first step. Moses not only *refused* this honour: he *chose* the opposite.

2. "He chose rather to endure hardship with the People of God than to have a temporary enjoyment of sin."

This is an extraordinary exhibition of faith.

What he had *heard* from God must have been so good, so great, so wonderful, so glorious, that, believing it to be true, he deliberately chose the hard lot of that people to Egypt's crown.

It is the very word used of God's own electing choice. He did not merely accept it as an inevitable alternative, but he deliberately preferred it.

What must he not have heard to bring about so wondrous a result as to make him prefer "affliction" to "pleasures?" Ah, he had heard of their issue. He had heard of the "eternal weight of glory." Hence, he looked not at the "things that are seen," for "he endured as seeing the Invisible" (v. 27). The pleasures themselves were of brief duration—only "for a season"; but, in view of the eternity of the glory, the "affliction" seemed briefer still, "light" and but "for a moment."

Oh, to have "like precious faith"! How it would enable us to endure! There would be no more repinings; no more murmurings. We should look at "affliction," and all that is connected with it, from such a totally different standpoint that it would enable us to *choose* it in preference to the other. But only "WHILE we look not at the things that are seen, but at the things that are not seen" (2 Cor. iv. 18). And only "WHILE" we do that. Not otherwise.

When we are on the top of a high tower, and look down on the scene below, horses and men seem no

larger than insects; but when we get down again among them, then they stand out in all their natural size; and we are under the shade of the tower itself.

It is even so in the spiritual sphere. While we look at "affliction" it seems heavy indeed and never ending; but "while" we look at it from the height of His glory of which we have *heard*, and dwell on its eternal weight, then there is not only no difficulty, but the difficulty is the other way; for we *choose* it with a preference which cannot be disturbed.

But there was not only something which Moses *chose*; there was something that Moses *esteemed*.

3. He esteemed "the reproach of Christ" greater riches than the treasures of Egypt, for he looked away from these unto the "recompense of the reward."

We must take the Genitive, "of Christ," as the Genitive of *relation*. It is not the Genitive of possession. It is not the reproach which Christ endured; but it is our reproach which we endure for Christ's sake, viz., "reproach for Christ."\*

Christ, in the days of His flesh, suffered reproach; and, all who are His suffer that same reproach. The Apostles knew what it was to endure reproach. After they were imprisoned and beaten, "they departed from the council, rejoicing that they were counted worthy to suffer shame for His name" (Acts v. 41). Here the verb is "to suffer dishonour." In Heb. xi. 26, it is "reproach," *i.e.*, obloquy, derisive ill-will.

And note: it does not say that Moses *put up with* this reproach, or *endured* it, because he could not get away from it; but he *elected* to have this reproach, in preference to the treasures of Egypt, esteeming this reproach as a still "greater treasure," or, like the Apostles, he "counted it all joy"; like Paul, he could say, "I take pleasure in my infirmities, in reproaches, in necessities, in distresses, for Christ's sake" (2 Cor. xii. 10).

Well might he exhort these suffering Hebrew believers by the example of Moses, and tell them to "call to remembrance the former days . . . in which (he says) ye endured a great fight of afflictions . . . and were made a gazing-stock both by reproaches and afflictions. . . . For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods." And why? Because they knew that they "had in heaven a better and an enduring substance" (Heb. x. 32-34).

And what was it that produced this wondrous choice? Faith. It was "by faith." It is this exhortation in chap. x. that leads up to and forms the basis of these very examples of faith, in chap. xi.

Oh! what exquisite examples they were! And note how this faith of Moses in overcoming "the praise of man" speaks to our own hearts.

"Esteeming reproach for Christ." What do we feel about the reproach which we have for His sake? Yes, His sake; for in the Greek the word "Christ" has the definite article. It is "*the* Christ," the Christ

\* Just as in Rom. viii. 36, the Greek, "sheep of slaughter," is correctly rendered "sheep for the slaughter" in A.V. and R.V.

of God. Not the Christ of the New Theology. There is no reproach to be suffered for that Christ. No! that brings "the praise of man": an infidel can accept, and be thankful for such a Christ\* as that.

But, it is the Christ of God that man will not have: the Christ That suffered for sin and was raised from the dead, and is now exalted, and is coming again with His recompense. There is reproach for His sake if we believe what we have heard from God about Him; and especially when that faith makes us independent of "the fear of man" and "the praise of man."

And what do *we* do under this reproach? This is the thing which tests our faith more than any other test that can be used. For the most part, one finds mourning, groaning, murmuring, depression, distress. And why? Because of the absence of Moses' faith. Because we are looking at "the things which are seen." Because we see not "the Invisible." Because we are down below, in the dark shade of the high tower, instead of looking down from its height.

If we *believe* what we have *heard* from God about His Christ, and this brings reproach upon us, it ought to make us the happiest of beings. It ought to act like water to a parched plant. It ought to make our joy to grow exceedingly.

Look at Moses. There we see "first the blade, then the ear, after that the full corn in the ear" (Mark iv. 28).

First there was "the blade," when Moses *refused* to be called the son of Pharaoh's daughter.

"Then the ear," when he *chose* the affliction of God's people to the pleasures of sin.

After that there was "the full corn in the ear," when he *esteemed* reproach for Christ as being greater riches than the treasures of Egypt.

Oh, what a wondrous power there is in those two small words, "BY FAITH," when it comes from, and is based on, what we have heard from God.

This is the faith that overcometh the world and gives us victory over man, and all his "praise" (1 John v. 4).

This is the reason given: FOR "he looked away [from the treasures and from the reproach] unto the recompense."

This recompense is twofold. It has respect to the retribution of the ungodly, and to the rewards of the righteous.

The whole life of Moses was based on and governed by faith in what God had declared concerning both. Both would surely come, and he preferred, yea, he esteemed, present and temporary reproach to all the treasures of Egypt, and hence looked unto the promised and future treasure, which will be eternal.

Gentile self-esteem limits all true understanding of Resurrection and eternal life to the Church, and to the so-called "Christian dispensation." This would be amusing were it not for the ignorance from which it springs, and the evil consequences to which it leads. It is assumed that it matters *what* we believe in this

Dispensation which is so far in advance of what those believed in past dispensations.

But it is not *what* we believe, but **WHOM** we believe.

"Abraham believed God" (Gen. xv. 6. Rom. iv. 3); Paul said, "I know Whom I have believed" (2 Tim. i. 12).

They each believed what they had heard, and this was saving faith to them, just as it is to us to-day.

There is no new way of salvation to eternal life. It has *always* been "by faith." Right back in Deut. viii. 3 we find the Scripture quoted by the Lord in Matt. iv. 4, "By every word that proceedeth out of the mouth of the LORD, doth man live"; *i.e.*, live again in resurrection and eternal life.

The actual words which Jehovah had spoken for the hearing of faith were immaterial compared with the blessed fact of believing them, *whatever they were*.

We can gather what they believed from what is written of them:

"Abraham rejoiced to see My day.

And he saw it

And was glad" (John viii. 56).

The same Lord Jesus declares that Moses and the prophets wrote "concerning Me" (Luke xxiv. 44), and that Moses "wrote of Me."

To Abraham, Christ said: "I am thy exceeding great reward" (Gen. xv. 1). Moses was inspired to write those words. Was not this the same Christ, *his* "exceeding great reward"? And, What more could He say to us? True, more is revealed, greater and more blessed truths are recorded for our faith; but it is "like precious faith"; it is the same act of faith which "sets to its seal that God is true," and that His words are truth.

In Psalm xc. 12, Moses prays: "so teach us to number our days that we may apply our hearts unto wisdom."

Yes! all the adults of that generation *knew* they were to die within the forty years; well might they pray to "number their days" aright; for the days were numbered for them. They had heard that from God; and those who believed what He said did apply their hearts unto wisdom. By the same faith, in the same "living God," we know that we are *not to number* our days. Indeed, we cannot do so, for none of us know whether we shall have another day to number; we are waiting and looking for HIM, and not numbering our days. We know that "we shall not all sleep" (1 Cor. xv. 51). We know that there will be those that are "alive and remain" (1 Thess. iv. 17). "We look for the Saviour, the Lord Jesus Christ, Who shall change our body of humiliation, that it may be fashioned like unto His glorious body" (Phil. iii. 20, 21).

Do we believe God? This is the one great question for us.

Do we believe what God has revealed for our faith?

Moses believed what he had heard from God. Do we?

\* See *Things to Come*, May, 1909, page 60. Answer to J. C. S.

Abraham abandoned the tradition which he had received from his fathers. Have we?

They were idolators; they believed in "familiar spirits," and that there was "no death," and hence, no resurrection." But Abraham gave up all these traditions, and believed God.

Moses gave up all the traditions embodied in the "wisdom of Egypt,"\* and which he knew from Egypt's "book of the dead," because he had believed God's revelation.

Even so are we exhorted with the believers among this dispersion, and reminded that we have been redeemed . . . "from all that we have received by tradition from our fathers."

Let us receive all, from God Himself, through His Word. His Word is truth; and if we believe what we hear from that, it will enable us to *refuse* the praise of man, to *choose* the afflictions of God's people, and to *esteem* reproach for Christ greater riches than the treasures and wisdom which the world can offer us.

## Contributed Articles.

### "NOT MADE WITH HANDS."

(Concluded from page 77.)

By JAMES CHRISTOPHER SMITH.

(No. V.)

WE come now to the last of the passages referring to our subject, namely, 2 Cor. 5. 1 (and context).

The special aspect of the teaching here may be denominated

#### Our Eternal House.

The verse begins with a "for," which shows that the statement is linked with what precedes. In chapter 4, verses 17, 18, the Apostle had taught that the present (but passing) distress was working out a future (and permanent) glory, while the inner eyes are gazing on the things which the outer eyes cannot see, "for the things seen are but temporary, but the things unseen are eternal."

Then, by way of illustrating this contrast, he applies the teaching to a subject of the highest interest, and says: "For we know that, if the earthly house of the tent be dissolved, we have a building from God, a house not handwrought, eternal in the heavens."

That is the main statement: the words that follow serve to show more precisely what is meant, namely, the present natural body which we inhabit, and the future spiritual body which we shall inhabit.

The description of the natural or mortal body is

\* Israel, alas! did not. The pertinacious devotion of the Israelites to necromancy, etc., which they had learnt in Egypt first, and afterward from the nations of Canaan, shows what a hold on them tradition had obtained. See Deut. xviii. 11, and many other passages throughout the Old Testament. Modern spiritism is in direct descent from the 'wisdom of Egypt,' and the corruptions of Babylon; and the traditions of the so-called Christian "Religion," are all permeated with its teachings.

remarkable: "the earthly house of the tent" (or tabernacle): which simply means the tent-house or temporary-house, which was made from the earth and can be dissolved.

If it is not dissolved, the change is described in verse 4, by saying that "the mortal shall be swallowed up by the life;" but whether it is this fashioning anew, without death and without being unclothed; or dissolution, by death or unclothing, the contrast holds good, in either case, stated in the words: "We have a building from God, a house not made with hands, eternal in the heavens."

What a most blessed description of our future permanent house!

Our present bodies, stamped by sin for death and corruption, are a contrast to this wonderful habitation.

Even the body of Adam, unfallen, was not like this. Doubtless, if he had not sinned, his body, in God's time, would have been assumed into the permanent spiritual state.

Let it be noted what is affirmed of this eternal dwelling:—

1st. It is a "*building from God.*"

God is its creator. "He that built all things is God." The universe is a building. The city which Abraham looked for "hath the foundations," and "its builder and maker is God."

The "body of Christ" is a building: the saints are "built together for a habitation of God." The rib taken from Adam was "built" into the body of Eve. God gives every seed a body such as pleases Him; and the "members of Christ," at His return, will receive a body such as will please God (1 Cor. 15. 38). So, here, it is affirmed that the spiritual body will be "from God." It will be His work, as the body of Adam and the body of Eve were His work.

All *origins* are from God.

2nd. It is a "*house not made with hands.*" That is to say, it is not of this creation; it is of a new creation, a new order, a final form. "Not handwrought" means that it will not be evolved, but it will bear the stamp of a new creative act of God—"His workmanship." Man has no hand in it.

It will be final because it will be after the image of Christ, who is the image of the Eternal God!

3rd. It is "*eternal.*"

The body of glory—like Christ's own—will not belong to what is passing or transient or mutable, but it will be eternal and immutable and the vehicle of an "eternal weight of glory." And just as "one star differs from another star in glory," so probably the body of glory of each believer will reflect, in some way, the measure of his faithfulness in service here below. (See verses 9, 10.) Surely this is a most solemn reflection in view of the

"Judgment Seat of Christ"!

4th. It is "*in the heavens:*"

It will not be earthly but heavenly. As the Apostle says in verse 2, "longing to be clothed upon with our habitation which is *from heaven.*" Just as it is from God, so is it from heaven. "The first man is of the

earth, earthy; the Second Man is from heaven." (See 1 Cor. 15. 17.) Our blessing is "in the heavenly realms" and our destiny is "on high," with Christ and like Him.

What a change and what a transfiguration this will be!

*When* and *how* and by *whom* it is to be brought about is briefly told in Phil. 3. 20, 21.

And what a contrast to the present mortality, mutability, infirmity and groaning limitations!

What an unspeakable joy it will be to be free from sickness, from pain, from weariness and tears!

Above all, what a satisfaction it will be to be rid of "the old man," of the presence of sin, of any tendency to sin, of any inclination to disobey or displease God.

It is not yet manifest, but it is coming. It is part of our hope: "the hope laid up for us in heaven" (Col. 1. 5).

God's working "in us" here, has all this in view, as the Apostle adds in verse 5 of our passage: "Now *He that hath wrought us for the selfsame thing is God, Who, also, hath given to us the earnest of the Spirit.*" Whether soon or late, come it will, and come it must; for we have two guarantees, namely, "the earnest of the Spirit" and "Christ in us the hope of glory."

Truly a "good" and "blessed" Hope!

We do not know, at this moment, whether we shall "put on incorruption," as raised from among the dead; or, whether we shall "put on immortality," having the mortal part swallowed up of the life; but, in any case, we can join with the Apostle in his "longing to be clothed upon with our habitation which is from heaven"!

Paul did not wish to be "unclothed": nor do we. There is no question here, or anywhere in similar passages, of Paul entertaining a mistaken hope (needing the wisdom of man to explain, or rather to explain away), but he is putting into words the *abiding longing* of every Bible-taught Christian heart. How else could he have said it? When we remember that he was writing in view of the organic unity of Christ's members and the continuity of the operations of the One Spirit, how else could he have expressed this collective hope but by the "we" of unity and continuity?

It is emphatically true (as is said in verse 7), in cherishing such an undying expectancy, that

"WE WALK BY FAITH, NOT BY SIGHT."

And we must not forget or neglect the *practical issues* of all this hope-feeding teaching, expressed in verses 6-10.

1st. It begets an invincible courage and confidence and content. Living or dead: resurrection or assumption: present or absent, "always of good courage," always confident, always content (6-8).

2nd. It makes prominent before our minds the one outstanding, dominating purpose of our life, the *aim* and object of Christian living and serving, namely, that "we may be well-pleasing unto Him" (9).

3rd. Finally, it brings into view the "Tribunal of Christ" where we must all be manifested, as His servants, to "receive the things, by means of the body, according to that which we did, whether good or bad."

The expression "by means of the body" (which is the literal rendering of the Greek) we take to refer to the spiritual body which the Apostle has been dwelling upon in verses 1-5; and thus, we have presented the solemn and searching thought that the body of glory will reflect the measure of true motive and true service, as servants of God, after we become children of God. There is, of course, no question of judgment as regards *sonship*; but there is the tribunal of Christ, as regards *service*.

This tribunal is not for the purpose of finding out whether or not we are children of God; but it is for the purpose of finding out and exhibiting "how much we have gained by trading" (or how much we have lost by not trading), how faithful (or unfaithful) we have been to our trust!

"The things we did, whether good or bad," we are to receive back: and we shall *receive* them "by means of the body." (Compare 1 Cor. 3. 10-15.)

Thus we shall dwell in our habitation which is from God and from heaven, our house "not made with hands," with the full knowledge that absolute righteousness has been done, and with full satisfaction in the award of Him who did it.

And now, in reviewing the passages referred to in these articles, namely, Job 34. 20; Lam. 4. 6. Dan. 2. 34; 8. 25. Mark 14. 58. Acts 7. 48. 2 Cor. 5. 1. Col. 2. 11; and Heb. 9. 11, we would summarise the teaching conveyed.

The things "not made with hands" are things done or made by the *direct outgoing of God's power*. They are superhuman acts: man's hand is not in them.

In the New Testament passages the things "not made with hands" find their accomplishment in a realm where all is entirely of God and spiritual; and bear the stamp of a New Creation.

They tell us that in this New Creation realm, the pattern or archetype of everything is the risen and glorified Christ of God.

Hence, risen and seated with Christ, we, the children of God, IN OUR POSITION BEFORE GOD and IN OUR WORSHIP OF GOD, are entirely beyond being guided or governed or judged by so-called holy seasons, holy places or holy people; freed from the bondage of ceremonies or rites pertaining to the flesh or performed by human hands.

In this liberty we stand, rejoicing to be for ever associated with the things which

"CANNOT BE SHAKEN."

"Behold I come quickly and *My reward* is with Me to give every man *according as his work is.*"

## THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. HAYES TOPPING (St. Louis, Mo., U.S.A.)

(Continued from page 80.)

### EPHESUS.

IN the letter to Ephesus (ch. 2. 5), the admonition, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will

come unto thee quickly, and will remove thy candlestick out of his place, except thou repent," finds no echo in any of Paul's writings to the Gentile Churches. We search the Church letters in vain for even the least suggestion of such a relationship between the Lord and His "body" as here exists between Him and the Church of Ephesus. It is a relationship of law and works: "Repent, and do the *First Works*, or else I will . . . remove thy candlestick out of his place." This is not an attitude of grace, but of law. If the Lord should remove to-day all the Gentile Churches that have left their first love, there would be a deplorable decimation of the Churches. They sometimes pass away through senile debility, or lose their identity through absorption with other Churches, as is the popular custom of the present day, but are never suddenly removed in the sense of our text, "I will come unto thee quickly." This Gentile age in which we are living is not a time of judgment. Grace is reigning. Neither Churches nor individuals are being removed for unfaithfulness in service. Judgment is waiting upon mercy. But the time to which these letters refer us will be a time of judgment, when Christian Israel will be under law, and when "He that liveth and was dead," Whom John saw standing in the midst of the Churches, will move among them in unsparing judgment, crowning some and spewing others out. There is no reason to believe that the Jewish Churches of that day will be comprehended in the number seven, but rather that the Churches named in the letters will be the centres of groups of Churches under their hegemony.

In the promise to the overcomer in ch. 2. 7, we see a reference to "the tree of life" in the new city, ch. 22. 2. The Lord is bringing the race back to its original creation, the tree of life, through the long, circuitous path of redemption.

Meanwhile, He is taking out of the nations a peculiar body for His glory, the Church, which He has constituted His body, of which He is the head over all, blessed for ever. This body is one, vitally and eternally united organism, beating and pulsating with the same life in all its members. The "mystery" or "body of Christ," now forming under grace, is composed of both Jews and Gentiles, "fellow heirs, and of the same body." This is the distinguishing characteristic of the "body of Christ." In this day of grace there is no difference between Jew and Gentile. The "body" is a special company of the redeemed prepared for a special glory and function, whose relationship to the Lord Jesus will be so close and intimate that it is spoken of by the Spirit as His "body," than which nothing could be dearer or more precious to Him. Among all the companies of the redeemed it will have the pre-eminence.

The saints of the old covenant, who will come up at the first resurrection under the seventh trumpet at the end of the week, and form "the bride of the Lamb," the "man-child," or the 144,000 who are sealed to be His "servants," and to go with Him whithersoever He goeth; the Jewish Christians of the Seven Churches who will be raptured under the seventh trumpet in the first

reaping of the earth in Rev. 14, and the "wise virgins" who enter into the marriage of the Lamb, and who constitute the guests of the wedding, being just half the remnant of one-third brought through the winepress in which the Lord slays two-thirds of the apostate nation, will never measure up to the glory or position of the Bridegroom. They will never form part of His body, and hence will never share the life and glory of the body.

Israel has always been an earthly people, and always will be. Their covenants and blessings have always been earthly and material, and will continue to be so. Their salvation, while now *individual* through their rejection as a nation, and one with the Gentile under grace into the "body of Christ," in which there is no difference, will be, *as a nation*, by law, as it was under the old covenant, though by the same name and blood as the "body." This difference between Israel and the Church must be clearly understood in order to appreciate the significance of the tree of life in the holy city. To the overcomer of Ephesus is promised the privilege of eating of this tree of life. In other words, eternal life for Israel on the new earth will be in the eating of the fruit of the tree of life, as it would have been for the race in eating of the fruit of the "tree of life in the midst of the garden," had it not been for the transgression of the first man. Adam's life was to have been sustained and rejuvenated by the fruit of the tree. When he sinned, the Lord cast him out of the garden that he might not eat of the fruit of the tree and live for ever. In Rev. 22. 2, we find the race back where it started, at the tree of life. Israel's life will be in the fruit of the tree. Through the keeping of the Lord's commandments they will have "right to the tree of life, and may enter in through the gates into the city" (ch. 22. 14). Eternal life for the humblest member of the "body of Christ" will not be in the eating of the fruit of any tree, but in Christ Himself, Who is the life of the "body." The believer lives because "Christ liveth in him." "When He Who is our life shall appear" ours will be a life and glory as far above that of Israel as heaven is above earth.

Again, we repeat that the status of Israel in these letters is one of law and not of grace. "If they do His commandments they may have right to the tree of life." We do not find such a promise nor such a condition in any of Paul's letters to the Churches. It is utterly irreconcilable with Paul's theology of salvation "by grace, through faith," and is as far removed from it as the Antipodes.

The believer in Jesus Christ to-day has absolutely nothing to do to be saved. He has already done all that he can do. He has believed in Jesus Christ for the forgiveness of sins and resurrection from the dead. More than this he cannot do. He is resting in the perfect completed work which the Saviour has done. "He that hath entered into His rest, he also hath ceased from his own works as God did from His" (Heb. 4. 10). Nothing that he may do in the way of works or fruit-bearing can avail one whit for his salvation,

for he is already saved simply by appropriating to himself the finished work of Jesus Christ by means of his personal faith. Why should he do anything in order to be saved? Let him rest. There is nothing to do. It has all been done. Now, then, when he has relaxed every muscle, and has fallen back upon the finished work of the Redeemer, let him follow the natural impulse of the new life in him, and "work it out" in testimony and service *because he is saved*. His faith will doubtless bear fruit in good works as an expression of his new life, but he could live and die and never turn his hand, as far as "doing" is concerned, and be saved. He would have no reward, but the fact of his salvation is fixed upon the instance of his faith beyond anything that he may or may not do. His works may be burned up, yet he himself be saved as by fire (1 Cor. 3). Reward is a matter of works, but salvation is a question of faith.

Here in the letter to Ephesus the salvation of the believer is a question of his works, and partakes of the nature of reward. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom. 10. 5). The substance of these letters is, "Do and live." Paul's theology says, "Live and do."

In the letter to

#### SMYRNA

the Saviour promises the martyr's crown to the faithful Israelite who "resists unto blood" the terrible tribulation which He is about to begin, or, perhaps, has been entered on, for these letters will doubtless be read by the believing remnant throughout the entire seven years, as their testimony to the apostate nation, together with the progressive severity of the plagues, will add multitudes of their believing brethren to the Churches. This will be a time that will try men's souls. Multitudes of these Christian Jews will seal their testimony with their blood. "And they overcame him (Satan who persecutes them through his Antichrist) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (ch. 12. 11). In view of their martyrdom for His name's sake, the Saviour adds a special blessing to those who lay down their lives in testimony. "Be thou faithful unto death, and I will give thee a crown of life." He adds "He that overcometh shall not be hurt of the second death." Though he suffer death now for his testimony, he shall be saved from the lake of fire, which is the second death.

He provides a similar blessing also for the remnant of one-third of the apostate nation brought through the winepress and "refined as silver is refined, and tried as gold is tried" (Zech. 13. 8, 9), and who suffer the judgments of the vials, which are more stringent than the seals and trumpets combined. It is this remnant that the Lord addresses in ch. 14. 13, when he says "Blessed are the dead which die in the Lord from henceforth." That is to say, in view of the rigour of the Vial judgments, a special blessing is pronounced upon those who die under the plagues in the faith of Jesus Christ. Multi-

tudes will blaspheme the name of the Lord because of their pains and sores and scorching heat under the Vial judgments but their works will follow those who "die in the Lord."

In the promise to the Smyrnan believer, it is a question both of salvation and reward; and, while it does not differ in the latter respect from Paul's theology (for there are rewards under grace as well as under law), the *character* of the reward is essentially different from that of grace. It will be observed that it is a crown of *life*, and not of glory or righteousness, as under grace, for there is no crown of life mentioned in Paul's writings. The Salvation of one believer under grace cannot be any more glorious than another. Their life will be the same, "in Christ." There will be no crowns of life in the "body." No believer can deserve life more than another. But here is a "crown of life" bestowed upon the Smyrnan Christian, a largeness of glory of life. The crown will be a witness of his special deserving of life because he was "faithful unto death" in his obedience to his Lord. He will have earned his life by his works. The fact that he lays down his life in his fidelity under persecution wins for him a special gift of life, the martyr's crown. There is no such gift within the power of the believer under grace to command. He may win a crown of glory as a faithful preacher or teacher or servant in building up one (1 Cor. 3. 10-15), or he may win a crown of righteousness by a life fruitful in good works, suffering and self-denial (2 Tim. 4. 8), but his life has already been earned for him by the laying down of the life of the Son of God. This latter will be true of Israel also, as we are all saved through the blood and by the name of Jesus, but we are saved to different bodies and functions in glory.

The old covenant saints are saved to be the bride of Christ. The saints under grace are saved to be the "body of Christ," or the Bridegroom. The 144,000, or man-child, will be saved to be his "servants." The Jewish-Christian Church will be saved to be "priests unto God." The "wise virgins," or just half the remnant of a third saved through the winepress, will be saved to be the guests at the wedding, and kings on the new earth. Nothing remains, however, for the believer under grace, to do, but to rest in a completed work. He may work out the salvation which he has, and this is of reward, but his life has rather gone before than followed after.

Is there any condition other than that of faith laid down in the Church letters of Paul with reference to the triumph of the believer over the second death? Not one. His salvation is not conditioned by anything in all the world but his personal faith in Jesus Christ as Saviour. These two, faith and works, are contrasted in Paul's letters; and the letters to the Seven Churches are utterly incompatible with the letters of Paul; and can be understood only on the ground of their essentially different dispensational status, grace and law.

(To be concluded.)

## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

No. 4.

### FURTHER ILLUSTRATIONS OF THE DIFFERENCE BETWEEN THE DISPENSA- TIONS OF PENTECOST AND THE MYSTERY.

(Continued from page 82.)

LET the reader now turn once more to the Acts and note how vitally "Water Baptism" was connected with the Baptism of the Spirit. See, for example, Acts 10. 44-48.

The subject of Water Baptism is a large one. The writer believes that its administration was by Immersion; and was only that of Believers. But the question of "administration" is only of importance if Water Baptism is a command for us to-day, in this dispensation; the greater question being "Does Water Baptism belong to the present dispensation?" The subject has several times been raised in these pages, and we will not attempt to take it beyond a few passing references. It may, however, be mentioned that the writer himself has been baptised, and has in times past assisted in the baptism of many others. The Lord knows that at the time, so far as he was concerned, he believed it to be according to God's will and Word.

No one can read the opening chapters of the Acts without at once seeing that the cry of John the Baptist "Repent ye, for the Kingdom of Heaven is at hand," and the baptism that accompanied that proclamation, are there taken up again. The baptism, truly, is no longer "John's baptism," but in many ways it is the same.

The Apostle Peter no sooner sees that conviction has pierced the heart of his hearers than he says, "Repent, AND BE BAPTISED, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2. 38). "Then they that gladly received his word were baptised, and the same day there were added about three thousand souls" (v. 41).

At Samaria "When they believed . . . they were baptised" (Acts 8. 12). In Acts 16. 14, 15 we read of Lydia, who was baptised, and her house. In 16. 30-33, the Apostle Paul speaks to the Jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house . . . and was baptised, he and all his."

So with Crispus, in Acts 18. 8 (with which read 1 Cor. 1. 14), "many of the Corinthians, hearing, believed and were baptised." The Apostle in his defence (Acts 22. 16) says of his conversion, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord."

We do not believe that unbiased exegesis would attempt to divorce the "baptism" here from the "washing away of sins." It is only when we mix up dispensations that we are driven to wish that some Scriptures said other than they do. That baptism had a typical teaching as to *cleansing* can also be gathered by reference to Heb. 9. 10, "Meats and drinks and diverse WASHINGS and CARNAL ORDINANCES." The word translated "washings" is rendered "baptisms," in Heb. 6. 2.

Some of the passages quoted above, from the Acts, include the *house* of the believer as well as himself. Lydia, the Jailer, Crispus, Zaccheus, believed, "and their house." It is important to distinguish between "house" and "household," especially as the A.V. uses both terms interchangeably. The "house" refers to parents and children, the "household" includes the family, servants, visitors, etc., etc. The Apostle spoke to the Jailer of Salvation for him and his *house* (*oikos*), he then spoke to all that were in his *household* (*oikia*).

In 1 Cor. 1. 16 the word *household* should be *house*. "To you, and to your children," the promise was given; and family conversion and blessing seems to have been the general thing during the period of the Acts. Is it so now?

The Apostle Paul refers to another wonderful symbolism in Rom. 6., where he speaks of being "buried with Christ." It must, however, be remembered that the *primary* teaching of Rom. 6. is not Water Baptism, but *Death to Sin* (v. 2). Those who had been united to Christ in His Resurrection Life were to remember that they had also been *crucified* with Him and buried with Him. Burial with Christ is a solemn yet blessed truth for us to-day, quite independent of Baptism or other types.

We have, in passing, referred to 1 Cor. 1.; let us turn to that passage again, as verses 14-17 are often used in this controversy.

It is both absurd and untrue to try to teach from these verses that the Apostle Paul did not baptise, or that he considered baptism *in that period* to be wrong. It is not that he thanked God that the Corinthian believers were not baptised, but that he was thankful that he, personally, had had so little to do with it, because the Corinthians had turned the Divine ordinance into a party cry, and had gathered around those who had baptised them, and made them into party leaders. This Paul abominated.

There is, however, in verse 17, a statement which demands most careful attention. We do not deny that the Apostle means, by the words "Christ sent me not to baptise but to preach the Gospel," that the Lord desires faith in Himself and not faction over ordinances; but we venture to say that, with even this thought in mind, not one of the Apostles who had received the commission to "*Go preach . . . baptise*" could ever have so definitely said "Christ SENT ME NOT to baptise BUT to preach the Gospel."

The Apostle Paul hereby makes another statement which helps us to see that he was not to be reckoned

among the twelve Apostles. For, although he laboured in conjunction with them during the proclamation of the Kingdom (which was always accompanied by baptism), yet such was his commission that, when the Kingdom was no more, and baptism came naturally into disuse, his Apostleship only took upon itself its higher and greater meaning.

It is abundantly clear that during the Pentecostal dispensation there were *two baptisms*.

Eph. 4. as definitely tells us that, in the Unity of the Spirit which *we* are called to "keep," there is "ONE BAPTISM." The one baptism whereby a believer of the present dispensation is made a member of the One Body is the work of the Holy Spirit, which not only unites him on Resurrection ground to the Risen Saviour, but has buried his old nature together with Christ—the Baptism wherewith Christ was baptised in death (Matt. 20. 22, 23).

The Epistles to Timothy and Titus contain explicit directions to the leaders in the churches "that they may know how they ought to behave in the House of God," but we look in vain for any direction as to baptism—not a word of instruction or caution as to its administration, as to the fit candidates for it, as to any of the many things that it is continually necessary to be told and taught wherever baptism is practised.

Linked with the subject of baptism is that of the Lord's Supper. In 1 Cor. 11. the Apostle declares how he received instruction from the Lord on this important subject, and in other parts of this Epistle he refers to the Lord's Supper. In 1 Cor. 10. 17, he draws a lesson of Unity from the fact of there being *one* loaf, just as he does in 1 Cor. 12., by the fact that the diverse gifts were given by the *one* Spirit. Water Baptism, the Lord's Supper, and gifts, were all closely connected with the Kingdom, and, when the Kingdom became in abeyance, these consistently became in abeyance too. Hence, we read through Eph., Phil., Col., 1 and 2 Tim., and Titus in vain to find the *SLIGHTEST* reference to ordinances of any kind whatever. Timothy needed no instruction as to ordinances, neither do we; for we are in a dispensation where ordinances are not commanded. It is very remarkable, and worthy of notice, that those Christians who have brought to light most prominently during the past century the subject of the One Body are those who have caused more division than any others; and have stumbled more enquiring believers as to this very subject, by their tyrannical conception of the Lord's Supper.

Closely allied to these ordinances is the subject of Church Government. Here again a comparison of 1 Cor. and Tim. and Titus will lead to the same conclusion as above, namely, that there is a **TOTAL DIFFERENCE** between the two periods.

1 COR. 12.  
1 Cor. 12. 7-11, "Every man" possessed a miraculous gift; "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (14-26). "Let the prophets speak two or three" (14-29).

1 TIM. 3. and TITUS 1.  
"An overseer must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, etc., etc. Likewise the Deacons." Read 1 Tim. 3. 1-13, Tit. 1. 5-14.

In the passages which have reference to the Pente-

costal period, the instructions to the church deal with miraculous gifts at every point; while in the parallel passages in Timothy and Titus (dealing with the ministry in the church), there is *not a single mention of gifts*; the only qualifications specified being those of a moral and godly character. 1 Cor. 12-14 is inspired Scripture; yet we believe we are right when we say that (1 Cor. 12 and 14) would have been *utterly useless*, so far as *practical instruction* was concerned, to the churches where Timothy and Titus had to work; simply because they deal with an element which is conspicuously absent from the church at the time of writing the later Epistles.

While we find some things omitted in the latter Epistles, as ordinances and "miraculous ministry," we find the subject of the ministry of women repeated. This is valuable; for it shows us that, where anything which belonged to the Pentecostal dispensation *was to be perpetuated* in the New dispensation, *the Apostle said so*, and repeated his instructions. Therefore we say, where the Apostle has not repeated anything, we have no warrant for so doing.

1 COR.  
"Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be under obedience, as also saith the law" (*i.e.*, Gen. 3-16).

1 TIM. 2. 8-14.  
"I will therefore that men (males *Gk.*) pray."  
"I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve, and Adam was not deceived, but the woman, being deceived, was in the transgression."

A reference to the opening chapters of 1 Cor. 11 will show that the question of being veiled, which was emphasised in the Pentecostal dispensation, is *not repeated* in 1 Tim.

If it be not invidious to compare portions of Scripture together, we would ask—Are not Ordinances and Spiritual Gifts, as important as Woman's Ministry or the wearing of veils?

If so, how is it that the Apostle was *inspired to repeat* the one, and *inspired to omit* the others? We believe that this silence of Scripture is eloquent to those who have ears to hear.

There was no need for instruction as to the use, or the abuse of "Gifts," if no one possessed them.

There was no need of regulations as to Baptism in Water, for the Apostle had previously instructed them as to the *One* baptism.

There was no need for the solemn warnings about the Lord's Supper; for that, being connected with the Kingdom, was, like the Kingdom, in abeyance, believers now having not even a type to remind them of their absent Lord, but simply faith, unaided by sight or feelings, faith in the Word of God.

Summarising, we have found by comparison that—

1. There is a distinct difference between the Epistles written before and after Acts 28.
2. That the difference is chiefly found in connection with the omission of Gifts and Ordinances, from the latter Epistles.
3. These being "Kingdom" things, help to show that the dispensation before Acts 28 was connected

with the Kingdom promises; whereas, now, it is a dispensation connected with a secret purpose revealed only after Israel had proved unfaithful.

4. That the Baptism of the Spirit is not to be taken as identical in the two dispensations.

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### "A JEWISH HOPE."

Under this heading *The Jewish Chronicle* had an Editorial note on April 30th.

It is interesting and significant, because it is not long ago that that journal was unfavourable to Zionism. The Editor says:—

"The restoration of the Young Turkish leaders to power revives once more the Jewish hopes which were founded on the new régime in Turkey. The brain of the revolution—at all events on its civil side—was Ahmed Riza Bey; and at the moment of writing this great personality is spoken of as the probable new Grand Vizier. It is only a few weeks since Ahmed Riza Bey, receiving Chief Rabbi Nahoum, pronounced a warm eulogy on the Jewish people and extended a cordial invitation to our Russian and Roumanian co-religionists to settle in the Turkish Empire. We would earnestly ask whether, if the Young Turks succeed in consolidating their power, the psychological moment will not have arrived for this invitation to be accepted. There is now in Europe, and on the way to this country, a noble and generous lover of his brethren—Mr. Jacob Schiff. In an interview published in the *Paris Daily Mail*, he declared that part of his purpose in crossing the Atlantic is to attempt to unite the various Jewish organisations in a big and practical effort to improve the lot of our race. We shall wait with anxiety to see the reception which is extended to his splendid intent. When Ahmed Riza Bey made the offer to which we have referred, he expressly begged the Turkish Chief Rabbi to transmit it to the Jewish organisations which are working for the uplifting of their people. We cannot imagine that the Turkish statesman is to receive the answer that nothing can be done because these very organisations cannot or will not speak with one voice. A new leaf is being turned in the history of a great Empire. The statesmen who rule the country appear to offer a new life to down-trodden Jewry. If our leaders are to spurn or ignore a chance which comes so rarely to our race, merely from petty jealousies, or from the fact that the new plan may not be their plan, they will not only present an abject and contemptible spectacle to the rest of the world, but they will be guilty of monumental criminality unsurpassed in the records of national betrayals. Ahmed Riza Bey, in the interview with Chief Rabbi Nahoum, expressly pointed out the possibilities held out for our people by the fertile fields of Mesopotamia. That land, it is important to recall, lies within the purview of the Zionist movement. It can attract the labours of the other Jewish organisations without their surrendering one iota of their principles. We would direct to it the attention of Mr. Zangwill, who is shortly to address an Itoist demonstration. All the Jewish organisations working disjointedly, however great has been their individual success, have failed to make a real impression on the heart-breaking Jewish problem. An opportunity may now come for "a strong pull and a pull all together" in a fresh direction, which opens up vast possibilities. Two thousand years of past oppression and at present clouded with much sorrow and humiliation call aloud for a statesmanlike junction of forces in the interests of the common cause."

*The Jewish Chronicle* of May 14th, gives the following Editorial comments under their respective titles. The first is headed

#### "A NEW HOPE.

"We are pleased to see, from Mr. Zangwill's speech on Monday last, reported elsewhere, that the Ito will fall in with the suggestion for the Jewish colonisation of Mesopotamia, to which we drew Mr. Zangwill's attention a few weeks ago. It is generally believed that Mr. Schiff, who is now in Europe, strongly favours the project, and indeed has initiated a plan which he is placing before the various Jewish organisations. Mesopotamia as a field for colonisation has long presented itself to observers as offering many favourable considerations. In this light it has long been viewed by statesmen and politicians—non-Jews as well as Jews. The idea has been

floating for years through the minds of international Jewry. This was one of the reasons which appeared to commend it when we drew public attention to the matter a short time back, for, as a general conception, it seemed to embody a universal desire, and was likely, therefore, to attract universal support. We can only express the fervent hope that our anticipations will not be disappointed. In particular, we trust that the Zionists who, in the limitation of their activities in connection with the Jewish Colonial Trust, especially reserved to themselves the right to colonise in Mesopotamia, will not be deterred by the ill-timed, and therefore unstatesmanlike references of Mr. Zangwill to their movement, from joining in what may become a general Jewish effort. Nor, we would point out, need they fear that any such co-operation with the rest of Jewry will show the slightest weakening of their aspirations or activity in Palestine itself. We recognise that while for Itoism the Mesopotamian scheme may be the all in all, the flesh and the soul, for Zionism it must be a secondary and not a primary matter. Itoists may regard it as a means for obtaining the home they are seeking for a portion of the Jewish people. Zionists can look upon any settlement other than Palestine as but a means of alleviation of the condition of certain Jews. Nevertheless, hard experience, and the growing urgency of the Jewish problem, combine to warn us that nothing should be neglected which offers some chance of amelioration of our people's lot, perhaps of their upraising, and Zionists will not neglect any opportunity which, while effecting this, may help forward in the direction of their own ideal. We notice that Mr. Lucien Wolf said the Ito proposed to call a conference on Mesopotamia. The best plan, in the circumstances, we venture to suggest, would be for the initial step in the movement to be taken by some independent body or organisation. This would offer the surest guarantee of the elimination of sectional differences and the personal equation. In any case, let us hope the day of concerted instead of disjointed action may now be dawning. Whether the miracle of a united Jewry is near realisation we cannot say. But it is clearly the business of all of us to show the world that the lesson of nineteen centuries has at last been learned, and that Jews can gather in a single army for one definite great effort."

The second is headed

#### "PRACTICAL JUDAISM.

"It is, we are glad to think, very likely that, as we have intimated, the Mesopotamia proposal, once the basis of agreement and action is definitely laid, is not likely to lack influence or resources. An interesting offer was, indeed, made by Mr. Joseph Fels, at the Ito meeting. Mr. Fels advocated the communal ownership of the land, and did not hesitate to offer "half his fortune" to the realisation of this scheme of land reform in the new Jewish territory. Here, indeed, we appear to be getting out of the region of words into the area of solid fact. The suggestion of Mr. Fels is, perhaps, a trifle premature. We have first to obtain the land before deciding the question of its ultimate distribution or ownership. When, however, the Mesopotamia scheme has become a reality rather than a hope, Mr. Fels' offer will certainly become a matter for serious consideration. Nobody will say that it conflicts with Jewish teaching or Jewish tradition. On the contrary, it accords unmistakably with the letter and the spirit of the old Jewish law. For the present, however, we would only note with pleasure the fact that there are Jews who are already offering the sinews of war for the realisation of a great colonising plan. We have no doubt that the resources of our people are quite equal to the financial exigencies of the scheme. We rejoice to think that we may not have to look in vain for their help."

### SIGNS OF THE APOSTASY.

#### THE COMING UNION OF THE FORCES OF APOSTASY.

A significant movement has recently taken place in the enemy's forces.

*The Christian (!) Commonwealth* has become the official organ of the "Progressive Movement of the New Theology," under the management of an "Editorial Board" which comprises the names of Higher Critics, Unitarians, Socialists, and others. Among them are Professor Cheyne, of Oxford, the Dean of Durham, R. J. Campbell, Philip Snowden, M.P.; while other contributors are Father Tyrell, Sir Oliver Lodge, and the Rabbi of the West London Synagogue.

The Editorial announcement shows clearly whither the whole movement is tending, and indicates how all are preparing for the one universal religion of man, under "the Man of Sin"—the Lawless One:—

"Modernism in the Church of Rome, the Liberal movement in the Church of England, the 'New Theology' in Nonconformity, the new spirit in Unitarianism, the reform movement in Judaism, the spirit of modern scientific inquiry as represented by Sir Oliver Lodge, are all more or less akin. They alike aim, more or less consciously, not only at a clearer vision of Truth, but at social regeneration. While the intellectual position and the statement of belief of these schools vary in detail, their spirit is identical, their method is uniform, their objective is the same. Attempts to found separate organs for religious movements of the kind mentioned above have of hitherto been conspicuously successful."

This is a specimen of the "modern mind," and those who are called "centrally minded" are on the road to join forces with those who possess it.

#### APPALLING AUDACITY.

It is a solemn sign of the times when, in view of coming judgment, man is using God's past judgments as a means of making money out of them.

Just as in our churches, God's most solemn warnings and exhortations are "set to music" and "rendered" to please the people, so, in the world's places of amusement, His most overwhelming judgments are put on the stage and produced for amusement, on the one hand, and "gain," on the other.

The latest efforts in the latter direction are to be seen this summer in London, where there is announced, in type duly displayed—

"A Realistic Reproduction of the most Awful and Astounding Catastrophe of Modern Times.

"The Destruction of San Francisco.

"One of the most Striking and Stirring and most Awesome Spectacles ever devised.

"A vast and Beautiful Modern City shattered in a moment into a heap of ruins, and a waste of desolation.

"The Terrible Effects of the Cataclysm of Nature and the Conflagration that followed presented as an actual event."

The other is far worse. It is nothing less than—

"THE DELUGE."

The performance is thus announced with all the ingenuity with which type is able to be used.

"THE GREATEST SPECTACULAR PRODUCTION EVER PRESENTED.

THE DESTRUCTION OF THE WORLD BY THE FLOOD.

The Great Biblical Story, beautifully told, with marvellous complex Scenic, Mechanical, Optical, and Electrical Effects, and with a Company of Talented Artists and Singers, Superbly Costumed.

NOT A 'SHOW' BUT AN IMPRESSIVE SPECTACLE.

Scene I.

The Ancient City of ON, in the Valley of the Euphrates—Its Palaces and Peoples—Royal Revels and Godless Orgies—The Prophet Noah's Warnings.

Scene II.

THE DELUGE—The City and its people overwhelmed by Raging Torrents of Water—The whole World sinks under the Flood—A wonderful effect of appalling actuality.

Scene III.

Water, Water Everywhere—The Ark of Safety—The Return of the Dove and the Procession from the Ark.

SPECTACULAR FINALE.—The Millennium of Universal Peace."

While these things are being done on the stages of the world, the Churches and Societies are running in the mad downward race, with their Missionary Exhibitions and Church Pageants.

Truly, the judgments exhibited by the world are being prepared for by the Church, at which they will ere long "begin" (1 Pet. 4. 17).

#### SPIRITIST SIGNS.

##### THE BUREAU FOR "DECEIVING SPIRITS."

We call attention to the notable article by Mr. W. T. Stead in the May number of *The Fortnightly Review* (to which Canon Faussett has kindly called our attention).

It is a significant sign of the times and marks a distinct step forward in the policy of the spirit-world.

Mr. Stead entitles his article "The Exploration of the Other World," and calls it "the Science of the Coming Century."

The one great underlying object of the enemy of God and His Word is very clearly discernible; and Mr. Stead and all spiritists are profoundly ignorant of it.

They are all *deceived* by what the Holy Spirit calls them and knows them to be—"deceiving spirits."

For the purpose of bolstering up the Devil's first lie, "thou shalt not die," the one work of these deceiving spirits is to pretend that they are the spirits of people who have died, and that, therefore, there is no such thing as death; thus making God a liar, and His Word of none effect.

The Bible is very clear on the subject. It tells us that God is "the God of the spirits of all flesh" (Num. 16. 22), and that at death the body returns to dust, as it was, and the spirit returns to God, who gave it (Ecc. 12. 7).

Spiritism gives these Scriptures a flat denial. It says "there is no death," and that the spirits of men do not "return to God," but go into "another world."

On this lie is founded the further lie, "that it is possible to communicate with the disembodied intelligences which inhabit that world."

Mr. Stead is frankly modest in formulating his "working hypothesis," and says he will drop it "the moment an hypothesis is forthcoming that furnishes a better explanation of the facts." On one thing only (he says) shall we be intolerant, viz., "the assumption that anyone knows everything about anything."

Well, we do not lay claim to this knowledge, but we submit that we make no assumption when we reply that we "believe God," and that what He, "the only true God," has said is a matter of positive knowledge.

His Word is full of definite warnings against having anything to do with that "other world." He has given not only warnings, but the most stringent and positive commands. Not only commands, but most solemn judgments: the punishment being death!

Yes! the "other world" is a dread reality. A reality to be recognised and shunned. We are not of those who deny that "there is something in it." We go further, and declare that *Satan himself* is "in it"! And no human being can touch it without defying God, despising His Word, and setting at naught His commands.

The Holy Ghost, by David, declares that when man dies "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Spiritists and Traditionists declare that these words of the HOLY Spirit are not true. The spirits of people do not return to God. There is another world, they say, into which "our souls pass at death." You note Mr. Stead's ignorance of Bible Psychology. Like the traditionists, spiritists play fast and loose with the words "soul" and "spirit," using first one and then the other, as it suits their purpose.

God declares that man's "thoughts perish"; spiritists declare that, so far is this from being the case, they think all the more intelligently. They are able to "read past events, and to foresee much that will happen in the future."

"The other world (says Mr. Stead) into which we pass at death is no far-distant, unapproachable place. Jesus taught the Kingdom of heaven is within you. . . . It is the same world. *There is here.* Only a veil will be removed from our

eyes. Our eyes will be unbandaged by the angel of death, and we shall all live in the sixth-sense world, in which many of us are living now."

It will be observed that this "teaching of demons" is a denial that there is any such place as "heaven" or "hell." There is only one place, after death, and that is "the other world."

You will notice also the use and perversion of Scripture (just as Satan himself used it). "The Kingdom of God (not "heaven" is *among* (not "within") you" (Luke 17. 21 marg.). It was there in the person of the King. It was *among*, and surely not "within," the enemies of the King who were at that moment plotting to take His life. This is how such men are driven to "wrest" the Scripture, to support "the lie."

The outcome of all this, in Mr. Stead's article, is that, as these things are so, he proposes to open a Bureau, where communications may be made (on certain conditions) "between this world and the next."

The idea comes from Mr. Stead's "familiar spirit." She is known as "Julia," and professes to be Miss Julia A. Ames, formerly on the editorial staff of *The Union Signal* of Chicago (the organ of the Women's Christian Temperance Union).

She very much wishes to run this Bureau. And, note her words (we wish we had space to give them all); note her perversion of Scripture. She says:

"We on this side are full of joy at the hope of this coming to pass. Imagine how grieved (!) we must be to see so many whom we love, sorrowing without hope."

The Holy Spirit says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess 4. 13).

What is that "hope"? It is the hope of resurrection, as the next verse most clearly and positively states.

This is the one aim of Satan . . . in the lie of spiritism. It is to shut out the fact of resurrection as a hope. It is to get rid of heaven and hell at one stroke.

Note what follows: "Julia" says,

"Many also are racked with agony, imagining that their loved ones are lost in hell, when, in reality, they have been found in the all-embracing arms of the Love of God. See what can be done. It is the most important thing to do, for it brings with it the trump of the Archangel."

Of course, no resurrection is needed, for, as Mr. Stead says, "the dead are very much more alive than they were before they ceased to breathe."

"That is the hypothesis," he says; and the Bureau proposes to act upon it as expressed in the words of "Julia." She says,

"The watchword of the Bureau is to help those who love to find each other again after the change called death. It will be a kind of a Dead Letter Office, in which missing messages will be sorted out and re-delivered. Where there are no messages of love and of longing from the other side, there is no place for its work. Or the officer at the Bureau may also be compared to a kind-hearted policeman who exerts himself to find a child lost in the crowd and restores it to its sorrowing mother. When he has brought them together his work is done."

How subtle the snare! How tempting is the bait! What an easy prey will be found in the multitude of bereaved traditionalists who are already at one with the spiritists in holding *the one great fundamental article of their faith!*

How much better, how much safer and happier, to believe God, and be able to indict all these lies as being the work of "deceiving spirits," and to discern in it "the teaching of demons" (1 Tim. 4. 1).

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

C. H. C. (Beds). God *created* Adam, and he, in an especial sense, was the work of His hands, and could be called "a Son of God." All the children of men are all "begotten," not created, and surely cannot be so spoken of, except those who are "born again" and have that New nature, which is the direct *creation* of God (Eph. 2. 10. 2 Cor. 5. 17).

M. S. (Scotland). See the article by Mr. Welch in this number and in the next issue of *Things to Come*. There you will find the true place of all Ordinances for the members of the One Body.

### EDINBURGH.

A meeting of readers of *Things to Come* is held at the Free New North Hall on the second Thursday in the month, at 8 p.m.

### GLASGOW.

A meeting for study of *The Truth*, on lines of *Things to Come*, is held in No. 3 room, Christian Institute, Bothwell Street, on the first Sunday of every month at 2.30 p.m. All readers in or around Glasgow earnestly invited.

### ACKNOWLEDGMENTS.

#### "Things to Come" Publishing Fund.

	£	s.	d.
Readers in Glasgow ... ..	1	16	6
A few Lovers of the Truth (Edinburgh)	0	10	0
B. M. H. (Launceston) ... ..	0	7	0
S. A. C. (Surrey) ... ..	0	6	0
A. G. S. (London), quarterly ...	0	5	0
A. and L. C. (Richmond), monthly	0	2	0

#### Editor's Publishing Fund.

W. A. (California) ... ..	1	1	6
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#### Trinitarian Bible Society.

C. S. ... ..	0	5	0
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Nemo ... ..	5	0	0
E. A. (London) ... ..	1	1	0
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H. R. P. (Southsea) ... ..	0	1	0

# THINGS TO COME.

No. 183.

SEPTEMBER, 1909.

Vol. XV. No. 9.

## Editorials.

### HEBREWS XI.

#### IX.—MOSES: FAITH OVERCOMING "THE PRAISE OF MAN."

(Continued from page 88.)

##### (2) "HE FORSOOK EGYPT."

"By faith he forsook Egypt, not fearing the wrath of the king" (verse 27).

THE forsaking of Egypt, alluded to here, has been generally understood as referring to Ex. ii. 15, when "Moses fled from the face of Pharaoh." But notwithstanding the many commentators, ancient\* and modern, who have so considered it, we venture to say that this is not the case; and this, from the reason given. In Heb. xi. he forsook, "*not fearing* the wrath of the king," whereas in Ex. ii. 14, 15 it is distinctly stated that "*Moses feared . . . and fled from the face of Pharaoh.*"

Moses left Egypt on two occasions; and it is to the latter of these (Ex. xiii., xiv.) that Hebrews xi. 27 refers, when it states that Moses feared not the wrath of Pharaoh; and could even exhort Israel: "Fear ye not, stand still, and see the salvation of Jehovah."

In Ex. xiii. Moses' act was "by faith." In Ex. ii. 14 it was by "fear"; and there was room for his fear. For "it came to pass in those days (when he had become great) that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren." The word rendered "smiting" is נָכַח (*nakah*), and, when in the *Hiphil* form (as here), it is used, not in the sense of merely giving a blow, but of smiting so as to inflict mortal injury. It is used of *killing* and *extirpating* in war; and even of inanimate things it is used of destroying them (Ex. ix. 31, 32).

In the face of this, critics (as the late Dean Stanley), can write, "that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian."†

These are Dean Stanley's words; not the words God has given us in the Scriptures of truth. There is nothing about the "bastinado" in the Hebrew. It is evolved from human brains.

And further; Why should the very worst construction be put on the words in verse 12: "He looked

\* Among whom are Chrysostom, Theodoret, Theophylact, and Ecumenius.

† Smith's Dictionary of the Bible, Article, "Moses."

this way and that way, and when he saw that there was no man"?

Why should we assume that he was looking to see if there would be any eye-witnesses of a pre-meditated act?

Why should we not put a good motive on his act, seeing that we have the very same expression used in a good sense in Isa. lix. 16, "and he saw that there was no man"? Here it is used of looking for some one to help as in Isa. lxiii. 5. "I looked, and there was none to help . . . therefore my own arm brought salvation." Hence, Isa. lix. 16, goes on to say, he "wondered that there was no intercessor, therefore His arm brought salvation."

Why may we not conclude that the words are used in the same sense in Ex. ii. 12?

Moses evidently looked this way and that way, not that he might commit a crime without being detected; but to see whether any "help" was coming from any other quarter. The figure of speech used to emphasize this very point, is *Epizeuxis*; i.e., the repetition of a word to show the earnestness and eagerness of his looking,\* and that he did not act *until he had looked everywhere for help, but in vain*. So that he was driven to decide that his own arm must bring deliverance to one of his own brethren.

We make this digression to expose the *animus* which moves the minds of the self-constituted critics of God's Word; and to show how ready they are to put the most atrocious construction on an action that was humane in itself, dictated by *the very highest motives*, and necessitated by the exigency of the circumstances: and this, not until every resource was exhausted in his looking for help to come from some other source.

This, however, in no way removed the ground for Moses' "fear" and subsequent alarm which he would naturally feel when the excitement of the occasion was over.

That fear was why he fled. But, when he "forsook Egypt" (Heb. xi. 27), there was no such fear. There was no *fleeing* then. By fear he fled; "by faith he forsook." The word in Hebrews means simply that he left Egypt behind. He "forsook" it. He relinquished all its honours, all its treasures. And this was "by faith." This was because he "had respect unto the recompence of the reward," Moses had heard of this reward from God Himself. And he believed it. He saw the face of Pharaoh "no more," but he saw "the face of God." All that he forsook was more than made up to him.

Moses is remembered to day. But "Pharaoh, king of Egypt, is but a noise"—a noise which passes away and is lost.

\* The Heb. is אֵב, אֵב, this and this, i.e., this way and that way, implying that he looked every way. Just as in Isa. the Heb. "peace, peace" is beautifully rendered "perfect peace" (Isa. xxvi. 3 and margin).

We should never have heard about Pharaoh but for Moses! No one would have taken the slightest interest in him, or in his mummy, or in the "noise" he made. Yet, to day, many of the men who are making so much of Egypt and the Pharaohs are the very men who are be-littling and discrediting Moses. They too will have the recompence of their reward.

"By faith Moses forsook, or relinquished, Egypt." This is the central point of our subject. And our thoughts are turned, as we have said, not to Ex. ii., but to Ex. xiv., xv.

In the former we have Moses' "fear" and "flight."

In the later Moses' "faith" and "forsaking."

There was no fear where there was faith. Indeed, his faith in what he had *heard* from God enabled him to give the blessed exhortation to the people: "Fear ye not, stand still and see the salvation of Jehovah." (Ex. xiv. 13).

Moses had heard from Jehovah of His salvation. He believed what he had heard; and, in the strength of this faith, he could say "fear ye not."

"By faith Moses endured as seeing Him Who is invisible."

This is the prerogative of faith. It is the opposite of sight; and yet it sees things that are invisible to human sight, and to the natural eye.

"Stand still and SEE," was his memorable language of faith. Jehovah's salvation can be seen, and it can be enjoyed.

The fact that, it is His, shows that it is perfect and complete, because it is His own, in which man can have no part, except to enjoy it.

It is "Jehovah's salvation." Not partly His, and partly man's. But wrought out and revealed by God, to be believed and enjoyed by those who are the subjects of it.

If man had any share in it, it could not be called "Jehovah's salvation."

The people were "sore afraid" (Ex. xiv. 10). Why? Because they believed not. But, by faith, Moses feared not "the wrath of the king."

He endured, as though he saw Him Who is invisible. He remained steadfast (as the word means). With inflexible firmness he insisted on Jehovah's demand "Let My people go." He held out, in spite of Pharaoh's continued prevarications and changes of mind.

When Pharaoh urged that they should worship God "in the land" (Ex. viii. 25), Moses declared "it is not meet so to do:" that it must be in the wilderness (viii. 27).

When Pharaoh agreed to the wilderness, but urged that it might not be "very far away" (viii. 28), Moses "endured," insisting that it must be "three days' journey" (viii. 27).

When Pharaoh agreed, but urged that only the "men" should go (x. 8), Moses "endured," and insisted "we will go, with our young and with our old" (x. 9).

When Pharaoh agreed, but urged that "the flocks

and the herds should be stayed (Ex. x. 24). Moses "endured" and affirmed "our cattle also shall go with us" (x. 25, 26).

We must put ourselves on resurrection ground, and insist on all that God included in Israel's "three days' journey."

When we are urged to leave our little ones in Egypt, with a secular education, may we endure, and insist on bringing them up "in the nurture and admonition of the Lord" (Eph. vi. 4).

When we are urged to leave a shred of property or possessions behind, in Egypt, may we endure and say, "we know not with what we must serve Jehovah until we come thither." We can never get to know, or learn this while in Egypt. We must be clean out of Egypt and all its snares, "If any man willeth to do His will, he shall know of the doctrine" (John vii. 17).

We can know neither God's claims, nor our own privileges "till we come thither." We must know all that redemption has done for us. Then, and only when we believe what we *hear* from Him, can we endure as though we could see Him, Who is invisible to the natural eye.

Moses had *heard* what God had said to him. He believed what he had heard. Hence he "endured" as if he could really see Him.

Precious faith!

May it be ours when we have to do with our Pharaoh. Nothing but unfeigned faith in what we have *heard from God* will enable us to endure.

When we are urged to worship God in Egypt, let us endure and say that it is impossible for us to combine spiritual light with Egypt's darkness, and worship in spirit among Egypt's "fleshpots."

When we are urged to go "not very far away," may we endure and maintain that we must put a clear space between ourselves and Egypt's boundaries. There must be no border-land temptations.

The *endurance* of Moses was called for, and necessitated by the devices of the enemy which would prevent complete severance from Egypt, and thwart the demand of Jehovah—"Let My People go."

Nothing would do but complete separation from Egypt and all its maxims, and all its worship, and all its ways.

Our separation from the world to-day needs the *same endurance*, for we have the same enemy, and the same snares. "We are not ignorant of his devices" (2 Cor. ii. 11).

Nothing but the Red Sea would do to complete the separation of Israel, and nothing but what answers to that will do for us to-day. Nothing but the knowledge that we have "died with Christ" and "risen with Christ" will enable us to endure as Moses did; and "not fear" the wrath of those who hinder that separation.

"If ye died with Christ from the rudiments (*i.e.*, the religious teachings) of the world, why, as though living in the world, are ye subject to ordinances?" (Col. ii. 20).

"If ye then be risen with Christ, seek those things

which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Here is the secret of true separation. This takes us "out." This takes us "very far away," where the enemy cannot reach us.

It takes us "into the wilderness," but it takes us to "the Mount of God," to the tent of His assembly, to the guidance of His Pillar of Cloud and Fire, to a worship and a Tabernacle "not made with hands" (Heb. ix. 11), where "carnal ordinances" (Heb. ix. 10) find no place; where all is of the Spirit, and where "all things are of God."

Blessed are our ears, which have heard these "deep things of God"; and happier still if we believe what we have heard, for so only shall we endure "as seeing Him Who is invisible."

#### THE SELAHS OF PSALMS xlvi., xlvii., xlviii.

WE propose to give two articles on these "selahs" as they embrace several points of general interest.

It will be remembered that the word "selah" is a connecting-link between two important statements, or subjects, the latter of which in contrast with, or an expansion of the former, containing further instruction on it, or prayer or praise, arising from it.

We have dealt with the whole of the Selahs in our work, *The Chief Musician*, from which we take the following, making some additions and giving two illustrations.

These three Psalms are so closely connected that they must be considered together.

There are five *Selahs* distributed between them.

- (1). Between verses 3 and 4 of Psalm xlvi.
- (2). Between verses 7 and 8 of Psalm xlvi.
- (3). Between the two Psalms xlvi. and xlvii.
- (4). Between verses 4 and 5 of Psalm xlvii.
- (5). Between verses 8 and 9 of Psalm xlviii.

These three Psalms form a trilogy of praise for some special deliverance of Jerusalem from a formidable foreign invasion.

In Psalm xlvi. the subject is Jehovah, the only help and resource of His People.

Psalm xlvii. is a Song of Praise based on Psalm xlvi. 10, expanding the subject that Zion's King is the true great King over all the earth (compare Psalm xlviii. 2).

Psalm xlviii. is a Song and Psalm celebrating the power and favour of God as being Zion's joy; the joy being the result flowing from the fact of the Presence of God in the midst of Zion, which is the subject of Psalm xlvi.

As we have said, there can be little or no doubt but that these three Psalms celebrate the great deliverance which had been so earnestly prayed for in Psalm xlvi.

They do not celebrate the close of a momentous struggle.

They do not commemorate a great victory or triumph after conflict between opposing hosts.

They do not commemorate a campaign, or a suc-

cessful assault upon a fortified enemy; but rather a wonderful deliverance from the hand and power of a besieging force, wrought by its sudden and complete destruction.

There is wonderful unanimity among commentators in agreeing that that deliverance can be none other than the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem in the reign of Hezekiah!<sup>1</sup>

Delitzsch stands almost alone in referring these Psalms to the victory of Jehoshaphat over the allied forces of the Moabites, Ammonites, and Edomites in 2 Ch. xx.<sup>2</sup>

But, as we have said, the Psalm celebrates not so much victory over foes as deliverance from them: not so much a triumphant battle as a successful defence; not so much the delivery of a great assault as a deliverance from an overwhelming siege.

No event in Jewish history fits these circumstances so well as Sennacherib's siege of Jerusalem. We have seen above, under Psalm xlvi., that Sennacherib records, in his account of that campaign, how he had swept the land, city after city falling into his hands. Judah seemed about to share the same fate, for his armies were encamped about Israel.

We know how both king and people had been encouraged by Isaiah to trust wholly in Jehovah as their only defence; how he had caused them to put their trust in the Lord of Hosts; how Sennacherib and Rabshakeh bade the people not to heed the advice of Hezekiah to trust in Jehovah, but to trust in him and his god (2 Chron. xxxii. 6-15. 2 Kings xviii. 29-36).

If this Psalm be the expression of Hezekiah's trust and confidence in God, then we can read it in the light of his history as written in the Books of Kings, Chronicles and Isaiah.

No succour was to be expected; and no deliverance was possible unless God should interpose.

Isaiah had assured them that God was in the midst of Zion, and would assuredly deliver the city out of the hands of the King of Assyria (2 Kings xix. 20-34), and Jehovah had said:—"I will defend this city, to save it, for Mine own sake, and for My servant David's sake."

<sup>1</sup> Of course, the Higher Critics are voiced by Professor Cheyne, who says:—"To suppose from this Psalm that Zion's situation was that which existed during the siege by the Assyrians (701 B.C.) is an utter mistake." Nothing (he says) satisfies the Psalm but the revolution occasioned by Alexander the Great, 330 B.C.

<sup>2</sup> Indeed, the whole group (Psalms xlvi.—xlviii.) belong to the same period, and may well have the same authorship. Dr. J. J. Blunt (*Undesigned Coincidences*, pp. 225-6) the mem *asisehpari* of Hezekiah by the reference to his wife's name *Hephzi-bah* in Isa. lxii. 4, and 2 Kings xxi. 1. He uses it as an evidence as to Isa. lxii. being the work of Isaiah. He might have extended his reference to Psalm xlvi., the circumstances of Hezekiah's marriage being rendered of such importance on account of his sickness and threatened death at a time when he was without an heir to his throne. It was a crisis thus marked by Hezekiah's Sickness, Sign, Recovery, Marriage, Siege, Deliverance, and the Birth of his heir in the third of the fifteen added years.



The latest and greatest work on the subject by Geo. Adam Smith, D.D., LL.D.,\* goes with the great majority of recent writers in placing Zion, "the City of David," on the Eastern ridge, South of the Temple, and the Akra or Citadel on the highest point of the ridge.

Zion, the "city of God," we now know, stood on the south side of Moriah, and not on the west side as on the ordinary traditional maps.

This is proved by recent discoveries, as may be seen from the publications of the Palestine Exploration Fund.†

But Scripture is sufficient of itself. There is no question that Jebus was the mount immediately South of Moriah; and that it was bordered on the East by the Valley of the Kedron. This was the city which David took as soon as he was proclaimed king over Israel. He was stoutly resisted by the Jebusites; but it is written, "Nevertheless, David took the stronghold of Zion, the same is the city of David" (2 Sam. v. 7-9. 1 Chron. xi. 5-8). Two other passages identify Zion with the city of David (1 Kings viii. 1. 2 Chron. v. 2).<sup>1</sup>

\* See *Jerusalem: The Topography, Economics and History*, from the Earliest Times to A.D. 70. Hodder and Stoughton; 245.

† For these proofs see *The Quarterly Statement of the Palestine Exploration Fund*, Jan., April, July, Oct., 1906, and July, 1907. Also Josephus, *Wars* Book v. ch. 1, 4; vi. 1, *Ant.* xiv. ch. xiii. 4. and Book xiii. 6, 7. And 1 Maccabees i. 33; xiii. 22.

<sup>1</sup> We learn also that, coming out of the Dung Gate at the S.W. corner of the Temple area, Nehemiah first turned East, and then South, following the walls to "the Gate of the Fountain;" this fountain being (the lower) Gihon Spring, known to-day as "the

When David had taken Jebus, he "dwelt in the fort, and called it the city of David, and David built round about from Millo and inward" (2 Sam. v. 8).<sup>2</sup>

The wall was continued by Solomon (1 Kings ix. 15, 24; xi. 27); and afterward by Hezekiah (2 Chron. xxxii. 5).<sup>3</sup>

By the kind permission of Mr. J. M. Tenz we are able to give a photograph of his celebrated model.

We are carefully informed in the history how Hezekiah, on the approach of the Assyrian hosts, "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land [*i.e.*, the Kedron Valley] saying, Why should the kings of Assyria come and find much water?" (2 Chron. xxxii. 3, 4).

Among these must have been the Great Fountain which gave its name to the gate, on the East side of the hill of Ophel, near En-Rogel, and on the West side of Virgin's Fount" (Neh. ii. 14; iii. 15; xii. 37). The Water Gate was also on the East side of Ophel, which was another name for the ancient Jebus. A careful study of these Scriptures, with the most recent maps, is all that is needed to show that the traditional site of Zion (like most other traditions) is quite wrong; that it originally occupied the hill of Ophel, and that its wall enclosed the Pool of Siloam at the extreme South-East corner.

<sup>2</sup> Millo means a *filling up*, and refers to the filling up of the valley which separated Moriah from Jebus.

<sup>3</sup> Manasseh extended this wall, which was on the West of Ophel, of Gihon, and of the city of David (2 Chron. xxxiii. 14).

the Valley of the Kedron. This fountain of Gihon must originally have had an outlet forming a stream flowing down the midst of the land, *i.e.*, the Kedron Valley<sup>1</sup> (2 Chron. xxxii. 4), and at times flooding it.<sup>2</sup>

After stopping up this fountain, its waters, having no further outlet into the Kedron Valley, would be diverted into the rock-cut channels under Ophel. There is still existing an underground channel running southward from this fountain for some 1,800ft., and ending in the Pools of Siloam, at the South extremity of Ophel.<sup>3</sup> This was from 3ft. 6in. to 4ft. wide, by 6ft. in height.

A slab, discovered in this tunnel, describes its formation, and how the workmen working from either end met each other "pick to pick," and the waters flowed "for a distance of 1,000 cubits." The letters are in the most ancient Hebrew characters yet discovered; older than those of the Moabite stone.<sup>4</sup>

Then, there was another rock-cut channel discovered in 1880, older than the above, running westward from this Fountain of En-Rogel (Gihon) right under Ophel, and coming out on "the west side of the city of David" (2 Chron. xxxii. 30).

Isaiah viii. 6 refers to those rock-cut channels.

Hezekiah availed himself of a still older Jebusite work, now lately discovered by Sir Charles Warren. Sir Charles found that, from the spring or fountain on the East side of Ophel, a channel had been cut, running due west, until it was well under Zion.<sup>5</sup> Then a shaft was found, sunk from the Jebusite citadel, immediately over the top of this channel, with a hollow made at the bottom, from which the collected water could be drawn up by buckets. We give a view taken (by kind permission) from Sir Charles Warren's book.

<sup>1</sup> The Kedron was formerly much deeper, and more to the West than it now runs.

<sup>2</sup> See Thompson's *Land and the Book*, p. 658, 659.

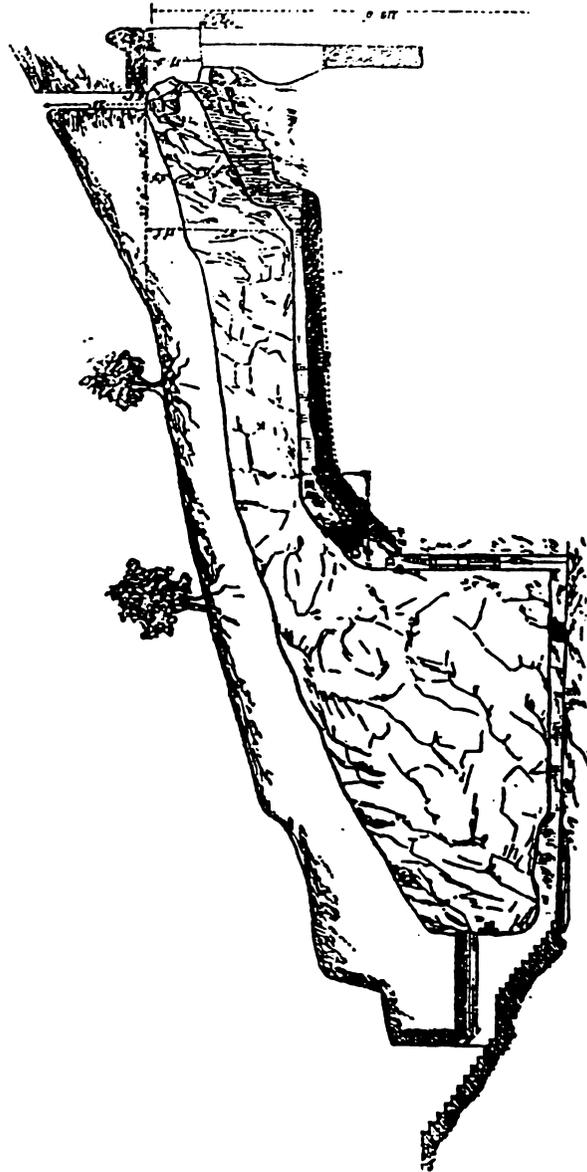
<sup>3</sup> This channel was discovered by Sir Charles Warren in 1867. See his *Recovery of Jerusalem*, pp. 107, 109, 124, 238-255. London, Richard Bentley. Also Harper's *Bible and Modern Discoveries*, pp. 514-525.

<sup>4</sup> See Harper, quoted above, pp. 522, 523. Prof. Sayce, *Fresh Light*, pp. 87, 88. Rev. W. F. Birch's papers in *Quarterly Statement*, Pal. Expl. Fund, Jan. 1889. Herr Schick, in *Quarterly Statement*, 1886, p. 197, for Report.

<sup>5</sup> There can be no doubt but that some of these channels are of much more ancient date than Hezekiah. It is almost certain that they formed part of the ancient defence of Jebus; and that it was this secret water supply, combined with the natural and then precipitous situation of the citadel, which made the Jebusites so confident in their challenge to David; as shown by their scorn, in saying that the blind and the lame would be sufficient to keep David out by merely saying, "Thou shalt not come in hither." This secret rock-cut passage or channel, called תְּסִנּוֹר (*tsinnor*), is rendered "gutter," in 2 Sam. v. 8 (R.V., "watercourse"). It was doubtless known to Araunah, who, though a Jebusite, was spared; and is seen shortly after possessing property close by. Josephus tells us of the relations existing between Araunah and David. He says, "I shall now make mention of Araunah, who was a wealthy man among the Jebusites, but was not slain by David in the siege of Jerusalem because of the good-will he bore to the Hebrews, and a particular benignity and affection which he had to the king himself; which I shall take a more seasonable opportunity to speak of a little afterwards" (Josephus, *Ant.* Book vii. iii. 3).

Josephus fulfils his promise by adding, further on: "Araunah was by his lineage a Jebusite, but a particular friend of David's; and for that cause when he overthrew the city he did him no harm, as we informed the reader a little before" (Josephus, *Ant.* Book vii. xiii. 4).

It is a section from E. to W. of the hill of Ophel, formerly 300ft. high, with a steep slope of 30°. Steps now lead down to the fountain from the East side, the Kedron Valley; but nothing was known of any passage beyond it until it was discovered by Sir Charles Warren by a mere accident. In creeping along another rock-cut channel leading N. from the Pools of Siloam, he and Sergeant Birtles came suddenly into this channel, running E. and W. Following this new channel they found the Eastern end was the Gihon spring, and the Western end ran up into Zion. In the vaulted roof, at the point marked C, there is, to-day, an iron ring which had been used for letting the buckets up and down the shaft marked D.



ROCK-CUT PASSAGE ABOVE VIRGIN'S FOUNT.

It was this affection, which existed before Jebus was taken by David, which doubtless led to Araunah's disclosure of this "Tsinnor," or secret passage from the spring to the citadel.

This explains David's proclamation that "Whoever getteth up by the Tsinnor and smiteth the Jebusites, and the lame and the blind who hate David's soul, he shall be chief or captain; because they (*i.e.*, the blind and the lame) had said of David, 'He shall not come unto the citadel.'"

The translation of this is confused in the A.V., and is not clear in the R.V., as may be seen by comparing the two with their italics and marginal suggestions. (Compare 2 Sam. v. 6-8 and 1 Chron. xi. 6).

The better knowledge of Sir Charles Warren's discoveries makes it all clear.

The sides of the upper and more horizontal portion of the passage (B) were lined with loose stones, apparently ready to be cast down the shaft. On these they found three glass lamps of curious construction, placed at intervals, as if to light up the passage; also a pile of charcoal as if for cooking; besides a cooking dish and water jar.

Other rock-cut channels were found under Zion: one, 1,800ft. long, by which the overflow water was carried south to Siloam within the city walls.

It is necessary to give all these particulars in order that the meaning and force of the first *Selah* in this Psalm may be seen and appreciated.

In verse 3 the raging of the besieging hosts was compared to the roaring of troubled waters. In verse 4 the secret purpose of God, by which He would bring about their ruin, is beautifully compared to the secret channels of water "which go softly."<sup>1</sup>

These are the waters referred to in 2 Chron. xxxii. 30, where we read: "This same Hezekiah also stopped the upper water-course<sup>2</sup> of Gihon and brought it straight down to the West side of the city of David."

In 2 Kings xx. 20 we are told that Hezekiah with "all his might . . . made a pool and a conduit,<sup>3</sup> and brought water into the city."

In the Apocryphal book of Ecclesiasticus (which is good for history though not for doctrine) the writer praises "Famous Men" (xliv.—l.), and in a long list he includes Hezekiah, and says, "he fortified his city and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters."

This is the "river" and these are the "streams" of Ps. xlvi. 4. נָחָר (*nāchār*) is used of a constant flow of water.<sup>4</sup>

These waters beneath Zion could be called *nāchār*, being fed as they were by constant springs. The word rendered "streams" is פְּלֵג (*peleg*) the small channels by which water was distributed.<sup>5</sup>

Now we are in a position to understand the first *Selah* in this Psalm, because its purpose is to point out to us the contrast between the rage of the enemy, which is compared to an overwhelming flood, and the silent and secret purposes of God which were working to overthrow them. These secret purposes are compared to the silent, secret, underground rock-cut channels of water, which were ministering comfort and joy to the besieged, while they were hidden (as God's purposes were) from the besiegers outside the city.

But we must leave Psalm xlvi. itself for our next issue.

<sup>1</sup> In Isa. viii. 6-8 there is the same contrast between these still running waters of Siloam, and the overwhelming flood of the Assyrian host.

<sup>2</sup> Heb. מַיִם (*mayīm*) waters (pl.)

<sup>3</sup> תְּעָלָה *té'ālāh*, a trench, or artificial aqueduct, by which water is conveyed. See 1 Kings xviii. 32, 35, 38; 2 Kings xviii. 17; xx. 20. Isa. vii. 3, 36. Ezek. xxxi. 4. Job xxxviii. 25.

<sup>4</sup> In contrast with נָחָל (*nāchal*), which means a wady, or summer stream dependent on rains.

<sup>5</sup> And because these, when used in a garden for purposes of irrigation, divided it up into divisions, they were so called from פָּלַג (*pūlag*) to divide. Gen. x. 25. Ps. i. 3. Prov. xxi. 1. See *Figures of Speech* by the same author and publisher, pp. 97, 98.

## Contributed Articles.

### THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

By W. HAYES TOPPING (St. Louis, Mo., U.S.A.)

(Continued from page 91.)

IN the letter to

#### PERGAMOS

they are reminded by the Lord of His imminent coming as a motive for repentance (ch. 2. 16). He threatens to come quickly and fight against those idolaters and fornicators who are corrupting the Church. This coming in judgment upon apostate Israel is realized in the second harvest of ch. 14. 19, 20, which is gathered into the winepress (*cf.* Isa. 63. 1-6). It occurs just seven years after these words are pronounced, speaking in the prophetic tense, which lends point to His coming "quickly," when He slays two-thirds of the apostate nation in the treading of the winepress (Zech. 13. 8, 9).

Paul knows nothing in his letters of such a judgment as this. He speaks of the rapture of the Church with the saints of the first resurrection, and he expressly says that there is no more judgment for the believer under grace. But he knows nothing of the Lord fighting against His "body" with the sword of His mouth. Why do we refuse so persistently to rightly divide between things which are so unlike each other? We practically deny, though theoretically we grant, to Biblical science the same niceness of discrimination and precision of analysis which we exercise in the other sciences, chemistry, biology or metallurgy, though truth in the one, as in the other, responds only to a sharply discriminative and selective judgment controlled by common intellectual integrity.

In the letter to

#### SARDIS

the worthiness of the overcomer to walk with the Saviour in white is made the condition of that honour (ch. 3. 4, 5). The fact that they had not defiled their garments constitutes them worthy to be clothed in white raiment, and to walk with the Redeemed.

There is no worthiness of any kind ascribed to the believer under grace. Jesus' worthiness covers all our unworthiness, and His perfect work atones for all our imperfections. Nothing, that the sinner under grace can do, can ever earn him the worthiness to walk with the Saviour in white, or insure his name from being blotted from the book of life. But here the overcomer's own works secure for him the privileges and blessings of the Redeemed. This is law and not grace; works and not faith.

In ch. 3. 10, the Lord promises exemption from trial and tribulation to the Philadelphian overcomers because they have kept the word of His patience.

Where in all the Church writings will you find any

promise to the Christian, under grace, of exemption from suffering in this life? On the contrary, suffering is represented to be the school in which the disciple of his Lord learns his obedience. "For unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1. 29). Paul yearned to know "the fellowship of His sufferings" (Phil. 3. 10). "The sufferings of this present world are not worthy to be compared with the glory" (Rom. 8. 18; cf. Rom. 5. 3; 8. 35; 12. 12). The fact of the whole matter is that we are thinking the thoughts and speaking the words of another age and people, and are endeavouring to realise them in our own experience. We are trying by telescopic vision to bring a future age within range of our senses that we may see and touch and handle it.

These letters are not a basket of summer fruit for the delectation of the multitude. They are not a thesaurus nor *entrepot* for the reserve of ethical delicacies against a rainy day. They have one meaning and application, and only one; and, when we apply them to present-day conditions, it is precisely analogous to the attempt to apply the laws of France or Spain to citizens of the United States. They would possess no meaning for us nor authority over us, because not framed for us nor adapted to us.

With these observations on the theology of the letters, let us take up the consideration of the concluding, and, to the writer, in itself conclusive reason advanced for the claim that these letters are Tribulation Letters. They are inextricably bound up with the scenes and events of the suntereria, as disclosed in the later chapters of the prophecy. The references to be adduced in establishing the relationship between these letters and the occurrences at the end of the age which they contemplate will be those which are salient and palpable to the casual reader. As previously remarked, the actual unfolding of the history of this period alone can disclose the meaning of many of the references of these letters. We know in a very general way, from the remainder of the prophecy, what the conditions of life, moral social and civil, of that day will be; but if we were in possession, more in detail, of the actual working factors or elements in the progress of lawlessness during the week, we would be in a position to understand more fully perhaps the contents of the letters. But we shall avail ourselves of the revelation which we have, and refrain from pressing less clearly understood premises to unwarranted conclusions.

Let it be understood that the order in which the references are taken up is entirely arbitrary, and without significance.

#### THYATIRA.

The first reference to engage our attention is in the letter to Thyatira (ch. 2. 26, 27): "And he that overcometh, and keepeth My words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." In ch. 12. 5, the woman (Israel) gives birth to the man-child, which is caught up to God. In ch. 7. we see the birth of the man-child in the sealing of the 144,000 from all the tribes of Israel. They are

as the "casting of untimely figs by the fig tree" (6. 13), which in Scripture is always a type of Israel, the birth of a remnant of the nation before the time. Paul says that he was as one "born out of due season"; that is, that he was born before the time of his nation to be born, which will be in one day (Isa. 66. 8). The Lord Jesus told His disciples that they should not see Him till they should call Him blessed (Matt. 23. 39).

The nation will not receive Him as Messiah until they see Him coming in the heavens, and then only a remnant will be saved through the winepress.

The 144,000 are a body of faithful ones gathered out of the Churches of Christian Israel to which these letters are addressed.

As yet, the nation as a whole is apostate, and in Christ-rejecting unbelief. This body of overcomers is to constitute the "servants" of Christ (cf. 7. 15; 14. 4; 22. 3, 4). They are sealed with the seal of God in their foreheads. They are identical with the man-child of ch. 12, as a careful comparison of the two will show. As soon as they are shaken to repentance from the nation by the Seal-judgments, they are caught up to God, and appear in glory with the "great multitude" from among the Gentiles which no man could number. Satan, by the persecutions of the Beast, scatters "the holy People" among the nations of the earth, under the figure of a woman driven into the wilderness. Failing in his attempt to destroy the woman, he returns to make war with the "remnant of her seed," which is none other than these Jewish-Christian confessors "which keep the commandments of God, and have the testimony of Jesus Christ" (12. 17). It is said of the man-child, in 12. 5, that he is to "rule all nations with a rod of iron." In the letter to Thyatira the Lord promises to give to the overcomer "power over the nations, and he shall rule them with a rod of iron." From the identity of these two references it is evident that some of the Thyatiran Believers will go into the 144,000, or the man-child. Nothing in the prophecy is plainer than this. This peculiar company, which "follow the Lamb whithersoever He goeth" (14. 4), will be the executors of His will in His movements during the last half of the week, and in His kingly administration over the nations of the earth during the thousand years. Following immediately upon the birth of the man-child in ch. 12, we see them in glory with the Lamb in 14. 1-5. They are seen on earth again under the fifth trumpet, rendered immune to the plague of the locusts by the seal of God in their foreheads. From this it is evident that they are back and forth with the Lamb from earth to Heaven, as He moves with catastrophic tread through the scenes and incidents of the last half of the week. As He moved among His people in the old dispensation in the character of the Jehovah angel, meeting Abraham on his return from the slaughter of the kings as Melchizedek, of whom he said, "Abraham rejoiced to see my day" (Jno. 8. 56; cf. Heb. 7. 1-3), and again appearing to the patriarch with two other "men," and conversing with reference to the destruction of the two cities; calling to Hagar in her distress; wrestling with Jacob; speaking to the prophets ("The testimony of

Jesus is the spirit of prophecy," Rev. 19. 10; cf. Matt. 1. 22, R.V.); so in the latter days as the "mighty angel" He will be in active touch with the judgment scenes of the seventieth week (cf. Rev. 7. 2; 10. 1; 14. 14; 20. 1). This elect company will be the flower of Israel. Its *personnel* will embrace the choicest spirits of the Israelitish nation. Their character and virtue will be of the highest type. They are chosen to be His servants. Their appearance in glory before that of the Church will be due to the fact that their rapture is entirely independent of the first resurrection. They are chosen out of the tribulation for a special ministry during the remainder of the week, which ministry doubtless continues through eternity as they are seen in this same relationship of "servants" in the new city in 22. 3, 4. This relates the letter to Thyatira to the scenes of the judgment week.

(To be concluded in our next.)

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## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

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No. 5.

### "BABES," OR "FULL GROWN."

A COMPARISON OF 1 COR. 3 WITH  
HEB. 5 AND 6.

To those who have followed this series of articles, and the dispensational messages from the pen of the Editor, it will be clear as to what the mistake is under which we have all been so long labouring, relative to the unique character of the Pentecostal Dispensation. We praise God that is being gradually removed from many minds. We have had to invent the term "Pentecostal Dispensation" in order to express in a few words that period of time which was ushered in on the day of Pentecost as recorded in Acts 2. and closed by the Apostle Paul as recorded in Acts 28.

Not till after Acts 28 did the Apostle receive Divine warrant for committing to writing the teaching of the Mystery (or Secret) as revealed in the Epistle to the Ephesians.

We would refer our readers to the article in *Things to Come*, May, 1909, in connection with the concluding verses of Romans, for confirmatory witness to this statement.

Although the Apostle did *not publicly preach* the Mystery (or Secret) of the One Body, nor put it into writing before Acts 28, we believe that he did *know of it himself*, and did communicate *some* of its blessed teaching to the *more spiritual* ones with whom he from time to time had fellowship. A verse in 1 Cor. 2 seems fairly clear as to this. "The wisdom of God in a Mystery—the *hidden* wisdom which God ordained *before the world* unto our glory" (verse 7).

This expression, "before the world," is peculiar to

the great secret. Eph. 1. 4. 2 Tim. 1. 9, etc. speak of a purpose "BEFORE the world"—whereas Matt. 25. 34, and other passages which speak of "kingdom" things, use the term "FROM the foundation," or "since the foundation of the world." Eph. 3. 1-9 and Col. 1. 24-27 speak of this Mystery as being "hid." Both expressions, "*before the world*" and "*hidden*," are used in 1 Cor. 2. 7. Consequently it seems that the Apostle knew something of it, and mentioned it privately to others. But he did not make it a subject for *open proclamation*, or commit it to writing, whether men would hear or whether they would forbear. It was not yet "preached among the Gentiles for the obedience of faith." He reserved it for those who had "ears to hear."

Let us turn to 1 Cor. chapters 2. and 3., and read the passage wherein the verse occurs. In verse 1 of chapter 2. the Apostle shows how he followed out the teaching of the verse quoted in the 31st verse of chapter 1., "He that glorieth, let him glory in the Lord: and I, brethren, when I came," etc. Verse 2 reveals his message, "Jesus Christ and Him crucified." A Gospel without an atonement is a Gospel that the Apostle anathematized. The Cross of Christ gives its title to the Gospel (1 Cor. 1. 18): "The preaching of the Cross . . . the power of God." "We preach Christ crucified . . . the power of God and the wisdom of God," 23, 24. The believers at Corinth believed in a Saviour from sin, salvation by the vicarious sacrifice of Christ. Would that all who are called Christians to-day could truthfully say

"My hope is built on nothing less  
Than Jesus' Blood and Righteousness."

The Apostle knew no doctrine of "reserve," where this blessed subject was concerned.

"Christ crucified" is essential and vital, and a man who believes God's Word about that *is saved*. The Corinthians believed it and were saved.

Yet the Apostle says they were "carnal;" that only a few could get beyond "Christ crucified," and grasp the wonders of "Christ risen." They knew the "power" of the Cross unto *Salvation*, but they could go no further into the "hidden wisdom" connected with the Risen Lord.

If we read verses 2 and 6 together we shall get the same truth put in a clearer form:—

"For I determined to know nothing *among you*, save Jesus Christ, and Him *crucified*. Howbeit we speak wisdom *among them* that are perfect." This exactly harmonizes with the opening and closing subjects of Romans:

Romans 1. 1-4. The Gospel of God concerning His Son, never hidden—but revealed in the Old Testament Scriptures of the Prophets.

Romans 16. 25-27. The Gospel, even (*καί*) the preaching of Jesus Christ ACCORDING TO THE REVELATION OF THE MYSTERY, which was KEPT SECRET since the WORLD

BEGAN, but now is made manifest, even (καί) by prophetic writings,\* etc.

In 1 Cor. 2. The Preaching of Christ Crucified was for all; the Mystery for a few.

In Romans. The Gospel of Christ according to the Old Testament teaching was proclaimed during the Pentecostal Dispensation. But after that it is the Gospel of Christ according to the revelation of the Mystery.

The Church at Corinth was ready for the setting up of the Kingdom. The Gospel, preached before unto Abraham, had been received by them; miraculous gifts abounded; the Lord's Supper was prominent in its anticipation of the coming Marriage Supper of the Lamb. In chapter 10 of 1 Cor., the Apostle refers to the figure of the "camp"; and speaks of "our fathers." We must remember this when we turn to Hebrews.

Verse 2 of chapter 10 affords a parallel to the two baptisms which were so prominent in Pentecostal times. The baptism, in water and cloud, unto Moses, being a figure of the baptism in water and spirit which united the believers into one camp around Christ, waiting, as it were, to enter into the promised land and take the Kingdom.

The question of 1 Cor. 10. 18: "Behold Israel after the flesh, are not they which eat of the sacrifices partakers of the altar?" is echoed in Heb. 13. 10, "We have an altar, whereof they have no right to eat which serve the tabernacle."

They who persist in remaining "inside the camp," instead of going "without the camp," are those who do not recognise that the Kingdom had become in abeyance.

The teaching of Heb. 13. 7, 8, 9, should be carefully studied in conjunction with Eph. 4. 13, 14.

In the one case, the "end of the conversation" of the elders is "Jesus Christ, the same yesterday, and to day, and for ever:" and the result of receiving this blessed truth is to be "not carried about with divers and strange doctrines."

In Eph. 4. The gifts of pastors and teachers are given, "till we all come into 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 be no more children, tossed to and fro, and carried about with every wind of doctrine."

In both cases the stability of the believer is connected with the Fulness of Christ. Those who are carried about are "children;" and we shall see presently that the Corinthian believers and Hebrew believers among them, are both called "children," or "babes" (νήπιος *nēpios*) in connexion with their inability to receive the teaching of the Mystery.

Rightly understood, Hebrews is a link between the Epistles to the Corinthians and Ephesians. The Epistle

\*In both Dispensations Christ is the centre of the Gospel. In the one it is preaching Christ according to the Old Testament (as witness Rom. 1. 1-4. Gal. 3, etc.) In the other, the present, it is preaching Christ according to the revelation of the Mystery now made manifest by the writings of prophets given by Christ (as witness Eph. 4. 11).

to the Hebrews was written by the Apostle Paul to the believing Remnant of Israel, after the Kingdom had been set aside, inviting them to relinquish their hopes of the Kingdom, to go "outside the camp," and be numbered among the members of the One Body.

Whether they ever did so we do not feel able to say—we hope to speak further upon this in our next article.

In the space that is left to us in this article, we shall limit ourselves to the attempt to show the wonderful parallel existing between 1 Cor. 3. and Heb. 5. and 6.

To whom did the Apostle communicate the subject of the Mystery in 1 Cor. 2.? To the "perfect," the full grown Christian. In chapter 3. 1 the Apostle writes, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ." He could not even give them the blessed instruction concerning the approaching change of dispensation.

He could write about that future time "when that which is perfect has (or shall have) come"; but he could not explain it to them. "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk according to man? For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal?" verses 2-4.

This is the teaching of chapters 2., 13., and 14. It is true that the unregenerate cannot understand the things of the spirit—we are told so in chapter 1. 23—"to the Greeks foolishness," and in 2. 14, to the natural man "foolishness." But the sad part of the teaching of chapter 2. is that in some things *believers approximate to the unsaved* in that they also esteem the deep things of God as "foolishness." The word "spiritual" in verse 13 of chapter 2. is in the *masculine* gender in the first occurrence, and *neuter* in the second, and should read "explaining or declaring to spiritual ones, (*i.e.*, spiritual believers) spiritual things." The Corinthian believers, by the lack of spirituality, placed themselves in the position of being addressed "as unto carnal, not as unto spiritual."

The "meat" that they could not receive was the truth contained in "the great secret concerning Christ and His Church" (the Mystery). He could pass this on only to the "perfect," or full grown.

The word "perfect" is placed in antithesis to "babes," both here and in another passage to which we will turn shortly.

The Apostle goes on, in chapter 3., to show how the forgetting of Christ, and the consequent magnifying of His Ministers, was at the root of their failure. Even so it is to-day. Men have their eyes so fixed upon ordinances—eating, drinking, and doing; so intent even upon "unity," etc., that Christ is left outside, and party faction is the ruling spirit.

Verse 11 (of 1 Cor. 3.) declares the truth of the One Foundation; and bids us give heed how we build thereon; showing us how all the erections of man

except "God's Building" ("the Temple of God") will be destroyed by fire.

How different was the attitude of the Apostle. While the Corinthians were seeking to glorify Paul, he was writing "Let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas . . . all are yours. And ye are Christ's, and Christ is God's." This was the "Building of God"—for which he laboured. We belong to you, not you to us, he wrote. He asks, "Was Paul crucified for you?" "Were ye baptized with the name of Paul?" "Who then is Paul?" Chapter 4. 1, 2 tells us, "The minister of Christ and steward of the mysteries (or secrets) of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's day." The Apostle was quite clear before the Lord in the matter of his withholding the "meat" of the mystery from the carnal believers.

Let us, with all these thoughts and passages in our mind, turn to Hebrews 5. and 6.

Here we meet with a state of affairs similar to that at Corinth. The Hebrew believers were not magnifying Paul or Apollos or Cephas, but were clinging to and magnifying Angels, Moses, their Fathers, their Temple, their Ritual, their Priesthood, and Sacrifices, thus lowering the position of the Son of God.

Just as the exaltation of Paul and Apollos by the Corinthians was a sign that they had failed to understand Christ as the Risen Lord, so these things indicated similar failure among the believing Hebrews. Hence it is that the predominant note of Hebrews is resounded again and again: In chapter 1. it is Christ the Son above Angels.

In 3. Christ the Son above Moses the Servant.

In 5-8. Christ a Priest for ever after the order of Melchisedec in contrast to the Aaronic Priesthood.

In chapters 9-10. we have Christ's One Sacrifice, contrasted with the many sacrifices which could never take away sins. Heaven itself, in contrast with the earthly typical tabernacle.

In chapter 12. 2, we have Christ the "Prince, Leader, and Finisher, or Perfecter, of our Faith," placed before our eyes after the list of Old Testament heroes of Faith in Heb. 11. The Apostle is showing them Christ as the Risen Lord—just as emphatically as he does in Eph. 4. It is the one inspired letter which the Apostle of the Gentiles was permitted to pen to his brethren according to the flesh, after he had closed the door of the Kingdom promises in Acts 28. It was a last, loving, earnest "word of exhortation." It is in connexion with the Melchisedec priesthood of Christ that the Apostle had to say in chapter 5. very much the same as he said to the Corinthians in chapter 3.

In speaking of Melchisedec (Heb. 5. 11), he says: "Of whom we have many things to say, and hard of interpretation, seeing ye are *dull of hearing*." The Melchisedec Priesthood and the One Body are linked together more perhaps than some of us may have

discerned. Melchisedec, by blessing Abraham, showed himself the "greater"; and the One Body has a sphere ("Heavenly places in Christ") unknown to Abraham. True, Abraham looked for a "heavenly city"—but that heavenly city is to *come down* out of heaven—whereas the believer to day can rejoice with the Apostle Paul in a "citizenship which IS in heaven."

So, again, in Heb. 5. 12, we read: "For when for the time ye ought to be teachers," etc. The word "time" seems to convey a double significance. First, they had been Christians long enough to have been capable of teaching others. Secondly, the *time* had come when the Kingdom had been placed aside; and, because of that, they ought to have been ready to receive themselves, and pass on to others, this new teaching.

So deleterious is this clinging to the "old things that have passed away," that even they needed teaching "first principles," a word signifying the A.B.C., and translated "rudiments" "elements" (Gal. 4. 3-9; Col. 2. 8-20). The "first principles" are likened to "milk" the food of "babes," as verse 13 shows. "For every one that useth *milk* is unskilful in the word of righteousness; for he is a *babe*; but *strong meat* belongeth to them that are of full age (margin, "perfection"). This word "full age," is the same as the word "perfect" in 1 Cor. 2. 6, and is used of those to whom the Apostle could give the "strong meat" of the mystery—identical in both cases.

Heb. 6. is so important, that we propose (D.V.) devoting a future article to the exposition of the first three verses.

However, to complete our parallel with 1 Cor. 3., we must consider this chapter. Here (in Heb. 6. 1), we have mention of "the foundation," which is not the One foundation—Christ, but a foundation of doctrines and ordinances. These first words of the doctrines of Christ they are bidden to "LEAVE," and not lay again. Verses 7, 8, speak of the end of the two pieces of ground: the one "blessed," the other *nigh unto cursing*, whose end is to be burned—"saved so as through fire." A field that has been thus burned is not destroyed, but rendered absolutely naked, just like the illustration used in 1 Cor. 3.:—"He himself shall be saved, so as through fire."

In order to more clearly demonstrate that which we have seen, we will give a list of the keywords that occur in the two passages:—

1 Cor. 2. and 3.		Heb. 5 and 6.	
1. <i>Babes</i>	... 3 verse 1.	<i>Babes</i>	... 5 verse 13.
2. <i>Milk</i>	... 3 ,, 2.	<i>Milk</i>	... 5 ,, 13.
3. <i>Meat</i>	... 3 ,, 2.	<i>Meat</i>	... 5 ,, 14.
4. <i>Perfect</i>	... 2 ,, 6.	<i>Perfect</i>	... 5 ,, 14.
5. <i>One Foundation</i>	3 ,, 11.	<i>Foundation</i>	... 6 ,, 1, 2.
6. <i>Fire</i>	... 3 ,, 13.	<i>Fire</i>	... 6 ,, 8.
7. <i>Six things erected</i>	3 ,, 12.	<i>Six-fold elements</i>	6 ,, 1, 2.

Here we have a sevenfold parallelism, which we commend to the prayerful study of all our readers.

In these two solemn passages we have the reason why the Mystery, the glory of this present dispensation,

is not understood. Instead of being as a pet subject of a few fanciful speculators (as many consider it to be), it is vitally connected with the whole evangel. Hence it is a common thing to find those who are ignorant as to dispensational things "glorying in man," and failing to grasp the "first principles" of Grace; while there are others who are so bent on erecting upon the One Foundation a building according to Acts 2., and the kingdom, that, like the Hebrew believers, they have no eyes or ears for the "Heavenlies in Christ." Their chief concern is a "unity of the faith," with the resultant "strifes and divisions," while it ought to be FIRST OF ALL the "unity of the Spirit," with its own blessed result "the bond of peace." This is the direct result of the Death and Resurrection of Christ.

Christendom knows nothing of "Ephesian" truth, but is engulfed in ordinances, and temples "made with hands," and those things which have "passed away."

Christendom is that anomaly—the offspring of such as were at Corinth and among the Hebrews.

Let us, by grace, seek to "go on unto perfection," and pray that others, who misunderstand us at present, and judge us somewhat harshly, may soon be brought to see the truth, which so pre-eminently has the Spirit's hall-mark of glorifying Christ (John 16. 14).

Summarizing we find—

1. The parallelism between the Corinthian Assembly and the Hebrew believers is very marked.
2. The carnality of both, though expressed in different ways, effectually prevented them from understanding the Mystery.
3. Every Revelation has been committed to writing *when the time for its public witness has come.*
4. The Hebrews were exhorted to come "outside the camp" unto Christ, Who is exalted as Lord, in every chapter.

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### MESOPOTAMIA.

All eyes are being turned eastward to-day to Turkey and Palestine.

Members of the Turkish Parliament have been in London to confer with the Zionists and the Territorialists.

Their visit is to urge the Jewish leaders to "hasten slowly," so as not to destroy the things they desire to build. In other words, to advise them to accept what can be got; but not to put forward the end (Autonomy) before they have obtained the means.

Thus, pause is given, which we may use to consider more fully the future possibilities of the Land.

At one of the recent meetings, a speaker beautifully spoke of Palestine as the Fatherland, and Mesopotamia as the Motherland. For, said he, Palestine is the land of our fathers, Abraham, Isaac, and Jacob; while Mesopotamia is the land of our mothers, Sarah and Rebecca, Leah and Rachel.

The name Mesopotamia is a Latin translation of the Hebrew name "Aram-naharain," which means *Aram of the two rivers*: while Mesopotamia means *Between the rivers* (The Tigris and the Euphrates).

An article in *The Times* (London) of June 6th from an occasional correspondent of Bagh-dad is of interest:—

"The new Government, it is stated, have grasped in principle the all-important fact that the development of Mesopotamia is one of the best and surest assets of the immediate future. They have in so far acted upon their conviction as to obtain the assistance of an expert in irrigation in the person of Sir William Willcocks, who has brought with him a group of experienced engineers and surveyors.

"His observations have led him to the belief that it would be difficult to exaggerate the wealth that may be derived from organised irrigation. A careful examination of the soil has proved its fertility. The industry of the cultivators compares well with that of the Egyptian fellahen; the fertile banks of the Hindiyeh Canal, along which all but the overflow of the Euphrates now runs, are sufficient evidence of their capacity for labour.

"The views of Sir William Willcocks as to the fecundity of the soil (the correspondent proceeds) are borne out by the evidences of past prosperity which can be seen along the banks of the old Euphrates channel below Hilleh. The ruins of towns and villages lie scattered thickly on either side of the dry bed, and there can be little doubt that the return of the water would call them once again to life. So far as the general survey has gone, it has shown that the levels are admirably suited to facilitate the distribution of the water—'almost ideal' were the terms in which they were described to me by one of the engineers whom I met at work near the Euphrates. There is, after all, no cause for astonishment at the rosy nature of these reports. We are not concerned with an unknown country, but with one which fed and supported the richest Empires of the ancient and the early mediæval world. The native of Irak, gazing upon the empty desert that now meets his eye on every side is accustomed to allude proudly to the days when 'a cock could hop from house to house all the way from Bagh-dad to Basra.'

"Transport is a pressing problem. The waterway to the Persian Gulf is far from satisfactory as a trade route. The rates of river freight are exceedingly high, and, in the opinion of experts, it will be almost impossible materially to reduce them. The cost of carrying Mesopotamian produce by this route cannot be other than heavy. The value of the irrigation schemes is in danger of being reduced by the high rate of freights to Europe. The case is different as regards India. The proximity of Mesopotamia makes it the natural granary for that country in times of distress and famine, and India will always benefit from the development of Mesopotamian agriculture, as well as from the more settled conditions of commerce, which prosperity will foster here.

"A cheaper outlet to the Mediterranean, it is remarked, would be along the Euphrates via Hit, Ana, Deir, and Merkeneb to Aleppo and Alexandretta. It is along that line that the railway of the future must run. In the opinion of many persons here the linking up of Bagh-dad with the Persian Gulf is of less importance than the direct route to the Mediterranean.

"Mesopotamia is a great grazing country, but this year (owing to the drought) there is an entire absence of spring grass in the southern districts. The sheep and cattle are dying or being sold in the neighbouring markets (when there are any) for a few pence."

To this we may add an article by Mr. Wm. Durban (Editor of the *Homiletic Review*), which appeared recently in the *London Evening News*.

"'The land of enchantment' is the term applied to Mesopotamia by Mr. Wm. Durban. Egypt, he points out, has only its one Nile, but Mesopotamia has two glorious streams, the Tigris and the Euphrates. Between the rivers is one of the most magnificent alluvial valleys on the surface of the globe, and this site of the Paradise of Adam ought to be a garden still, and at no very remote date it will again blossom as the rose. For, though the great plain that contained the Garden of Eden is what looks like a hopeless desert, it is nothing of the kind.

"'You may ride all day over any and every part of the Garden of Eden and will probably never encounter a human being, and perhaps not even an animal,' he said. 'Of course some desolating power is responsible for this condition. The fairest landscape of the earth should be found here. Here should be produced in riotous abundance millet, melons, quinces, almonds, pomegranates, citrons, figs, prickly pears, oranges, and lemons. Jewish capitalists are seriously contemplating financial control of coming constructive schemes, for it is believed that the Hirsch Committee, with its £9,000,000 of funds available when needed, will back the vast enterprise of canalisation.'

"Who will be the new inhabitants of the Garden of Eden? asks Mr. Durban, and he goes on:

"A fascination attaches to this query. Mesopotamia is the old home, the second home, of the Jews, for thither they were carried captive, multiplied, and became strong. The great prophets Daniel and Ezekiel saw their mighty visions, the Jews in exile hanged their harps, the greatest schools of the rabbis were founded, and the famous Babylonian Talmud was written in this wonderful but now silent and forsaken realm.

"And to-day in Baghdad live many Hebrews, with their synagogues, their schools, and their rabbis, who from that old city on the Tigris look up and down the stream and across the great waste towards Euphrates, and wistfully wonder whether even their second motherland, to which their fathers were brought in bondage, and which was the very Garden of Eden itself, may not some day yet become the refuge of their race. 'The conditions are perfect. No engineering is needed, for the land is practically level, and, as the Tigris is a little higher than the bed of the Euphrates, everything is favourable. The modern Hebrew vineyards now scattered about Palestine show what can be done under right auspices by agricultural Jews, and those who are taking an interest in the prospect see no reason why a hundred thousand Hebrews should not very speedily settle on the great Mesopotamian plain when the contemplated irrigation plans are perfected.'

"The railways," Mr. Durban concludes, "will powerfully promote British interests. The British people above all others should smile on the schemes that will re-people this once beautifully fertile and prosperous double valley in Asia."

### SIGNS OF THE APOSTASY. PULPIT INFIDELITY.

Prof. George B. Foster, formerly of McMaster University (Baptist), Toronto, but now connected with the Chicago University, has a book in the press which is still more radical than his book on "the Finality of the Christian Religion." One would think that almost an impossibility.

One chapter is entitled,

#### "THE PLACE OF JESUS IN THE RELIGION OF MODERN MAN."

"He speaks of Christianity as a religion which in time to come may die as other religions have died, and yet the world at that time, he said, will be more Christian than it is now. Even Jesus, if now on earth, he said, would pursue a far different course than he pursued 1,900 years ago.

"A billion years hence," he says, "the spiritual condition of the race may be inconceivably as far above ours as ours is above the status of the savages that roamed the primeval forests. And Jesus of Nazareth? Is it inconceivable that a billion years or so hence the human beings then alive will know as little about Him and our specific form of religion as we know about the religion of the dwellers in Atlantis or any other submerged land?"

This is another "gain" which is given to us by "the modern mind."

May God preserve us from "the modern man"!

Let us listen to the Voice of the LORD Jesus, whose Divine words are their own all-powerful witness that they come from no "human book."

These men, He says, are "not of my sheep." And why?

"My sheep hear My voice,  
And I know them,  
And they follow Me;  
And I give unto them eternal life;  
And they shall never perish,  
And no one shall pluck them out of My hand."

—John 10. 27-28.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

SIGMA. The goal of the hope of believers in this present Dispensation is to be called up on high, which

will embrace all that is included in 1 Thess. 4. 14-18, and 1 Cor. 15. 51, even all that is added in Phil. 3. 20, 21. When this our blessed hope shall be realised by us, Is all hope gone for those who are "left"? Shall we take up with us the Word of God, with all its precious promises? Surely not. Phil. 3. 14 will have been fulfilled (and filled full) those FOR whom Christ will come, but 1 Thess. 4. 14-18 will remain for those who will be looking for His return—such as those referred to in Isa. 25. 9, who are not surely to be identified with "Christ and His Church." Why should such be robbed of 1 Thess. 4. 14-18, because we shall have tasted of its blessing?

If our teaching concerning Acts 28. is correct, what you say might be true. But with Phil. 3. 14 before us we see that the blessed hope of 1 Thess. 4. is *confirmed to us*, while it is not taken away from those who will be left. Why should you wish to deprive others of that hope?

As to Acts 13. 46; 18. 6, these Acts of the Apostle were individual and local, while Acts 28. is official, general, and Dispensational.

If you will kindly have patience, and wait till you have read *all* that we have to say, we feel sure you will rejoice with us and see that you lose nothing of 1 Thess. 4. All you will lose will be the trouble and confusion caused by bringing forward the Dispensation of the Acts, with all in it that pertains to Ordinances and the Flesh, into the present Dispensation, where all is spiritual, and "not made with hands"; where we are blessed "in the heavenlies (no longer in earthly places), in Christ (no longer in connection with Israel; but, independent of all Dispensations), chosen in Him BEFORE the foundation of the world" (Eph. 1. 2, 3).

It may be well, here, to give a few lines from a recent letter from Mr. C. H. Welch, which will show you the attitude he assumes, and make you willing to hear all we have to say before receiving or rejecting it. Mr. Welch writes:—

"I am grateful to hear that the articles are helpful. When you sent on the criticism last time I began to wonder whether I was causing too much conflict. I wish the friends would bear in mind (1) that these articles are a *series*; (2) that they are the findings of one of God's children who has cleared away a little more "rubbish" than some others may have done; and that I am *still learning*, even as I pen the articles—I have not reached finality by a long way. If you think it might be well to say as much to readers and inquirers, perhaps some would be more ready to hear *the whole case* before forming their judgment, *e.g.*, I made the *general* statement that the "One Body" was not revealed before Acts 28. In the present number I seek to show that it was not *officially* revealed, but that Paul himself knew it or much of it: but it would only bewilder readers to continually be giving bracketed thoughts and stage whispers. I have, divided the Epistles up into two sets: (1) before, and (2) after Acts 28. But I shall seek later on, to show that *all* Paul's Epistles form a completely separate ministry from the others, etc., etc."

E. H. (Croydon). Mr. Welch's article in this current number will answer all the points in your question; and show that you are perfectly correct in your suggestions.

### ACKNOWLEDGMENTS

Must be held over till next month, owing to the Editor's absence from home.

# THINGS TO COME.

No. 184.

OCTOBER, 1909.

Vol. XV. No. 10.

## Editorials.

### IMPORTANT ANNOUNCEMENT.

**T**HE time has come to take our readers into our confidence, and tell them that a crisis has been reached in the history of *Things to Come*.

We are nearing the end of our fifteenth volume, and the question of ways and means is forced upon us.

If it should prove to be the Lord's will we shall bow our head with submission. But it is with Him to show us His will.

We are certain that it cannot be His will that we should incur debt, in the face of His plain command to "owe no man anything."

For many years, a reader (unknown to us in the flesh) never allowed us to have a care on this matter; but death, about two years ago, caused this help to cease.

The last (the present) year, has brought us a number of helpers (as our "Acknowledgments" have shown); but these have been for the most part small, and wholly inadequate.

If the Lord has further need of *Things to Come* He will, most assuredly make His will clear to us, and put it into, and lay it upon, the hearts of one or more of His stewards to find his or her joy in undertaking this service for His truth's sake.

It is due to Him, to ourselves, and our readers thus to make our position quite clear. We need say no more, except to add that it will be a great comfort and satisfaction if our mind is set at rest at an early date.

### HEBREWS XI.

X.—MOSES: FAITH OVERCOMING "THE PRAISE OF MAN."

(Continued from page 99.)

#### 3. HE KEPT THE PASSOVER.

"By faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should not touch them" (verse 28).

**W**E have before remarked that all the verbs in this chapter are in the Aorist, or simple past Tense, except three, which are in the Perfect Tense.

We have considered two of these.\* The verse before us is the third. So that it reads: "he (Moses) hath instituted the Passover." Moses did not do this as he did the other acts of his faith. They were all *personal* to himself; they are past and over; and there is nothing left of them but their record, their example, and their lessons.

But, here is something that affected not merely Moses, but the People of Israel; and not merely that had regard to that particular time, but to all time; yea to eternity.

"He hath instituted the Passover," because, like the sacrifice of Isaac (*v. 17*), the reality (of which it was the type), continues for ever. Even though the annual observance of the Feast was never properly carried out; and has for centuries been impossible, yet, the institution of it is an abiding fact.

It was done not only for "that night," but it has been ever since telling of "Christ our Passover"; and of that Lamb of God, fore-ordained before the foundation of the world, but manifest in these last times for us (1 Pet. i. 18-20).

Even to this day, it has been telling, and is telling, of the same blessed fact; and teaching its abiding lesson to all who are included in that word "our."

The institution of the Passover was an act of faith, similar to that of Noah's preparation of the ark (*v. 7*).

To realise what this faith must have been, we have to go back to "that night," and note the special circumstances, which can alone explain the meaning of the words: "by faith."

God's judgments had been poured out on Egypt and its king, and its people. A crisis had arrived: for, after nine plagues had been sent, Pharaoh and the Egyptians still remained obdurate. Indeed, Moses had been threatened with death if he ever came into Pharaoh's presence again. (Ex. x. 28, 29).

On the other hand, the Hebrews were in more evil case than ever; and Moses, who was to have delivered them, had not made good his promises.

It was at such a moment that Moses *heard* from God what he was to do. To sense and to sight it must have seemed most inadequate, and quite unlikely to accomplish the desired result.

Why should this last plague be expected to accomplish what the nine had failed to do, with all their cumulative terrors?

Why should the mere sprinkling of the blood have such a remarkable effect?

And if they were indeed to leave Egypt "that same night" why should the People be burdened with all those minute ceremonial observances at the very moment when they ought to be making preparation for their departure.

\* Verses 5 and 17.

Nothing but "faith" could be of any avail here. Everything was opposed to human understanding, and human reasoning.

With all the consciousness of ill-success upon him, nothing but unfeigned faith in the living God, and what he had heard from Him, could have enabled Moses to go to the people and rehearse all the intricacies of the Paschal observances, and tell them to exercise the greatest care in the selection of a lamb on the tenth day of the month, to be slain on the fourteenth day, and eaten with (to them) an unmeaning ceremonial.

It called for no ordinary confidence in what Moses had *heard* from God to enable him to go to his brethren who, in their deep distress, must have been ill-disposed to listen; for, hitherto, his efforts had only increased the hatred of their oppressors, and their own miseries as bondmen.

It would, to human sight, be a difficult if not impossible task to persuade the people, and convince them of the absolute necessity of complying with all the minute details of the observance of the Paschal ordinance.

But this is just where "faith" came in. This was just the field on which it could obtain its greatest victory. Hence we read that "By faith" every difficulty was overcome; the Feast was observed, and the Exodus accomplished.

All was based on "the hearing of faith." The words of Jehovah produced the faith; and were at once the cause and effect of all the blessing.

We need not go into all the details of Exodus xii. The two things important for us are selected and presented by the Holy Spirit in this one verse (Heb. xi. 28)—

THE SPRINKLING OF THE BLOOD,  
AND ITS ETERNAL EFFICACY.

For, the verb must be repeated in the second clause: "he (Moses) hath instituted the Passover and [he hath instituted] the sprinkling of the blood."

That type, the sprinkled blood, told of the eternal merits of the Antitype—"manifested in these last times for us."

All is summed up in two sentences,

"WHEN I SEE THE BLOOD  
I WILL PASS OVER YOU" (Ex. xii. 13).

Much has been said in explanation of the term "Pass-over." But no explanation is needed. Jehovah Himself gave it that name in order to explain it to us. It is written for our faith, not for our reasoning.

The sprinkling of the blood may have seemed, to some, "foolishness"; and may have been to others, a "stumbling-block."

It would require no ordinary persistence on the part of Moses to impress the people with the truth of what he had heard from God. His own faith must have carried such conviction that the thing was done; and, "he that destroyed the firstborn did not touch them."

As students of God's Word, desiring to know and

understand what He has caused to be written for our learning we must discover the *interpretation* of our verse, before we proceed to make our *application* of it.

The immediate *interpretation* of this last clause of v. 28, belongs specially to those to whom the Apostle was writing at the time. The great argument was, not merely that these Hebrew believers should come out and make a bold avowal of Christ, but that they should believe God in what He had further revealed for their faith; and, in spite of all their surroundings and traditions, should "go on to perfection," and should go forth "without the camp," as their fathers had gone forth from Egypt.

We may not take these words away from their context. They come between chap. vi. 1-3 and xiii. 13. They carry out the argument of the former passage, and lead up to the conclusion of the latter.

Here was a reason why they should *leave* what they had heard concerning the beginning of the teaching of Christ (which related to the kingdom); and not lay again the foundation truths of repentance from dead works, and their other beliefs—but "go on unto perfection," whither the Apostle was seeking to lead all believers, at that time.

The sprinkling of the blood told of other things far beyond deliverance from "eternal judgment." It was "*foreordained before* the foundation of the world," but its results pass on into eternity. It went beyond the "teaching of Christ" in the Gospels; for it culminated in the "words which the Holy Ghost teacheth," when He tells not merely of non-imputation of iniquity, but of a Divine righteousness imputed and reckoned to us; of our Identification with Christ, and not merely of the substitution of Christ, of a "better covenant" (viii. 6); a "better substance" (x. 34); "a better sacrifice" (ix. 23); a "better hope" (vii. 19); a "better resurrection" (xi. 35); a "better thing" (xi. 40); and "better promises" (viii. 6), because all these were now centered in Christ.

Yes, this sprinkling of the blood "spoke of better things than the blood of Abel" and of the Passover lamb. It tells of wondrous truths which cannot be learned until we go forth "without the camp" of the churches and their traditions; for, it tells how "the Father hath made us meet to be partakers (not of Canaan but) of the inheritance of the saints in light, Who hath delivered us (not from Egypt; but) from the power of darkness, and hath translated us (not to Sinai and the wilderness and to Canaan but), into the kingdom of His beloved Son. In Whom we have redemption through His blood even the forgiveness of sins" (Col. i. 12-14).

The Apostle, at the close of the Pentecostal Dispensation of the Acts, was found a "prisoner," indeed;—a prisoner of the Romans, and bound with their "chain," "for the hope of Israel" (Acts xxviii. 20). But when that Dispensation was closed, he became a "prisoner" again, but, of quite another kind, and for quite another reason. He became "the prisoner of Jesus Christ," and this (he says) was "for you Gentiles."

And there, in that prison in Rome he, as "the Lord's prisoner" in view of this very purpose, wrote of these "better things."

He would lead them on "to perfection": not to any moral or spiritual perfection *in themselves*; but to the perfection of the truth and teaching of "the Spirit of truth" as He guided him and them "into all the truth" according to the promise of Christ in John xvi. 13. In the Epistle to the Ephesians he had spoken of the Father "Who hath blessed us with all (not some) spiritual (not temporal) blessings in the heavenly sphere (not in Canaan), in Christ (not in connection with Israel but), according as He hath chosen us in Him (not in connection with any one Dispensation, but before them all—even) before the foundation of the world" (Eph. i. 3, 4).

This shows us what is the *interpretation* of our verse in connection with the context, and with the time and occasion of the Apostle's writing. Here was an argument for the faith of these Hebrew believers to go forward and take in all that was to be learned "without the camp" and to believe what another Moses was now telling them for their "hearing"—things as hard for us to believe as those which Moses rehearsed to the people when instituting the Passover.

But this leads us on to the *application* for us to day.

Tradition, to day, makes it as difficult for us to believe the further teachings of the Holy Spirit; to leave the beginning of the teaching of Christ, not to lay again the foundation, but to "go on to perfection" (Heb. vi. 1); just as the fears and miseries of Israel made it difficult for them to believe what they heard from Moses.

Nevertheless, our resolve shall be the same as that of the Apostle:

"THIS WILL WE DO, IF GOD PERMIT."

We will say "this one thing I do" (Phil. iii. 13). We will "go on" and not stand still; we will "go forth" from the camp, and not remain in it with all its bickerings and controversies, its "hatred, envy and malice, and all uncharitableness." We will "go forth UNTO HIM," and leave others to themselves and their camps. We will "go on" to the perfection of truth and teaching into which the Holy Spirit has guided us. We will, as "full grown," delight ourselves in the meat, yea the strong meat, of the Word. We will leave our milk, and our feeding-bottles. Others may say that we have "gone wrong" and "got off the lines." These things are easily said; anyone can say them; but we will bear with them, knowing full well what it is that makes us all "dull of hearing" (Heb. v. 11, vi. 1), and why so many of us are "not able to bear" the "meat of the Word" (1 Cor. iii. 1, 2).

All such are spoken of as "carnal" in 1 Cor. iii. 3; and, as seeking to *make* a unity of the body, which ends in "strifes and divisions." But we will endeavour to "keep the unity of the Spirit, which is the bond of peace."

All such are still in the camp, occupied with "carnal

ordinances" (margin, *rites* or *ceremonies*), "imposed until the time of reformation" (Heb. ix. 10).

But Christ has been offered "without the gate" (Heb. xiii. 12), and "UNTO HIM" we would "go forth," (not unto some other "camp," but "unto Him"), believing what we have heard from Him, and rejoicing in the "better promises" which He has given us—not of an Exodus through death and resurrection, but of an Ascension, and a glorious change when He shall call us on high (Phil. iii. 14).

The application of our verse (Heb. xi. 28) abides. The lesson is for us, what it was for Israel, and more. The same faith in the same word of the same God, can alone give us the same deliverance from all bondage, and bring to us the same security, and enable us to enjoy the fulfilment of all the promises of God and of all the blessings which He has given us "in Christ."

"When I see the blood,  
I will pass over you."

This was all that the Israelites had to rest on. They needed nothing more, and we need nothing less.

In the heavenly and spiritual sphere we cannot trust to our feelings, or rest in our experiences. These are all carnal, and have to do with the flesh, and the mind. It is not a question of our thoughts or views, or opinions, it is a question of fact.

Jehovah said "when I see," not "when you feel." There is no foundation in such things as "feelings or experiences." Our thoughts may be wise, or otherwise; but they have no place in the sphere where Jehovah speaks, and we have only to hearken and believe.

It is a question of what He sees, not what *we* feel. Here, and here only, is rest and peace.

It is not the question "Do we believe?" But it is the one great question

WHOM DO WE BELIEVE?

If a firstborn son in a certain house had asked his father whether he had sprinkled the blood, and he believed the answer when his father said he had done so, the firstborn's peace and enjoyment would have been "according to his faith." But his *security* would not! For, if the father, from failure or infirmity, had omitted to do so: though the son might have peace, he would not be secure from the work of the destroying angel!

But, if on the other hand the father answered yes, and the blood had really been sprinkled on the lintel and door-posts, but the son *doubted the father's word*, he would know no peace. His doubt would surely cause him to be in fear and misery the whole night through! But *he would be secure!* The destroyer's hand would be averted!

The faith of the one who believed what was not true would not have made him secure. The doubt of the other who did not believe what was true would not have affected his security.

The former would have had a false peace and died a violent death.

But the latter, who doubted, would have had no peace, but would have partaken of Jehovah's redemption.

And why? Because security depends on GOD'S WORD, while our enjoyment of it rests on OUR OWN FAITH, and in believing the word which God has spoken.

This is why man's words and our feelings are of no avail in the sphere where all is spiritual.

"WHEN I SEE THE BLOOD!"

are the words of Jehovah. Not when I see your faith, or your doubts, or your fear or your feelings.

How many are practically saying, "Lord, I cannot believe what Thou sayest unless I have some evidence within me that what Thou sayest is true!" How sad! How solemn! How serious! For what can be the result but misery. Misery is ever the result of looking within, and of being occupied with one's own thoughts and feelings. Well might Asaph say in similar circumstances, "This is my infirmity" (Ps. lxxvii., 10). It is the "infirmity" of many a true child of God. But, whatever the miseries may be, they all come from the same source—unbelief!

"WHEN I SEE" . . . "I WILL."

These are the words of Jehovah's greatest promise. Jehovah's work and Jehovah's word are the only true bases of rest and peace.

And it is the sprinkling of the blood which "hath been instituted" that is the abiding ground of the atoning work. The Passover and the Exodus are over, but "the sprinkling of the blood" remains in its eternal efficacy. Neither on the lintel, door-posts nor mercy-seat could anything be added to it; still less substituted for it.

So with "the precious blood of Christ." It spoke not of life lived, but of life given up: the life of another, "without blemish and without spot." Hence the life—yea, the eternal life—of all for whom He was substituted is secure.

All the religious movements of the day, from Rome to Keswick, aim at bringing their respective adherents up to some standard of good or holy living. "Touch not, taste not, handle not," brings all alike under the yoke of man. Abstinence from "leaven," and the partaking of "bitter herbs," and "rules for daily living" are all based on the same principle, and are all used and designed to influence the heart and life.

But very different are the means employed by God the Holy Spirit. His work is not finished, and will not be complete till we are "called up on high." But Christ's work "IS FINISHED." To this the Spirit ever points us and leads us.

He never occupies our thoughts with His own works and acts, though human teachers do little else. His one great unceasing work is to glorify Christ (John xvi., 14), and the measure in which He fills us with His graces and gifts, is the measure in which we are occupied with Christ; and glorify Christ. "He shall receive of Mine" (said Christ) "and shall show it unto you." (John xvi., 13, 14.)

What He shows is that Christ's finished work is the alone foundation of salvation, and faith's rest on it is the alone foundation of our real enjoyment of it. "He

(Christ) is our peace." This peace is not the Spirit's work; His work is seen in bringing us into the knowledge and enjoyment of all that God has made Christ to be unto us, and all that He has made us to be in Christ.

Oh that we may enter into the verity and truth of Jehovah's words, and, believing what we have heard from Him, live in the fullest enjoyment of His grace and peace.

## THE SELAHS OF PSALMS xlvi., xlvii., xlviii.

(Concluded from page 102.)

PSALM xlvi. consists of seven members, which correspond as follows:—

Psalm xlvi.

- A<sup>1</sup> | 1. God our help.  
 B<sup>1</sup> | 2, 3. The enemy not to be feared. *Selah.*  
 A<sup>2</sup> | 4, 5. God, Zion's help.  
 B<sup>2</sup> | 6. The enemy's raging quelled.  
 A<sup>3</sup> | 7. Jehovah of hosts, our help. *Selah.*  
 B<sup>3</sup> | 8-10. The enemy's destruction.  
 A<sup>4</sup> | 11. Jehovah our help. *Selah.*

We need not give the whole Psalm, but only the verses that are specially connected, when the contrast will be at once seen:

### THE FIRST SELAH.

2. **Therefore will not we fear, though the earth do quake,<sup>1</sup>**  
**And though the mountains be carried into the midst of the sea;**  
 3. **Though the waters thereof roar,<sup>2</sup> and be troubled;**  
**Though the mountains shake with the swelling thereof.<sup>3</sup>**

### SELAH.

4. **There is a river<sup>4</sup> whose channel make glad the city of God.**  
**The holy dwelling-place of the Most High.**  
 5. **God is in the midst of her; she shall not be moved.**  
**God shall help her when the morning appeareth<sup>5</sup>**  
 6. **The nations roared,<sup>6</sup> kingdoms were moved.<sup>7</sup>**  
**He uttered His voice; the earth melted.**

We cannot fail to connect the confident words of assured trust: "God shall help her when the morning appeareth;" with the promise which had been given by Jehovah through Isaiah, "the zeal of the Lord of Hosts shall do this . . . for I will defend this city,

<sup>1</sup> The same word as in verse 6 (A.V. moved).

<sup>2</sup> The same word as in verse 6 (A.V. uttered his voice).

<sup>3</sup> Prof. Kirkpatrick, not seeing the reason for this *Selah* here, thinks it "probable" that there was originally a refrain here (like that in vs. 7 and 11), but that it has dropped out!

<sup>4</sup> Heb. נַחַר (nāchār). See above and note on p. 151.

<sup>5</sup> Or, when the morning draweth nigh. A.V. margin, when the morning appeareth. R.V. margin, at the dawn of morning. Lit., at the turning of the morning. The reference is to Isa. xxxvii. 6.

<sup>6</sup> The same word as in verse 3 (A.V. "raged").

<sup>7</sup> Corresponding with the same word in v. 5. Zion "shall not be moved."

to save it, for Mine own sake, and for My servant David's sake.<sup>1</sup> And it came to pass that night that the angel of Jehovah went out and smote in the camp of the Assyrians 185, 100; and when they arose early in the morning, behold they were all dead corpses" (compare 2 Kings xix. 31-35. Isa. xxxvii. 35, 36). We have the same phrase in Ex. xiv. 27, where there is a similar reference: "And the sea returned to his strength when the morning appeared."

This brings us to

THE SECOND SELAH,

which comes between verses 7 and 8, and tells us to connect together the *promised* deliverance (in v. 5), and the assured *trust* in that promise (v. 7) with the actual fulfilment of that promise, and the *accomplishment* of that deliverance in the destruction of the Assyrian host.

7. Jehovah of hosts is with us:  
The God of Jacob is our Refuge.

SELAH.

8. Come, behold the works of Jehovah,  
What terrible things He hath done in the  
Land.

9. He maketh wars to cease unto the end of  
the earth,  
And breaketh the bow and putteth the  
spear in sunder,  
He burneth the chariots in the fire."

The *Selah*, here, invites us to reflect upon this marvellous deliverance, and to learn its lessons. It emphasises the deliverance, and bids us note how, by means small, secret, and silent, as those rock-cut channels, He can still the roarings and ragings of the nations even unto the ends of the earth.

That past deliverance has its lessons for the present and for the future; and this second *Selah* exhorts us to learn them.

THE THIRD SELAH

comes at the end of the Psalm, connecting not merely the last verse of Psalm xlvi. with the first verse of Psalm xlvii., but connecting *the whole of the two Psalms as such*, in order to show us that the subject of both is one and the same.

While Psalm xlvi. commemorates the history and records the trust reposed in Jehovah's promised help, and its realisation, Psalm xlvii. goes on to sing the praises of Jehovah Himself for the deliverance which is the subject of Psalm xlvi.

The exaltation of God is their common theme, as we may see by comparing Psalm xlvi. 10 with xlvii. 9.

The title "Most High," in Psalm xlvi. 4 and xlvii. 2 is another connecting link: for it is the Divine Title specially associated with God's sovereignty in the earth.

That the Third *Selah* is a real connecting link may be easily seen:—

- xlvi. 10. Be still, and know that I am God;  
I will be exalted among the nations;  
I will be exalted in the earth.

<sup>1</sup> This refers to the special name of Zion as "the city of David." (See above.)

11. Jehovah [God] of hosts is with us,  
The God of Jacob is our refuge.

SELAH.

- xlvii. 1. O, all ye peoples, clap your hands:  
Shout unto God with the voice of triumph.  
2. For Jehovah, Most High, is terrible,  
A great King over all the earth.

PSALM xlvii.

Several of the modern Commentators agree in connecting this Psalm (xlvii.), with the wonderful deliverance of Zion from the siege of Sennacherib.

Perowne thus associates it, as he does also Psalms xlvi. and xlviii.; and Hupfeld, he says, is right in calling it "a lyrical expansion of the idea prominent in verse 10, that Jehovah is high exalted above the nations, and the great King over all the earth."<sup>1</sup>

It is called "a Psalm" or Song, and its Structure is as follows:—

Psalm xlvii.

- A | 1. A call to Praise.  
B | 2-4. The Reasons. *Selah*.  
C | 5. God exalted.  
A | 6. A call to Praise.  
B | 7-9. The Reasons.  
C | 9. God exalted.

The *Selah* at the close of verse 4 connects it with verse 5, and had its purpose been observed and noted, the verb עלה ('*alah*) in verse 5 would never have been meaninglessly translated "gone up:" but *exalted* as in the corresponding member C, verse 9. The exaltation of Jehovah is the burden of the Psalm, as it was of Psalm xlvi. In Psalm xlvi. 10 Jehovah had said:—

- "Be still and know that I am God:  
I will be EXALTED among the nations,  
I will be EXALTED<sup>2</sup> in the earth."

This is exactly what Psalm xlvi. carries out. Hezekiah and His people do extol and exalt Jehovah in accordance with this expression of His will.

The *Selah* points to this; and connects this exaltation of God with the consideration of what He is in Himself with what He had done.

In the members C. and C. (verses 5 and 9), the same word is used.

<sup>1</sup> Prof. Kirkpatrick also thus connects it, but suggests Isaiah as the author, or one of his disciples.

The older expositors connect this Psalm with David's removal of the Ark to Zion, after the taking of Jebus (2 Sam. vi.).

Hengstenberg and Delitzsch refer it to the victory of Jehoshaphat (2 Chron. xx.).

Eichorn, who connects Psalm xlvi. and xlviii. with Sennacherib's Invasion and Siege, yet considers Ps. xlvii. as belonging to David: and the "Higher" Critics, of course, end by bringing it down to Post-Exilic days. Prof. Cheyne connects it with a date subsequent to that of Alexander the Great!

<sup>2</sup> The Hebrew here is רָם (*rām*) to be exalted, and is so translated oftener than by any other rendering.

- A | O, all ye peoples, clap your hands ;  
Shout unto God with the voice of triumph (v. 1).
- B | For Jehovah is Most High [and] terrible,  
A great King<sup>1</sup> over all the earth (v. 2).  
He hath subdued the peoples under us,  
And the nation under our feet (v. 3).  
He hath chosen our inheritance for us ;  
The glory of Jacob whom He loved (v. 4).

SELAH.

- C | God is EXALTED<sup>2</sup> with a shout,  
Jehovah with the sound of the trumpet (v. 5).
- A | Sing praises to our God<sup>3</sup>, sing praises,  
Sing praises to our King, sing praises (v. 6).
- B | For God is the King over<sup>4</sup> all the earth.<sup>5</sup>  
Sing praises with understanding (v. 7).

The *Selah* shows that the word עָלָה ('*alah*) must be rendered *exalted*, as it is in the last line ; for this is the great subject of the Psalm.

## Contributed Articles.

### THE LETTERS TO THE SEVEN CHURCHES OF ASIA.

BY W. HAYES TOPPING (St. Louis, Mo., U.S.A.)

(Concluded from page 104.)

#### PHILADELPHIA.

IN the letter to Philadelphia, the Lord promises to keep the overcomer from the hour of trial or tribulation which is to come upon all the world, because he has "kept the word of His patience" (3. 10). From the fact that there is not a word of censure or reproof in this letter, it is to be inferred that the entire Philadelphian Church will go into the 144,000, which are kept from the "hour of temptation" by the seal of God in their foreheads (9. 4). These are the ones contemplated in the 91st Psalm, which is commonly appropriated by all believers without discrimination, despite the fact that it cannot be true of their experience, because adapted to an era of supernatural phenomena.

Many of the Psalms, which are commonly thought of as history in the form of poetry, are prophetic of Israel's experiences in the day of her trouble. The conviction

<sup>1</sup>He is not merely the King of Israel, ("our King" v. 6), but "the King of all the earth" (v. 7).

The title "great king" has a special reference to Sennacherib, who had arrogated to himself this very title. See Isaiah xxxvi. 4.

This verse 2 links together the three Psalms. See Psalm xlvi. 4 and xlviii. 2.

<sup>2</sup>This is the same as the last line of the Psalm:—"He is greatly exalted"; and should be so rendered here.

<sup>3</sup>Some Codices, with Sept. and Vulg. read "our God." See Ginsburg's Hebrew Text, and Note.

<sup>4</sup>Some Codices, with 2 early printed Editions, read "over" instead of "of." See Ginsburg's Hebrew Text and Note.

<sup>5</sup>This is the burden of the whole Psalm. Compare v. 2 and Psalm xlvi. 10.

forces itself more and more upon the mind of the student of prophecy that dispensational truth is the key to the Scriptures. It unlocks the meaning of numberless passages which otherwise have no meaning for the reader. It relates together the simplest facts of Scripture into the most profound truths. It weaves the truths of revelation into a mosaic of superb beauty and glory only possible to divine workmanship.

Another promise in the same letter bearing substantially the same import, that of writing upon the overcomer the name of his God, identifies it with the sealing of the 144,000 with the "seal of God."

#### SARDIS.

In the letter to Sardis (3. 4, 5), those that have not defiled their garments are called worthy to walk with the Lord in white raiment. These overcomers of the assembly of Sardis are also chosen into the 144,000, who are seen in glory immediately after their sealing, as the "great multitude which no man could number," clothed in "white robes."

That this great multitude are redeemed Israelites, gathered out of every nation and kindred and people and tongue, is evident from the fact that they carry palms in their hands, a suggestion of the feast of tabernacles, and that they "came out of the great tribulation." Their identity with the 144,000, just sealed in the preceding part of the chapter, is evident from the fact that their appearance in heaven follows immediately, in the narrative, their sealing on the earth, such intimacy of contextual relationship in many instances being designed by the Spirit, in affording us His own interpretation of His writings.

John is completely deceived as to their identity, declaring that no man could number them, failing utterly to recognise them as the same company that had just been sealed on the earth, the number of which he heard (7. 4), but the proportions of which he could not see. Obviously he could not number such a multitude when they appeared before him in heaven. In this way the Church of Sardis is related to the 144,000.

It will evidently be a company called out for a special purpose in the administration of the kingdom. We have had a glimpse of what a large part it plays in the history of the week. Many members of the Churches, doubtless, will fall short of this elect body, and will have to continue through the trumpets, a period of three years and a half, which will complete the week, but not the history of Israel. We have yet to follow a remnant of them through the vials, and witness the mercy of the Lord wrestling with them up to the eleventh hour. When Satan gives his power and throne and authority to the Beast, the latter begins to persecute Israel as the object of his special hatred. The covenant between these two princes, Satan and the Beast, is effected before the middle of the week (Dan. 11. 23). After making the covenant with Satan, the heart of the Beast becomes set against his covenant with Israel, and he begins to work deceitfully to accomplish the breaking of the covenant (Dan. 11. 27, 28). In 11. 31, the climax is reached, and he breaks the covenant which he had

made with Israel for one week (9. 27). This occurs in the middle of the week. The persecution scatters the holy People among the nations (the wilderness of Rev. 12. 6, 14), and falls upon the "remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ" (12. 17). As remarked before, these are the Jewish believers of the Seven Churches who are left after the 144,000 have been chosen out. Many of them will suffer martyrdom under the persecutions of the Beast. Those who are faithful and survive the persecutions will be caught up to glory at the end of the week, under the figure of the first reaping of 14. 14-16, which constitutes the conclusion of the seventh trump. Another instance of contextual interpretation is afforded by John's vision of them in glory, standing on the glassy sea, in the second verse of the chapter immediately following the narrative of the reaping. "They sing the song of Moses and the Lamb," the very ones whom the dragon made war against through his persecuting machine, the Beast.

The first reaping, then, in ch. 14, marks the end of the Jewish Church.

The second reaping is the gathering of the apostate nation from their dispersion, by the persecutions of the Beast among the nations of the earth, and their casting into the winepress of the Lord's wrath. The Lord will tread the winepress alone (Isa. 63. 1-7), in which He will slay two-thirds of the nation, and bring one-third through the fire (Zech. 13. 8, 9). It is in this great battle, which He will wage against His unbelieving people, that He "stains all His raiment," and with which blood-stained garments He comes in judgment upon the nations in 19. 13. This remnant brought through the winepress, and "refined as silver is refined," will go through the vials of wrath which fall outside the week, and continue for a period only forty days short of three years, dating Daniel's 2,300 days from the "cutting off of the daily sacrifice" at the middle of the week, which carries the period 1,040 days beyond the week (Dan. 8. 13, 14).

This remnant, whose infidelity in Christian stewardship lost them the opportunity of becoming part of the man-child at the middle of the week, and thus of being kept from the "hour of temptation," and again, at the first reaping, of being caught up to glory with the rest of the saints of the Jewish Churches, are left to the terrible scourge of the Vials as a still more severe schoolmaster than the Seals or Trumpets to bring them to salvation. It is to this remnant that the Lord Jesus speaks in 16. 15, under the sixth vial, in the familiar admonition of the Gospels, "Behold, I come as a thief."

These are the ones whom He had in mind all the while, the weak ones who would have to be pressed with harder and sorer afflictions to keep them faithful unto the end. It is but an echo of His oft-repeated warning uttered in the days of His flesh, not to the Gentile Church, but to His beloved Israel. We are not told to watch for His coming, for the reason that our salvation does not depend upon our works. Our salvation is fixed, and our welfare is not conditioned in any way. But Israel is told to watch lest he find them in idolatry, apostasy or unbelief.

His grace follows his erring people down to the very last hours of the end of the age, admonishing them to watch, for He is coming quickly as a thief.

What a beautiful picture of the grace of our God! The clouds of judgment are deepening, darkening. Already the mutterings of His thunder can be heard. The lightnings of the impending catastrophe begin to flash in the distant heavens. The rumble of artillery and the tread of the mighty can be heard as the kings of the earth and the whole world gather themselves together to do battle against God. Already the prancing steed of immaculate white of the King of Kings is chafing at the bit, impatient to leap forward at the head of the armies of heaven. In the awful hush that precedes the break of the storm, Jesus can be heard to say to Israel "Watch!" He is speaking to the "ten virgins," this remnant of a third brought through the winepress.

It is to this company that Jesus refers in His letter to SMYRNA,

when He says, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." The "ten days" are made up of the week of seven years, plus the three years covered by the vials, making a total of ten years, or ten prophetic days. Jesus says to the Church of Smyrna "Some of you shall have tribulation ten days." That is to say, "some of you will fail to attain to the 144,000, and will have to go through the trumpets, but be faithful and I will receive you up at the first reaping. But some of you will fail even then, and will have to go through the vials of wrath." "Some of you will have tribulation three years and a half; some seven years; some ten years." "Some of you will have tribulation ten days." This relates the letter to Smyrna to the events of the week, and thus, in conclusion, establishes our claim that these letters cannot apply to the Gentile Church.

The five "wise virgins," or just half the remnant of a third brought through the winepress, will be prepared to go in with the Lord to the marriage. They will be the guests of the wedding. The five "foolish virgins" will be barred without and lost. What a commentary on lost and ruined human nature. Followed by divine grace step by step through the ages, until at last, with the overwhelming floods of iniquity surging and rolling about her very feet, and the roaring hissing flames of a world-conflagration lapping their devouring tongues about her skirts, Israel stands, silent, obdurate, alone. As through the ages faithless, so now, and more, alas; as grace the greater deed hath done in leaning on her slender form to beckon others from the storm.

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## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

(Continued from page 107.)

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No. 6.

### THE SIX-FOLD FOUNDATION OF HEBREWS

6. 1-3.

OUR readers will remember that last month we considered the parallelism between 1 Cor. 2 and 3 and Heb. 5 and 6; and learned that failure to realize

Christ as the one Foundation led to sectarianism, and prevented the reception of the "deep things of God." We propose to continue this study, this time particularly examining the first three verses of Heb. 6. "Therefore LEAVING . . . LET US GO ON . . . NOT LAYING AGAIN. . . ."

What does the Apostle mean by these words?

There are some who teach that in verses 2 and 3 we have the "Fundamentals" of our Faith. Some push this further, and teach that "no one can be recognised as a teacher who does not hold to and teach these six things."

If I obey the Apostle I must risk the censure of my fellow believers, for he says: "LEAVE; . . ." "NOT LAY AGAIN."

Does it not sound strange to make an inspired Apostle teach God's people to "LEAVE" the "Fundamentals of Christianity" in order to "go on unto perfection"?

We hope to show that the Hebrew believers were being exhorted to leave the elements of Pentecostal and Kingdom teaching, in order that they might "go on unto perfection"; to leave the six-fold\* foundation for the "ONE FOUNDATION"—Christ Himself.

The word "perfect" is of frequent occurrence in Scripture. It has been pointed out as being the word in the last verse of Heb. 5, translated in A.V., "full age." Full age is put in contrast with "Babes." This leads us to the following deduction:—

Just as the Apostle taught in 1 Cor. 13 that "when that which is PERFECT is come," the "things of a child" are to be put away; so here "babes" are contrasted with "full-grown" or "PERFECT"; and, by analogy, the six-fold foundation, which has to be left, is contrasted with "PERFECTION."

Although the word "perfect" is of frequent occurrence, the word here translated "perfection" occurs in only one other passage, and that in an epistle of Paul written after Acts 28, viz., Col. 3. 14, "And above all these things put on love, which is the bond of PERFECTNESS." In Col. 3, the Apostle is speaking about the Risen Lord and the One Body. In Col. 2 he had exhorted them to LEAVE the "doctrines of men" and the "rudiments and ordinances of the world," and bade them "seek those things which are above." In other words the Apostle says, "Let us go on unto perfection." It is quite evident that the word translated "perfectness" has direct relation to the "new man" and the "one body" of the same chapter. "That which is perfect" is "the perfect man" (Eph. 4. 13), "the measure of the stature of the fulness of Christ."

The Apostle was writing to these Hebrew believers, urging them to "leave" the now obsolete things of the kingdom, to go "outside the camp" of Judaism, and to "go on unto perfection;" in other words, to take up the position of members of the One Body, "where there is neither Jew nor Greek, bond nor free, but where Christ is all and in all."

\* Note the No. 6 (the number of "man") in Heb. 6. 1-3, and the 7-fold Foundation (the number of the "Spirit") in Eph. 4. 4-6.—[Ed.]

He now goes on to explain what they are to leave. "The principles of the doctrine of Christ." It is evident that something is wrong when anyone teaches believers to leave the "principles of the doctrine of Christ." The translators of the A.V. had not very clear views as to dispensational truth, and this influenced them at almost every turn. The margin of the R.V. gives the literal rendering "The word of the beginning of Christ." "The word" means not merely a "word" composed of letters; but "a saying" or discourse composed of words.

Luke commences his "gospel" by telling us that it is a Divinely inspired narrative, setting things in order which were believed among them, and delivered by eye-witnesses who were from the BEGINNING . . . that thou mightest know the certainty of those things (Greek, "words") wherein thou hast been instructed" (Luke 1. 1-3).

The Acts of the Apostles commences thus: "The former treatise (Luke's Gospel) have I made O Theophilus of all that Jesus BEGAN both to do and to teach." The book of the Acts is Vol. 2, of which the Gospel of Luke is Vol. 1, and it is of vital importance that the two be read together; and that the "order" of events narrated be closely observed.\*

Hebrews opens with the words "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things." After showing the transcendent superiority of Christ over the Angels, the writer resumes, in Heb. 2, "Therefore we ought to give the more earnest heed to the things which we have heard lest haply we drift away, for if the word spoken by angels was steadfast . . . How shall we escape if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was confirmed unto us by them that heard. God also bearing witness, both with signs and wonders and with divine miracles and gifts of the Holy Spirit" (Heb. 2. 1-4).

In Rom. 15. 8. we read, "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."

"The word (i.e. the teaching) of the beginning of Christ," which these Hebrew believers were called upon to "leave," refers to the "Gospels" and the "Acts" which record the ministry of Christ and the Holy Spirit in connexion with the Kingdom, Israel and Jerusalem.

The words "Perfect" and "Perfection" are from the word τέλος (*telos*) "the end," and are so translated in verse 8. They were to leave the word of the "beginning" of Christ, for the later revelation, the "end," "that which is Perfect."

The Six-fold foundation of doctrines is specified in verses 2 and 3, and is contrasted with the Seven-fold perfection as set forth in Eph. 4. which is the "one foundation" of 1. Cor. 3.

\* If the Lord will, we may open up this subject later.

These doctrines are arranged in three pairs as follows:

Repentance	}	Internal and Doctrinal.
Faith		
Baptism	}	External and Elemental.
Laying on of Hands		
Resurrection of Dead		
Judgment Everlasting	}	Future.

It is very probable that a question has arisen in the minds of our readers, very much as the same questioning arose in the mind of the writer—Where are we going? Are we to *leave* Repentance and Faith? Are we to give up the doctrine of Resurrection? Are we to abandon Eternal Judgment for the Larger Hope? No. There is a great difference between "drifting away" (Heb. 2.), and in obeying the command to "Leave," "not lay again" and "go on unto perfection" (Heb. 6, 1.)

Believing that this sixfold summary is a summary of Divine truth, we nevertheless see that the Dispensation has changed; and, just as believers who know that the Mosaic Law was Divinely given can conscientiously step out from Law into Grace, so we lay aside these elements of a bygone period, to step out into the sphere marked out for us in the Word of Truth.

This Revelation given to "the Apostle to the Gentiles," may or may not include and repeat, or exclude and omit, somewhat of the former.

That is not our concern at present. We have to "leave the word of the beginning of Christ and go on unto perfection"; a thing we cannot do if our Doctrine and Ecclesiastical Teaching are drawn from the Sermon on the Mount, any more than if we placed ourselves under the Ten Commandments again. "Let every man be fully persuaded in his own mind." Let him realize that "old things have passed away and that new things have come into being," (2 Cor. 5, 17); and so let him "leave," and "press forward to the goal the prize of the calling on high of God in Christ Jesus." (Phil. 3, 14).

#### 1. "REPENTANCE FROM DEAD WORKS."

Are we then to have no sorrow for sin? No forsaking of evil? Let us not be hasty in our judgment. "Repent," was the key word of John Baptist's ministry. "Repent," was the opening "word of the beginning of Christ." "Repent," was the first word of Peter in Acts 2, 28, the moment he perceived conviction of sin. "Repent, Repent," is echoed throughout the whole period of the Kingdom proclamation.

Let our readers now turn to Ephesians. Let them read it through chapter by chapter. Here, surely, is no making light of sin; here is a full gospel. Here is full prominence given to the Atoning blood of Christ; but the words "Repent" and "Repentance" are not found therein.

Philippians and Colossians also may be read; but the result will be the same.

Why is it that these words—so frequent in the "Gospels" and the "Acts,"—are so absolutely kept out of these Epistles which give the fullest revelation of

the Mystery and the doctrine for this present dispensation? Is it not because the Lord, by the omission of the key-word of the kingdom, would lead us to see that we are dealing with the teaching belonging to a different dispensation.

We should be unwise, however, if we left the subject here. The Apostle, who told them to "leave repentance from dead works," also gave them a sufficient reason for so doing. Heb. 9. 14 will suffice: "How much more shall the *Blood of Christ*, Who through the eternal Spirit offered Himself without spot to God PURGE YOUR CONSCIENCE FROM DEAD WORKS." Reader, which is better? The oft-repeated Repentance, or the Once completed Purgation "from dead works" by the blood of Christ? This is exactly the teaching of Col. 2. 13. "Having forgiven you ALL trespasses."

We shall not think lightly of sin if we have abandoned all hope of deliverance by our repentance.

The more we realize the glories of the grace of Him "Who by Himself purged our sins," the more readily shall we take the lowly place before Him. Most gladly therefore will I follow the inspired Apostle, and "leave" this element of kingdom things, and "go on unto perfection," to find my rest, my all, in Christ. "For he that is entered into his rest, he also hath ceased from HIS OWN WORKS" (Heb. 4. 10).

#### 2. "FAITH TOWARD GOD."

Here again we must take into consideration the people and period. We may be perfectly sure that the Apostle, who so wonderfully proclaimed the doctrine of Justification by Faith, is not here advocating its abandonment. It will be well to compare his teaching in other Epistles with this passage. Take the Epistle to Galatians—

Gal. 2. 16, "The faith of JESUS CHRIST."

„ 2. 20, "The faith of the SON OF GOD."

„ 3. 22, "The faith of JESUS CHRIST."

„ 3. 26, "By faith of JESUS CHRIST."

Ephesians. 1. 15, "Your faith in the LORD JESUS."

Philippians. 3. 9, "By faith of JESUS CHRIST."

Colossians. 2. 5, "Your faith in CHRIST."

1 Tim. 3. 13, "The Faith which is in CHRIST JESUS."

2 Tim. 3. 15, "Through Faith which is in CHRIST JESUS."

If the contexts of these passages be read, it will be seen that all the blessings of the Gospel are vitally connected with "faith"; but it is faith which RESTS IN CHRIST! Justification, Resurrection Life, The Promises, The placing as Sons, Salvation, etc., etc., are all spoken of as resulting from faith which rests upon CHRIST. The same apostle, in Heb. 6, is dealing with a people whose very nationality, laws and customs were telling them continually of GOD. Jehovah was the God of Israel. Every Jew prided himself upon this fact; but the Apostle would have them see that a faith "toward God" was not the same thing as "faith in Christ."

The parable of the Pharisee and the Publican will explain this. If the Pharisee had had no faith of any

kind, he would never have troubled to go to the Temple at all to pray to the Invisible God of his fathers. So far as it went the Pharisee had a "faith toward God."

The Publican also had a "faith toward God"; otherwise he would not have been so conscience-stricken—but his faith went out to, and rested upon, that which typified Christ. Look at the *words* of his prayer: "God be propitious (*i.e.*, be merciful upon the ground of sacrifice) to me, the sinner." This man went down to his house justified rather than the other.

The great stumbling-block before these Hebrew believers was the fact that they had had from earliest childhood "faith toward God"; but they did not see the necessity for the absolute faith resting solely upon *the Atoning work of Christ*, that Paul had preached; and which was the very essence of what he again and again calls "my Gospel."

The Gentile, on the other hand, had no national faith to look back to. He had to cast himself solely upon the mercy of the One Who had "so loved the world as to give His Only Begotten Son"; and be saved.

"The faith of God's elect" is "upon hope of eternal life, which God, Who cannot lie, promised, before the world began."

The Lord Jesus when on earth had said: "Ye believe in God believe *ALSO* in Me" (John 14. 1). To trust in the God of one's fathers is a poor substitute for the faith that owns Him as the "God of *MY* salvation."

The great cloud of witnesses, in Heb. 11., does not commence with Enoch's *walk* of Faith, or Noah's *witness* of faith. It commences with *Abel's* offering;—faith in atoning blood; without which all else is of no avail.

In Hebrews 12. the Apostle bids the reader to "look off (or away from all else) unto *Jesus* the Author and Finisher of our *faith*."

"Hebrews" reveals Christ as the "One Mediator between God and Man." It reveals Christ as "a Priest for ever after the Order of Melchisedec"; and urges the Divine claim of the Son of God. The Apostle is directing his readers to look away from self to Christ—the Centre, the Sum of all blessing. This is not merely "faith toward God," but it is faith which comes to God by the way of the Mediation and Merits of His Son.

We must leave the other four elements for our November number.

CHARLES H. WELCH.\*

(To be continued.)

\* The writer (Mr. Welch) is giving Bible Readings, D.V. in the Epistle to the Romans, at 42 Addison Road, Snarebrook, E., on alternate Saturday evenings, at 7.0 p.m. (October 2, 16, 30, etc.) Readers of *Things to Come* and all christians heartily invited.

## Signs of the Times.

### SPIRITIST SIGNS.

#### PHYSICAL SCIENCE AND SPIRITISM.

By PHILIP MAURO.

There is a combination of strange elements which constitutes a great menace to mankind. This is the combination of *physical science* (represented by such well-known names as Sir Oliver Lodge, Sir William Crookes and Prof. Hyslop), and the once discredited and despised cult of *spiritism*.

Less than a generation ago no two forces were farther apart and more mutually hostile than spiritism and material science. That they should have been drawn together into a closer alliance in so brief a time is a strong indication of the swift pace at which the currents of evil are rushing to the great culmination—the consolidation of human interests which is to be headed by Antichrist. And the fact that physical science has now given its countenance to spiritism bodes terrible things for those who have "received not the love of the truth that they might be saved."

We give first a brief statement of some prominent facts in this connection, and then will indicate the significance of them.

#### I. THE FACTS.

The facts may be found in a "report" recently promulgated, setting forth the results of experiments conducted by "Sir Oliver Lodge and other members of the British Society for Psychical Research,"\* conducted with a view to testing whether communication can be carried on between living human beings and the spirits of the departed. One of the committee to whom the management of the "sittings" was entrusted was the Right Hon. A. J. Balfour, the President of the Society, who is an ex-Prime Minister of England. An account published in the *New York Times* says that "the report has excited a tremendous commotion in scientific and religious circles in England." No doubt!

The purpose of these experiments was the attempt "to carry on definite, unmistakable communications with the spirits of F. W. H. Myers and Dr. Richard Hodgson, clergyman, poet, classical scholar and scientist." These men had made, during their lifetime, careful and thorough preparation for these tests, agreeing on their part that they would, after decease, make every effort to communicate with their surviving associates in such way as to leave no doubt of their identity.

The "psychics" or "mediums" through whom the experiments were carried on were Mrs. Piper, Mrs. Verrall (the wife of the noted English scholar), her daughter, Miss Verrall, Mrs. Thompson, Mrs. Forbes and Mrs. Holland. (The two latter are assumed names.)

Woman was the first "medium" employed by Satan in communicating with mankind: and he still manifests a strong preference for the female side of humanity. It will be observed as an invariable rule that, in all spiritual manifestations of sinister origin (such as the most recent one accompanied by an uncouth imitation of the gift of tongues), and which involve also the unscriptural phenomenon of *substituted personality* (the true personality being displaced by a spirit) the great majority of those who have this "experience" are women.

\* Whereof, the writer of this article was an interested member in his unconverted days.

These "psychics" were located in cities far apart (Mrs. Holland was in Calcutta, India), and messages were received through them simultaneously from the demons who were personating Myers and Hodgson. Other precautions were taken to eliminate collusion and to bring the experiments under strictly scientific test conditions. For example, the spirit personating Myers was asked to give part of a message through one medium, and part through another in a distant city, so that the two might be compared to see if they matched, and if they were, when combined, such a message as might be expected from Myers.

One would suppose that, if the spirits were really those of departed human beings, and if they controlled mediums of communication (as in these experiments), it would be a comparatively simple matter to establish their identity to the entire satisfaction of those who knew them in life; and particularly should this be an easy matter where secret pre-arrangements had been made (as in this case) to facilitate the establishment of such identity. If, on the other hand, the communications were from demons, well acquainted doubtless with those they were endeavouring to personate, but yet necessarily limited in their knowledge of them, we would expect occasional hitches and discrepancies, and other indications of imperfect acquaintance with the life-history of the impersonated individuals. It is, therefore, significant that the messages received were frequently (if not generally) of a nonsensical and bombastic character, like the following: "I stretch my hand across the vaporous space, the interlunar space—'twixt moon and earth—where the gods of Lucretius quaff their nectar. Do you not understand?"

It would seem impossible to suppose that the spirit of a departed human being would send such a communication to his friends in the attempt thereby to establish his identity. But the sapient investigators concluded that Myers was paraphrasing some lines of Lucretius, which, by the way, are exceedingly *unlike* the supposed paraphrase. Even if we indulge this rather violent assumption, it is yet not seen how the communication tends in the slightest degree to establish the identity of Myers unless (which nowhere appears) he was given in his lifetime to the remarkable habit of framing exceedingly clumsy paraphrases of the ancient poets.

Here are some other of the reported messages:

"Look out for Hope, Star and Browning; with Laureata wreath his brow serene was crowned." "No more to-day—await the better news that brings assurance with a laurel crown," etc., etc.

The scientists decided that these cryptic messages (received by "automatic writing" done by the "psychics" in a trance condition) constituted parts of a complicated attempt by Myers and Hodgson to establish their identity beyond all doubt. It is further said that many poetical communications were received "automatically suggesting or elaborating on the idea of a *supernal heavenly calm*." No doubt the awful Being, who has "the power of death, that is the Devil" (Heb. 2. 14), would be glad to spread the notion that the state of the departed, who are out of Christ, is one of "supernal heavenly calm."

But a further explanation is needed at this point. It seems that, for some unexplained reason, the spirits of Myers and Hodgson are unable to communicate directly through the "psychics." The latter can be possessed only by certain intelligences, technically called "controls." Thus, Mrs. Piper has two "controls," who gave their names respectively as "Imperator" and "Rector." Hence, Myers and Hodgson had to give their messages to a "control," and the latter, entering one of the

"psychics," turned it into words through automatic writing. The cleverness of this arrangement on the part of the demons, who are deceiving these "scientists," is evident. Whenever a mistake, discrepancy, or other blunder occurs, it may be attributed to the stupidity of the "control." For example, one communication read "Evangelical." This word being unintelligible (and to our minds grotesquely incongruous), an explanation was demanded; and Myers was reported as explaining that he had been trying to give through "Rector" the name "Evelyn Hope," and that "Rector" had carelessly put it down "Evangelical." This explanation appears to have been perfectly satisfactory to the scientists.

As to the results of these tests, it will suffice to quote one sentence of the "Report," namely:

"To sum up: In this concordant episode of Mrs. Piper's trance and Mrs. Verrall's script, the controlling influence in both cases claims to be one and the same personality, namely, Frederic Myers."

And the report proceeds to give reasons from which the only inference possible is that, in the opinion of the writers, the communicator was none other than the discarnate human spirit of Frederic Myers.

## II. THE SIGNIFICANCE OF THE FACTS.

In the present article we can do no more than indicate, in a very brief way, some of the things signified by these portentous events. Others will occur to those who know their Bibles.

1. We have already referred to a feature of these unholy doings which proves unmistakably their devilish character, namely, the assurance conveyed by these communications that the state of the departed (without reference to their faith in Christ—for God is not in all their thoughts, nor in all their messages) is one of supernal bliss. And now that physical science, in the persons of prominent physicists, has given its unqualified endorsement to the genuineness of these communications, we have the machinery already in full operation for the most gigantic deception ever successfully practised on the educated classes of "civilized" society. With this new engine of deception, millions upon millions will doubtless be lured into the comfortable belief that they may reject Christ, and yet be assured, upon the authority of "Science," of a continued existence of blissfulness after death.

2. For a century past, the course of unbelieving humanity, under the guidance of the "god of this world," has been slowly but surely tending to set up a counter authority to the Bible with reference to "things not seen as yet." Until these last days, there was no authority on these subjects recognized among men except the Scriptures. But now, through numerous brilliant discoveries and clever inventions, and through yet more numerous (but unfounded) pretensions, the minds of those who lead the thought of the world, and who control our godless schools, colleges, universities and theological seminaries (for many of the latter are in this category) have been completely captured by that alluring myth known among men as "Science." I do not stop here to show that "Science" is a myth (that is to say, it has no real existence), but hope to do that elsewhere. What is pertinent here is the obvious fact that anything promulgated on the authority of "Science" is received unquestioningly by this unthinking age, which boasts so loudly of "the progress of modern thought." And now we have spiritism endorsed by the leaders of physical science! Who can picture the fearful possibilities involved in this new and most unexpected alignment of the forces of evil? Does not this help to teach us why

it is written that "in the last days *perilous* times shall come?"

3. The form which all the new theologies and other religious novelties of the day are taking, and which is also the religious component of socialism, is the "Religion of Humanity," or "Humanism"; that is to say, the religion which teaches *the divinity of humanity*, exalting man to the place of God. All the currents of human activity are heading in that direction with great and ever-increasing velocity.

But there is one element which Humanism has lacked, and without which a religious system cannot possibly maintain ascendancy over mankind. That element is the SUPERNATURAL.

Humanism, having sprung out of the economic or industrial conditions of our age, and being primarily concerned only with the material prosperity of human beings, has been itself utterly *materialistic*. Its close intellectual ally has been the evolutionary concept of the universe, so widely accepted among the wise of this world, and itself likewise utterly materialistic. Where was the necessary supernatural element to come from? We have now the answer to that question, and we see also the Devil's purpose in keeping alive, until the time was ripe, that once despised and dreaded cult of Spiritism. This is the source of the supernatural component of the religion of Humanity, and which furnishes the last and deadliest element to that brew of abominations.

It is a noteworthy fact, in this connection, that Sir Oliver Lodge, the principal mediator of this alliance between Spiritism and Physical Science, is himself a writer of Christless religious literature.

4. Just before the flood there was an irruption from the spirit-world into the sphere of humanity. Women were the "mediums," and the results were indescribably dreadful and abominable (Gen. vi. 1-13). Let us, in this connection, remember the words of the Lord Jesus how He said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

G. P. G. (Norfolk). You ask, "What place the preaching of the Cross should have in the preaching of the Mystery?" But we must remember that the "Cross of Christ" and "the Blood of Christ" are both of them Figures of Speech, used to call our attention from the letter to the reality. The Greeks named this Figure *Metalepsis*, which is a double *Metonymy*. In ordinary *Metonymy* one noun is used when another is really meant.

For example, "we have an altar" means "we have a *sacrifice*," altar being put for the sacrifice offered on it (as when we say of a person "he keeps a good table," we mean the food upon it is good, not the wood it is made of). "Altar" *must* be so used in Heb. 13. 10, because altars are not articles of food; and are not usually eaten. See conclusion of verse.

*Metalepsis* is the Figure used when *two* such changes of nouns are used.

For example: when we say a man "drank his house," of course we do not mean that, but something far more true and real. We first put the *house* for the *money* it fetched; but the man didn't drink the money: so, then

we put the *money* for the *drink* it bought. It was the drink that he drank; and that simple Figure, in three words, gives us all this information.

It is exactly the same when we speak of "the Blood of Christ." We first put the *blood* for the *death* (*i.e.*, the life given up); for we do not mean the actual blood corpuscles. Then we put the *death*, for its *infinite merits*. We do not mean the article of death, or act of dying; but all that that means and includes.

It is the same with the expression "the Cross of Christ." We do not mean "the wood of the Cross;" but we put the *Cross* for the *Death* accomplished on it: and then the *death* for its *infinite merits*, and all that they mean for us. Ephesians 1. will show us that it lies at the foundation of the Mystery, but that Resurrection is the top stone.

Apart from Resurrection all preaching is vain (1. Cor. 15. 14).

The Cross is the letter A of our alphabet, and babes must be kept at the alphabet till they can spell, and read (compare 1. Cor. 2. 2. with 3. 1.); but when we can *read*, there is a vast literature as to what the fact of Resurrection means, and "the power of it," in the Prison Epistles (Eph., Phil., and Col.).

### ACKNOWLEDGMENTS.

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# THINGS TO COME.

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## Editorial.

### HEBREWS XI.

#### XI.—ISRAEL: FAITH'S OBEDIENCE.

(Continued from page 112.)

##### I. THEY PASSED THROUGH THE RED SEA.

CORRESPONDING with ABRAHAM, in the Structure of this chapter\* we have here, as in his case,

##### "THE OBEDIENCE OF FAITH."

In verse 8 we read: "By faith, Abraham, when he was called to GO OUT . . . obeyed."

So, here, "By faith, [the Israelites when commanded to GO FORWARD] passed through the Red Sea as on dry land; which the Egyptians assaying to do, were drowned."

The character of the faith is the same in each case. Both are followed by the faith of a woman. Abraham's faith, by Sarah's; and Israel's faith, by Rahab's. Moreover, the faith of each woman was shown in a corresponding manner, viz.: *the conclusion drawn from what they had respectively heard.*

The faith of Abraham and Israel was shown in obedience to a command: "GO"! To Abraham, it was GO "OUT"; to Israel, "GO FORWARD."

Abraham's faith we have already referred to. It now remains for us to consider the faith of Israel.

For our purpose here, it matters not about the Red Sea, or how it got this name, or where the passage took place†. Neither are we concerned with Pharaoh, whether he was Thothmes II., or Menephta, the son of Rameses II., or any other.

When the Egyptologists have settled this question, and obtained *all* the data necessary for their conclusion, it will be quite time enough for us to give our attention to them.

If it were necessary for our learning, the Holy Spirit would surely have told us.

As He has not done so, it shows that our attention is to be directed to Jehovah and Israel, and not to Pharaoh.

We have the inspired record in Exodus xiii. and xiv.

The fact is again and again emphasised, that Jehovah "brought them out of Egypt." This fact they knew. They had heard Jehovah's word, that He would do so.

\*See Vol. xiv. p. 109 (Oct. 1908).

†The Scriptures of the Pentateuch describe and agree with the Egypt of *that day*, as shown by the monuments and records of those times. The Egypt of to-day is very different.

They *believed* what they had heard, and had kept the Passover, by the same faith. Now, they heard another revelation—that He Who had brought them out would *bring them in*. This promise had been made at the Bush (Ex. iii., 8, 17) and it is recorded again and again, for their faith and ours. (Ex. iii. 17; vi. 6, 8; vii. 4; xii. 51; xiii. 3, 5, 14, 16; Deut. vi. 23, etc.)

The acknowledgment of this was to be ever remembered, and was to be confessed every year in the presentation of the first fruits (Deut. xxvi. 8-10).

This promise they had *heard*. This word they *believed*.

The crisis which called for this faith is recorded in Ex. xiv.

When the hosts of Pharaoh approached, the Israelites "lifted up their eyes."

What could be the effect of this "sight" but doubt and fear? These are the invariable fruits of sense and sight. They were sore afraid in themselves; and they chided Moses, in words of grossest unbelief (*vv.* 10-12).

Shut in between the great fortress "Migdol," which was on the "Shur" or wall (built to protect Egypt from Asia), and the sea, with Pharaoh's hosts behind, and shut in on the other side by the wilderness (Ex. xiv. 2, 3), it was indeed a crisis.

But it was a crisis designed for their good, and for a lasting lesson.

They were being guided by the "pillar of a cloud" given them for leading and for light.

It was Jehovah's command that they should "turn and encamp between Migdol and the sea"; and not yet "go forward."

Jehovah had His own purposes to carry out, and His own glory to secure. He knew what Pharaoh would say when he saw them, as he thought, "entangled in the land" and "shut in by the wilderness" (Ex. xiv. 3).

While Jehovah was arranging events for being "honoured upon Pharaoh and all his host," and while the Egyptians were learning their lesson that He was Jehovah, Israel must be left to learn their lessons also, which should manifest their faith, and Jehovah's sovereign grace.

Just as He had ordained and foreseen, so it was; and we have the inspired record, in the short sentence: "*and they did so.*" (*v.* 4.)

All Jehovah's works and ways are perfect: and *one* act accomplishes manifold ends. When *we* do one thing, it may accomplish one end, but, at the same time it may upset, and turn out wrong, in conflicting with many others.

Not so with Jehovah's perfect way: for while He was arranging His ends with regard to His own glory and Pharaoh's overthrow, Moses was teaching Israel their great and needed lesson.

Moses heeded not their chiding, and made no reply thereto. He turned their thoughts to Jehovah. They had seen the hosts of Pharaoh, but there was something else for them to see; viz.—“the salvation of Jehovah.” Enemies they “had seen,” but they should “see them again no more for ever.”

But that “salvation” could not be seen by the natural eye. The eye of faith must first see it, before it could be seen by the eye of sense.

That salvation must first be revealed for the hearing of faith. “He will show you to-day,” were the words they heard.

Here was the ground of their faith. Jehovah's word, and this alone, could give them the faith to obey Jehovah's command, and “Go forward.”

When the promise had been heard, then the command was given: not before.

Their obedience was not based on the *Command* which was given, but on the *Promise*.

It was produced by, and flowed from, this promise, “Jehovah said unto Moses . . . Speak unto the children of Israel that they Go forward.” (Ex. xiv. 15.)

Faith must be based on the hearing of Jehovah's word\* and obedience to the command must spring from the faith thus produced by it.

“Go forward” was Jehovah's Command. “Stand still” was Moses' injunction.

Both were perfect: for when Moses spoke, Jehovah had not yet commanded.

Moses waited for that command. There is no reproach in Jehovah's word, “Wherefore criest thou unto me?” It is not a question asked for information; but it is the Figure of speech, called *Erotēsis*, which

\* Hence the importance of noticing how many times this formula “Jehovah said” and “Jehovah spake” are used in the books of the Pentateuch. In this book of Exodus, “Jehovah said” occurs 45 “sundry times,” and in 10 “divers manners.”

1 Absolutely iii. 7; xxxiii. 21.

2 To Moses (or “to him”) iv. 2, 4, 6, 11, 19; vi. 1; vii. 1, 14; ix. 22; x. 1, 12, 21; xi. 1, 9; xiv. 26; xvi. 4, 28; xvii. 5; xix. 9, 10, 24; xxiv. 12; xxxii. 7, 9, 33; xxxiii. 1, 17; xxxiv. 1, 27.

3 To Moses to say to Aaron, viii. 16.

4 To Moses to say unto Pharaoh, iv. 21 (cp. 22); viii. 20; ix. 1, 13.

5 To Moses to rehearse to Joshua, xvii. 14.

6 To Moses to charge the People, xix. 21.

7 To Moses to speak to the People, xi. 1 (cp. 2).

8 To Moses to say to the children of Israel, xiv. 15; xx. 22; xxxiii. 5.

9 To Moses and unto Aaron, ix. 8; xii. 43.

10 To Aaron, iv. 27.

The importance of this note will be seen when we think of the solemnity of the fact here recorded.

Jehovah either *did speak*, and the Book of Exodus is inspired by the Holy Spirit; or He *did not speak*, and we have an impious fraud which has no claim whatever on our further attention; and which we had better leave altogether and turn to something that we can feel sure about. The position of those who do not believe in Inspiration is inconceivable. They are confronted by the above dilemma. May the Holy Spirit lead them to the true conclusion.

We may also add that the expression “Jehovah spake” occurs 20 “sundry times” in Exodus, and in 7 “divers manners”; the first being Ex. vi. 10. Our readers can find them for themselves, and base on them the same powerful argument,

puts a *statement* in the *form of a question* in order to emphasise here, the word “ME” and “the children of Israel” as though He said “Thou criest to Me but, speak thou to the people.”

It was a true word which Moses spoke in verse 13. For he spoke *before* the command was given. Moses had no right to say “Go forward till then.” And even when this command *was* given, obedience had to be preceded by another command: “lift thou up thy rod, and stretch forth thine hand over the sea and divide it.”

In the crisis in which the Israelites found themselves, it required as much faith to “Stand still” as it did to “Go forward;” and not until we have learnt the lesson of the former can we obey the latter. We can “go forward” only when faith has *seen* that which is invisible: in other words only when faith sees “the salvation of God,” before it is wrought for us.

As Abraham “went out, not knowing whither he should go”: so it was here. Whither should Israel go but into the sea? Probably not until their feet touched the water did the dividing thereof begin. Here, then, was their faith.

They had thought they would be destroyed by Pharaoh's hosts. The very last thought would have been to look to the sea as a means of escape! And yet it is added:

“The children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.”

And now, let us ask: (1) What was the immediate *interpretation* for those to whom the Apostle was writing?

(2) What is the remoter *application* for our own selves to-day?

We must find the answer to the former question before we can correctly answer the latter.

How did the Apostle intend these Hebrew believers to apply that act of Israel's faith, to their own position as professed believers?

He was giving a similar command, or rather a weighty exhortation:

“LET US GO FORTH UNTO HIM,”  
(Heb. xiii., 13).

Jesus Christ had suffered, and His sin offering sufficed to set them free. Many “divers and strange teachings” were afloat (v. 9) They were not to be “occupied” with meats: “Touch not, taste not, handle not” (Col. ii., 20, 22), “which have not profited them that have been occupied therein.” We have a great sacrifice\*—a sin-offering which was offered “without the gate” (just as the sin-offerings were burned up “without the camp,”) “that He might sanctify the People with His own blood. “Let us GO FORTH UNTO HIM without the camp, bearing this reproach” (Heb. xiii., 13).

\*By the Figure *Metonymy* (of the Subject), “altar” is put for the Sacrifice upon it. It cannot mean the “altar” of stone itself; for “altars” are not eaten. They are not articles of food; hence the apostle adds: “of which [sacrifices] they have no right to eat which serve the Tabernacle.” “They which eat of the sacrifices are partakers of the altar.” (1 Cor., x., 18.)

This is the *interpretation* of this passage. This was the lesson which believing Israelites at that juncture were to learn. They were to "GO FORWARD" like their fathers, once again, into the midst of the sea. Not the Red Sea, with Pharaoh and his hosts behind them, but into a sea of trouble which they saw before them if they left all the traditions of their fathers, and all the shreds of Judaism, and rested only and solely upon "HIM."

They were to leave the "Camp" for a Person. They were to leave "Religion" for Christ: (for He alone is true "Christ-ianity.")

In Phil. iii. Paul had shown the great difference between the Jews' Religion and Christianity. But he had given up all for Christ. Once, he counted them as his "gains"; but he had learned that they were "loss" for Christ.

His new standing before God was to be

"FOUND IN HIM." (v. 9).

His new *object* in life was to

"GET TO KNOW Him"

and his new *hope* was to be

"LIKE HIM."

It was all "HIM."

He had given up all for Christ. He had "gone forth" without the camp "of Israel," knowing that the city, of which he was henceforth a citizen, already and really existed\* in heaven.

Jerusalem was to be shaken, but he looked for a city "in the heavenlies," a city which hath foundations which no shaking could remove.

His exhortation was: Leave the earthly city with all its religion, "knowing for yourselves (margin) that ye have, in heaven, a better substance, yea, an enduring substance† (Heb. x. 34).

This was the very basis of all that follows in the next chapter (ch. xi). This is the reason why they should follow the great cloud of witnesses. They all went forth "by faith" to something that was contrary to their surroundings, and unseen by the natural eye.

The promise was "eternal life" for "the just shall live [for ever] by faith." Let them believe therefore all that God had revealed for faith-obedience (Rom. xvi. 26, 1 Tim. iii. 16).

Let them "Go forth unto Him" and find "in Him," not only acceptance (Eph. i. 6), but holiness (Heb. xiii. 12), completeness (Col. ii. 10), and perfection (Eph. iv. 13).

"Go forward" had been the word to their fathers; and "by faith" they obeyed.

"Go forth" was the word to them; and only by the same faith could they "obey."

And, what is the *application* for us to day?

We, too, are to "go forward" and "go forth." But it must be "unto Him." We are to leave, each one, his "camp," and find our all in "Him."

\*This is the meaning of the word rendered "is," in Phil. iii., 20. It is not the verb "to be," (*εἶναι, esti*) "it is," but it is *ὑπάρχει* (*huparchei*) "it exists."

† The Figure, *Ellipsis* may be thus well supplied.

We yield, at the best, only a partial obedience. Some "go forth"; but, it is only unto another camp, and not "unto Him." Some go from camp to camp. They find varying "commandments and doctrines of men," and "ordinances" to which they are required to submit and be "subject" (Col. ii. 20-22): they find varying conditions of entrance into the different camps; and varying forms of admission to "fellowship" therein. But all this falls short of "HIM." *Another* "camp" is put in the place of His glorious person, and a Heavenly citizenship.

Ah! it is only "by faith" that we can "go forth unto Him." And alas, how difficult!

It is easy to "go forth" unto another camp. Only *sight* is required for this. It is done constantly by those who "walk by sight;" but, to go forth from all camps unto Him we must "walk by faith."

There may be a sea before us, and persecuting Pharaohs behind us; there may be Egyptians pursuing us, with their Migdol fortresses on our right hand and on our left; but faith will see only "the salvation of God," and hear only Jehovah's word.

May it be ours to find our all in "HIM." He will be better to us than all our fears. His city in the heavenly sphere will prove better than all camps. And it *exists*, there; it exists, *now*. It is to be enjoyed *now*. But it is on the "other side" of the sea, which must be crossed "by faith." It is on the other side, where there is only praise, and giving of thanks unto the Father Who hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

Only when "by faith" we have crossed that sea, and are beyond the confusion of "the commandments and doctrines of men," can we truly live a life of "giving thanks" for having found our completeness in "Him."

"THEN sang!" (Ex. xv. 1). When did they thus sing?

Not until they were on the Egypt side of that sea.

Before that, while in Egypt, there was only sighing, and crying, and groaning (Ex. ii. 23). Not until they "SAW that great work which Jehovah did" and revered Jehovah, and "believed His word," could they truly sing.

And what did they sing of? Ah! it was all concerning Him. Nothing about themselves. Oh how different from Modern Hymnology. How opposite to it. It was all about "HIM."

"WHO IS LIKE UNTO THEE?"

was the burden of their song of praise.\* It was ever thus. His Saints always sang of HIM. They made melody IN THEIR HEARTS, and it was always "UNTO THE LORD" (Eph. v. 19).

Until we are on the other side, we sing about ourselves, and our present experiences, and our hopes, and our fears, and we may sing about happiness as a future thing; but once we believe God as to our

\* It is emphasised by the Figure *Eroticis*, read Deut. xxxiii. 26, 27; 1 Sam. ii. 2; 1 Ch. xvii. 20. Ps. xxxv. 10; lxxi. 19; lxxiii. 25; lxxxvi. 8; lxxxix. 6, 8; cxiii. 5.

completeness in Christ, we shall have done with ourselves, and rejoice that we are already on the other side "in HIM," and our one theme will be "Who is like unto Thee?"

May it be ever thus with us, "GIVING THANKS UNTO THE FATHER" for what HE hath made us to be IN CHRIST; and then there will be no more sighing and crying, and groaning on account of what WE have NOT DONE.

"THEN SANG."

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## Dispensational Expositions.

[Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.]

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No. 6.

(Continued from page 107.)

### THE SIXFOLD FOUNDATION OF HEBREWS

6. 1-3.

#### 3. THE DOCTRINE OF BAPTISMS.

THE order of these words, in the original, reads, "Baptisms of Doctrine" or "Instruction." The "of" may be taken as the Genitive of *relation*, and mean that these "Baptisms" were *related* to Instruction, and connected with the reception of it; a statement to which none will object; for, the ordinances of every dispensation always have a deeper value than the mere ritual observance required. However, whether we take the order of the original, or of the translation, as conveying the meaning in English, the most important word is the word "Baptisms."

We would first point out that it is in the plural—baptismS. This at once leads us to contrast this passage with Eph. 4. with its teaching concerning the "One Baptism."

To the Hebrew believers the Apostle says "LEAVE . . . the doctrine of baptismS." To the Ephesian saints he says "Endeavour to 'KEEP' . . . One Baptism." (Eph. 4. 3-5).

We would, secondly, lay great emphasis upon the teaching of the contexts of the other passages where this particular word is found. There are several cognate words variously rendered "baptism," "baptize," etc., but this particular word used here, in Heb. 6. 2, occurs in only two other places. (1) In Heb. 9. 10, it is translated "washings":—"The first tabernacle . . . was a figure . . . in which were offered both gifts and sacrifices that could not make him that did the service PERFECT as pertaining to the CONSCIENCE [which stood] only in meats and drinks and DIVERS BAPTISMS and CARNAL ORDINANCES imposed until the time of reformation."

The Holy Spirit has used the identical word here, as in Heb. 6. 2, and has placed it in such a context that nothing but wilfulness or blindness could bring it into the sphere of present "needed truth." It is CONTRASTED WITH CARNAL ORDINANCES which

touched the flesh, but never touched the conscience; and it is CONTRASTED WITH the word "PERFECT."

In a preceding article we saw how the words "carnal" and "perfect" were used synonymously and now we are to see that with "babes" and "full-grown," the "washings" or "baptisms" belong to the Pentecostal and childhood period.

(2.) The only other passage where this particular word rendered "baptisms" occurs is Mark 7. 4 although it is not there so translated. The particular word we will put in capital letters. "And when they come from the market, except they baptize, they eat not. And many other things there be which they have received to hold as the BAPTISMS of cups and pots and brasen vessels, and tables. . . . Howbeit, in vain do they worship Me, teaching doctrines (the same word "doctrine" as Heb. 6. 1), the commandments of men. For laying aside (the same word "leaving" Heb. 6. 1) the commandments of God ye hold the traditions of men."

It is striking to see that the Apostle takes up the very words which Christ had used. The Lord Jesus had said that, among the "Doctrines" of men which they held was the "doctrine of Baptisms;" and, that that had "left" the commandments of God to "hold the traditions of men." The Apostle says practically: "reverse all this;" "leave . . . the doctrine of Baptisms" *for the Revealed Word of God*, which I have been graciously commissioned to proclaim.

Now, let us ask: What have we found? The word "Baptisms" is used in Hebrews 9. 10, and has but one meaning. It forms part of the "carnal ordinances" imposed by God which made none perfect.

The word is used again in Mark 7. 4, to designate "ceremonial cleansings"—imposed by the elders.

Thus, whether "imposed" by man or God, these "baptisms" are ordinances and ceremonies.

A careful comparison of Heb. 9. 10 with Heb. 10. 1-4 will show, by the repetition of such words as "conscience," "perfect," etc., that these ordinances, including "Baptisms," were *co-temporary with the Sacrifices*.

The epistle to the Hebrews is the first scripture which reveals that the God-appointed sacrifices were to cease. It must be remembered that, when the Kingdom is set up, there will be once again sacrifices offered in the rebuilt temple. Until it was revealed that the Kingdom and all its connections had become in abeyance, the believing Jew *had nothing to tell him that the sacrifices were to cease*. We, perhaps, think it strange; but, if the Lord has appointed sacrifices in the Millennial Kingdom there is nothing to be said against their continuance at Jerusalem, while the Kingdom was the object of the believers' prayer and expectation.

We feel that the Lord has, by the use of certain words, so linked "Baptisms" with "Sacrifices" (Heb. 9. and 10.) that they who would observe the one should, to be consistent, perpetuate the other.

There is, however, another thought carried by the

words "the doctrine of Baptisms," which we must consider. The plural form exactly fits the state of things during the Pentecostal Dispensation: and of no other period can it be predicated that they had Baptisms, in the sense of more than one kind. Before Pentecost, John the Baptist baptized in water and spoke of the *future* baptism with spirit. After Pentecost, in Eph. 4., the Apostle speaks again of *One* Baptism, that of spirit, and omits the baptism in water from every epistle written after Acts 28 with the exception of Hebrews. The "Acts of the Apostles" together with the Epistles written during that period, are the only books which record *two* Baptisms: the one with water, the other with spirit. We will not occupy valuable space in proving that which must be patent to all; but would once more direct the reader to Heb. 6. 2, to see that, the Apostle is teaching, in either case, the period of "baptismS," whether taken as "ceremonial washings," or "casual ordinances," or the two baptisms of Pentecostal times, is a period which has passed away, and that these things of the kingdom must be "left," if we would "go on unto perfection," even unto the Unity of the Spirit, and where there is but "*One Baptism.*"

#### 4. THE LAYING ON OF HANDS

is closely connected with the two Baptisms.

Acts 8. 16-18 makes this very clear. Verse 12, "they were baptised"; 17, 18, then "they *laid hands* upon them, and they received *pneuma hagion.*" And when Simon saw that *through the laying on of the Apostle's hands, pneuma hagion* was given, etc.

Acts 19. 6, "When Paul had *laid his hands* upon them *pneuma hagion* came on them and they spake with tongues and prophesied." Acts 28. 8, "Paul prayed and *laid hands* upon him and healed him."

1 Tim. 4. 14, "Neglect not the gift that is in thee, which *was given* thee by prophesy, with the *laying on of the hands* of the Elders. 2 Tim. 1. 6, "Stir up the gift of God which is in thee by the *putting on of my hands.*" These passages in the Epistles to Timothy refer to that which took place in a period prior to "Ephesians."

There is another use of the expression "laying on of hands" which is simply a way of expressing approval, such as was the case in Acts 13. 3—for these teachers and prophets did not confer any gift upon Barnabas and Saul. So also in 1 Tim. 5. 22, where it refers to the approval of a man as an Elder or Deacon as already specified in the third chapter of the same epistle.

Heb. 6. 2 does not refer to this latter custom, but to the former and greater one: the laying on of hands which was accompanied by the conferring of spiritual gifts. The words, "not made with hands," occur in Hebrews, and are a key used of the present spiritual<sup>\*</sup> Dispensation; and the teaching of Hebrews 6. is similar. We no longer receive spiritual gifts *via* the imposition of hands—notwithstanding Episcopal claims and pretensions. *All human instrumentality has been set aside—*

\* Spiritual as opposed to Divine Ordinances—not as opposed to Sinfulness.

and Christ Himself is the One Who has been exalted to "give gifts to men."

The Apostle Paul received his Apostleship, as he did his doctrine; "not of men neither by man"; "neither went I up to Jerusalem to them which were Apostles before me."

We read in Eph. 4. 8-11, "Wherefore *He* saith when *He* ascended . . . *He* gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the fitting together of the saints unto a work of ministry for the upbuilding of the Body of Christ." This order of ministry and these gifts came direct from the Risen Christ.

The "laying on of hands" for healing is not taught or used after Acts 28., in any of Paul's Epistles. The same lesson is here, as in those already considered:—Nothing between the believer and his Lord.

#### 5. THE RESURRECTION OF THE DEAD.

At the first glance it must seem little short of heresy to teach, from Heb. 6. 2, "Leaving . . . the [doctrine of the] resurrection of the dead." It must not be thought strange if many believers do reckon us heretics; for, the Apostle Paul had once to say, "After the way *they call heresy*, so worship I the God of my fathers:" and he had also to go up to Jerusalem and communicate and to the Apostles that Gospel which he preached unto the Gentiles.

Nothing can be more certain, from the whole evidence of the New Testament, than that the Apostle Paul would never tamper with the very "Foundation of God" or the "Hope" of the believer, namely, "Resurrection." Yet, if we treat this clause as we have the preceding ones, we must read "Leaving . . . the [doctrine of] resurrection of the dead." The difficulty lies in our lack of discrimination, and the faulty rendering of the A.V. We make a great mistake when we assume that the Resurrection as taught by the Pharisees, held by the Jews, believed by the disciples, and proclaimed by the Apostles, was all one and the same; yet we are aware that, by this statement, we practically charge the great majority of Christians with ignorance and error. We earnestly ask our readers to carefully follow the next few paragraphs which deal with the actual "words which the Holy Ghost teacheth."

Ἀνάστασις νεκρῶν (*anástasis nekron*). These are the words translated in Hebrews 6. 2, "the resurrection of the dead." Let us trace the use of these words in other passages.

The Sadducees denied the resurrection (Matt. 22, 23, 31.), but the Pharisees believed it. Paul, in Acts 23. 6, says "men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and *Resurrection OF the dead* (*anástasis nekron*) I am called in question." Again in Acts 24. 21. "Touching the *resurrection OF [the] dead*, I am called in question." In connection with this, the Apostle adds, "believing all things which are written in the law and the prophets and have hope toward God *which they themselves* also allow that there

shall be a resurrection, both OF the just and the unjust."

Here we have the belief of the orthodox Jew. It was found in the Old Testament; and is described as the "resurrection OF the just and unjust."

In John 11. 24, we have the belief of the sister of Lazarus: "Martha saith unto Him, I know that he shall rise again in the resurrection AT THE LAST DAY." Her faith had no ground for a hope of resurrection BEFORE the last day. "The Word of the beginning of Christ": *i.e.*, His own teaching when on earth, is found in John 5. 28, 29. "The hour is coming and now is, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection OF Life, and they that have done evil, unto the resurrection OF damnation."

We are not justified in reading into this verse, the "secret," and subsequent revelations, given in connection with resurrection. If we do, we deny to the words "secret" and "revelation" their simplest meaning.

Mark 9. 9, 10, contains something which will help us in connection with Heb. 6. 2 "And as they came down from the mountain, He charged them that they should tell no man what they had seen, till the Son of Man were risen FROM AMONG the dead (*ἐκ νεκρῶν, ek nekron*); and they kept *that* saying with themselves, questioning one with another what the rising FROM the dead should mean." Surely, if the Pharisees believed the Resurrection OF the dead, and if the sisters of Lazarus believed their brother would rise again, we must also credit the disciples of Christ with believing it also. Yet we find them keeping "that saying, and questioning one with another what the rising FROM the dead should mean." The difficulty which confronted the disciples was not one of unbelief in the doctrine of Resurrection, but inability to understand the import of a little word introduced by the Lord; for, instead of the usual expression (as in Heb. 6. 2, and the passages already considered), the Lord says "resurrection OUT FROM among the dead." The added word is the little word *ἐκ (ek)* "out of" (as we have it in our English word "exit," etc.)

We know that Christ was not left in the tomb to await "the last day;" but that, on the third day, He was raised *ἐκ νεκρῶν (ek nekron)* "OUT FROM among the dead."

In Luke 16. 31, Christ says "If they hear not Moses and the Prophets, neither will they be persuaded though one rose (*ἐκ νεκρῶν, ek nekron*), OUT FROM AMONG the dead." This was soon proved to be all too true; for both a literal "Lazarus," and, shortly after, Christ Himself were raised *out from among* the dead: but in both cases the nation (typified by the Rich Man) rejected the witness.

We know how the Resurrection of Christ was emphasised in the preaching of Peter and the twelve. The coming of the Holy Spirit at Pentecost was directly connected with Christ "Whom God raised up":—"This Jesus hath God raised up."

In explaining the healing of the lame man at the gate of the temple, Peter says "God . . . hath glorified His Son Jesus . . . God hath raised Him *ἐκ νεκρῶν (ek nekron)* OUT FROM among the dead."

The Sadducees were grieved that "they taught the people and preached through Jesus the Resurrection OUT FROM among dead" (Acts 4. 1, 2, 10), "By the Resurrection OUT FROM among the dead" (Rom. 1. 4).

These passages, referring to the resurrection of Christ, proved the grand theme of the Apostle's preaching.

There is something more to be said, however. Not only was Christ raised OUT FROM among the dead, but His believing people of the present dispensation are to share the same blessed triumph. Let us turn to Phil. 3. Starting at verse 4, the Apostle summarizes his position before his conversion. Then comes the marvellous miracle of grace, and the persecutor becomes the champion of grace. "What things were gain to me them I counted loss for Christ."

Among the gains and losses which he enumerates is this one of "resurrection." As a Pharisee he had believed in "the resurrection OF the dead." But the time came when *he gave up that belief*, not to become a Sadducee, but to become a believer in a better hope, and an exponent and a revealer of a greater truth which had been revealed to him, even the Resurrection OUT FROM among the dead, not only of Christ, but of those who are "in Christ."

"If by any means I may attain unto the OUT-RESURRECTION (*ἐξανάστασις, exanastasis*), OUT FROM AMONG the dead."

He looked forward to the "calling on high" by God. Can we wonder that the Apostle, with this climax of glory, this blessed hope before him, should write to the Hebrew believers, who were still clinging to the belief of their early days, and say: "Leaving . . . the [doctrine of the] resurrection OF the dead"? His message was: Leave the doctrine of a "General Resurrection" for a "Particular;" leave the resurrection which is connected with "the last day" and the Son of Man; and receive the teaching of God, revealed in connection with "that which is perfect"—the Mystery, or Secret, of the present Dispensation.

This leaving of the general for the particular is the thought underlying the next, and last, clause.

#### 6. ETERNAL JUDGMENT.

It does not mean that they were to leave the Scriptural teaching of the finality of the Judgment of God; but to leave the contemplation of the "General Judgment" into which *believers in Christ can never come*, in order to realize more fully that which does apply very much to the believer—"the Judgment Seat of Christ"—where the *service* of the believer (and service only—not standing), will be tested. This Judgment Seat of Christ is referred to in 1 Cor. 3. 13-15, "Every man's work shall be made manifest," and in 2 Cor. 5. 10 "For we must all appear before the Judgment seat of

Christ," in both of these passages only the Saint (*not the sinner*) is under consideration.

It is to this that the Apostle refers in 2 Tim. 2. 11-13.

If we died with Him we shall also live with Him.

If we suffer, we shall reign with Him.

If we deny Him He also will deny us.

The first is the work of pure, unalloyed grace. If Christ is our Saviour, we shall not come into judgment at all (John 5. 24); and, *Nothing* can hinder us from entering into the eternal glory of life everlasting.

All believers are saved; but some will receive a reward, while others will be saved "so as by fire." We have already pointed out the comparison between 1 Cor. 3 and Heb. 6; so, we leave this, believing that the reader will see that the Apostle is holding up before the saint the "Judgment Seat of Christ" as an incentive to "go outside the camp . . . UNTO HIM," bearing His reproach: and, starting thence, to "go on unto perfection."

It will be seen that for each of the six subjects mentioned the Apostle substitutes Christ. He says:

Leave Repentance from dead works—for Christ has purged you once for all by His Blood.

Leave a national faith toward God and rest for all upon Christ, the Author and Perfecter of your faith, the Mediator Apostle and High Priest of your profession.

Leave the ceremonial cleansing of Baptisms, and the Baptisms that obtained during the Pentecostal Dispensation for the "One Baptism" of the Spirit which once and for ever unites you to Christ.

Leave the "Laying on of hands," for Christ is the only dispenser of gifts, and the ordainer of ministers.

Leave the general Resurrection of the dead for the glorious truth that, "like as Christ was raised OUT FROM AMONG dead ones," so the believer awaits a like resurrection, or better still, far, far better, the "call on high" from God.

Leave the general judgment, which concerns you not, and think of the Judgment Seat of Christ when you are called upon "to bear His reproach," like Moses who esteemed reproach for Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward" (Heb. 11. 26). That recompense will be *received* before the *Bēma* of Christ (2 Cor. 5. 10).

"Let us go forth without the camp UNTO HIM."

Leaving . . . let us go on unto PERFECTION.

"AND THIS WILL WE DO IF GOD PERMIT."

Did God permit in the case of these Hebrew believers? Did the Lord intend that the Jewish believers *en masse* should embrace the teaching revealed in Ephesians, or was it His will that these believers should remain as they were, and that Gentile believers should form the nucleus of the Church of the present dispensation?

Jewish believers from the *Diaspora* we know were included in the Church—but of the company at Jerusalem

representing the Pentecostal Assembly—we do not feel able to speak.

Whether God did "permit" or not, we do know that the great thing for us, to-day, is to obey the voice of the Lord in these verses. If any still believe that we have here (in Heb. 6) the "Fundamentals of Christianity" we must leave them, with their Bibles, to the Lord. For ourselves, we believe these verses are but another of the many passages which emphasise the Spiritual character of this present dispensation, and which point the believer away from EVERYTHING and EVERYONE, that his faith and hope may rest solely in Christ the Lord.

CHARLES H. WELCH.

### WORLDLY CHURCH METHODS.\*

By REV. THOMAS WAUGH.

Few things more clearly illustrate the secularisation of the churches, than their present methods of making their appointments and carrying on their work. While Christ is, in theory, the recognised Head of His Church, He is too often deposed in and by church government. While great church gatherings are held, and opened with prayer in His name, the arrangements are too often taken almost entirely out of His hands. When His guidance has been asked about ministerial and official lay appointments, wire-pulling, canvassing, and the courted influence of those in office and power, too often make it impossible for Him to answer such prayers. While there is a business side to the work of the Church, it is a divine institution, and can only be successful in its mission when acting under the divine guidance and power.

When the American said, "I have one brother who runs a business, and another who runs a church, and they both pay," he put into honest speech the mistaken spirit and methods of multitudes of churches in these days.

When our own circuit officers are needing and looking out for a new minister, how often do they enquire first about his spirituality of life and preaching, his knowledge of the Word of God, his appreciation of the preciousness of His church to the Saviour, and his passion for the saving of men? Eloquence is often more prized than spirituality, gifts than grace, scholarship than spiritual equipment, and the power *to draw*, more than the power *to save*. Sometimes it is left with the Conference, or with the Chairman of the District, but more often the appointment is made upon the ground of some personal opinions. We have no word to say against these bodies of men, or these individuals. No doubt they are all good and wise Christian men; but they cannot make a minister, nor do they always know where he can best serve the church and the Saviour. "There was a man sent from God, whose name was John." He stood on the threshold of a new

\* Being chapter vii. of his book on *The Christian Church and the Present Outlook*. Published by Robert Culley, 25—35 City Road, London, E.C. Price: Two Shillings.

dispensation, shook the hearts of Israel, and prepared the way of the coming King. And unless ministers are "sent from God" in these days, they had better not be sent at all. When the Lord's judgment is sought and trusted, and church officers call the church together for prayer about the next minister, there will be fewer misfits and failures, and we shall cease to hear the familiar words about such men: "He is a very nice man indeed, but he is not the man for here."

On the other hand, it is to be feared that kindred material considerations are often paramount in the minds of many ministers, when seeking a fresh sphere of service. There is a strong suspicion abroad, that too often for family, residential, social, and sometimes for financial reasons the thing is really settled before the guidance of God has been asked for at all. And it is only too well known, that people in positions of influence and power, are constantly pestered to use them to help the suppliants into the sphere of work for which they are seeking. This is the world's way, of course, and its imitation in the churches is acting most disastrously upon "those that are without."

If the church be a *Christian church*, it is the purchase of the blood of Christ, and is precious in His sight. He knows and loves it as no one else can. He knows, too, just the kind of pastor it needs, and if asked and trusted by the church, He will send them the right man. If a minister is called of God to the work, He knows in what field he can labour most successfully. If the man's life-plan be ever taken from his Master, He will always, if asked, send him to the right church. This is simple, scriptural truth, and a matter of simple faith in God; and yet, both ministers and church officers stare at us as if we were mad, when we ask them if they thus left such appointments in the hands of God.

These same principles apply to the offices held by the laity in the churches, and the same mistakes are made in connection with their appointments. In order to hold the most menial office in the early church, a man had to be "of good report, full of the Spirit and of wisdom." That is, God's qualification for such offices is *character*, while the churches often make it *cash*, or *social status*. Personally, I know of no grander men of God than the majority of our lay officials, and yet too often, imperious, short-tempered, unspiritual men, and sometimes men who cross the lines of truthfulness, honesty, purity, and sobriety, hold offices in churches, where men of sterling Christian character and long service, are passed by in their favour.

Such appointments are not the result of waiting upon God for guidance, and in view of spiritual influences and results, the effects of them are disastrous to the life and work of the church. Such unspiritual men know in their hearts their unfitness for such offices, and while they thank the minister who nominates them, they suspect him of material motives and a sacrifice of principle. That seriously limits the power of such ministers to do them good from the pulpit.

Then again, the men of humbler life-sphere, but

nobler character, are hurt and disheartened. They are working for Christ, and not for church office, and keep on their work all the same. But with their confidence in their ministers weakened by such worldly methods, and with their hands largely tied, by the power in the church being wielded by unspiritual men, their hope and enthusiasm are too often quenched, and their faith is too often paralysed. And this is one of the reasons often given why working men do not come to church at all.

Of course, there are some church offices that can only be held by men of some financial means, because they entail financial risks and sacrifices. But "the gold and the silver" are "the Lord's," and if a church were loyal to Him, and followed His guidance in all things, all such difficulties would disappear or be overcome. The money to fit poorer but worthy men for such positions would be forthcoming, just as in these days working men are enabled to sit in Parliament, by the societies and communities they represent. Until church appointments, ministerial and lay, are made in harmony with their creed, and with the book from which they claim to have received it, the churches will be largely shorn of their power to draw and save the masses around them.

And what shall we say of the worse than worldly, because often grossly irreverent methods now used to attract people to our places of worship? While "*preach the Word*" is the great command of God to all whom He sends as messengers, that Word is the last thing many of them consider likely to attract the people. Consequently, subjects and titles of addresses are often placarded, that are utterly out of harmony with common reverence, and that make thoughtful outsiders turn away with scorn. Some of the more decent are such as, "What will Win?" and "Beware of the Dog!" and we see some that we are ashamed to insert.

Lest the Word of God should be "dry," and "the crowd" would not come to hear it, it has to be set in a circle of attractions that appeal to "the flesh," and tickle the taste of the natural man. The "musical service" is perhaps the mildest form of this disease, and is designed to *draw* people of musical taste and culture. "Madame So-and-so, the famous soprano," or "Mr. So-and-so, the celebrated tenor, will sing solos during the service," is a common form of announcement in these days, and the majority of church-goers seem to think that it is New Testament Christianity. . . . Soloists are called in, whose presence and singing in churches are an insult to God, and an outrage upon Christian worship. I have myself sat in the pulpit, writhing and perspiring with shame and pain, while some dressed-up doll has been trilling and carolling to show her musical gifts and accomplishments, or while some gifted baritone from a neighbouring stage has given a similar exhibition.

Sometimes a specially gifted choir is made the big attraction, and the Word and worship of God are made secondary in what is called "God's house."

Clever and brilliant renderings are given as entertainment, while the audience, who should be worshipping God, sit and listen, and then pay for it in the collection. Anthems are sung which extol the Lord of Hosts, the glory of His purposes, and the joy of His salvation, and often sung by people who in heart reject that Lord, and trample upon the very things of which they sing. Yet, in these days, this is called "worship." Of whom?

Aye, and God is often insulted, and His house desecrated, by even worse things than these, done in His name and cause. A few months ago, in a fashionable Lancashire watering-place, we read a bill announcing a concert. It was to be held in a school-room connected with a Wesleyan chapel, and to be given on behalf of a "Brotherhood" attached to the chapel. Two of the tit-bits in the list of attractions were: "Mr. —, the noted humorist, will give selections; and Miss —, the celebrated coon singer, will sing." This in a Wesleyan schoolroom, and the name of a Wesleyan minister on the placard! We were asked, a few months ago, to read a bill in the pulpit, announcing a concert to be given in a Wesleyan chapel by "The — Methodist Pierrots." Such companies are now by no means uncommon, and in connection with church bazaars, "Tableaux Vivants," "Dramatic Entertainments," "Amateur Theatricals," "Nigger Impersonations,"—usually given by white people who have fewer brains than fairly intelligent black ones—"Living Waxworks," Palmistry, etc., are the order of the day.

Only last year the vicar and curate of a church in the Midlands invited some of the great human masses of animal strength, who were amusing coarse crowds by "wrestling" (?) in London, and some actresses then performing in Birmingham, to come to the help of the church, by a united exhibition of trained male muscle and flaunted feminine beauty. On the following Sunday the good vicar "preached" in support of the exhibition, and travestied the Word of God by saying that people held different gifts, and he dare not speak against the use of any of them. And *Christianity* has so largely become *heathenism*, and we are so far into the final great apostasy, that these are called "Christian churches," and such men are called "ministers of the gospel." What next?

The worldliness of the churches is seen, too, in their growing obsequiousness to, and seeking for, the smile and patronage of the world's great ones. We know that "hatred" was the world's attitude to our Lord when He was upon earth, and that He warned His people to expect the same treatment at the world's hands. We know that the same unbelieving world is refusing and rejecting Him still. We know that in aims, ambitions, ideals, pleasures, honours, and spirit, that world is in bitter antagonism to the Spirit, purposes, and Church of God. And yet its friendship, honours, and emoluments are sought and prized by the churches in the most deplorable ways.

What cheering, what clapping of hands, and what

congratulations there are, when the world that rejects the Saviour bestows its honours and titles upon some of His people! The Lord's "honours" are bestowed upon sainthood, and His "well done" waits upon faithfulness. Though written in eternal records, they are not blazoned in the world's press, and they are consequently the ambition only of the few to-day. Nay, the "Christian Press" has in many cases come very close to the secular press in these things. Lists of worldly honours for church members are constantly given, and whole columns of flattery and congratulations appear.

The oneness of the church and the world in these things is now so far complete, that to take chairs on great church occasions, to lay foundation stones, to open new churches, or to preside at the opening of bazaars, the ambition in many churches is to secure royalties, or wealthy, titled somebodys. We should have no quarrel with such methods, if the Christian character of these big folks was commensurate with their wealth and social position, and if that was the main reason why the churches invited them. And it is probable too, that there never were more titled and wealthy people in this land, who sincerely loved the Lord Jesus Christ, than there are now. For such Christians in such positions we all thank God. But people of title, rank, and wealth, who make no profession of Christianity whatever, are for the sake of these things, and the prestige they are supposed to give to the occasion, constantly invited to take a leading part in these ecclesiastical functions.

Some time ago the foundation stones of a new church were laid in the Midlands, and a well-known noble lord, who was a keen horse-racer, was invited to lay the first stone. Newmarket races happened to be on that week, and what his lordship considered to be some important races were run on the same day as the church ceremony, and these races he of course could not miss. In order to see the finish at Newmarket he had to take a later train to the village ceremony, and the stonelaying was delayed two hours, that he might grace and glorify the occasion by his presence, and lay a stone in the name of the Triune God!

Every Christian man must know that gambling is one of the greatest curses of the nation. The fact that *one million sterling is wasted every week on gambling* by the working classes of this land, tells what a foe it is alike to Christianity and to temporal comfort and well-being, and Newmarket is practically the seat and headquarters of this terrible national curse. And yet, a company of so-called Christians invited a sporting nobleman, who never made any claims to being a Christian, to lay the first stone of their new church. And not only so, but they kept the company waiting two hours that his lordship might enjoy to the full the great gambling saturnalia he was attending, and that the Lord and His interests might not be robbed of the eclat and honour of his lordship's presence and cheque! Now, we suppose, the people who attend the place are urged to "renounce the pomps and vanities of this

wicked world," and are specially warned against gambling.

Of course, the world is true to its own, and such functions are reported in the press without a word against these manifest incongruities. Can we wonder that the masses who think at all, but do not read the Word of God itself, are disgusted at *what they suppose to be Christianity?* Can we wonder that they look upon the whole church system as a humbug and a sham? Strangers at the fount of divine truth, and strangers to the real blessedness of a personal, loving fellowship with Christ, and seeing little else except the world masquerading and mumming under ecclesiastical names, the masses of the people are misled, and treat real Christianity, as well as the worldly, with indifference or scorn.

We have no word to say, of course, either against titles or titled people, as such. The taller the man, the longer his shadow; and the higher our social status, the wider our circle of influence. But what are such positions and titles to the exalted Son of God? In His sight, the only "nobility" is *spirituality*, and the only "aristocracy" is *separateness from the world*. And what are the world's titles to the "sons of God"? What its smile compared to His? And what its honours, in view of abiding friendship and fellowship with Him? "One" is the Church's "Master," even Christ, and His own are "all one in Him." If some of the world's great ones are His loved ones, welcome them in His Church and in His service. But, even then, the honour is *theirs, not His*. There is no honour on earth equal to that of being a member of Christ's body, "which is the Church," and the highest dignity among men is that of being "co-workers together with God," in the interests of that Church.

This is *the creed* of the Churches. When it becomes *their practice*, they will see better days. When their offices and honours are given rather to Christian character than to earthly possessions; when they put loyalty to Christ before social status, and look at all men in the light of Christ, they will win more of the respect of decent outsiders, and less of their contempt, than they are doing now. And when the religious press has less space and smaller type for announcing the civic, municipal, and national honours bestowed upon the members of their respective communions, and rejoices more in the tokens of the smile of God upon their labours, more spiritually-minded people will read them, and they will do much more than at present to stimulate and guide the churches to godly life and toil.

## Signs of the Times.

### JEWISH SIGNS.

#### NEW HOME FOR JEWS.

#### YOUNG TURKS OFFER PORTION OF ANCIENT PALESTINE.

This is the heading which startled the world on October 14th. There is more to follow, but this is sufficient for the moment, as we go to Press.

We need hardly say that it is the most important news since Herzl founded the Zionist movement.

We may look for wonderful developments in the near future.

Meanwhile we must content ourselves by giving the following telegram which reached the London newspapers by special wire from Berlin on October 13th.

"A partial realisation of Zionism is proffered by the Young Turk party.

"The Constantinople correspondent of the *Lokal-anzeiger* telegraphs that the Turkish Minister of pious foundations, Hamada Pasha, has resolved to invite Jews of all countries who are seeking a new home in Palestine to colonise the stretch of land, near the route of the Baghdad railway now under course of construction, extending along the valley of the Euphrates from Aleppo to the Persian Gulf.

"The total area of this land is approximately seventy million acres, and it has very fertile soil, with a fine climate and a great future due to the coming railway.

"The western track of this country is within the limits of ancient Palestine, so that for sentimental reasons it would be acceptable to Zionists of the strictest principles. The extension eastwards could be regarded by them as an extension of Palestine.

"It is noteworthy that the Turkish Minister who puts forward this plan is the accredited representative of the Mahometan religion in the Turkish Cabinet. The tolerant Young Turks are thus willing to grant the Jews what Abdul Hamid was reluctant to concede to them.

"The colonisation of Asia Minor, which means the realisation of more than half the Zionist programme, is thus attainable if the Zionists care to grasp Turkey's proffered hand of friendship."

### SIGNS OF THE APOSTASY.

#### THE COMING NEW RELIGION

Emanates from the East. Two books have recently appeared, which form together an ominous sign of the times. One is *The Universal Religion: Bahism*: The other is *The Splendour of God*, one of the "Wisdom of the East" Series.

They treat of the remarkable religious revolution which is going on in our own time in all parts of the world.

The actual history of "Bahism" is comparatively simple. It arose in Persia in 1844. Mirza Ali Mohammed called himself "The Bab," or "The Door." He was put to death at Shiraz by another Religion, and so was his successor (in 1892) whom he nominated. The latter nominated his eldest son who is now at the head of the movement, and it is not stating the case too strongly to say that the majority of his followers regard him as not merely inspired, but as a special manifestation of the Divinity on earth. All the three prophets The Bab, The Baha'u'llah, and Abdul Baha, have been men of transparent sincerity, of magnificent courage, and possessed of extraordinarily winning and magnetic personalities. Each has wielded a personal influence so enormous as to be well-nigh incredible, and each has taught without any accretions or evasions the purest possible morality. The present prophet numbers adherents in every quarter of the world, and is emphatically a man with whose teaching and personality the world has seriously to reckon.

The most remarkable thing about Bahism is that it is supported by no miracles, and requires no man to change the creed which he already professes. Be he Christian, Mahometan, or Buddhist he is only asked to recognise the essential brotherhood of Man, and to applaud rather than to condemn all he can in the faiths of his fellows. The Bahai is to look for *the good*

in every man, and, if possible, to blind himself to the evil: to do no wrong to anyone: to think no evil of anyone: to have perfect trust in God: to be scrupulously honest: to be industrious: and never, in any circumstances whatever, to resist force by force. The only element of the supernatural necessary to his creed is, if we understand rightly the somewhat metaphorical teaching of Abbas Effendi, otherwise Abdul Baha, a belief in a personal God, who from time to time sends divinely inspired prophets upon earth to reveal his will. The morality is that of the Sermon on the Mount: the application of it to practical life that of the old Quakers.

In all this we can see the trail of the old serpent. No Fall. No Ruin. No Redemption. No Blood. It is "the way of Cain," and is another step in preparing the way for the Universal Religion of Antichrist.

Those who do not rightly divide the word of truth, will fall an easy prey to it. Many so-called Christians are already far on the road to it. They would find little fault with the "counsels of perfection" which are contained in Bahism. They take the Sermon on the Mount which belonged to the Past Dispensation and will belong to the Future Kingdom, and put it in the place of the Gospel of the Grace of God, which they do not know, and of the Doctrines of Grace which they do not understand.

These signs are not confined to the East.

Dr. Eliot, principal of Harvard University, in addressing the Harvard Summer School of Theology, made some striking remarks on the downfall of dogma and creed, and the establishment of new religious bases. He said:—

"Religion is not fixed, but fluent—changing from century to century. A new religion is coming, not based on authority either spiritual or temporal; for the present generation, while willing to be led, will not be driven. In the new religion there will be no personification of natural objects or deification of remarkable human beings. Faith will not be racial nor tribal. A new thought of God will be characteristic of the new religion, which will be thoroughly monotheistic. God to His creatures will be so imminent that no intermediary will be needed. God will be to every man the multiplication of infinities.

"With a humane and worthy idea of God as the central thought of the new religion, creed, dogma, and mystery will disappear. Its priests will strive to improve the social and industrial conditions. The new religion will not attempt to reconcile people to present ills by promising future compensations. I believe the advent of a just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the new religion, and the skilful surgeon will be one of its ministers. It cannot supply consolation, as did the old religions, but it will reduce the need for consolation. It may be difficult to unite the world's various religions under this new head, but I believe it can be accomplished on the basis of love of God and service to one's fellow man."

The following will show how in Glasgow is preparing the way for the Religion of the Anti-christ:—

"There was a large attendance in the Glasgow University Humanity Class-room yesterday when the Rev. Andrew Miller, M.A., of Bluevale, delivered the second of the Alexander Robertson lectures. The subject of the series is 'The Problem of Theology as conditioned by modern movements of thought and life.' In the first lecture Mr. Miller dealt with 'The Theistic Basis,' and yesterday he lectured on 'Inspiration and Revelation.'

"The fact was emphasised that God is an experience, an inspiration, and a revelation. The Infallible Church, the Inspired Book, and the Spiritual Intuition had all ceased to be valid in their old form. The Infallible Church had been shipwrecked on the rock of fact and history; and the Inspired Book had been shipwrecked on the rock of criticism.

"Spiritual Intuition had notably failed to step forward into the realm of reality, and had become a mere vague sentiment with no converting or compelling power. God, however, remained a genuine experience as true as any other; as true as our consciousness of our

own existence. Could we not build on this experience a system which should be as valid as any other branch of human knowledge? To do so they must proceed on the same lines that regulated all scientific research."—(*Glasgow Daily Record and Mail*, Jan. 15, 1909.)

## Editor's Table.

### OUR OCTOBER ANNOUNCEMENT.

During the first half of October we have had so many letters of testimony, praising God for help and blessing received through *Things to Come*, that we feel quite certain what His will is for the future. From these letters we "assuredly gather" that, He who teaches us, and who blesses our testimony in such abundant measure, will not allow our labours to cease; or be "in vain."

Our friends may be quite happy on that point.

The financial help has been encouraging, as our "Acknowledgements" below will show; but it is not yet sufficient to relieve us from *all* care, or to pay *all* we owe.

We have several letters giving advice.

(1) Some suggest that the price should be increased. But we feel this would be most undesirable, if not fatal. Those who are willing to pay more can easily do so by a small Postal Order.

(2) Another suggestion is that several copies should be taken instead of one, and distributed.

This is good, and would probably lead to an increase in the circulation as well as provide more means. But it would be quite insufficient at present.

We print 5,000 copies. At a penny each the monthly printing would just be covered; that is, if all were sold. But, publishers commission and trade discounts swallow up more than half these receipts, and leave nothing for the editor except the responsibility of making up the deficiency himself.

(3) One valuable suggestion comes from Plymouth and also from Birmingham. And it is that, as many who are willing to help, can do so only in such small measure as to make it seem hardly worth while to write a letter and send it, one friend in each locality (with others in neighbouring districts acting in concert), should undertake to *receive* such small contributions, and forward them to us in one amount. These would be acknowledged separately in *Things to Come*.

We have two or three offers of this kind of help, and in our December number we may be in a position to publish a list of places with names and addresses of friends who are willing to help in this way. In this case we could easily find one friend in London to receive the whole, and thus relieve us from this additional burden.

We can already name the following for Glasgow: Mr. Thomas Gifford, 345 Parliamentary Road.

Coalville, Leicester: Mr. G. Rowell, 14 Park Road.  
Birmingham: Miss Evans, 75 Wellington Road, Edgbaston.

By December we shall know better where we stand. Meanwhile we "thank God, and take courage."

Several friends beg us to print their letters; and if we did so we feel it would rejoice the hearts of our readers; but we should require at least a whole number for this purpose.

They are wonderful.

Little did we know (though we knew much) of the amount of blessing ministered through *Things to Come*, and of the warm place it has in the hearts of so many.

It is well worth all our anxiety to have made this enlarged discovery.

We have pleasure in giving the following notice from  
PLYMOUTH.

As the result of the Editorial last month our friend, Mr. R. S. Luke, 23 Seaton Avenue, cordially invites all our readers in Plymouth and district to make a special effort to meet him, and confer as to the best method for procuring concerted action, at Putland Chapel, Putland Villas, Plymouth, on Thursday, November 18th, at 8 o'clock, immediately after the usual 7 o'clock service.

If friends in other places will follow this example we shall be pleased to give notice of their meetings and hope thereby that all difficulties may speedily vanish.

#### ANSWERS TO CORRESPONDENTS.

H. S. (London). In answer to your question about "pledges and covenants," we cannot do better than refer you to Gal. 5. 1. "Stand fast . . . in the liberty wherewith Christ hath made us free; and be not entangled again with this yoke of bondage." This should be enough, but we may supplement it by some useful words; we know not where they come from:—

"A popular method of bolstering up a good cause is to obtain promises to fulfil certain obligations. Subscription to a creed, a covenant, or a pledge card is regarded necessary to the highest good of the individual and of the movement. A few thoughts on the other side may be worthy of consideration.

"A pledge engenders bondage. The person making it is not free to follow a given course out of pure love for that course. He is robbed of the discipline and the joy which come from personal choice and purpose and voluntary and spontaneous action. The yoke imposed by a leader or a system may impel to a right course but not in the best way. The goal becomes dim through the mists of formalism. The reward does not seem commensurate with the effort required to gain it. What appeared to be a help proves a hindrance.

"If the impulse to right action be in the heart the pledge will not be needed. If not in the heart, no promise can put it there. The emphasis, then, should be put upon the heart reception of the truth and heart attitude toward it rather than upon outward observance and strict, formal obedience to man-made rules. 'The letter killeth, the spirit giveth life.' With the heart right every duty becomes easy, natural and delightful. No outward pressure is necessary or permanently helpful. 'If ye love me keep my commandments' is enough.

"The results will not be the highest. To induce people to follow the right for its own sake is the most effective way of helping them and of advancing the cause of truth. To do otherwise is to furnish remedies and substitutes and crutches; to supply confectionery instead of food, stimulants instead of nourishment.

"Many, from the best of motives, are induced to promise to testify in meeting regularly, to read a chapter or more a day from the Bible, to pray at stated times for special objects, to maintain family worship, and to do many other good things which are proper to be performed by Christians. They undertake these obligations with interest, enthusiasm and honesty of purpose. But after a time they fail to measure up to the standard, their promise is broken, they mourn over

their failure, they feel guilty of falsehood; until becoming accustomed to such lapses, the conscience becomes hardened, and backsliding, discouragement, and sometimes despair follow.

"The pledge thus tends to defeat its own object. It dries up the source of inspiration by substituting an artificial for a natural stimulus. It makes the motive power external rather than internal. It magnifies the outward obligation at the expense of a right condition of heart. The result is self-deception or laxity in interest and endeavour. The good at last loses its power."

M. (Sydney N.S.W.). Josh. 10. 12-14 requires no explanation. It is written to explain things to us. It is not a quotation, but was afterwards written in the book of Jasher. If man's so-called science does not agree with it, so much the worse for his so-called "science."

A. C. (Scotland). The answer to your question about "the kingdom of heaven" and "the kingdom of God" will be found in Vol. II. p. 26, Vol. III. p. 115, Vol. VII. p. 120, Vol. XI. p. 8.

#### NOTICES.

##### CHICAGO.

Readers of *Things to Come* in Chicago are invited to communicate with Mr. A. C. Williams, 6339 Green Street.

#### ACKNOWLEDGMENTS.

(Editor's Publishing Fund.)

N.	...	...	...	...	...	£	s.	d.
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A Friend	...	...	...	0	5	0
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# THINGS TO COME.

No. 186.

NOVEMBER, 1909.

Vol. XV. No. 12.

## Editorial.

### HEBREWS XI.

#### XI.—ISRAEL: FAITH'S OBEDIENCE.

(Continued from page 124.)

(2.) "THE WALLS OF JERICHO FELL DOWN."

"By faith the walls of Jericho fell down, after they had been compassed about seven days" (v. 30).

THE second example of the obedience of Israel's faith is the taking of Jericho.

The taking of Jericho is placed out of its *chronological* order, in order that it may be coupled with Israel's first act of faith, in the passage of the Red Sea.

Rahab's faith, which follows it here, came earlier in time. But it is placed later (*canonically*) (v. 31), so that it may correspond with Sarah's faith which is similarly transposed (v. 11), for the like purpose.

This is because the faith of Abraham was manifested in the same way as that of Israel, viz., *obedience*: and, because the faith of Sarah was shown to be of like character with that of Rahab, in the right *conclusion* which their faith drew from what they had, respectively, *heard*.

Israel, here, had *heard* from Joshua (Josh. vi. 6, 7) what Joshua had *heard* from Jehovah (vv. 2-5).

Joshua's faith was strengthened by the vision he had just previously seen, and by the words he had just heard from "the Captain of Jehovah's host" (Josh. v. 13-15).

The obedience of Israel's faith is emphasised by this fact. It is not *recorded* that Joshua had repeated to the people the words of Jehovah: though doubtless he must have done so, or it could not have been said to be "by faith." This silence is intended to call our attention to the special *character* of their faith:—*obedience*.

He simply gave the command to the priests: "Take up the ark," &c.; and, to the armed men—"Pass on before the ark of Jehovah." That is all.

"And it came to pass, that the seven priests . . . passed on . . . and the ark of Jehovah followed them. And the armed men went before the priests . . . and the rereward came after the ark" (vv. 8, 9).

Thus the essence of Israel's faith was *obedience* to a command.

Truly, it required faith, great faith; for, such a command was entirely contrary to *reason*. Never had such an effect been produced by such a cause. There was every ground for doubt, yea, for unbelief. But, here in this case, there was not a question prompted by "sight." Only prompt and unquestioning obedience.

It was unheard of, that, by merely marching round a city, and by the blowing of trumpets, the fortified walls should fall down and be crumpled up.\*

Those who witnessed such a procedure must have laughed at its apparent innocence and impotence.

Some commentators actually do this very thing; and in order to get rid of the miraculous, say that it merely means "circumvallation," or the laying siege to the city by surrounding it.

They do not see their own folly, which implies that according to verse 15 *seven sieges* must have been laid to the city *in one day*!

It is astonishing to what shifts commentators are compelled to resort, and what pains they will take to shut out Jehovah from His own Word, and get rid of all that is supernatural in it.

To accomplish this they do not hesitate to assert that the city was "stormed" by Joshua's troops on the seventh day! They thus substitute their own words for the words of the Holy Spirit, instead of believing them.

Oh! for Israel's faith, in this narration of fact and truth; for, even in those who believe it, there is seen an *effort to prove* its truth.

Most of our readers have doubtless seen during the present year the newspaper headings "The Walls of Jericho," "Discovery of Remains of the Ancient City," and other striking headings of similar character.

In all the discoveries which are to day being constantly brought under our notice, the one aim on all hands seems to be to prove the truth of God's Word.

We use them in quite an opposite way. We conclude that the discoveries are true because the Scriptures corroborate them.

Hence, in this case, we know that the interpretation of these discoveries is not true.

It is said that the walls are still standing and ancient houses are still there, built up against them, a great breach in the walls being found in one particular part.

The Scripture statement shows that there must be something wrong about the discovery, because the words of the plain and simple record tells us that the walls "fell down flat."

This Scripture bids us "try" the discovery.

It is made at the instance of the German Oriental Society, under Professors Sellin and Watzinger, who are employing upwards of 200 men.

History tells us that Jericho was twice rebuilt and twice destroyed after the taking of it by Joshua.

It remained under Jehovah's curse, until it was first rebuilt by Hiel in the reign of Ahab, in B.C. 918 (1 Kings xvi. 34).

Hiel's Jericho was captured and looted by one, Simon, under Herod the Great. Archelaus, the son

\*Heb. "Fall down under it." (A.V., margin).

of Herod rebuilt it again, and founded a new city, which was the Jericho of our Lord's day. He planted it with palm trees, which gave it its more modern name—"the City of Palms."

This again was destroyed by the Roman commander, Vespasian, in A.D. 68, and his work was complete; for since that day the ruins have been buried, and, over them, all that tourists have seen, is a wretched little hamlet bearing the same name.

When the explorers have gone deeper, and completed their work, they will find no walls with breaches in them, or houses leaning against them, for they "fell down flat," and the stones of which they were built were utilised in rebuilding the successive cities of Hiel and Archelaus.

We come back, therefore, to "the Scriptures of truth," not waiting for corroboration which any discoveries of spade or pen may produce, in order to have our faith confirmed, and not disturbed by the vapourings of sceptics of the earlier nineteenth century, like Voltaire, who held that the Jews were mere ignorant bandits down to comparatively late times, and that they evolved their historical books out of their own imagination.

We leave the unbelief of such men to be dealt with by others, while we turn back to the Word of God, which, in the simplicity of language which claims to be the truth, records the fact; "By faith the walls of Jericho fell down after they had been compassed about seven days."

These words are written here (Heb. xi. 30) to show us the nature and character of true faith, which is the basis of all that we hope for; and to show how the Hebrew believers to whom they were addressed might use them in their then present and critical position.

Surely this example of Israel's faith was intended to have its blessed effect in inciting them to personal obedience based on the word of the same God.

The Apostle is not dealing in vague generalities; but, is using well chosen and pertinent illustrations indited by the Spirit of God.

Out of a multitude of examples which any other writer would find ready to hand, he selects a few instances of faith exactly suited to the then circumstances of those who would be the first readers of his words. This will be their *interpretation*, whatever the *application* may be to ourselves.

Israel's obedience to God's command, by Moses, had carried them forward, and delivered them out of the hand of Pharaoh. Israel's obedience to God's command, by Joshua, had carried them across the Jordan, and delivered their enemies into their hand.

What were the commands now being given by the same God, by another of His chosen vessels—the Apostle Paul?

Were they not exactly similar in character? Had he not just charged his readers to *leave* the traditions of their fathers, and the teaching which belonged to a Dispensation which was passing away?

Everything around them was being "shaken." The destruction of their City and Temple was drawing

near. All this signified "the removal of those things that are shaken, as of things that are made"—yes "made with hands."

But they were reminded that there were "things which cannot be shaken" and that these will "remain" (ch. xii. 27). The earthly kingdom was being shaken, and removed; but "we"—himself and those who believe his "revelation" were "receiving a kingdom which cannot be removed" (v. 28). This was in heaven. This was the new truth he was setting before them.

This was the very exhortation at the end of chapter x. on which the exhortations of chapter xi. are based. They could "take joyfully the spoiling of their goods" which were being "shaken" and "removed," "knowing (he says) in yourselves that ye have in heaven, a better [substance] even an enduring substance" (x. 34).

This is the "substance" which in Phil. iii. 20 the Apostle had already revealed as "*existing* (even then), in heaven." A glorious reality which will "remain" after all earthly things have been shaken and removed.

Earthly walls and defences may be shaken and fall down flat, but "by faith" they were to go forward, and go up and take the spoil; and never to lay those foundations again.

They had heard and believed what Christ had taught in the Gospels; and what had been proclaimed and made known by His Apostles in the Pentecostal Dispensation. But further revelations of precious truths had been made known for faith-obedience. A great secret had been revealed and written down; and now they were to leave the old foundations; they were to forget the things that were "behind," and reach forth unto those that were "before" (Phil. iii. 13).

It may be, and indeed has been objected, that we are bringing the great Secret, or Mystery, into the Epistle to the Hebrews, while the word is not mentioned in this Epistle; and it is not specifically referred to. But we must remember that it had been revealed and made known and committed to writing for at least six years before this Epistle was written to these Hebrews. Are we to suppose that they had heard nothing about it?

They were exhorted to *leave* that six-fold foundation (Heb. vi. 1-3); but, for what? if not for the seven-fold spiritual foundation revealed in the Epistle to the Ephesians? Can it mean that they were to leave them altogether, and give them up, and have nothing to put in their place? Impossible! They were to "go on," not to go back. They were to "go on unto perfection." But what were they to "go on" to? and to what "perfection," if not the perfection of doctrine and truth which already had been revealed, according to the promise 1 Cor. xiii. 10? Surely it cannot refer to moral perfection?

Certain things were to be "done away." "Prophecies," "knowledge," partial truth, and things pertaining to childhood, all these were to give place to a promised "perfection" of truth. Before this they had seen only dimly as in a mirror; and what they had seen was only imperfectly and partially perceived. It

was indistinct and undefined. But they were to see now "face to face"; they were to see precious things not reflected as in a mirror, but to see the result themselves: not as in a mirror, but as "face to face." They were to see clearly as they were seen, and to know as they were known. Hence they were to be not as children, but as full grown; and were to feed on them, as men upon meat; and no longer upon milk which was suited for babes (1 Cor. xiii.).

They had heard and believed and hoped for the Descension of the Lord into the air, and of a resurrection (*anastasis*) FROM among the dead (1 Thess. iv.) That, in itself, was a special revelation for them during the Pentecostal Dispensation; and it was a marvellous advance on the beginning of Christ's teaching in the Gospels, which did not go beyond a "resurrection OF the dead."

But now, seeing that the King and the Kingdom had been alike rejected (Acts xxviii. 25, 26), and notwithstanding the witness borne "by signs and wonders, and divers miracles and gifts of the Holy Ghost according to His own will" (Heb. ii. 4), a still further revelation had been made for their faith. It was not the Descent of Christ unto the air, and of a meeting with Him there, but an ASCENSION even a "calling on high" (Phil. iii. 14) to a portion and a place already existing there (v. 20); for those who should be alive and remain, while for those who should fall asleep, an "OUT-resurrection FROM among the dead" (v. 11).

Here are three resurrections plainly and clearly distinguished.

- (1) *Anastasis*, a resurrection OF the dead, as revealed in the Old Testament and Gospels.
- (2) *Anastasis ek*, a resurrection FROM among the dead, as revealed in the earlier Pauline Epistles; and now
- (3) *Ex-anastasis ek*, an OUT-resurrection FROM among the dead (Phil. iii. 14).

Traditional theologians have no place for this last. They have not obeyed the command of Heb. vi. 1-3. They have not *left* the doctrine of a "general resurrection." They have not "gone on" to the "perfection."

When for the time they ought to be "teachers" there is need for them to be taught. And the humblest believer, who believes "all" that the Scriptures have revealed can teach those who are still like children feeding on milk.

What is this "*ex-anastasis ek*"? What can it be but a further revelation? It is an *advance* on 1 Thess. iv. That will remain true for all who do not have part in that of Phil. iii.

After we shall have been *called on high* Phil. iii. will have been fulfilled (and filled full); but 1 Thess. iv. will remain true for all who shall thereafter believe, and be waiting for Him, and who will then say: "Lo! This is our God; we have waited for Him"!

We shall not rob them of their hope of being caught up to have their joy as set forth in Rev. vii.

So that, while the Mystery is not brought into the Epistle to the Hebrews, and while we do not bring it

in, we may and must *bring it out*, if we are to understand the *interpretation* which the Hebrew readers of Paul's words would put upon them.

While there was much for them to *leave*, there was nothing for them to "go on to" but the "perfection" of truth which had been for some years already written down for their faith.

They were exhorted, to "go forward" as Israel of old had been; they were to "go on," in learning; they were to "go forth unto HIM."

How were they to understand these exhortations addressed primarily to them, if not in this way?

Faith in God's revealings could alone enable them to obey. No effort on their part was necessary. They had, like Israel of old, only to hear and obey. They must forget the things which were behind; they must reach forth unto those things which are before. They must "not lay again those foundations" of former beliefs—even as the foundations of Jericho were not to be re-laid. They must leave them, and go forward; yea they must "go forth" from their camp UNTO HIM! In Him they had a "better substance," a better covenant (vii. 22), better promises (viii. 6), a better hope (vii. 19), better sacrifices (ix. 23), a better country (xi. 16), a better resurrection (xi. 35).

Yes, in Him, and by faith in His word, they could leave their belief in things which were being shaken because their hopes were being directed to things which "cannot be shaken," and to "an enduring substance," which can never be removed.

That substance already *existed* in heaven; it was and IS already there; but, in HIM. That was why they could, and were to, look for the Saviour, the Lord Jesus Christ (Phil. iii. 20).

Surely the *application* for ourselves has already been made by our readers. It lies on the surface. It needs no labour to dig it out.

We are in a similar position. The same mistake has been made by believers in this Dispensation. We have gone on to believe the same truths which have been revealed for our faith. The Prison Epistles contain a record of our "better things," our "enduring substance"—"in heaven," and not on earth.

Other Hiels and Herods have arisen who have *laid again the foundations of another Jericho*; and in days of idolatry, like those of Ahab of old.

We too are to leave these foundations, and look for "a city which hath foundations" which God has laid, "in heaven," from whence we look for the Saviour to translate us thither.

We are to go forward, and "go forth unto Him," "forgetting the things which are behind, and reaching forth unto those things which are before," and "press towards the mark for the prize of the calling on high, of God, in Christ Jesus."

"Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. iii. 14, 15).

## Contributed Articles.

### A CHAIN OF QUOTATIONS.

**I**N an address on Faith delivered recently by Dr. A. T. Pierson, he called attention to two passages in the Old Testament, each of which was quoted three times in the New.

Remembering that there was certainly one other passage thrice quoted, viz., Isa. 6. 9, 10, the writer made search, and discovered four more, while a friend to whom the fact was communicated, added another, making eight in all.

These eight passages, giving them in the order in which they occur in the Old Testament, are as follows:—

1. **Gen. 15. 6.** "He (Abraham) believed in the Lord, and He counted it to him for righteousness," quoted Rom. 4. 3, 9, 22; Gal. 3. 6, and Jas. 2. 23. The three references in Romans may be reckoned as one quotation as they all occur in the course of the same argument.

2. **Lev. 19. 18.** "Thou shalt love thy neighbour as thyself." This is quoted in full in Rom. 13. 9; Gal. 5. 14, and Jas. 2. 8, and it is referred to in the Sermon on the Mount.

3. **Ps. 8. 6.** "Thou hast put all things under His feet," quoted in 1 Cor. 15. 27; Eph. 1. 22, and Heb. 2. 8.

4. **Ps. 110. 1.** "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." This is quoted in Matt. 22. 44 (and the parallel places in Mark and Luke), Acts 2. 34, 35, and Heb. 1. 13.

5. **Ps. 118. 22.** "The Stone which the builders refused is become the headstone of the corner," quoted in Matt. 21. 42 (and the parallel places in Mark and Luke), Acts 4. 11, and 1 Pet. 2. 7.

6. **Isa. 6. 9, 10.** "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," quoted in Matt. 13. 14, 15 (and the parallel place in Mark), John 12. 40, and Acts 28. 26, 27.

7. **Isa. 28. 16.** "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." The full verse is quoted in Rom. 9. 33, and 1 Pet. 2. 6, and the final clause in Rom. 10. 11.

8. **Hab. 2. 4.** "The just shall live by his faith," quoted Rom. 1. 17, Gal. 3. 11, and Heb. 10. 38.

The first and last were the verses quoted by Dr. Pierson, and the third was the one contributed by a friend.

The question then arose whether there was any connection between these eight passages, so emphasised

by being quoted each of them thrice in the New Testament.

Was there any line of thought running through them? And if so, in what order should they be taken?

While meditating on this point, and seeking light from above, the thought came to examine the order in which the first quotation of each passage occurred in the New Testament, and the following was the result,

1. Isa. 6. 9, 10, quoted Matt. 13. 14, 15.
2. Ps. 118. 22, " " 21. 42.
3. Ps. 110. 1, " " 22. 44.
4. Hab. 2. 4, " Rom. 1. 17.
5. Gen. 15. 6, " " 4. 3.
6. Isa. 28. 16, " " 9. 33.
7. Lev. 19. 18, " " 13. 9.
8. Ps. 8. 6, " 1 Cor. 15. 27.

Then the beautiful teaching shone out in all its perfectness. Of course, in all the passages the primary reference is to Israel, in whom man has sounded the lowest depths of human wickedness, when the rulers of the people not only crucified their Messiah, but even derided Him as He hung upon the cross (see Luke 23. 35, and note what *ἐκμυκτηρίζω* means). But there is an application to the human race at large.

The first passage, Isa. 6. 9, 10, shows us Israel—representing man—a rebel, closing his ears, steeling his heart against the appeals and expostulations of his maker.

The second, Ps. 118. 22, shows him rejecting the foundation stone on which he is invited to build for salvation, seeing no beauty in that which God deems worthy of the highest place of honour.

The third passage, Ps. 110. 1, tells us more of the surpassing excellency of this foundation stone, this rock upon which depend the realization of God's purposes of blessing to man and the manifestation of His own glory. It tells us that it is His only begotten Son, not the offspring only of David, but the root of David, the source of all things, the One by Whom all things were created.

Then we learn, in Hab. 2. 4, how man can become united to this foundation, even by faith, while the fifth passage, Gen. 15. 6, shows us that faith consists in believing God.

This is followed by Isa. 28. 16, a verse which encourages us by the assurance that such faith shall not be disappointed.

The next passage, Lev. 19. 18, exhibits the working of Divine power in the lives of those who believe God, producing some little reflection of the love of Him Who loved His neighbour better than Himself, in that He laid down His life for him.

In the last quotation, the eighth, we reach the number of resurrection. Ps. 8. 6 shows us the purpose of God, but, by its contrast with present circumstances, only tells of man's failure, a failure which does not defeat God's purpose, but postpones its fulfilment till the second Adam, the Lord from heaven, shall realize, in the day of resurrection, which will be the day of His manifested glory, all that was lost by the first Adam, and reign supreme in righteousness over the whole universe of God. It is only in the inspired comment of Heb. 2. 8, that the mystery of Ps. 8. 6 finds its solution.

H. C. BOWKER.

## Dispensational Expositions :

*Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.*

No. 7.

### HEBREWS 6. IN THE LIGHT OF THE EPISTLE AS A WHOLE.

WE have briefly considered Heb. 6. 1-3, in the light of the Dispensational teaching of Scripture, and have been led to a somewhat different interpretation from that which is usually given. We had, at first, purposed "leaving" this Epistle, and "going on" to the Epistle to the Ephesians, but, as several readers seem desirous of help in the understanding of the remainder of the chapter, and particularly of verses 4-6, we seek grace to open up these verses, still using as our key the Dispensational teaching which we have been exhibiting from Scripture in the preceding articles of this series.

We must remember, at the outset, that Heb. 6. is but a small part of an Epistle; and that, if we would understand any one part, we can understand it only by reading it in the light of the whole.

These Hebrew believers were still clinging to the transitional period, to the types and shadows of a bygone Dispensation; failing to "go on unto perfection;" failing to leave the camp and the wilderness; failing to "enter into" the blessings of the present Dispensation of grace.

The Apostle, seeing their case, writes to them a "word of Exhortation," a "word of Consolation," Heb. 13. 22, summing up his entreaty in the words of the closing chapter (v. 13) "Let us GO FORTH therefore unto HIM without the camp, bearing His reproach; for here we have no continuing city—but we seek one to come."

Christ Himself was to be their "ground of meeting:" all connexion with camp or city HERE was to be relinquished for blessings yet future. The reproach of Christ was to be taken—not as some strange thing—but as something which naturally follows such faith in the promises of God. (See Heb. 11. 13).

Just as the Camp and the Wilderness preceded Canaan and the Kingdom, so the Pentecostal Dispensation was to be a prelude to the Millennial Kingdom. The present dispensation being, as it were, parenthetical.

This Epistle explains, to a large extent, the passing away of all that was typical and rudimentary, and urges the readers to step out, in faith, into the glorious blessings revealed in the Epistle to the Ephesians.

Heb. 1. 1, 2, gives us the opening words of this letter, which placed such tremendous responsibility upon all those to whom it was originally addressed. "God . . . hath in these last days spoken unto us by HIS SON . . . Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (or we should

slip away); for if the word spoken by ANGELS was steadfast . . . How shall we escape if we neglect so great salvation; which at the first began to be spoken by the LORD" (Heb. 1. 1, 2 and 2. 1-3).

The next verse refers to the Pentecostal period; and then, we read about the "world to come" (2. 5-8). Verse 8, concludes, however, with a statement, the importance of which cannot be over estimated. "BUT NOW we see not yet all things put under Him." *The Kingdom was in abeyance*; and, instead of seeing the Messiah as King—the Apostle directs the eyes of their faith to the *present glories* of Christ—"We see Jesus . . . crowned with glory and honour." A reference to the Septuagint will shew that here, and in the parallel passage, 2 Pet. 1. 17, and in the words "honour and glory" there is a direct reference to the "robes of Glory and Beauty" used at the consecration of Aaron, shewing the present position of Christ as High Priest, which fills the waiting time ere the passage in Psa. 8. 5, is fulfilled, when He shall be a PRIEST upon His THRONE (Zech. 6. 13). Hence it is that, since the Kingdom is put aside, the Apostle deals so fully with the Priesthood of Christ, and disassociates that priesthood from Aaron's, so giving the Gentile as well as the Jew a place in His intercession.

Coming back, however, to the connection between 1. 1-2 and 2. 1-4, we learn the fact that to Israel alone, of all Peoples, had the SON of God come. It was this that made their responsibility the greater; and the sin of unbelief and apostasy the more serious. To them He became either a Rock "Foundation," or a "Rock of Offence." They either believed, or, in face of all that had been done to them, became hopelessly guilty of the unpardonable sin against the Holy Ghost. They were "enlightened," and this but added to their guilt: read John 15. 22-24; and 9. 39-41. They had "tasted" and no longer sinned ignorantly, but wilfully.

Hence it is that we meet the question in varied forms—"How shall we escape" if they who transgressed Moses' law and angelic ministry suffered punishment? "For if we sin wilfully after that we have received the KNOWLEDGE of the truth (it does not say "received the truth itself") there remaineth no more sacrifice for sins . . . He that despised Moses' law died without mercy . . . Of how much sorer punishment, suppose ye, shall he be counted worthy who hath trodden under foot the SON OF GOD, and hath counted the blood of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (10. 26-29).

Or again, "See that ye refuse not Him That speaketh. For if they escaped not who refused Him That spake on earth, MUCH MORE shall not we escape, if we turn away from Him That speaketh from Heaven" (12. 25). In this connection should be read 2 Pet. 2. 19-22 we quote one verse: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." The next verse, by reference to a "dog" and a "sow," shows that this

applies not to genuine Christians, but to those who have nominally received "a knowledge of the truth." The warning in Hebrews is, however, addressed to believers, and is a Divine preventative and exhortation; for in 10. 32, the word "illuminated" is the same as the word "enlightened" in chapter 6. 4.

These passages are parallel with the verses under consideration. "For it is impossible for those who were once enlightened . . . *again* to renew unto repentance, those who are crucifying *again* to themselves the SON OF GOD, and putting Him to an open shame" (6. 4-6).

"To let slip," "To sin wilfully," "To refuse to hear," this was irrecoverable apostasy, this was "drawing back unto perdition."

Side by side with these terrible words, the Apostle interposes for the comfort of the saints such words as, "But, beloved, we are persuaded better things of you, even things that accompany salvation, though we thus speak" (6. 9): or again, "But we are not of them that *draw back* unto perdition, but of them that *believe* to the saving of the soul" (10. 39).

The verse quoted from chapter 6. shows us that the "enlightening," the "tasting," etc. of verses 4-6, do not, of themselves, prove that the recipients have received salvation—there were "the better things," even "things that accompany salvation," that had to be possessed.

Coming on to chapters 3. and 4., we shall find that the argument is taken from the historic failure of Israel to enter into the land of promise through unbelief. Their carcasses fell in the wilderness. We do not say that their eternal salvation was in every case typified—some may have been saved, yet sinning. Indeed Moses himself, though saved, was prevented from entering into the land of promise. The kingdom had much in it that took the nature of the "recompense of reward"—and many may have failed of the reward who yet will be saved "so as through fire." For that (land) which beareth thorns and briers is rejected ("disapproved" for service 1 Cor. 9. 27), or "reprobate concerning the faith" (2 Tim. 3. 8), according as the individual should be a sinning believer or an unsaved apostate and is "*nigh* unto cursing," whose end is to be burned (6. 8) ("so as through fire").

The word translated "rejected" is *ἀδόκιμος* (*adokimos*) which is cognate with *δοκέω* (*dokeō*), Heb. 4. 1. ("SEEM to come short of it") and should be connected when thinking over these passages.

In order to see the parallel intended by the Holy Spirit, we quote at some length the passage referred to here, viz., Num. 13. and 14.

13. 17-20. "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and *go up* into the mountain: and see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land

is whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring the fruit of the land. Now the time was the time of the first ripe grapes."

"And they came unto the brook of Eshcol, and they cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs" (verse 23).

"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great: and moreover *we saw* the children of Anak there" (vv. 27, 28).

"And Caleb stilled the people before Moses, and said, LET US GO UP AT ONCE AND POSSESS IT; for we are well able to overcome it" (verse 30).

"And all the congregation lifted up their voice, and cried, . . . and they said one to another, LET US MAKE A CAPTAIN, AND LET US RETURN INTO EGYPT" (14. 1-4). Joshua and Caleb said, "The land which we passed through to search it is an exceeding good land. If the Lord delight in us, then HE will bring us into this land and give it us . . . only rebel not ye against the Lord. . . . But all the congregation bade stone them with stones. . . . And the Lord said unto Moses, How long will this people *provoke* Me, and how long will it be ere they BELIEVE Me, for all the SIGNS which I have shewed among them?" (verses 7-11).

"Because all those men which have SEEN MY GLORY, and My MIRACLES which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; Surely they shall not see the land which I swore unto their fathers . . . the land which ye have despised" (22, 23, 31).

The parallel, we trust, is evident to all. The signs, the miracles, the fruit of the land, the hearkening not to the voice of God, the failure to enter in by reason of unbelief, *all was being repeated* in the history of these Hebrews here.

Just as there came a time when God did not permit the Israelites to go up into the land—so the Apostle says, "Let us go on unto perfection—and this will we do IF GOD PERMIT, for it is impossible, etc." The application of this very event is made in chapter 4. 1. "So we see that they could not enter in because of unbelief; Let us therefore fear lest a promise being left us of entering into His rest, any of you should seem to come short of it."

The warning and exhortation of this verse is repeated in other forms throughout this Epistle:

2. 1. "Lest . . . we should let them slip." 3. 12. "Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God." The word "departing" is *ἀφίστημι* (*aphistēmi*) to apostatise.

4. 11. "Let us be diligent therefore to enter into

His rest, lest any man fall after the same example of unbelief."

6. 3-6. "For it is impossible . . . if they shall fall away, to renew them again unto repentance."

10. 26. "If we sin wilfully after . . . knowledge . . . no more sacrifice for sins."

10. 38, 39. "If any man draw back . . . draw back to perdition," so also 12. 3, 15, 16, 25. These passages will help us to see that the terms which cause the difficulty of chapter 6. 3-6 are not to be treated as though we would fain wish they were not there, but they are repeated and enforced throughout the Epistle as being absolutely necessary for its being properly understood.

Failure to ENTER IN because of unbelief is the great thought in all these passages. These Hebrew believers, by "drawing back" and by clinging to the now obsolete things of a Dispensation that had passed away, were in danger of incurring the displeasure of the Lord. In Rom. 11. the Gentile believers were reminded, with reference to *their* Dispensational privileges then obtaining, that they stood by faith, and that the natural branches had been cut off because of unbelief.

So here, the Hebrew believers were warned of similar things. The faith which grasps the unseen, and turns it into a present reality, was the faith which these Hebrews failed to exhibit. Hence it is that, before the *final* exhortation to "Go forth unto Him," the Apostle gives THIS special aspect of faith in Heb. 11. The visible Temple, City, Priesthood, Sacrifices, Kingdom must give place to the invisible and spiritual, and the things "not made with hands." This is where they drew back. To encourage them to "LEAVE" and to "GO ON to perfection, the Apostle gives them the examples of the Old Testament believers who exhibited this aspect of faith in a marked degree.

He is careful, however, to preface the list with the faith of Abel, who drew near to God by virtue of the sacrifice—lest they should, by the passing away, of the visible temple and sacrifices, fail to see that Christ, as the One Sacrifice, was to be the object of their faith.

The eleventh chapter opens with the definition of this faith. The word "Now" (in v. 1) linking it on to the closing verses of chapter 10. There we hear of "drawing back"—here we read of going forward. "Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things NOT SEEN."

Rom. 8. 24, 25 shows the parallel between "hope" and the "unseen":—"hope that is SEEN is not hope"; "but if we hope for that we SEE NOT, then do we with patience wait for it."

Faith is the substance. That is to say—faith leaps forward and makes the future ours; or, as we shall read in Heb. 11. 13, "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 (as a result—to which the Apostle is leading them) confessed that they were strangers and pilgrims on the earth." The word "substance"

is a translation of the word *ὑπόστασις* (*hypostasis*), which word occurs in two other places in this Epistle: *viz.*,

3. 14. "If we hold the beginning of our CONFIDENCE steadfast unto the end." Now, if faith is the "substance" or "confidence" concerning things hoped for, we can understand the contextual reference to "unbelief" in verse 12, and "hearing His voice" in verse 15; for "faith cometh by hearing and hearing by the Word of God" (Rom. 10. 17).

The other passage is Heb. 1. 3. "The express image of His PERSON." What a marvellous connection. What Christ, the Son, is to the invisible Father, that faith is to the future unseen realities. "No man hath seen God at any time, the only begotten Son Who is in the bosom of the Father, He hath declared Him."

Faith is the *ὑπόστασις* (Confidence, Substance, Essence) of things hoped for."

"The EVIDENCE of things not seen" means the "conviction," the "title deed," the "Q.E.D." of these unseen things. The word occurs in 2 Tim. 3. 16. "All Scripture is God-breathed, and is profitable for doctrine, for PROOF, (*i.e.*, CONVICTION, EVIDENCE, not re-proof) for correction, for instruction in righteousness."

Thus we have faith as the SUBSTANCE likened to the LIVING WORD, and faith the EVIDENCE likened to the WRITTEN WORD.

Turning to some of these examples we shall find how marvellously this aspect of faith is set before us (Heb. 11. 7). "By FAITH Noah, being warned of God of THINGS NOT SEEN as yet . . . prepared an ark."

v. 8. By FAITH Abraham, when he was called to GO OUT . . . WENT OUT, not knowing whither he went."

v. 13. quoted above.

v. 20. "By FAITH Isaac blessed . . . concerning things to come."

v. 22. "By FAITH Joseph . . . gave commandment concerning his bones."

v. 27. "By FAITH (Moses) forsook Egypt, not fearing . . . for he endured as SEEING HIM WHO IS INVISIBLE."

v. 35. "Others were tortured, not accepting deliverance; that they might obtain a BETTER RESURRECTION."

These quotations are sufficient to show the special aspect of faith set forth. Whatever the "better resurrection" may be, unto which the eyes of the Old Testament sufferers were directed—the *lesson* is clear, especially when we compare this Epistle with Phil. 3.

The Apostle, who had said "Let us go on to perfection," had to confess that he "had not already attained" neither was he "already perfect," "but I follow after if that I may lay hold upon that for which also I was laid hold upon by Christ." "One thing I do forgetting . . . reaching forth . . . I press goalward . . ."

CHARLES H. WELSH.

(To be concluded in our next.)

## Questions and Answers.

No. 393.

### "THE WORLD THAT THEN WAS."

R. M. (Manchester). How are we to know that "the world that then was" (2 Pet. 3. 6) is referred to Gen. 1. 1.

1. It was created "by the word of God," just as "the heavens and earth which are now" were formed. This cannot be said of the earth after the Flood, to which the words in the Epistle are generally referred: for the waters simply "abated"; and it was the same earth that became "dry." Nothing is said about the "heavens" in connection with the renewed earth.

2. "The world that then was" stood "out of the water and in the water" *before* it was "overflowed with water" and perished: *i.e.*, was ruined or destroyed. But the renewed earth on which Noah stepped forth from the earth was neither destroyed nor ruined. It was the *same earth* which he dwelt on before the Flood, from which he went into the Ark.

3. In the context (v. 4) the Apostle is speaking of "the beginning of the creation," and of something in connection with it of which people are "willingly ignorant."

That ignorance is about "the world that then was."

Some are "willingly ignorant," but there are others who are *wilfully ignorant*. Of such is Professor Burkitt. In his paper which he read before the Church Congress in Manchester last year, he said:

"Accepting St. Paul's Epistles as genuine, can we accept, to-day, the views they champion about the origin of evil and the fall of man? Can we accept, as it stands, St. Paul's doctrines of sin and death . . . ? *You know we can do nothing of the kind!* St. Paul, relying on the Book of Genesis *assumes* that through Adam sin entered into the world, and death through sin (Rom. 5. 12). This is a fundamental axiom of his philosophy. *We have learnt from the open book of nature* a very different story. For us the story of Adam and Eve belongs to Asiatic Folklore. . . . There is no use shirking the plain fact; we do not now receive St. Paul as an authority upon the origin of sin and death."

We do not stop to call attention to the words employed but we must point out his claim that St. Paul only "assumes," while the speaker says "we know."

Further, he calls it Paul's "philosophy," while his is "plain fact."

Of course inspiration is absolutely ignored and denied.

But we have to deal with Professor Burkitt's "we know." How does he know? "From the open book of nature," he replies.

What does he know? That death was before sin, and not sin before death.

Where does he read this? He sees a phenomenon, but does he rightly read it or interpret it. He sees many Fossils, and as these are assumed to have lived and died before Adam, therefore there was death before there was sin. This is what he reads from "the open book of nature." But, does he understand what he reads? The answer is, No!

For we read in another open book, "the Scriptures of truth," of which he is "willingly (or unwillingly) ignorant," that these Fossils, and other "remains," were part of "the world that then was," of which we read in Gen. 1. 1.

That world was ruined, or destroyed (2 Pet. 3. 6). How, and why, and when, we are not told. How many years or myriads of years it continued we do not know, but we *do* know that there was a time when it BECAME a ruin (Heb. *tohū*). That is the word in Gen. 1. 2. The word rendered "was" should have been translated "became" as it is in Gen. 2. 7; 9. ; 19. 26 and many other places; or, "came to pass," as in Gen. 4. 14, and still more passages. Indeed, in Isaiah 45. 18 we are distinctly told by the Creator how He created it, and the sentences are heaped together to impress us with the fact that He Who created it ought to know, and be able to tell us how He did it. He informs us that He did "NOT CREATE IT TOHŪ."

Then it must have BECOME *tohū*.

That is exactly what it says in Gen. 1. 2.

Of "the world that then was" we know nothing, except that all God's works are perfect; He did not create "chaos." That is man's work. That is how man begins, hence it is man's tradition that God works in the same manner.

If the Fossils are to be referred to that world, then that book of nature lies open for our reading.

4. But we must not jump to our conclusions: for Geologists themselves have known many changes in their own theories.

There may be another explanation of them from the "open book of the Word."

In Gen. 10. 25, we read that Eber's son was called "Peleg," "for in his days was the earth divided."

Now this is generally referred to God's dividing the nations, their inheritance . . . according to the number of the sons of Israel (Deut 32. 8).

This mistake arises from the unwilling ignorance of those who do not know that the two words are totally different.

In Gen. 10: 25, the word is *pālag*, to divide or cleave by disruption, while

In Deut. 32. 8, it is *nāp̄hal* to fall, or cause the line to fall in marking out an inheritance (Cp. v. 9).

We may well interpret the open book of nature, by what we read in the open book of the Word, and conclude that the *cleavages* in the earth which we see on all hands were produced from some unknown cause in the days of Eber; and were so great and far-reaching in their extent as to be worthy of commemoration by naming his son *Peleg*.

We see the open book of nature, but before we say "we know" we must be sure we have *all* the data before us, to enable us to rightly understand it.

5. Finally we may remark that in 2 Pet. 3. 13, we have a third and future world; and we know about it by the same Word, by which the former two came into existence. It is called "the new heavens and the new earth," and we look for it "according to His promise."

Thus these three worlds are of equal importance, standing as they do on equal authority.

(1). "The world that then was" was called into being "by the Word of God," and was ruined by a flood of water (Gen. 1. 2; 2 Pet. 3. 5, 6).

(2). "The heavens and the earth which are now" were called into being "by the same Word," and await their judgment, not by a flood of water, but of fire (2 Pet. 3. 7). While

(3). "The new heavens and the new earth" are still future, and will succeed "this present world" "according to His promise" (2 Pet. 3. 13).

## Signs of the Times.

### JEWISH SIGNS.

#### FUTURE OF MESOPOTAMIA.

##### PLANS TO CONVERT A DESERT INTO A PARADISE.

Sir W. Wilcocks' report on the proposed irrigation works in Mesopotamia, presented to the Turkish Minister of Public Works last May, has now reached England. It gives a glowing account of the prospects of the land.

Sir William states that the repairing of the dam of Hindie, the construction of a new dam for the Hindie, and the dredging of the Hilla branch, if begun immediately and finished before it is too late, would secure the water during the whole of the year for all the canals which issue from the Hilla branch, and would create a prosperity five times as great as was the status of the land 30 years ago, when it was considered the most prosperous part of Mesopotamia.

The construction of the dam of Ieluja on the Euphrates, and of a navigable canal between the Euphrates and the Tigeris, with branching offs at the mouth of the canals Abugaraeb, Radwania, Hehmoudia, Latifia, and Iskandaria, would assure irrigation for the whole year to these canals. Further suggested works include the irrigation and drainage of uncultivated terrains around Basra. This district was considered by the Arabs as one of the four earthly paradises, but to-day it is a desert.

##### A GROWING EVIL.

When the mouth of the Sakhlawia was closed 40 years ago, the thousand cubic metres per second which had for 800 years flowed in this canal were added to the volumen of the Euphrates below the mouth. The Euphrates and its continuation, the Hilla branch, were incapable to carry the water, and the surplus was added to the volumen of the Hindie branch. This branch traverses land much lower than those of the Hilla branch, and for thousands of years has had its course ridged over by earth dams, which secured the water for

the irrigation of the terrains on the bank slopes. These earth dams were possible when the volumen of the branch was insignificant, but the moment the volumen was augmented fourfold, the dams were lifted up by the water and the branch burst its course. It deepened its bed and seriously diminished the quantity of water in the Hilla branch.

Twenty-four years ago the Government commenced to combat this state of things by the construction of the dam of Hindia, which consisted of rag-stones thrown into the water. For the purposes of navigation, an opening of 20 metres' width was left in the middle of the dam. For 20 years effort has been made to preserve the dam, and latterly, to close the opening, but without success, and to-day the opening has a width of 30 metres, and below the dam there is a hold of 20 metres deep which has engulfed half of the dam. At the same time, the Hilla branch has continually sanded up to such a degree that a water course capable of carrying 2,000 cubic metres per second forty years ago, carries to-day 200 with difficulty, and the evil becomes worse every year.

##### "A NATIONAL MISFORTUNE."

"If there is no immediate remedy made in the condition of this branch," says Sir William, "in a few years it will exist no more. This region of Mesopotamia, which has uncontestably been the most prosperous and advanced, has become an absolute desert. Of 200 kilometers of cultivated land, 130 have already become desert, and there only remain 70 kilometres covered with gardens, date palm plantations, and cultivated land around Hilla. To allow these areas to become a desert would be a national misfortune.

The Ministry has opened a credit of £T30,000 for the repairing of the Hindie dam and the closing of its opening. The materials necessary for this expenditure have been ordered and prepared. Sir William's estimate for this work is £T40,500. In addition to the dam, he suggests a weir. The total cost of the weir and the extension of the dam is estimated at £T26,500, which, added to the £T40,500 estimated for the repair, amount to a sum of £T67,000.

This dam, even completely repaired, will, however, be insufficient for the restoration of the Hilla branch. For that it is necessary to construct about the actual dam a new dam which would hold back four metres of water, which, together with the two metres retained by the actual dam, would give a height of six metres, which is necessary.

##### "AS RICH AS EGYPT."

"The proposed work," Sir William adds, "has been designed in such a manner that it will direct the current into the Hilla branch in the same way in which the ancient canals of Mesopotamia receive their waters, and which have answered admirably in the case of these rivulets strongly leaded with sand. The dam itself would consist of 36 openings of five metres each, with piers of 1.50 each. Each detail of this work is conceived in the light of the most advanced ideas of the present-day world. The regulation system of the dam will consist of wooden piles, which are economical, and which have given admirable results in Egypt during hundreds of years, having been only replaced during the last 10 years by iron sluices. The day that Mesopotamia will become as rich as Egypt, it will be possible to change the system, as has been done in Egypt. The estimated cost—dam and sluice—is £T119,900.

To deviate the Euphrates, the estimated cost is £T45,500, and for the turning of the Hilla branch

£18,000. These sums, added to £119,900 for the dam and the sluice, would carry the total for the whole of the work up to £172,400. The dredging of the Hilla branch should be undertaken immediately, and Sir William is persuaded that the day when the works will have been executed and water could be sent largely into this branch, such water would carry away the sand and improve the conditions independently of the dredging work.

#### REVENUE FROM PROPOSED WORKS.

The three independent series of specifications for repairs and improvements of the dam, for the construction of the new dam, and for the dredging of the sand in the Hilla branch, amount to a grand total of £132,900.

In September, 1908, the estimated cost of these works was £1600,000, whilst the estimated specifications reduce this sum to £132,900. The half of this saving is due to the excellent state of the Euphrates at the actual dam, and which, of course, also makes the conditions for the construction of a new dam a most economic one. The maximum volumen of the Euphrates at Hit is 3,500 cubic metres per second, but between Ieluja and the dam of Hindia, the river can carry no more than 2,500 cubic metres as a maximum. The surplus cubic metres per second, up to a maximum of a thousand, which pass, as a rule, through the Sakhlawia before the closure of its mouth, spread themselves actually over the land, causing ruin and disasters wherever they extend themselves.

For the arrangements in view of this surplus, up to a maximum of a thousand cubic metres per second, Sir William has designs which would bring the cost to the original estimate of £1600,000. He declares that the works would not only preserve the country from inundations, and would place Bagdad in security, but would also furnish an enormous reserve of water during low water-mark time. The proposed works for the dam of Hindia and the Hilla branch would be immediately remunerative, and a revenue of £150,000 per annum could be reasonably counted on.

### SIGNS OF THE APOSTASY.

#### THE COMING MAN.

The Apostasy moves on apace. It is hardly necessary now to use the word "coming." The word "advancing" would better suit the days in which we find ourselves. Those who know not the Scriptures cannot fail to see the increasing lawlessness in the State, in the Church, the Churches and in the Home. But we know the "secret" of it all; the secret counsel which is moving and guiding it all, in order to bring about and accomplish his own purposes.

2 Thess. 2. 7 tells us of the coming "man." History tells us of Satan's former attempts to produce him. Napoleon was one; and we feel that it will not be long now before he is brought forth.

Many are now joining in the quest, and calling aloud for him.

#### "THE JOHN BULL LEAGUE"

was started in October last in the Albert Hall, London, when Mr. Horatio Bottomley, M.P. addressed 10,000 people and has already enrolled over half-a-million members. He made some trenchant attacks on the follies of Government in Church and State, Religion and Politics. But we would call attention now, only to the fundamental principle which is to govern the whole movement. These, according to the founder are two.

1. "That in every properly organised and civilised community every man would govern himself. Equality of opportunity would be his only right, and he would stand or fall by his industry, his enterprise, and his ability."

2. Another tenet of the League, expressed in the form of a paradox, would be this: "**We believe human nature to be divine.**" Whatever might be his outward and visible sins, the John Bull League would believe that **every man in the world was a potential divinity**—(cheers)—retarded or advanced towards his ultimate development according to the fortunes and the accidents of his personal environment. The John Bull League looked upon mankind as **inherently good.**"

The rest of his speech was the application of these principles to the three great divisions of life—the religious, the political, and the social. It is of course to be most religious, and all religions are alike. The priest is to exist, not to speak for God, but to minister to man.

But there is another "League"—backing all this up from another quarter:—

#### THE LEAGUE OF PROGRESSIVE THOUGHT"

The general assembly of this League was held in the Kings Weigh House Institute, London, in October last. Mr. R. J. Campbell was elected president. At a subsequent meeting at the City "Temple" the "Rev." Donald P. Fraser (Bristol) gave an address which the newspapers headed

#### WANTED—A "NEW MAN."

"Mr. Fraser said we had new scientific methods, new facts, and new theology. But the supreme need was a new man, a new idea of man, a new human conception, a new ideal of humanity, and a new kind of life.

"To-day we had the pathetic spectacle of an England, a Europe, over which earnest men were wringing their hands and weeping. A man was wanted who would startle history, shake the foundations of our false complacency, and stand out distinct from the mass of the ineffectual common-place. We wanted new churches, new cities, new nations, but the new man must be at the root of them all.

"Christianity of to-day demanded a new type of man, one with the seeds of Christian revolutions in his blood and brain, one possessed of supreme, divine inspiration. There was getting to be a wearisome sameness about us. We had exhausted all our tricks. We had got to applauding the Ironsides, but we had lost the iron, and the side was pretty well all that remained.

"The man who would have to come was a man without fear, either of man or God, life or death, prosperity or adversity, a man who loved everybody with a real, wholesome love. He must retain no enmity, recognise no rebuff. The outcast would have to be his brother, the daughter of shame the object of his devotion and his sister."

Truly, these are "Signs of the Times" and we do well to heed them.

They exemplify the truth of the Word of God; for, it is there, and there alone we learn that they were to come, and there alone we are told what is to be the end of them. The man the world is waiting for will surely come. "The man of sin," "the man of the earth," will ere long supply the need that is felt, and respond to the cry; but woe, woe, woe to those who are thus calling for him.

God has never left His people in darkness. Let us see in all these things the truth on which we rest, and the blessed hope that we are to be taken out, and away from judgment to come.

### SPIRITIST SIGNS.

#### MR. STEAD'S SPIRIT BUREAU.

In our issue for August last we gave some information concerning "Julia's Bureau." It is now in working order, at the office of Mr. W. T. Stead, which is the precinct of the spirit-world. A Mr. King is the

medium, and is inspired by whatever spirit Julia fetches. It is a kind of spirit-Exchange. Of course those who seek them are terribly deceived, and not altogether successful. The friends and survivors of several spirits who professed to be those of their dead relatives have been quite disturbed, and are perfectly sure that those whom they knew so well would never have given the answers they have received. Indeed, some feel so strongly that it has been suggested, for the peace of survivors, it should be made illegal to inquire of persons within a certain number of years. If this were done there would be a "close time" for spirits as well as animals and birds.

There seems to be some difficulty on the other side in finding a spirit who can personate the late Mr. W. E. Gladstone. At first he had declined to be drawn, and found it distasteful that his remarks should appear. Mr. Stead says "we have found Mr. Gladstone very aloof." Julia says he is "entirely wrapped up in ecclesiastical matters."

Since then, a long communication has been received, but many are credulous as to the similarity which would be looked for in the utterances of Mr. W. E. Gladstone when alive and among men.

The "deceiving spirit" does not seem to have been successful in its impersonation of the statesman.

We are told that the seances always close with the doxology.

The reporter concludes with the following description:

Comfortably ensconced in an easy chair drawn up to the round table Mr. Stead talked freely and fluently of "Julia's" latest work. "This morning," said he, "the politicians were, for the most part, 'switched off,' but the late Mr. Biggar turned up, and told us that he and other political spirits had travelled down to Bermondsey last night, and had afterwards gone on to Westminster."

"On the day before we had not been able to get into touch with any politicians at all, but we talked with a curiously mixed little crowd of priests, racing-touts, jockeys and Stock Exchange men. You would be surprised at some of the spirits who try to get a word in."

The Word of God tells us that they are "demons" and "seducing (*i.e.* deceiving) spirits."

Those who believe they are the spirits of dead people are grossly *deceived*. They are quite correct in believing that they do receive communications from spirits, but they are mistaken in believing what they say.

We may here call attention to

A new book just out.

#### SPIRITUALISM EXPOSED.

Giving Scriptural evidence and facts of experience, showing the evil nature and awful tendencies of spiritualism.

By A. SIMS.

Gives the following reasons why spiritualism should be avoided and condemned:

1. Because it has been strictly forbidden by God Himself.
2. Because spiritualism substitutes faith in demons for faith in the living God.
3. Because it supersedes the authority of God's Word by a pretended new revelation.
4. Because of its daring denial of the Deity of Jesus Christ.
5. Because it blasphemously dishonours the Holy Spirit.
6. Because of the disastrous consequences it often entails, even in this life, on those who indulge in it.

7. Because of the fearfully pernicious character of its doctrines.

8. Because, as spiritualists themselves admit, deceiving spirits exist by millions.

9. Because of the awful consequences denounced against it in the world to come.

In spite of its deadly influence, however, spiritualism is rapidly gaining ground, "till now it numbers its followers by millions, and they are found throughout the entire world." If you want to understand what spiritualism really is, or if you desire to open the eyes of some of your friends, send us your order for one or more copies.

Bound in neat paper covers. Price 15 cents (7½d.). For cash with order we will send nine copies, postpaid for \$1.00 (4s. 2d.). Send to

A. SIMS, PUBLISHER,

5 Simpson Ave., Toronto, Ont.

Apart from this, it is well for us to call to mind the severe denunciations of God against all who should have to do with familiar spirits; and to remember that under His righteous Law all who were guilty of that sin suffered the death sentence.

Under that law, to-day, Mr. Stead's Bureau would soon be closed, and all connected with it put to death.

It is no light matter therefore to "seek unto" these "deceiving spirits"; and all who do so are making God a liar, for He has said in the Scriptures of truth, that at death "the spirit returns to God Who gave it." It cannot, therefore, be "there," where these demons are; for "there" they say means "here."

## Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

ANON. You are quite right. Acts 18. 6 was a *first* step, and Acts 19. 8 was a *second* step. But these were *local*; as the following verses, in each case, clearly show. In this connection Acts 28. must be considered as the *third* and final step, and was *universal*, not local.

The simplest solution of 1 Cor. 15. 5 is *not* that "Matthias was included in the twelve there mentioned," for the simple reason that he was not one of "the twelve" when the Lord appeared to the Apostles.

We prefer the answer we gave in July, viz., that by the figure of speech called *Ampliativis*, the name of a thing is used, after a change has taken place. We instanced "Simon the Leper," "Matthew the Publican," etc. So here, "the Twelve" was used as the old name, though one was dead.

W. H. DAVIS, Church of England Catechist, formerly of "King's View," wishes the unknown friend who posts *Things to Come* to him to kindly note his change of address, to North Battleford, Sask, Canada.

D. L. (Queensferry). To the assertion of the speaker to whom you refer, that "there never was an offer of the kingdom to the Jews, either in the Gospels or in the Acts," we should reply that it is not a matter of what man asserts but of what the Holy Spirit has written. Matt. 4. 17, and Acts 3. 19, 20, leaves us in no doubt on this point. But seeing that both those offers were rejected, *there will be no further offer*. The King Himself will set up that kingdom in judgment, power, and glory.

## OUR PUBLISHING FUND.

We have much pleasure in giving the following list of friends who are willing to receive small offerings on behalf of our Publishing Fund.

If our readers will consider themselves members of a "company" united to carry on our work, and each equally interested in it, then, instead of being mere purchasers through a news-agent, they would be mutually co-operating together in the support of what is dear to them.

All we ask is to be left to labour without care and without reward. We seek no more than this.

A statement of accounts shall be sent to all contributors who may desire to see it.

The following are the names received to the time of going to Press:

BIRMINGHAM: Miss EVANS, 75 Wellington Rd., Edgbaston.

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## BIRMINGHAM.

Will all readers of *Things to Come* in and around Birmingham kindly communicate with Mr. G. Rooke, 19 Southfield Avenue, Rotton Park, with a view to holding a meeting in furtherance of its teaching.

## WORTHING.

We are happy to report a most blessed result of the meetings advertised to be held here last October.

Friends gathered from far and near, and fellowship of no ordinary kind was manifested and experienced.

## NEW BOOKS WORTH READING.

**The Number of Man:** The Climax of Civilization, by PHILIP MAURO. Price 5s. net.

**Life in the Word.** Paper covers, 6d, by Philip Mauro.

**Modern Philosophy.** A Menace to the English-speaking nations, 3d, by Philip Mauro.

**The Bible and the British Museum,** by ADA R. HABERSHON. Cloth, 2s. 6d. net.

**Why and What at the British Museum,** by LETTICE BELL. Suitable for children.

We heartily commend these books. They are all new, and suitable for Christmas presents and New Year gifts; and are all published by Morgan & Scott, Ltd., 12 Paternoster Buildings, London.

We are pleased also to recommend a valuable little book on

**Jerusalem: Ancient and Modern,** with many plans and illustrations, by J. M. TENZ. Mr. Tenz very

kindly allowed us to reproduce his model of ancient Jerusalem in our issue for September. This book, which we commend, 1s. 3d. in paper covers, 1s. 9d. in cloth, post free. It may be obtained at 1s. and 1s. 6d. at the Church of England Sunday School Institute, Serjeant's Inn, Fleet Street, London.

**The Case against Christian Science,** will also be found useful. It is by Dr. Stephen Paget, F.R.C.S., and published by Cassell & Company, Ltd., London, New York, Toronto and Melbourne. Price 6d., of all booksellers.

## ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund.*)

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