

# THINGS TO COME

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

VOL. XVI.

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JANUARY TO DECEMBER, 1910.

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LONDON:

HORACE MARSHALL & SON, TEMPLE HOUSE, TEMPLE AVENUE,  
And 125 FLEET STREET, LONDON, E.C.

Glasgow: R. L. ALLAN, 141-143 Sauchiehall Street.

Edinburgh: A. STEVENSON, North Bank Street.

Dublin: R. STEWART, 2 Nassau Street.

U.S.A.: HABBERLEY'S Evangelical Bookroom,  
167 Tremont Street, Boston.

Canada: F. E. GRAFTON & SONS, 240 St. James's  
Street, Montreal.

New Zealand: G. DERBYSHIRE, Arcade, Dunedin.

## PREFACE.

DEAR FRIENDS,

**T**HANKS to you, and the blessing of God on your kind thoughts and gifts, all care as to finances has been removed from our mind during the past year.

Our appeal in October, 1909, brought forth so many letters from hitherto unknown friends that we were overwhelmed with praise and thanksgivings.

We had no idea of the extent to which God is using *Things to Come* for the instruction and blessing of his people in the remotest parts of the earth until we made that appeal.

It was impossible to reply privately to each correspondent, but we hereby tender our grateful thanks to them all collectively, and put on record the fact that their letters of cheer and comfort, fellowship and encouragement filled us with fresh strength for our work.

If our friends will each kindly repeat their gifts, great and small, during 1911, we shall not know one sleepless night or anxious moment as to meeting all the liabilities connected with our magazine.

We are exceedingly thankful to record a decided increase in the number of our Subscribers. During the first eight months of this year (1910) there has been a total increase of 358 copies, or close on 40 per month. This is decidedly encouraging, and a clear proof that the papers inserted during that period have attracted a larger circle of readers.

In the year that is to come, we believe that we shall have yet greater reason to prove that the Word of God is inexhaustible, as from month to month we draw from its depths.

Instead of giving our own words and then quoting a text as a buttress to support them, we shall continue to use God's Word as a fountain, out of which we shall draw for our own instruction, as well as for that of our readers.

Yours in Christ's service,

E. W. BULLINGER.

“BREMINGTON,”  
GOLDER'S HILL, HAMPSTEAD,  
LONDON, N.W.  
November, 1910.

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# THINGS TO COME.

No. 187.

JANUARY, 1910.

Vol. XVI. No. 1.

## Editorials.

### HEBREWS XI.

#### XII.—RAHAB: FAITH'S CONCLUSION.

*"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."*—  
(Heb. xi. 31.)

WE have now to consider the faith of the woman who is linked on to Israel's obedience, and to the City of Jericho's foundations which fell down flat; just as Sarah's faith is linked on to Abraham's obedience, and to his city which hath foundations which can never be moved.

If "by faith," then, Rahab must have *heard* (Rom. x. 17).

This is exactly what she says: "WE HAVE HEARD how Jehovah dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as WE HAD HEARD these things our hearts did melt, neither did there remain any more courage in any man because of you; for Jehovah your God, He is God in heaven above, and in the earth beneath." (Josh. ii. 10, 11; Cp. v. 1).

The prophetic utterance of the Song of Moses in Ex. xv., had, in part, been fulfilled, which said:

"The peoples SHALL HEAR, and be afraid:  
Sorrow shall take hold on the inhabitants of  
Palestine.

Then the dukes of Edom shall be amazed;  
The mighty men of Moab, trembling shall take  
hold of them;

All the inhabitants of Canaan shall melt away;  
Fear and dread shall fall upon them;

By the greatness of Thine arm they shall be still  
as a stone." (vv. 14—16).

The nations had heard and were afraid. Trembling had taken hold of them. Their hearts had melted.

It is proverbial that news travels with mysterious swiftness in the East. Jethro had heard the news long before Rahab.\*

The Amorites who had defeated Moab were defeated by Israel.

Sihon, and Og the giant king of Bashan, had shared the same fate. And the nations had "heard" of these great events.

Unlike the Atheists of our own day, the heathen believed in the existence of a God. The only question

\* Ex. xviii. 1., &c.

with them was, whether Jehovah, the God of Israel was mightier than other gods. All the other gods with which they were acquainted were "made with hands," but Israel's God was invisible, and His worship was totally different from the worship of all other gods.

Was He more powerful?

Rahab's faith was strong. Her *conclusion* was certain. She said "Jehovah your God, He is God in heaven above, and in the earth beneath." (Josh. ii. 11).

"I KNOW

that Jehovah hath given you the Land, and that your terror is fallen upon us, and that all the inhabitants of the land, faint because of you." (v. 9).

How did she "know"? Only from the certainty which faith gave; only from the conclusion which faith drew from what she had heard.

Others also had "heard" the same reports. They must have heard, or it could not have been written they "believed not."

But her faith was Divinely wrought, because God would have one vessel to magnify His grace, and His truth. He had also other purposes, in the riches of His grace, to bring her into the sacred line of genealogy.

With her description, as being a harlot, we are not concerned. It is parenthetical, but not without its importance. We have no sympathy with those who from Josephus downwards have striven to show that she was an ordinary "Inn-keeper," though we respect their motive. Etymology and usage are alike against it, (which we may see for ourselves by comparing Judg. xi. 1, xvi. 1; 1 Kings iii. 16; Matt. i. 5; Jas. ii. 25).

When this interpretation was first suggested, the christian "conscience" eagerly welcomed it. But now that the suggestion has been abandoned, Rahab is passed over in silence. But the Holy Spirit does not pass her over in silence. On the contrary, He singles her out from all others for special honour in the roll-call of faith.

The "higher" critics do not know what to do with her.

Professor Harnack says "the mention of Sarah is an astonishment to the expositor," and he thinks the Epistle must have been written by a woman, which would account for what he calls "the vagaries of grammar." He does not see that the thoughts and idioms are Hebrew, while the language is Greek. This theory is from a German higher critic.

But English expositors are also astonished, and some seek to find support for Professor Harnack's idea. Dr. Rendal Harris\* sees a proof of feminine authorship in the reference to other "women" in verse 35;

\* Side-lights on New Test research.

while among those who were "made strong" in verse 34, he suggests Esther and Judith.

Unfortunately for all this display of human wisdom and ingenuity, the adjective "strong" (v. 34) is in the *Masculine* gender, and must refer to men; while the suggestion that the "me" (in verse 32) refers to a feminine authorship is fatal also, for it must be masculine, because the verb "to tell" is a participle and is masculine also.\*

The Text would have to be altered to suit the "vagaries" of the critics. We therefore thankfully fall back on the inspired words given by the Holy Spirit, and we are satisfied, with reason, for the introduction of Sarah and Rahab, when we look at the Structure and see how and where their names are placed.†

It was "the work of faith" which characterised Rahab; and this is the great fact on which the Holy Spirit would have us fix our minds.

This explains the words of the same Spirit by James, (Jas. ii. 25). Her justifying work was the "work of faith": *i.e.*, faith, divinely "worked in," that it might be effectually worked out (Phil. ii. 12, 13). "This is the work of God, that ye believe what He hath said." (Compare John vi. 29).

"The work of faith" which is mentioned in 1 Thess. i. 3, is defined in verse 9 as turning from idols.

This is exactly "the work of faith" which we see in Rahab. She had "turned" from all the gods of the Amorites, and Moabites and Canaanites.

She had "heard" how Balak and Balaam had failed by all the arts of divination that could be resorted to against the God of Israel, and she had turned from them to serve the living and true God (1 Thess. i. 9).

But the great point of the whole is that she "perished not with them that believed not."

Why? Because she was "justified" and "saved" by faith's gracious and glorious "work." (Jas. ii. 25).

How was she saved? Why did she not perish? "Her house was upon the town wall, and she dwelt upon the wall" (Josh. ii. 15). Her window looked out from it! The spies were let down out of it into the open country. The scarlet cord by which she let them down was to hang out of the window as the "sign."

How then was she saved when the walls "fell down flat"? (Josh. vi. 20).

Her house must have fallen down with the walls upon which it was built. And so it did!

But, before that judgment fell on Jericho, "Joshua HAD said unto the two men that had spied out the country, go into the harlot's house, and bring OUT THENCE the woman and all that she hath, as ye swear unto her." (Josh. vi. 22). And the young men that were spies WENT IN and BROUGHT OUT

\*ἐπιλείψει γὰρ με διηγούμενον (*epileipsai gar me diigoumenon*)—for the time would fail me in discoursing.

†We might also see why *only* these two are mentioned; and why Deborah is omitted though Barak is included.

Rahab AND<sup>h</sup> her father, AND her mother, AND her brethren, AND all that she had: AND they BROUGHT OUT all her kindred, AND left them WITHOUT THE CAMP of Israel, AND they burnt the city with fire." (Josh. vi. 22, 23).

Is not the *interpretation* forced upon us? We do not have to force it out. It stands forth on the page of Holy Writ.

A greater than Joshua—even Paul—had told these believing Hebrews, that their city (Jerusalem) was devoted to destruction. It was soon to be shaken to its foundations. And not only so, but a greater shaking was to shake, not Jerusalem only, "but also heaven." (Heb. xii. 26).

But another promise had been given by one greater than the two spies, that those who believed God should be saved and "brought out" of it, BEFORE that shaking should come. The words of the promise ran that they all who have turned from idols, believed God, and waited for God's Son, should be "caught-up to meet the Lord in the air." This promise which had already been given in 1 Thess. 4. was *still* open and *still true* to all who believed God, that the true Joshua—even Jesus—should deliver them, and BRING them OUT BEFORE that shaking came.

But to know that blessing, they must be brought out as Rahab was, and left "without the camp of Israel." (Josh. vi. 23).

This was the *interpretation* to them. This was another reason why they should at once "go forth unto HIM without the camp" (Heb. xiii. 13); forgetting the things which were behind and reaching forth unto the things which are before.

But there is a further interpretation to be noticed in the words. "When she had received the spies in peace" (Heb. xi. 31).

Rahab had received fellow believers of God, though they were not her own country-men. She had received them in peace.

The Apostle had already, in the previous chapter, alluded to "the former days" in which they were made a gazing-stock both by reproaches and afflictions; and became companions of them which were so used" (Heb. x. 33).

The position of a Hebrew believer in those days was one of peculiar difficulty and distress. He was cast out by his relatives because he was a believer, and despised by Gentiles because he was a Jew.

If then his fellow believers refused their sympathy, where was he to look for fellowship when Christians were few, and their power to succour was circumscribed?

Is not this the reason why, in ch. xiii. 1-3, he exhorts "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

\* Note the Fig. *Polysyndeton* (many "ands"), emphasising each item and each detail.

The *interpretation* of Rahab's example was therefore full of instruction.

She was a stranger, but yet a fellow-believer in Jehovah, the same Covenant God. What a reproach then, if those who believe the same precious truths should not receive one another in peace!

Alas! for the *application* to day. Instead of receiving one another "in peace," those who have not forgotten so many of the things that are behind, and have not yet attained to so many of the things that are before, are ready to tear the others in pieces.

Instead of "brotherly love" *continuing* we may well ask whether it ever began. If it did it must have long well nigh ceased, for we see and find very little of it!

But, we need not pursue this application; it is so self-evident, that it is itself an illustration and requires no explanation.

There is however another *application* for us which will be both profitable and helpful. That is the lesson of the scarlet cord.

Where was it to be placed? It was to be bound in the window, where Joshua could see it from the outside (Josh. ii. 18). It would have been no sign, and no use, if it had been hung within the house; however elaborately cared for, prized, and preserved. It was to be placed where Joshua could see it.

It is the lesson of the Passover blood over again.

"WHEN I SEE THE BLOOD"

I will pass over you." (Ex. xii. 13).

And so here with the scarlet cord. The colour was no chance colour. Rahab may have had no thought about it. It may have been the first piece that came to hand. But, our God, Who over-rules all, so over-ruled here, that it should be the colour of the precious blood which now saveth us.

And note, it was not Rahab's design that it should be the token. It was given as the sign and token to her.

In like manner our token is given to us. It is outside us, and not within. It is not our feelings or experiences within, but a risen Christ above. It is His precious blood that is the "token" there, that the Father has accepted Him as our Substitute, and that we are accepted in Him.

It might have been a comfort to Rahab and her kindred if they could have seen and handled the scarlet cord. It would have been peace, but it would have been a false peace. It would have given neither safety nor security. Even so with the precious blood of Christ. It is our "token" that we shall be taken out and taken away, and called on high, before the judgment comes; and the word of our God which we have heard is the alone source of our peace.

We are called on to believe, not the word of two spies, two poor mortal men, but the Spirit and the Word of truth.

We have the assurance of both that, whether we are alive and remain, or fall on sleep, we shall be "called on high," or have an "out-resurrection from among the dead," and be placed in a place of safety, already

prepared for us, before the trumpets of judgment shall be heard on earth.

Rahab was called out before the city was taken and burnt with fire.

We are not told when this was done. Josh. vi. 22 does not tell us the moment when his command was obeyed. It could not have been left till the walls had actually fallen for her house was upon the wall. It must have been before that. And if before, the only moment for it was before the siege actually commenced, for verse 1 tells us that even before that, "Jericho was straitly shut up, because of the children of Israel: none went out and none came in."

If none came out after that, and none went in, then Rahab must have been fetched out, and placed "without the camp" before the city was "straitly shut up, and before the trumpets of war were sounded."

Is not the double application clear for us to day?

We shall, as surely, be fetched out and called up on high, and placed in reality, in fact and act "outside the camp," when that happy moment comes.

Let us then even now, in heart, and mind, and spirit "go forth unto Him," looking for the Saviour to take us to that heavenly sphere where nothing can ever be "shaken" and where we shall ever "remain."

#### THE SITE OF ZION.

**I**n our papers on the Selahs of Psalm 46 we stated that, like most other Traditions, Geographical Traditions were not more valuable than Theological Traditions.

We have all been brought up with the belief that Zion was on the Western side of the City, and West or S.W. of the Temple, and Mount Moriah.

In *Things to Come* for September we gave our reasons and evidence for placing it immediately South of Moriah.

It appears that a party of private explorers, with authority from the Turkish Government, are now on a "treasure hunt" to find the tombs of the kings of Judah, in which they believe they will be richly rewarded for their trouble.

We mention it here only for the purpose of quoting from *The Jewish World*, of Oct. 29th, an account of the work, so far as it corroborates what we have said about Hezekiah and the site of Zion.

After describing the particulars of the explorers and of their aims and object, *The Jewish World* supplements it with the following remarks:—

"The site of the operations is on the slope above the Virgin's Fountain near the south end of Ophel, the tongue of land extending south from Moriah and the temple area, a locality which has figured conspicuously in the history of the Israelites.

#### "TESTIMONY OF SCHOLARS.

"The ripest judgment of scholars now places the City of David on Ophel, rather than on the south-west hill to which tradition has given the name of Zion—a conclusion which can hardly be controverted when Biblical allusions and the fruits of modern explorations

are compared. It seems reasonable to conclude that the Jebusite city, and the 'stronghold of Zion' which David took (2 Sam. 5. 7, 8), would have been near the only spring of water in this region. Doubtless 'the gutter' through which David's men 'went up' to smite the Jebusites when he took their city was the ancient tunnel by which the water of the fountain was carried within the walls of the city. One knows this was the case in later times, for the tunnel has been repeatedly explored by eminent students of the remains of ancient Jerusalem. This tunnel has been the scene of part of the present operations.

"It was at this fountain, then called Enrogel, 'by the stone Zobelet' (1 Kings 1. 9)—and the stone called by the natives by the same name to this day can still be seen—that Adonijah gathered his forces and friends, and slew sheep and oxen, and made the rebellious attempt to proclaim himself king in the place of his father David. It was the water of this same fountain that King Hezekiah brought to the west side of and within the City of David, to the Pool of Siloam, by the aqueduct-tunnel that still feeds the pool, stopping the fountain whose waters had formerly flowed down through the valley of Jehoshaphat, that they might not serve the enemies who besieged the city (2 Chron. 32. 30).

#### "THE SILOAM INSCRIPTION.

"It was at the Siloam end of this tunnel that the famous Siloam inscription was found, bearing the oldest Hebrew writing extant, being as follows: 'The cutting. Now this is the method of the cutting: while the workers lifted the axe each to his fellow, and three cubits were left, each heard the voice of the other calling to his fellow: for there was an excess of rock to the right and . . . the cutting: the workers hewed each to meet his fellow, axe to axe, and there flowed the waters from the spring to the pool, a thousand two hundred cubits, and . . . cubit was the height of the rock. . . .'

"The remarkable course of this subterranean aqueduct, with its two widely sweeping détours from a straight line, suggested long ago to Clermont Ganneau the idea that these windings were made to avoid digging through the tombs of the Kings of Judah.

#### "PLAN OF EXPLORATION.

"The first efforts of these new workers were devoted to exploring a hitherto unknown branch-tunnel leading southward for a few metres from an opening found near the bottom of the main tunnel, only a short distance in from the basin of the fountain. This entrance had always been concealed by the water that flowed past it, and had not been before observed by any one of the celebrated archæologists, who otherwise minutely described the tunnel. It had in some way been brought to the knowledge of the present explorers, who evidently expected it to lead to a 'find,' but after they had cleared out the earth that filled it, and some short, blind side-tunnels that led off from it, they found nothing but an empty cave or chamber. They also sank a shaft from the slope of the hill above the

fountain, and, as they anticipated from data in their possession, after removing 20 or 30 feet of débris, they came upon an old shaft hewn in the rock, which they cleared out to the depth of about 115 feet, where it ended abruptly in the solid rock. This shaft was not quite perpendicular, but inclined slightly southward towards the fountain as it went down.

"They are now at work clearing out another old shaft, which goes downward in a zigzag direction, and communicates with the inner terminus of the ancient short canal which brought the waters within the city wall before Hezekiah diverted them to the other side of the hill. They have now reached the bottom of this shaft, and opened into the roof of the terminus of the short canal mentioned.

"The work of excavation is being pushed on as expeditiously as possible, and it is hoped that something tangible will soon be discovered."

## Contributed Articles.

### THE ADDRESSES ON THE 'ENVELOPES OF PAUL'S EPISTLES.

BY JAMES CHRISTOPHER SMITH.

THOSE who engage in Biblical study know how easy it is to be carried away with a new truth when it first comes home to the mind; and, so to speak of it, as if it were the only truth in the Bible, thus losing a due sense of the perspective and proportion of faith. Hence the need of sober restraint: so that we may not rush to hasty conclusions, but rather *accumulate facts*—all the facts—on which all safe conclusions must be ultimately built.

We surely should give good heed to the striking proverb which says:

"He that pleadeth his cause first seemeth just,  
But his neighbour cometh and searcheth him out."

It behoves us to build so that when our neighbour comes to search it out he may find nothing but safe and solid workmanship.

With the view of serving this important end, it is proposed to set forth the *facts* regarding the *persons to whom* Paul's Epistles were first addressed.

Perhaps it will best be done by taking the Epistles in two groups, namely, those addressed to *local communities*, and those addressed to *single individuals*. Accordingly,

#### I. EPISTLES ADDRESSED TO LOCAL COMMUNITIES.

##### 1st. *The Epistle to the Romans.*

It was addressed,

"To all God's loved ones that are at Rome."

"To called saints."

##### 2nd. *The First Epistle to the Corinthians.*

It was addressed,

"To the assembly of God at Corinth."

"To sanctified ones in Christ Jesus."



"To called saints."

"To all those calling on the name of our Lord Jesus Christ, in every place, both theirs and ours."

3rd. *The Second Epistle to the Corinthians.*

It was addressed,

"To the assembly of God that is at Corinth."

"To all the saints that are in the whole of Achaia."

4th. *The Epistle to the Galatians.*

It was addressed,

"To the assemblies of Galatia."

5th. *The Epistle to the Ephesians.*

It was addressed,

"To the saints that are at Ephesus."

"To faithful ones in Christ Jesus."

6th. *The Epistle to the Philippians.*

It is addressed,

"To all the saints in Christ Jesus which are at Philippi."

"To overseers and ministers."

7th. *The Epistle to the Colossians.*

It was addressed,

"To the saints at Colossæ."

"To faithful brethren in Christ."

8th. *The First Epistle to the Thessalonians.*

It was addressed,

"To the assembly of Thessalonians in God the Father and the Lord Jesus Christ."

9th. *The Second Epistle to the Thessalonians.*

It was addressed,

"To the assembly of Thessalonians in God our Father and the Lord Jesus Christ."

## II. EPISTLES ADDRESSED TO INDIVIDUALS.

10th. *The First Epistle to Timothy.*

It was addressed

"To Timothy, a genuine child in faith."

11th. *The Second Epistle to Timothy.*

It was addressed,

"To Timothy, a beloved child."

12th. *The Epistle to Titus.*

It was addressed,

"To Titus, a genuine child according to a common faith."

13th. *The Epistle to Philemon.*

It was addressed,

"To Philemon, the beloved and our fellow-worker."

"To Apphia, the sister."

"To Archippus, our fellow-soldier."

"To the assembly in thy house."

The Epistle to the Hebrews does not come into this survey, inasmuch as no particular persons are described, in the text, to whom the Epistle was addressed. This is a point which must be otherwise settled.

Referring now to the facts, as above tabulated, it may be useful to call attention to some of the leading peculiarities.

First: *the most elaborate descriptions* are found in 1st Corinthians and Philemon where we note four particular designations in each.

Second: *the commonest designation of all* is in the word "saints"; and, mostly, "called saints," (or saints by [Divine] calling). This characteristic is found in Romans; 1st Corinthians; 2nd Corinthians; Ephesians; Philippians; and Colossians: six in all, thus binding together these Epistles by this deeply significant tie.

Third: the word "assembly" (*church*, in the Authorised Version), either singular or plural, is used in six of the Epistles, namely, 1st Corinthians; 2nd Corinthians; Galatians; 1st Thessalonians; 2nd Thessalonians; and Philemon.

Fourth: the designation, "assembly of God" (church of God) occurs just twice, in 1st Corinthians; and 2nd Corinthians.

Fifth: the two Epistles to the Thessalonians have the peculiar description, "the assembly of Thessalonians."

Sixth: the similar, but not identical form of address, is observed in the Epistle to the Galatians, namely, "the assemblies of Galatia."

Seventh: the remarkable form of address, "the assembly in thy house," occurs just once, namely in Philemon.

Eighth: the description, "faithful ones," occurs in Ephesians only.

Ninth: the expression, "faithful brethren," is found in Colossians only.

Tenth: only once is there included in the words of address a description of what may be regarded as assembly officers, namely, in Philippians, where the Apostle addresses this epistle to the "overseers and ministers" (in the Authorised Version, "bishops and deacons"), but only after and with "all the saints."

The descriptions in the epistles addressed to Individuals—Timothy; Titus; and Philemon do not call for any special notice here.

The above tabulated facts—with their varieties and unities—will come to some students with a measure of surprise. But they are *facts*: and we must allow them the attention they deserve in all our efforts to reach "the whole counsel of God."

### NOTE BY THE EDITOR.

As a further application of the above facts so succinctly set forth, the Editor would like to call attention to the Pastoral Epistles (1 and 2 Tim. and Titus) which cover the whole Pentecostal Dispensation, *and after*.

Consequently they have to be rightly divided in order that we may obtain "the truth" which they contain.

Portions of them refer to the period covered by the Acts of the Apostles, and portions of them to that period covered by the Prison Epistles.

If we thus divide them, we find that 1 Timothy refers to the former period and 2 Timothy to the latter.

Hence, as the Epistles of the Pentecostal Dispensation are addressed to corporate assemblies, so, in his

first Epistle, Timothy is instructed how he is to conduct himself in and among them; on whom he is to lay hands; and what their characters and qualifications are to be.

But in 2 Timothy, there is not a word of all this. On the contrary, a great change is clearly discernable. Corporate testimony had gone. Paul had been forsaken, with the precious teaching of the Prison Epistles. In the opening of 2 Tim. he tells how all that were in Asia had turned away from him (2 Tim. 1. 15). This was at the close of his ministry, and some years after it could be said in Acts 19. 10, that for two years those that were in Asia received him gladly and heard the word of the Lord Jesus.

Hence in this Second Epistle to Timothy there is no allusion to assemblies, or to corporate position and testimony. In the 1st Epistle the Church is seen in its *rule*, but in the 2nd Epistle, all is in *ruin*: and everything is intensely individual: just as in the Prison Epistles it is the "saints and faithful brethren in Christ." This is the great lesson which stands out from the facts so well stated in the foregoing article on "The Addresses on the Envelopes of Paul's Epistles."

#### A WELL GROUNDED HOPE.

"We have also a more sure word of prophecy" (2 Pet. 1. 19).  
(BY THOMAS WAUGH).

How many of the Lord's people have caught the music of this word of God? In view of the great mass of Church teaching in these days, who would expect to find such a word in the New Testament? By most of the Christian teachers, prophecy is ignored, and the few who prayerfully study it, are looked upon as faddists and cranks. In view of its treatment, it might be *the least sure* of all the forms of truth brought before us in the Word of God.

And for the "Word" of prophecy to be "sure," is more surprising still, to the majority of Church teachers. To believe that *the very words* of Holy Writ are true, means, in these days, to be looked upon as "a hard literalist," a hopeless ignorant slave to mere verbiage. Many of us who now believe in our hearts that the Bible does not merely contain, but *is the Word of God*, and who believe that *the very words* of the original are *divinely inspired*, have found one of our greatest difficulties in unlearning what our teachers taught us. When the accredited scholars and teachers in the Churches, assure their readers and hearers that there are so many inaccuracies and discrepancies in the Bible, that the science of the Old Testament is so completely falsified by the latest results of scientific knowledge, that "the book of Genesis must be tested by the law of evolution," and that, therefore, "without the help of the Higher Critics, much of the Bible is indefensible," it is difficult for their scholars to avoid "the ditch" of uncertainty and error in which their teachers are floundering.

And yet, the prayerful study of this "sure word" was never perhaps more needed than it is now. This world is surely "a dark place" in these latter days.

Its shrewdest heads, and clearest eyes cannot see a single step before them. Politics are in a ferment of the wildest uncertainty; government is becoming every year more impossible; the fierce competition of commerce is more and more surely meting out ruin to the weakest; the classes and the masses look upon each other with growing suspicion and hatred; the relations of labour and capital are becoming more and more strained; lawlessness is, on nearly all sides, becoming the order of the day; the so-called Christian nations are professing to secure world-wide peace by making terrible preparations for war; and great unions and federations are preparing the way for the coming "lawless one," who will be the devil's counterfeit of Christ.

Amid all this, the majority of the leaders and teachers in the Churches, tell us that "the world is getting better," and that the Churches, assisted by science, education, culture, politics, legislation, and humanitarianism, are surely making the Lord's coming unnecessary, by leading the world to universal conversion. It matters not that there is no hint of such a consummation, either in the word of God or the signs of the times. It matters not that the world signs are endorsed by the growing worldliness of the Churches. The victory, we are told, is being thus won, and it is treason to doubt it.

But God's word is "sure," and in its light, the so-called inaccuracies and discrepancies disappear, and we find no clash between its teachings and any proved fact of science. In that light we see and know that this age will end in apostasy and judgment; and that the apostasy is upon us, and the judgment near. Thus seeing and knowing, while our hearts are often full of pain and sorrow as we look upon the sad scene, we rejoice in hope because we hear the kingdom footsteps of the Coming King.

And surely He is now sorely needed. Though inarticulate to itself, the cry of the world is for what it never yet has had, *a competent Ruler*. Aye, and this "sure word of prophecy" cheers us by telling us that His coming is now near, that He is about to take the "government on His shoulders," to occupy His millennial throne, and to crush all opposing evil. That "blessed hope" means, and holds so much for the waiting creation, and the waiting Church (Rom. 8. 22, 23), that the "sure word" is unspeakably precious to those who search it and know it.

Though inarticulate to itself, the deepest cry of the world's heart to day is for what it never yet has had—*a competent ruler*. Its cry will be answered when He takes the throne, Who alone can fill it; and "takes the government on His shoulders."

And *He is coming*, thank God. He was down here as *Prophet*, He is up yonder now as *Priest*, but He is coming back to reign as *King*. And, when we think of the state of the churches, and the state of the world; and remember what His coming will mean for His own, our whole being echoes the prayer, "Even-so, come, Lord Jesus." Amen.

## Dispensational Expositions :

*Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.*

No. 7.

(Continued from Vol. XV., page 139.)

### HEBREWS 6. IN THE LIGHT OF THE EPISTLE AS A WHOLE.

THE Apostle who had said (in Heb. 6. 1) "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 . . ." (Phil. 3. 12, 15).

The question was "Were these Hebrew believers ready to give up the seen and temporal, for the unseen and eternal?" They are therefore directed to another type of failure in Heb. 12. by the reference to Esau and his miserable choice. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (15-17). These last words, whatever their interpretation may be, are evidently parallel and explanatory of the words of Heb. 6. It is impossible to renew unto repentance those who fall away." The word "fail" is translated in Heb. 11. 37, "to be destitute," and in 1 Cor. 1. 7, and 2 Cor. 11. 5, it is rendered "come behind," but the most important occurrence for us to consider just now is Heb. 4. 1. "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." This connects the typical history of the failure of Israel to enter into the promised land, with the profanity of Esau.

The reference to the "root of bitterness" in verse 15, seems to look back to Deut. 29. 18, "Lest there should be among you men . . . whose heart turneth away this day from the Lord our God . . . lest there should be among you a root that beareth gall and wormwood." This passage forms another link with Heb. 3. 12, "Take heed . . . lest there be . . . departing from the living God."

In Gen. 24. 31-34, the Holy Spirit declares that "Thus Esau DESPISED his birthright;" and in Psa. 106. 24, we read that Israel thus "DESPISED the pleasant land, they believed not His word." We cannot in any measure excuse the action of Jacob, either with regard to the birthright or with regard to the deceit used in obtaining the blessing; but there is one thing which must be said—Jacob so far from despising the blessing, schemed to obtain it, instead of

waiting God's time of fulfilment; whereas, Esau did despise it, and was soon pacified by the temporal blessings wherewith Isaac blessed him. The lesson that the Apostle would have these Hebrews learn was their own danger of bartering away their birthright, giving up the eternal, unseen and spiritual in exchange for the temporal comforts which they had lost by becoming "strangers and pilgrims," for the chapter goes on immediately to speak of the difference between the Dispensations of law and grace; and includes among its statements "the church of the FIRST BORN," alluding to at least, if not speaking of the BIRTHRIGHT which Esau despised and lost.

These Hebrew believers were being sorely tried—and in consequence many were "drawing back." They are urged to "call to remembrance the former days, in which after ye were ENLIGHTENED\* (Heb. 6.), ye endured a great fight of afflictions." Knowing . . . that ye have in heaven a better and an enduring substance" (10. 32-34). "Looking off unto Jesus . . . who for the joy that was set before Him endured the cross." (12. 2, 3).

The exhortation of the Apostle to "go forth" was accompanied by the addition "bearing His reproach"; and such passages as Heb. 11. 25, 26. "Choosing to suffer affliction . . . Esteeming the reproach for Christ greater riches than the treasures of Egypt" would be calculated to stir them up to fortitude and faithfulness; as also the reminder of the time when they once endured "reproaches." (10. 33).

Again and again they are exhorted to "hold fast the confidence and the rejoicing of the hope (cf. Rom. 5. 2), firm unto the end" (3. 6): "to shew the same diligence to the full assurance of hope unto the end" (6. 11); "for tribulation worketh patience, and patience experience (experimental proof) and experience hope" (Rom. 5. 3, 4).

Toward the end of chapter 6. we get a passage of "strong consolation," which has direct reference to the Priesthood of Christ, and to this we will turn in a moment. In chapter 7. we read much about the Melchisedec order of Priesthood and its contrast with the Aaronic order. Verse 19 says, "The law perfected nothing but the leading in of a better hope, through which we draw near to God"—that did. The law and its Priesthood never could make us perfect, or give us "access"; but, the better hope has "led us in"—and by the way of this better hope we draw near to God. So in chapter (6. 18, 19, 20).

If, in verses 4-6 there should be any element of uncertainty by reason of our own imperfect understanding of the peculiar setting of these words and

\* This word "enlightened" looks back to Heb. 6. 4, and refers to the fact that they had learnt the new truths of the Pentecostal Dispensation, witnessed to, as they had been by "powers" or mighty works and miracles which were characteristic of the age about to come, and of which they had had a "taste," in the spiritual gifts of 1 Cor. 14. They were partakers not of "The Holy Ghost," as in the A.V. and R.V. The Greek is *pneuma hagion*, without Articles, and means "power from on high," or the spiritual gifts given by the great Giver Himself—the Holy Spirit (Heb. 2. 4).—Ed

the people to whom they were addressed, verses 18-20 show us the "immutability" of the counsel of God, and the "impossibility" for Him to prove false to His Word; which immutability and impossibility is vitally and inseparably linked with That Blessed One who for our sakes died and rose again. If these Hebrew believers have been exhorted to hold fast the hope—they may here read the words of comfort: "which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil; whither the Forerunner is for us entered, Jesus, made an High Priest for ever after the order of Melchisedec." The word "steadfast" is the same as that translated "firm" in 3. 6. If they had to hold firm to the hope, they were here told of a hope which held firm to them—and not only so—but, that, like an anchor, it ENTERED INTO THAT within the veil. The anchor of Hope was imbedded in the Person and work of Christ. It was *unseen* but it was effectual. What a consolation to know that it has "entered into THAT."

Heb. 9. 11, 14, tells us a little more concerning what is meant by "THAT within the veil." The word rendered "of force" in 9. 17 is the same as that rendered "firm" and "stedfast." So that they had a greater ground of confidence and stimulus to persevere. Following on the thought of the anchor having penetrated within the veil—we read in Heb. 10. 19-23, "having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a newly slain and living way, which He hath consecrated for us, *through the veil*, that is to say, His flesh; and having, an high priest over the house of God; let us draw near with a true heart in full assurance of faith . . . and let us hold fast the profession of our faith without wavering (FOR HE IS FAITHFUL THAT PROMISED)," compare "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

It will be seen that the Priesthood of Christ and His Present Session at the Right Hand of God is continually brought before us in these passages. Further, the saints here constitute the "House," instead of a "Temple made with hands," see Eph. 4. last two verses.

Are the Hebrews tempted? "Christ is a merciful and faithful high priest. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (2. 17, 18).

Are they distressed by the application of the failure of Israel to enter into the land of promise? "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (see above 10. 19-23) FOR we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (4. 14-16).

Chapter 5 carries us a little further into this subject, and then introduces the Melchisedec order of the Priesthood of Christ. "Called of God an high priest after the order of Melchisedec, *of whom we have many things to say, and hard to be interpreted*, since ye have become *slothful* in your hearing" (5. 10, 11).

The rendering, "dull of hearing," obscures the important connection of this verse with 6. 12:—"that ye be not *slothful*, etc," where we have the same word used,—the only other occurrence of it in the New Testament.

Chapter 7. is full of the subject of the Priesthood. And so we begin to see that the difficult chapter 6 is somewhat parenthetical, something arising out of the argument about the Priesthood. To this we propose now to address ourselves. It will be remembered that we pointed out the importance of the passage in Heb. 2. 8. "But NOW we see NOT YET all things put under His feet" we see Him not as King—but what do we see? "But we see Jesus crowned with glory and honour," in other words, we see Him at the Right Hand of God, a Priest for ever after the order of Melchisedec. This is already hinted at in 1. 13, as a comparison with Psa. 110. 1-4 will shew. How was the Apostle to approach the "Mystery" revealed to him in connexion with the Heavenly Glory of Christ (see future exposition D.V. of Eph. 3.) These Hebrews, like the Corinthians, were carnal, they were "slothful in hearing." They were like Israel in the wilderness:—far more ready to cry "Back to bondage" (Neb. 9. 17), than "Let us go up and possess the land."

Hence it is, with continual breaks in his argument, the Apostle urges them forward and draws nearer to his central theme—the Priesthood of Christ and the present secret economy connected therewith.

The Kingdom being in abeyance, being "NOT YET," he now uses the exhortation gathered from chapters 3 and 4, to urge them to "leave" the things that are behind, and to "go on unto perfection." He warns them of the awful nature of apostasy, and shows them the *unseen* yet sure anchor they have imbedded within the veil "Whither . . . is for us entered . . . . Jesus . . . . a Priest . . . . after the order of Melchisedec."

This heavenly calling is to have a corresponding effect upon their position here. If Abraham, Isaac and Jacob could sojourn, as in a strange country, dwelling in tabernacles, because they looked for a city which was coming down out of Heaven. How much more should these Hebrew believers be willing to "go forth unto Him without the camp bearing His reproach"—because the city which they sought IS already IN heaven (Phil. 3. 20), and the blessings held out to them are "in the heavenlies in Christ."

Being told of "ENTERING IN" (4. 1; 6. 19; 10. 19); they were told also of the corresponding GOING OUT (11. 8; 13. 13), of "Leaving," and of "Holding fast," of "Suffering reproach," and of receiving a "Recompense of reward,"—In other words, like Paul, to be able to say, "What things were gain to

me, those I counted loss for Christ." "That I may know Him and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the out-resurrection from the dead." (Phil. 3).

This chapter in Philippians, to which we have alluded before, must be carefully studied in connexion with Hebrews—for it is a Divine commentary, and carries the teaching much further than it was possible for Paul to give to the Hebrews until they had, like Abraham, "gone out," and like Moses "esteemed the reproach of Christ."

In making use of these Old Testament references, the Apostle is not saying, or even implying that the mystery was typified in any way, in the Old Testament. He is using the historical facts by way of illustration, just as on one, if not the first of the papers on this subject used "the hill country of the Amorites."

The whole scope of the Epistle is an exhortation to these Hebrew believers to leave the Jews religion and all its connections (as Paul had done in Phil. 3. 2-8), and to go forth and go out in the power of that faith which is "the substance of things hoped for," and so to enter by faith into the Heavenly privileges and blessings connected with the High Priesthood\* of Christ during this interval that has been arranged by the Lord to occupy the space between Acts 28, and the ushering in of the Kingdom on Earth.

We are conscious that there are many difficulties still awaiting solution—but we trust that something has been learned to enable us with clearer understanding to "rightly divide the Word of Truth," as it stands in Heb. 6. 3-6.

Whether we shall "go on" to the Epistle to the Ephesians in our next article, or whether any further light will be given upon this subject before then, we cannot say. Will all readers continue in prayer that utterance may be given to all concerned in this monthly witness that they may speak the truth in faithfulness and love, neither fearing the frown, nor seeking the praise, of men.

There are, in the Epistle to the Hebrews, some passages which can only be *applied*, not *interpreted* of us, there are others, which come to us in all their primitive force. May the great lessons be learned by all readers; and may we all be willing to "go forth unto HIM" realizing that here we have no continuing city.

CHARLES H. WELCH.

\*The writer (C. H. WELCH) is giving, D.V., a series of Bible Readings in the Epistle to the Galatians, on alternate Saturday Evenings, 7.0 p.m., commencing January 1st, at the house of—

MR. W. SOPER,  
83 Earlshall Road,  
Eltham, S.E.

The meetings at 42 Addison Road, Snaresbrook, will continue, D.V., on the intervening Saturdays, January 8th, 22nd, etc., at 7.0 p.m. Believers heartily invited.

\* See future article D.V. on the connection between the Holiest of All and the Heavenly Places.

## Questions and Answers.

### THE KINGDOM OF HEAVEN

AND

### THE KINGDOM OF GOD.

QUESTION No. 394.

M. M. (Sussex.) "We have read your letter with much interest. We propose to resolve it into the form of a question from you, and answer it in our own words which will reach your own conclusion in another way. It comes to this; are the terms synonymous?"

We must believe that they are so, in one sense, for this conclusive and simple reason:—that in the parallel passages of Mark and Luke we have "the kingdom of God," where in Matthew, we have "the kingdom of heaven."

This will show us that the minute difference on which great conclusions are reached is not a sufficient foundation for their support.

A glance at the following will be instructive:—

THE KINGDOM OF HEAVEN.	THE KINGDOM OF GOD.	
Matthew.	Mark.	Luke.
4. 17	1. 15	4. 43
5. 3		6. 20
8. 11		13. 28
11. 11		7. 28
13. 11	4. 11	8. 10
" 31	4. 30	13. 18
" 33		" 20
18. 3	10. 15	18. 29
19. 12		" 17
" 14	" 14, 15	" 16
" 23	" 23, 24, 25	" 24

The explanation of this difference will be apparent if we remember three points:

1. The Greek word rendered "kingdom" really means *sovereignty* not territory. It relates to the sphere where kingly power is exercised. Hence there can be no kingdom where there is no king.

Countries that once possessed a king were called kingdoms; but where the same countries, now, have no kings they are not, and cannot be called, "kingdoms" because they are "Republics."

For the same reason there cannot be an Empire without an Emperor; nor can there be an Emperor without an Empire.

2. The Gospels, being written in Greek, must be an inspired record of what the Lord Jesus spoke in Aramaic, which was the vernacular of the Land in His day.

In making the same statement on the same occasion and recorded in the three Gospels, the same words must have been used by Him.

The explanation of the different records can be explained only by the fact that, in putting the expression "the kingdom of heaven" into Greek, the word "heaven" was preserved literally, in the Gospel of Matthew, while in Mark and Luke "God" was put

by the Figure, *Metonymy* (of the Subject) for "heaven," as may be seen by comparing Matt. 21. 25 with Luke 20. 4. In the former we have, "Was it from heaven or of men?" while in the latter it is, "Was it from God or of men?"

In the same way we have "heaven" put for "God" in Luke 15. 18, John 3. 27. So that the word "Heaven" is used instead of "God."

3. This is in perfect keeping with the scope and design of the Gospel of Matthew, because the use of the word "Heaven" instead of "God" is Divinely perfect, and more in keeping with the object and subject of the first Gospel. The other two Gospels are wider in their scope. The scope of Matthew is Israelitish; of Mark it is Roman; of Luke it is Universal and Human, while in John it is Heavenly and Divine.

So, in Matthew, while the word kingdom means *sovereignty*, that sovereignty is viewed from a different standpoint. It is *sovereignty* more Jewish in its aspect; exclusive, and more peculiarly the subject of Old Testament prophecy, and therefore more Dispensational in its character and Regal in its sphere.

On the other hand, "the kingdom of God," is the same *sovereignty*; but, wider in its scope, more inclusive in its character, universal in its aspect and moral in its sphere.

We thus gain, rather than lose, by rightly understanding the meaning of the word, and the usage of the expression.

That *sovereignty*, so far as the earth is concerned is in *abeyance*. "We see NOT YET all things put under Him" (Heb. 2. 8).

That *sovereignty*, while it is, of course, a blessed fact, is seen, now, in the Divine *over-ruling*, rather than in *direct ruling*, so far as this world is concerned. Satan is "the god of this world"; and he is "the prince of the power of the air."

God is not the ruler of the present scene of ruin, confusion, misery, calamities, destruction of property and life, by earthquake, sword, and flood and fire. All these are the hall-mark of him who has "the power of death."

True, Divine sovereignty *over-rules* all and "makes the wrath of man to praise Him." But when HE *rules* we shall have a very different scene, of order, blessedness, peace, security and glory.

The god of this world has been judged; sentence has been passed, a "judgment summons" has been obtained, and ere long "execution" will be put in, and the usurper cast down, and cast out (Rev. 12).

Meanwhile there is another sphere of Divine sovereignty affecting those who do not live and move and have their being in a scene where God is only over-ruling.

These have received, and come under a *sovereignty* where all is Divine, and where there is a positive *ruling* and not merely a negative over-ruling. There is a sovereignty revealed in the Prison Epistles (Col. 2. 10), "the kingdom His beloved Son"—into which those

who were and are the subjects of Eph. 1. 4 are already "translated." They are "in Christ;" "chosen in Him"; "perfect" in Him; "complete in Him."

Oh! what a blessed *sovereignty*! A sovereignty of which Christ is the Head (Eph. 1. 22, 23, Col. 2. 10, 19). A sovereignty (or, seat of government) which already *exists* in heaven, where He is; and from whence we look for Him to call us thither, on high.

## Signs of the Times.

### JEWISH SIGNS.

#### THE COMING ZIONIST CONGRESS.

Dr. Samuel Daiches, the President of the London Zionist League, has recently delivered his Presidential Address. He took for his subject the ninth Congress which is to be held in Hamburg.

He declared that the ninth Congress would no doubt be the most important yet held, even more important, in a sense, than the first, for it was taking place in new times and under changed conditions. There was an inward as well as an outward change. That which retarded the progress of Zionistic work was the quest of the Charter, and the exclusion of all other work in Palestine before that Charter was granted. The last two years showed that this policy had not been quite overcome yet. The eighth Congress decided upon practical work in Palestine, but not much had been done. Luckily the political position of Turkey was to-day not what it was two years ago. This made all the difference, and the ninth Congress would mark the beginning of a new era in Zionism.

"A Charter was no longer necessary. The quest of a charter might now even do harm. What had now to be done was to begin work. The main work of the ninth Congress would consist in deciding upon work in Palestine to be commenced immediately.

"The Zionist organisation must start at once to buy land and to colonise in Palestine, and to employ and create all means which will further this object. If an Agrarian bank is necessary, let it be established. If other means and ways are necessary, let us find them. But work must be started, without waiting, without delay. Some may say the land laws are not yet favourable in Turkey, some may find other flaws. These are groundless complaints. We cannot wait until everything will be perfect. Then we might not be let in. The leaders of the Zionist organisation, naturally, cannot start the new course without first getting a mandate from the people. And this mandate the ninth Congress has to give to the leaders, a mandate clear and unmistakable.

#### "THE BASLE PROGRAMME.

"He strongly believed there was no reason whatever for a change in the Basle programme; that programme would be torn to pieces only when they had their publicly recognised home in Palestine.

"Zionism, quite apart from its ultimate objects, was also a powerful factor for strengthening and maintaining Judaism. It was not a mere coincidence that a few days before the ninth Congress a conference would take place in Berlin to make arrangements for a Congress on Hebrew culture and language next summer. Had Dr.

Herzl lived he would have utilised the change in Turkey as an opportunity to stir Jewry to its innermost depth again. A Zionist Congress was a great event in the life of the Jewish nation, but English Jewry remained silent."

Dr. Daiches concluded, in an eloquent peroration, "I think" (he said) "that every Jew and Jewess living in this part of the Metropolis, and having the material and spiritual interests of our nation at heart, should become a member of this League, which could then contribute not only towards the revival of Israel in his ancient land, but also towards the resuscitation of the dry bones in the valley, not of the Kebar, but the Thames. The signs are hopeful. The times are changing. The cloud that has been hanging over Mount Zion for the last nineteen centuries is beginning to lift. Israel begins to feel new power. New forces spring up. The heart of the Jewish nation beats stronger. Zionism is nearing its goal. Great efforts will be necessary. But how great will be the reward? The mists will disappear and a new sun will shine upon Israel and upon mankind. A new landscape will unroll and man will be reborn. And one step on the road to that goal will be the coming Zionist Congress." (Applause.)

### RELIGIOUS SIGNS.

#### FALSE HOPES.

It is wonderful how men "imagine a vain thing," the moment they get away from the Word of God.

There we are plainly told that the world is a dark place, and the only ones who are not in darkness are those who have the "sure word of prophecy," which is the only light in it; and to which we "do well" to take heed.

Apart from this, men with "the understanding darkened" can only lead us into the darkness of their own ditch.

"Ye do err, not knowing the Scripture" is as true to-day as when the words came from the lips of the Lord Jesus.

Note some of the false hopes on which many would bid us lean. Alas! the very word "hopes" is a proof of the darkness, for there is no hope for Creation, for Man, for the World, or for the Church apart from Christ.

The Word of God holds out no "hope" but Christ.

It tells us that the present are "perilous times" and that they, like all deceivers and those who are deceived, will "wax worse and worse" until "the apostasy" shall come.

In spite of that the people are being deceived by "false hopes."

Mrs. Besant puts her hope in the educated and leisured classes, and lays on them "the burden of gradually introducing changes which shall utterly transform our present anarchical system."

The New Theology and all "Christian" socialists are moved by the same vain hope, that by social reforms "the kingdom of God will be realised on earth." While "we know" that there can be no kingdom without a king reigning in Person.

Lord Rosebery, representing statesmen to the Colonial Editors, fixes his hope on "Dreadnaughts" and says "the old country must look to herself for her own salvation, and that failing that she must look to" her colonies.

On the other hand, Mr. Carnegie, representing wealth, looks to "a palace of peace" which he pro-

poses to build, where "the nations will learn to settle all their differences by arbitration," and thus secure "peace" as the great need of the world.

Science, in the person of Mr. Edison, hopes for this peace through flying-machines. "When it is perfected" (he says) "the flying-machine may end war by becoming a means of attack that cannot be resisted."

Journalism, represented by Mr. W. T. Stead, holds that the best means of securing this longed-for peace is to prepare for war.

Religion, represented by the Moderator of the United Free Church of Scotland, asks why "the reign of peace had not yet come long ere now?" and he answers, "because the churches of Christendom had not listened to Christ's call to preach the Gospel to every creature." In this, he adds, we have the greatest safeguard and pledge for the world's peace.

Our own King Edward VII., in recently addressing the Czar of Russia, on the occasion of the naval review, expressed the hope that the Czar would "never look on these ships as symbols of war, but, on the contrary, as upholding the interests of peace."

The Anglo-German Friendship Committee, about the same time, urged that the outlook demanded "the carrying out of an effectual and earnest peace propaganda."

The principal feature of this year's "Royal Naval and Military Tournament" in London (1910) will be a "grand international and prophetic military spectacle, entitled 'THE MILLENNIUM, or PEACE and Good-will among Nations.'"

In all these our readers will notice that, however varied may be the ground of these "false hopes," they are all of them based on a hope of "peace." This is the one and only burden of their thoughts.

Thus, the world, which cast out the "Prince of peace" vainly talks about securing a "peace" of their own making!

We said "about" peace; that is just the point; for when He comes, He will not talk "about peace," but He will SPEAK PEACE unto the nations (Zech. 9. 10). All this talking *about* peace is one of the most alarming "signs of the times" we can have; for it will be just at such a moment that "sudden destruction" may burst upon the world, in the opening of "the day of the Lord" (1 Thess. 5. 2).

## Editor's Table.

### "THE WORLD THAT THEN WAS."

An error of some importance crept into the close of the Answer to the Question on 2 Pet. 3. 6 last month. In correcting which we are able to add a helpful word in reply to S.P.G., who enquires about the word "divide" in Gen. 10. 32.

The word "divide" in Gen. 10. 25 is *pālag*, and refers to the general cleavage of the earth into islands and continents by convulsions or otherwise.

In Gen. 10. 5, and 32, the word is *pārad*, which means to *break off*, and refers to the *breaking off* of the different nations and families and tongues one from the other.

In Deut. 32. 8, the word is *nachal* (not *naphal*) which means to *divide for a possession*, or as an *inheritance*. Gen. 9. 19, refers of course to a later fact.

We take these from the margin of *The Companion Bible*, advertised on our back page.

## ANSWERS TO CORRESPONDENTS.

J. A. The proclamation of the kingdom by Christ in Matt. 4. 17, was the kingdom of which God had spoken and promised by the mouth of His prophets. It was proclaimed to "Israel," for to none other was He sent. See Matt. 10. 6; 15, 24. The city of Matt. 22. 7 was Israel's city, Jerusalem.

In Acts 3. 19-26, Peter proclaimed the kingdom (the keys, or opening of which had been given to him) to those whom he was then addressing. The same Israel in 3. 12, as "the men of Israel" and "men of Judæa," in 2. 14, 22, and "all the house of Israel" in 2. 36; and the same command in 3. 19 to "Repent" as in 2. 38.

Had that offer of the King in Acts 3 been accepted by national repentance, of course all that was involved in His coming would have been fulfilled—even all the things spoken by all the prophets. But, seeing that the king was rejected, all these things are in abeyance. "Not yet" (Heb. 2. 8) are the words of the Holy Spirit as to this present Dispensation.

T. H. (Cumberland). (1). It is quite clear that Joel 2 must be fulfilled before the time mentioned in verse 28, as being "afterward."

(2). It is quite possible there may be a difference between "the great tribulation" and "the great and the terrible day of the Lord." Many believe that the latter refers to the last part of the crisis of that tribulation.

(3). As to the sphere of Satan's activities now, please read Ephesians 6. 12.

(4). You will find the answer to your question re 1 Corinthians 13. 8 in our second editorial, April number of *Things to Come*.

(5). With regard to the "body" mentioned in 2 Cor. 5. 10, surely it refers to the body of the believer individually, and not to the body of Christ.

(6). Your question, about the "Kingdom of heaven and the Kingdom of God," you will find answered in *Things to Come*, Volume II., p. 26; VII., p. 20; VIII., p. 20; XI., p. 8.

(7). We know that when this Dispensation shall have been closed, "the Gospel of the Kingdom" is to be preached again; and that, later on, the spirit of God will be poured out "upon all flesh." Consequently, how can anyone truly say that when the Church shall have been removed, the Holy Spirit will no longer act in any way upon the earth? Indeed, we are told the contrary in Isaiah 26. 9, "When Thy judgments are in the earth many will learn righteousness." How will they learn this except in the power of the Holy Spirit?

## ADDRESS WANTED.

Will the gentleman in America (Post Mark, Chicago), who sent "Postal reply Coupons" for copies of *The One Baptism*, kindly send name and address to J. A. S. Jardine, Esq., 146 Torridon Road, Hither Green, London, S.E., and the copies will be forwarded.

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# THINGS TO COME.

No. 188.

FEBRUARY, 1910

Vol. XVI. No 2.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

##### (1.) GIDEON: FAITH CONQUERING THROUGH GOD.

REFERRING again to the Structure on page 109, Vol. XIV. (October, 1908), we see, next in order, two groups, corresponding with the first group, Abel, Enoch, and Noah.

Those in the first group were all connected directly with GOD.

The others are all directly connected with MAN, except Joseph, who corresponds with the LORD Jesus at the close of the whole list.

These last two groups are in like manner connected wholly with God, as the first group is.

The former of these last two groups contains the names of those who CONQUERED THROUGH GOD; while the second group consists of "others," who are unnamed, who SUFFERED FOR GOD.

Our business now is with the former of these two groups, which we give in our translation:

"And what shall I say more? For the time would fail me in discoursing concerning Gideon, Barak, Samson, Jephtha, David, and Samuel also, and the prophets, . . ." we need not go further in this list now.

Passing over the actual circumstances of the individual acts which marked and gave character to the faith of each one, the Apostle leaves it to his readers, and to us, to supply them for ourselves.

In doing this we are to note that there is some doubt about the conjunctions. Most of the Critical Texts, including that of Tregelles, give them as we have rendered the passage above. If this is correct, then the importance of each individual is not so great, and does not admit of the same minute analysis as those cited in the former part of the chapter. There are seven examples in the list, and ten characteristics of their faith; so that, in distributing the ten over the seven, we must be prepared to assign more than one to some of them.

The names are given neither in their Canonical, nor in their Chronological order. Gideon is named before Barak, Sampson before Jephtha, and David before Samuel. So that there must be some other reason for this order.

The six names are given in three pairs; the prophets (unnamed) standing out alone as the seventh.

The seven are divided into four and three; four being all judges, written in the book of Judges; and three being all prophets, written in the later books.

The four form an introversion thus—

- a | Gideon, ch. vi., vii.
- b | Barak, ch. iv., v.
- b | Samson, xiii.—xvi.
- a | Jephtha, xi., xii.

Of these four, the first and fourth stand out as being more important in the character and strength of their independent faith; while the second and third are associated with women; the former in his rise (Barak), and the latter in his fall (Samson). BARAK was associated with two women who helped him (Deborah and Jael); SAMSON with two women (his wife and Delilah) who both betrayed him.

The other three are likewise mentioned in the order of an introversion,

- c | David, (1 Sam.—1 Chron.)
- d | Samuel, (1 Sam.)
- c | The Prophets.

All these were prophets; but David stands out, corresponding with the prophets—the last in the group—as being a prophet indeed; while Samuel links on the judges with the prophets, and as partaking of the character of both.

So much for the outward literary form which tells us that we have to begin with

##### I. GIDEON.

He is introduced to us at a time when Israel was in deep distress. Three judges had preceded him\*; and, for the fourth time, Israel had been delivered, on account of their apostasy, into the hand of their enemies.†

The history of those years is summed up in Judges ii., 11—19, to which we must refer our readers. It may be summed up negatively, in their disobedience in not driving out the nations of Canaan; and positively, in their Apostasy in worshipping the gods of the Canaanites, instead of Jehovah. Hence, He delivered them into the hand of their enemies.

From time to time He had raised them up judges "which delivered them out of the hand of those that spoiled them . . . then the LORD was with the judge . . . and when the judge was dead they returned and corrupted themselves more than their fathers." (Judges ii. 16-19).

It was toward the close of the fourth of these cycles, when Israel was groaning under the servitude of Midian, that Gideon is first mentioned. (Judges vi. 11).

A prophet had already been sent to admonish the people: and now an Angel of Jehovah came to raise up Gideon and commission him to deliver the people once again out of the hand of their enemies.

\* Othniel, Ehud, Barak.

† Canaan, Moab, Canaan again, and Midian.

His condition and occupation, at the moment of the angel's appearance, show the low estate into which he and his people had been brought.

So great was the number of the Midianites, that they "left no sustenance for Israel" (vi. 4), "and Israel was greatly impoverished because of the Midianites" (vi. 6).

Hence we read "Gideon threshed wheat by the wine-press, to hide it from the Midianites" (vi. 11).

The threshing-floors were in exposed situations that the wind might blow away the chaff; but, as Gideon dared not thresh the wheat there, he had to work under cover, inside the wine-press.

There, the angel of Jehovah appeared to him and spoke to him.

We thus reach the essential point which brings Gideon into the eleventh chapter of Hebrews.

If Gideon believed God, he must have "heard" from God; for faith cometh only "by hearing." And if he heard, Jehovah must have spoken.

This becomes, therefore, the starting point of Gideon's faith, and of our consideration of it.

Twelve times Jehovah spoke to Gideon. Twelve times he heard Jehovah's words. Twelve, because the whole subject had to do with *government* and *rule*; Jehovah's end being to bring His people out of the rule of the Midianites, and back once again under His own Rule and Government.

But the Instrument must first be prepared for the work it has to do. The servant must be fitted for the service he has to perform.

Hence, the first seven times Jehovah spake were connected with this object; and, what was said had to do entirely with Gideon's *personal qualification* for the position he was to occupy.

*Seven* is the number of *spiritual* perfection, and therefore this stands first. There must first be spiritual "power from on high," before there can be effective service.

Hence, when wise men were wanted to carry out a business work, requiring wise business capacities, the Twelve said, "Look you out seven men full of holy spirit (Gr. *pneuma hagion*) and wisdom, whom we may appoint over this business" (Acts vi. 3). They wanted business men, who could pay as well as pray, but they wanted spiritual men as well. They could get the one without the other, but they needed the two together.

Even so here. For the work that was to be done in freeing Israel from the yoke of Midian, "a mighty man of valour" was needed. That, Gideon was already, but he must needs be made a humble "man of God"; and this was the first thing to be done. God must first do His work with Gideon, before Gideon could do his work for God. To accomplish this, God makes this wine-press of Joash to be to Gideon what He made the back-side of the desert to be to Moses.

All must be accomplished by "the word of Jehovah." To this end Jehovah speaks *seven* times to him; just as the Messiah did, in a later day, to the woman of

Samaria, to bring her first to herself, and then to Himself (see John iv.) *Seven* times Jehovah speaks to Gideon, and it is ours to watch the process and progress and perfection of this Divine work.

(1) "*Jehovah is with thee*" was the first word (Judg. vi. 12). This was to rouse inquiry; as the request "Give me to drink" roused inquiry in the woman of Samaria's heart. She asked "How?" and Gideon asks "Why?" and "Where?" *His heart is exercised*. That is the first thing that is needful. Jehovah's work is perfect. To have the heart exercised in Divine truth is far more important than to have an intellectual enjoyment of the truth. It is possible to have the latter, and all the time be a stranger to the former. But, if our heart be first exercised with truth, intellectual enjoyment is sure to follow, and be all the more real and satisfying.

This is Jehovah's object here. "Jehovah is with thee" was the first word that Gideon heard. He naturally asks: If this be so, "*Why* then is all this befallen us? and *where* be all His miracles which our fathers told us of?"

Jehovah's first words had accomplished their object. The arrow from His bow had gone home to Gideon's heart. All the rest was included in this. The result was assured.

(2) *Jehovah looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*

This repeated reference to Gideon's "might" was intended to bring him to himself, and make him conscious of his weakness, and his inability to undertake such a task.

For his real "might" consisted in the very consciousness of this weakness. It was this that forced him to believe Jehovah's word: "thou shalt save Israel." This was what Gideon "heard;" and, on this his "faith" was grounded.

Gideon naturally asked, "Wherewith shall I save Israel?" This brought forth the confession of his impotence. He was concerned with *what he was*. "Behold (he says) my family is the meanest in Manasseh, and I am the least in my father's house" (v. 15). In this confession consisted his might. This very poverty and impotence compelled him to cast himself on Jehovah's omnipotence. There could be only one reply to this.

(3) "*I will be with thee, and thou shalt smite the Midianites as one man*" (v. 16).

From this Gideon knew that he had "found grace" in Jehovah's sight; and asked for a sign. Not because he doubted, but because he believed; not to prove the truth of Jehovah's word, but because he would prove the truth of Jehovah's grace, in the acceptance of his offering which he proposed to go and fetch (vv. 17, 18).

(4) "*I will tarry until thou come again,*" was His next utterance (v. 18). And then, when the offering was brought, the angel of God said—

(5) "*Take the flesh and the unleavened cakes, and lay*

them upon this rock, etc." (v. 20). This was followed by a miracle, by which Gideon "obtained witness" that he had indeed found grace in Jehovah's sight. The supernatural fire told him of his acceptance with God, and filled him with awe and fear (vv. 21, 22).

This prepared the way for Jehovah's blessing.

(6) "*Peace be unto thee; fear not.*"

In token of this peace, Gideon built an altar there, with which is connected one of the sweetest of the Jehovah titles—"JEHOVAH SHALOM"—*The LORD send peace!*

All that was now needed was the final command, given in the seventh utterance of Jehovah, embodying the outcome of this spiritual preparation, and leading up to the five-fold command connected with Gideon's public mission, in which this Divinely perfect grace was contained and accomplished.

7. *Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down thy Askērah that is by it, and build an altar unto Jehovah thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the Askērah which thou shalt cut down* (vi. 25, 26).

This command was obeyed: and, it at once led up to the end.

It told Gideon that it was indeed Jehovah; and that he had to do with One who knew everything; how many bullocks his father had, and even their ages. If He knew this, He knew all else. Hence Gideon, like his father Abraham, "believed God," and obeyed the command which he had heard.

Five more times Jehovah spake to Gideon, and all were commands, connected with the work for which Jehovah had prepared him; and five more times Gideon heard, believed and obeyed.

We need not dwell on each, but will content ourselves with enumerating them, that our readers may study them for themselves.

The first three (vii. 2, 4, 5) were directions to reduce the number to 300 men. Twenty, and two thousand (20 and 2000=2020) returned on Gideon's first proclamation, and 10,000 were left.\* After a further test 9700 must have "bowed down on their knees" showing that they were Baal-worshippers and had "bowed their knees unto Baal" (compare 1 Kings xix. 18). Only 300 were left.

Jehovah spoke yet twice more, saying 1st, "*By the 300 men that lapped will I save you*" (vii. 7); 2nd, "*Arise, get thee down unto the host, for I have delivered it into thine hand*" (vii. 9).

This completes the cycle of Jehovah's words. We at once see the effect of Gideon's faith in what he had heard; and we know how it is recorded in the next chapter.

\* Therefore the original number must have been 12020, not 32,000 as stated in the heading of the chapter. Cp. 1 Sam. vi. 19, ch. xii. 6. From Num. xxxi. 5 we learn that 1,500 from each tribe was prescribed, when Israel was directed by Moses in a former war with Midian. See *How to enjoy the Bible*, p. 365.

All is now clear; and Gideon's faith stands out in all its fulness. We are told more of what *he* had heard, than we are told of some others in this great cloud of witness-bearing elders.

We may well say "the time would fail" to write and say all that might be said even of Gideon.

The great facts stand clearly out; God's servants must be all and each *prepared* for their work, and the *work* itself must be also prepared for them. Only such prepared works are "good works" (Eph. ii. 10, margin); and only such servants are "faithful and wise servants" whom their Lord has appointed and prepared. (Matt. xxiv. 45).

Looking at these seven utterances from Gideon's side, we note:—1. That in this work all begins with God. He must reveal Himself. He *comes* to the soul, as He did to Gideon (vi. 11, 12). He *speaks*, by the Spirit and the Word.

2. The next thing is the result of this revelation,—*an exercised conscience* (v. 13): a heart which is moved by the truth that is heard and received. To have a spiritual experience of truth is essential; while a mere *intellectual enjoyment* of truth stands for nothing, except, it may be,—the hardening of the heart against its real power. Intellectual enjoyment belongs to time; but spiritual enjoyment goes on to, and carries us into, eternity.

Oh! for a spiritual interest in God's word, written, For the result of that brings to us a third blessing:

3. *A sense of our impotence* for producing or doing anything good.

This is not a mere concern about what I have *done*, but about what *I am*. "My father's family IS the meanest in Manasseh, and I AM the least in my father's house" (v. 15, marg.).

This is the next thing with all who have to do directly with Jehovah. "I AM vile" (Job. xl. 4). "I AM undone" (Isa. vi. 5). "I AM a sinful man O Lord" (Luke v. 8).

When this position is taken, there can be worship: not before. People may "set" the Divine communications to music, and "render" such words as "I have sinned" with all a musician's art and skill before an audience; but, not until our hearts have been *exercised* by the Divine word, can we say, from its depths, "I AM a sinful man" before the Lord.

4. Only then can we truly understand the spiritual nature of worship. Only then can we know that our offering has been accepted with a Divine acceptance (vv. 20, 21), and

5. Enjoy the Peace which our Divine Substitute has "made" (Col. i. 20), and "preached" (Eph. ii. 17), and "given" (John xiv. 27); and realise that "He IS our peace" (Eph. ii. 14), and that His peace "fills" our hearts (Rom. xv. 13) and "keeps" (Phil. iv. 7) and rules our hearts (Col. iii. 15).

The enjoyment of this peace comes, when He speaks peace to our hearts; and says, as He said to Gideon, "*Peace be unto thee, Fear not*" (vi. 23).

6. Then, Jehovah is worshipped as the One Who has

made this peace, and sent it as His gift. Then He is known as Jehovah Shalom (vi. 24); and all follows in perfect order.

Now, and not before, was Gideon's preparation complete. Now, and not before, are we, with a like experience, ready for effective and acceptable service.

7. This comes with the command (vi. 27). A prompt obedience follows, and brings with it the only one thing which is now required to bring Jehovah's design to a successful conclusion. And even this must still come from Himself. It is "power from on high"; and, the end is not merely the defeat of Midian or the deliverance of Israel, but the *fulfilment of His word* which Gideon had heard and believed, and obeyed: "*the Spirit of Jehovah came upon Gideon*" (vi. 34).

If we would complete Gideon's witness by expressing it in harmony with the other witnesses, we should say:

By faith, Gideon, "out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 34).

Even so will it be with us who believe what we have heard from God.

## Contributed Articles.

### SPIRIT MANIFESTATIONS IN OUR DAY.\*

BY SIR ROBERT ANDERSON, K.C.B., LL.D.

THE subject assigned to me this morning is one partly of fact and partly of doctrine. What are the Spirit manifestations of our day, and what light does Holy Scripture afford for our guidance with respect to them? To deal with both these questions in the time at my disposal would be quite impossible; and I must assume acquaintance with the facts, and confine myself almost entirely to the far more important question of the doctrine.

And even this can be treated but briefly and inadequately, for it involves the consideration of the wider question as to the teaching of Scripture respecting Spirit manifestations in general in this Christian dispensation. And this, again, involves an enquiry respecting the place which Israel holds in the divine scheme of revelation, or, as we might express it, in the ground plan of the Bible. For upon a right apprehension of this depends a right reading of the Acts of the Apostles, and the book of the Acts gives the clue to the solution of the question now before us.

"Hath God cast away His people?" the Apostle Paul demands. And while his own answer is an emphatic "No," the answer of Christendom (I do not say of Christians) is, practically, "Yes." Intelligent students of Scripture recognise that though "the natural branches" of the olive tree have been broken

\* The above address was delivered at the Sixty-second Annual Conference of the Evangelical Alliance, held in London, October 19-21, 1909. It is now re-printed and published in pamphlet form by the Alliance: 7 Adam Street, Adelphi, Strand, London, W.C.

off, this is only for a time, and the present dispensation *in its earthly aspect* is merely an episode to continue until the time comes when the people of the covenant shall be again restored to favour.

But it is a common error to assume that the crucifixion was chronologically the crisis at which Israel was cast off, and under the influence of this error we are apt to read the rest of the New Testament as though it contained no further reference to the earthly people. The Acts, however, make it perfectly clear that a place of repentance was granted to Israel, and a "blotting out of sins" was preached to them through the Messiah Whom they had rejected. And repentance would have brought them "the seasons of refreshing" and "the times of restoration of all things" spoken of by "all the prophets since the world began" (Acts 3. 19-21). For the main stream of prophecy in relation to earth is always in the line of Hebrew promises and blessings. Jerusalem's answer to the Pentecostal proclamation of the amnesty for that guilty people was the stoning of Stephen, who was the messenger sent after the king to say, "We will not have this man to reign over us."

But the Jews of the dispersion were not held to be guilty of this Jerusalem sin; and to them the Pentecostal Gospel was carried by all the disciples who were scattered abroad by the persecution which followed. For in the first stage or period of the Pentecostal dispensation the preaching was "*to the Jews only*." And though in the second stage of that dispensation the Jew had no longer a monopoly of the Gospel, he still enjoyed a distinctive priority. To the Jew *only* was superseded by "*to the Jew first*"; whereas in this Christian dispensation "there is no difference between the Jew and the Gentile." Both stand upon the same level, whether as regards sin and condemnation, or as regards the proclamation of forgiveness. But in the Pentecostal dispensation even the Apostle to the Gentiles preached first to the Jews in every place, and this during the whole course of his ministry as recorded in Acts.

Indeed, it was not until the Jerusalem Council, some twenty years after Pentecost, that the position of Gentiles in the Church was authoritatively settled; and that settlement, moreover, was on the lines of Old Testament prophecy. Years after the date of that Council the Christians were still regarded as a heretical Jewish sect (Acts 24. 5, 14). And when Paul arrived in Rome, though the Church there held such a place in his thoughts and affections, his first care was to summon "the chief of the Jews." And as a Jew it was that he addressed them. "Our fathers;" "my nation;" "The hope of Israel"—such were his words. But when they rejected his testimony, it was no longer "our fathers," but "*your fathers*" (Acts 28. 25, R.V.). He severed himself from them, and pronounced the inspired "Ichabod" which sealed their doom. The Gospel had already been preached in Rome, but not with Apostolic authority. For Acts 28. and the Epistle to the Romans

dispose of the figment that Peter had previously visited the imperial city.

Why does the book of Acts end there? The Evangelist Luke was with the Apostle Paul in both his Roman imprisonments; and the record of his ministry during those imprisonments, and in the period of liberty which intervened, would be of extraordinary interest and value. Acts ends with the incidents of chap. 28., because the book is the divine record of the Pentecostal dispensation, and that dispensation had now closed: And the significant fact cannot be accidental, that in the epistles written after that epoch there is not a word about Spirit manifestations, save by way of warning, as in 1 Tim. 4. Not only so, but as there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn "Ichabod" had been pronounced by the Apostle. For the age of miracles was past, with the dispensation to which they belonged; and the Apostle himself entered on the life of faith beneath a silent heaven. Such is the character of this Christian dispensation; for ours is the blessedness of those who have not seen but yet have believed.

And here I would raise a question of principal importance in the present day. Ought we not to distinguish between Pentecost as a primary and partial realization of the prophecy of Joel, and Pentecost as the fulfilment of "the promise of the Father"? Its results in this its highest aspect are abiding. But its effects in its relation to the earthly people were transient; for the fulfilment of Joel's prophecy awaits the time when "God shall bring again the captivity of Judah and Jerusalem," and the Spirit manifestations of which it speaks will herald the coming of "the great and the terrible day of the Lord" (Joel 2. 28-31; 3. 1).

It is clear, I repeat, that the Apostle worked no miracles in Rome. When during his first imprisonment Epaphroditus lay sick, he depended upon divine mercy to raise him up again. When, on his way to his second imprisonment, Trophimus fell sick, he had to leave him at Miletus. The day was when a handkerchief carried from his person brought healing (Acts 19. 12); but when Timothy was sick he could but send him a prescription (suggested possibly by Luke the physician, who was with him). The evidential value of miracles depended mainly on a preceding revelation. They were a sign for those who had the countersign. They were specially for Israel; and when Israel was definitely set aside, they ceased. In Hebrews, indeed, the miracles of the Pentecostal dispensation are referred to as "the powers of the coming age" (Heb. 6. 5)—the age, namely, when Joel's prophecy will receive its fulfilment, and the Pentecostal dispensation will be again taken up and brought to its predicted end. And meanwhile heaven is silent.

And why is God silent now? Why but because His every attribute has been vindicated and fully manifested in Christ—His wisdom and power. His righteousness and holiness, and, above all, His goodness and love-toward-man. Among men the wise keep silence when there is nothing more that

need be said. And God is silent because in the Gospel He has spoken His last word of mercy, and the day of wrath is not yet. He Who is yet to come as the avenging Judge is now sitting upon the throne as Saviour. The great amnesty is still in force. The day of grace still runs its course.

I would guard against being misunderstood. I am speaking here of *evidential* miracles. I dare not limit what God may do in response to faith; nor do I doubt that miracles in fact occur, though I cannot but question the reality of many of the miracles of which I hear at second hand. More than this, I regard the *craving* for miracles and Spirit manifestations as unchristian. It betokens a desire for subjective proof of the truth of Holy Scripture as to the work of Christ and the presence of the Holy Spirit. In a word, it bespeaks, not a triumph of higher or firmer faith, but rather the ignorance or petulance of unbelief.

As for the Churches, when I contemplate their present condition as compared with their condition forty or fifty years ago; when I mark the apostasy from the faith which now characterises them, one and all, whether in the direction of superstition or of rationalism, I feel that if God were now to accredit any one of them corporately by miraculous gifts or powers; it would tax my faith more than all which the sham "Higher Criticism," or a still more open infidelity, can urge against the truth.

And what are miracles of the kind that people are craving for and talking about, in comparison with the miracles which abound in the spiritual sphere to-day? . . . "The Gospel is the power of God to salvation." This is indeed a miracle, and the greatest of all miracles, for the dead have been raised to life. But miracles in the sense in which a pettifogging unbelief craves for miracles there have been none. Not a solitary case has ever been heard of in which a devotee of this "gift of tongues" cult has ever been empowered to preach the Gospel in a foreign tongue. At Pentecost, we read, they "spoke as the Spirit gave them utterance"; and as the result the Jews of the dispersion, who were gathered in Jerusalem for the festival, were given to hear, each in his own tongue, the wonderful works of God. And the teaching of 1 Corinthians makes it clear that in later times this gift, like every other, was entirely under control, and that its purpose was for edification (1 Cor. 14. 26, 27). What has this in common with the facial twitchings and unintelligent mouthings and jabberings of the "gift of tongues" movement of to-day? I will not speak of its orgies of hysterical laughter and screaming. "God is not the author of confusion, but of peace."

The theology of the movement, moreover, displays ignorance and disregard of Scripture. It confounds the gift of the Holy Spirit with spiritual gifts. The gift of the Spirit is the earnest of our inheritance, and the heritage of every believer in Christ. Indeed, no one who lacks it is, in the true sense, a Christian at all. And as regards spiritual gifts, in the Pentecostal Church such gifts were "distributed." One had one gift,

another had another. And the gift of tongues, which the present movement represents as the hall-mark of the Spirit's presence, was disparaged by the Apostle as being the least important of all gifts, because the believers were not edified by it (1 Cor. 14. 19, 22). Then, again, their formula about a Christian's "receiving his baptism," or his Pentecost, is either fanciful or false. The standard of Christian life in Corinth was low enough, and yet to the Corinthians it was that the Apostle wrote the words, "By one Spirit were we all baptized into one body." And the only sense in which there can be another Pentecost is that Joel's prophecy must yet be fulfilled. But its fulfilment belongs to Israel in a future age. The Scripture contains exhortations to walk in the Spirit, and to be filled with the Spirit; but a second baptism or a second Pentecost is utterly unscriptural.

But the movement is characterised by error of a still graver and more dangerous kind. Both safety and blessing always depend on our keeping in the line of God's purpose; and His purpose now is the exaltation of Christ, that in all things He may have the pre-eminence; for in His name every knee shall bow, and every tongue confess that He is LORD. And the Holy Spirit's mission is to this end. His work is to exalt Christ. And if Christians turn away from Christ to the Holy Spirit, they enter on a path which is full of peril. Can we point to any religious movement of the last century marked by what may be called the cult of the Holy Spirit that has not ended in disaster? And the reason is not doubtful. "God and the Word of His Grace" are our resource in days of apostasy. And the Spirit will minister that Word to us. But if we turn to the Spirit apart from the Word, we may become a prey to some spirit that is not the Spirit of God. So it proved in Irvingism and other like movements in the past.

And here the errors of heresy would not be so dangerous were it not for the errors of orthodoxy. It was a masterstroke of Satanic subtlety to teach men to regard him as a hideous and obscene monster. And this devil of ancient Babylonian paganism is the devil of popular theology in Christendom. Such a devil would repel the upright and the pure. From such a devil unfallen Eve would have fled in fear and horror. But she was "thoroughly deceived" (as the word is) by the real devil; and this would have been impossible had he not won her respect and confidence. Luther speaks of a black devil and a white devil. True it is that he fashions himself as an angel of light, but the same devil who seems so white to men is seen to be black when viewed in the light of God. The thought is incredible, if not profane, that our Lord could have held converse with such a being as the devil of the theology of Christendom. But the Satan of the temptation is that great and awful being who claims to be the Firstborn, the Messiah, and whom Holy Scripture calls "the god of this world," not the instigator of men's vices and crimes, but the controller of their religion.

And the god of this world has a gospel. It is the gospel of humanity, the gospel of "Jesus," of Him Who bears the image of man; but he is the implacable enemy of "the Gospel of the glory of Christ, Who is the image of God." He blinds the minds of men, lest the light of that Gospel should shine on them. For, as the Apostle immediately adds, "We preach Christ Jesus as Lord"; and this he cannot brook, for it gives the lie to "the lie" of which he is the father, the lie which he will persuade apostate Christendom to accept. The Lord declares that *that* lie, accredited as it will be by great signs and wonders, "would deceive, if it were possible, the very elect." And how could this be, were it not that the Satan miracles will be seemingly divine and associated with a gospel which commends itself as seemingly of Christ? The "Jesus" cult of the New Theology, of Christian Science, of Spiritualism, and (oh, the pity of it!) of much of our evangelical revivalism, is entirely in the line of Satan's aims and purposes. And how could the Man of Sin persuade men to accept him as the Christ if Satan had not prepared their minds for the coming of Christ? Therefore it is that "the second advent" has such prominence in Irvingism and other false spiritual movements of a similar kind.

The views popularly held respecting demons are a kindred danger to the faith. Where their existence is not altogether ignored, it is usually assumed that they are the myrmidons of the mythical devil of Christendom. That some demons are coarse and brutalizing spirits is clear from the Gospel narrative. "This kind" the Lord calls them in Mark 9. 29, indicating that they are a class apart. But ordinary demons obeyed every command given in His name; and from demons there came the most open confession of His deity. These spirits, we are told, "whenever they beheld Him, fell down before Him and cried, saying, Thou art the Son of God" (Mark 3. 11, R.V.). The fact that demon-possessed persons were allowed to frequent the synagogue is proof that they were regarded as devout Jews of good repute. And the only reference to demons in the Epistles warns us that their teaching in the latter days will inculcate a morality bordering on asceticism (1 Tim. 4.).

And what is the effect of ignorance of all this? When Christians find that spiritualistic séances are opened with prayer, and that the mediums are persons of exemplary character and conduct, and that the presence of a supernatural agency is manifested, they conclude that all is of God, and thus they fall an easy prey. I need not say here that the spirits of spiritualistic séances are not the dead, but demons who personate the dead. And in the same way when Christians discover that the votaries of Christian Science are pure and devout, and have a zeal for God, and that their teaching is accredited by miracles, "the Christian argument from miracles"—namely, that the miraculous must be divine—helps to the delusion that here again all must be from God. It is easy to show that among Christian Scientists, as among Spiritualists, there are

impostors and frauds; this is true of every human movement. It is easy to show that the doctrines of Christian Science are a hotch-potch of perverted Scripture, false metaphysics, and mere nonsense, covered over by a veneer of Biblical phraseology. It is easy to expose the disasters and evils which mark the working of the system, as Mr. Stephen Paget did with such effect at the Church Congress the other day. But in presence of their real miracles of healing, and of lives transformed, all this is brushed aside; and for one person who is thus alienated from their ranks, a hundred new adherents press in to swell their fellowship.

And what wonder is it if Christians are deceived and decoyed by movements which have the enthusiastic support of many men of the highest intelligence and culture, and of multitudes of earnest and devout souls; movements, moreover, which bear the hall-mark of supernatural gifts and powers?

Time precludes my discussing the bearing all this may have on the "gift of tongues" revival, and on certain sinister phases of the Faith-healing movement. But this at least must not be left unsaid: that if the faith of Christians rests in any degree upon the phenomena that mark these movements, or upon the subjective emotions they produce, such movements, however accredited, are full of peril, even if they be not positively evil. In the records of kindred movements in the past there is nothing sadder or more tragic than the ecstasies of peace and joy experienced by their deluded votaries. And Scripture contains nothing more solemn than the words of the Lord Jesus Christ: "Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7. 22, 23). These outcasts were evidently characterized by sincerity, zeal, and spiritual power, but it is the power of a spirit that is not the Holy Spirit of God.

But, we may be asked, do you really mean that Satan and demons will lend their aid to preaching "Jesus," reforming drunkards and debauchees, and working beneficent miracles of healing? With the utmost emphasis we answer "YES." And the facts of the present hour, read in the light of the Scriptures I have quoted, allow of no other answer. And the Evangelical Alliance has rendered no greater service to Christians and the truth of Christ, than it has now in its power to render if in our own and in other lands it raises a warning voice against the perils of this apostasy, so plainly foretold in Scripture. For the movements I have indicated, and especially the New Theology, Spiritualism, and Christian Science, are but divisions of the great army which is even now being marshalled and trained for the terrible struggle of the latter days. What is the distinctive peril of these awfully solemn times? Atheism has been killed by the growth of an enlightened rationalism, as has also the blind and stupid infidelity of Hume. And drunkenness, dis-

honesty, and vice are denounced as earnestly by men of the world as by the Christian. Our distinctive peril is in none of these, but in a subtle kind of spurious Christianity—a cult that teaches the Fatherhood of God and the brotherhood of men, that inculcates a high philanthropy and a pure and charming code of ethics, and that adopts every Christian truth, *excepting only what is vital*—everything except the Deity of the Lord Jesus Christ and redemption by the blood of His cross.

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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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(Continued from page 7.)

No. 8.

### THE DISPENSATION OF THE SECRET.

EPHESIANS 1. and 3.

WHEN this series of articles was commenced, the wonderful Truth set forth in the "Captivity" Epistles (Eph., Phil., Col.), was the subject to which we desired to draw attention.

We found, however, that it would not do to presuppose anything on the part of our readers; and so we have been endeavouring to prepare the way by showing the position of the Pentecostal Dispensation, its peculiar kingdom and Abrahamic connections, and the great division that occurred in the Dispensational dealings of God, recorded for us in Acts 28. In order that we may the better grasp the reason why the doctrine of Predestination lies at the very threshold of this present dispensation of grace (Eph. 1.), let us endeavour to place ourselves in the position of Gentile believers somewhere about the period of A.D. 68-70. Let us suppose we have been brought out of heathen darkness into the glorious light of Salvation through the ministry of the Apostle Paul; that we have been instructed by him in the witness of Justification by Grace through faith, in the wonders of the Redeeming and Atoning Blood of Christ, and of all the promises which are "yea and amen in Him."

We have heard many times of that glorious kingdom which is to be set up over all the Earth when the Son of God and Son of Man shall reign upon the throne of David. We have bowed before the teaching that we were but wild olive branches grafted into the true olive tree; that Israel were the people of the Lord; that the Jew was to be first (Rom. 1. 16); and that, in "that day" the people of Israel should be a kingdom of Priests unto our God.

Very willingly we took our place, glad that we, the far off Gentiles, should be given any place at all in this wonderful blessing. We earnestly prayed that the Nation of Israel might repent; for, we had been instructed that the full blessing would only come to the world through the channel of a converted Israel.

Imagine our consternation, when tidings came to us that the Apostle Paul had been inspired by God to

definitely pronounce the words of Judgment, written in Isa. 6. upon the Apostate nation, and, to hear also that the Roman Emperor had overthrown Jerusalem—the city of the Great King, and that the Temple was razed to the ground. How would this effect us? Could the same blessings come to us as before, when the very channel had been turned aside? True, there were still believing Jews among us, but we had been instructed to believe that, as a nation, Israel was the channel. What was to be our Dispensational position now? Could we still hope for the Return of the Lord Jesus, and the setting up of that much hoped-for kingdom? We had no means of answering these important questions, until one day a circular letter, written by Paul, came to our little assembly. Therein we learned that a great change had come; that WHILE we were to relinquish all the *earthly* blessings and promises, which were connected with Israel and Abraham, we were now to enter by faith into *Heavenly* blessings, blessings which were never promised to Israel, and which were connected with a Purpose which God had been keeping absolutely secret, until this juncture.

Oh how we praised the Infinite Wisdom and Love, that, out of this apparent failure, could open out such a glorious prospect. Gladly did we let go the now obsolete connections with Israel, so that, by faith, we might walk worthy of this "calling." We found that we had indeed lost nothing, but had gained the more. And we glorified God for His grace. For we learned that in this Heavenly sphere, all distinctions of Race vanished away. Instead of *Race*, it was now pure *Grace*; instead of being wild olive branches grafted into the Root and Stock of Abraham, we learned that we had been, equally with believing Jews, "chosen in Christ before the foundation of the world." Thus it came about that the Epistle to the "Ephesians" dispelled our fears, and showed us the wonderful position we had now by grace attained, even that of being fellow members of the Body of Christ.

Let us, with this imaginary introduction, now turn to the Epistle to the Ephesians.

The first words which follow the salutation, form the charter of the present dispensation.

"BLESSED be the God and Father of our Lord Jesus Christ who BLESSED us with ALL SPIRITUAL BLESSINGS IN THE HEAVENLY PLACES IN CHRIST; according as He chose us in Him BEFORE the foundation of the world." (Eph. 1. 3, 4).

"Who BLESSED us . . . according as He CHOSE us." Here we have the key to all our favours during this dispensation of grace.

In whom did He choose us? In Abraham? No, IN CHRIST.

When did He choose us? *Since* the foundation of the world?—No—"before the foundation of the world."

What are the blessings? Those of an earthly

kingdom? Those of a city which comes down out of heaven?" No. "ALL SPIRITUAL blessings," and all "IN THE HEAVENLIES."

To the student of Scripture, the question must have sometime presented itself—Why does this Epistle commence with such subjects as Predestination, Election, truths so distasteful to the flesh? The answer is before us the moment we grasp the condition of the times in which this message was written.

Before the Apostle could unfold the teaching of the Mystery, or Secret Economy and the truth of the One Body, he had to reassure his hearers that their case was not so hopeless as they may have imagined; he had to tell them, that, although even *Scripture itself* was silent as to any hope of blessing apart from the channel of Israel, yet, that, now, upon Israel's defection, the Lord had revealed a purpose of grace hitherto kept secret:—that He had once more "made the wrath of man to praise Him"; and, that, instead of Israel's failure thwarting His purposes, He was still "working all things according to the good pleasure of His will."

How these believers would rejoice to read of the absolute Sovereignty of the will of God revealed in such passages as "Chosen in Him"; "Having predestinated us according to the good pleasure of His will"; "which He hath purposed in Himself"; "The purpose of Him Who worketh all things after the counsel of His own will."

These passages, which came with such comfort to those early believers, are ignored, distorted or denied by many to day: and one of the reasons is that we have taken our blessings as though we had an innate right to them, instead of recognising that all is of unmerited favour.

How shall we seek to understand the blessed teaching of this Epistle? Perhaps we had better consider the use of some important Key-words first. This will enable us to see the outstanding principles: and then we may be able to go forward, led by the Spirit of truth, in our understanding of more of its teaching.

In chapter 1. 9, 10, two words occur; "*Mystery*" and "*Dispensation*."

In chapter 3. 2, 3, they occur again, but in reverse order—"Dispensation," "Mystery." Shall we seek to understand the relation between these two words, and the connection between the two sets of passages."

Briefly, the word translated "Mystery" means a SECRET revealed only to the initiated—and impossible of being found out by any other method than that of REVELATION. The word translated "Dispensation" is composed of two words "House" and "Law," and gives us our English word "Economy" and "Economics." It means the "Management of Affairs, Administration, or Stewardship; and supposes a recognised authority with governing laws."

It necessarily follows that one "Dispensation" may differ considerably from another; and it behoves us therefore to seek to understand the Dispensation which we are under, in order that we may walk accordingly.

The word Mystery or Secret is first mentioned in



Eph. in chapter 1. 9, and we believe the true reading of the verse should be as follows—" . . . the forgiveness of sins according to the riches of His grace, wherein He hath abounded unto us. In all wisdom and prudence having made known unto us the secret of His will according to His good pleasure which He hath purposed in Himself." (Eph. 1. 7-9).

The Lord might have been pleased to have left us without a revelation of His purposes during this parenthetical period, and of the times that are to follow the Millennial Kingdom. But No. He has been graciously pleased to take us into His confidence, and to display the Secret of His will before us—and to tell us His purposes of *grace*. Alas, instead of our hearts welling up with gratitude for such favours, many have said or hinted that such studies are unprofitable, unsettling, and that we should be wise to let these "controversial" subjects well alone! Surely such are throwing back God's favours in His face. Surely we should pause and consider that, if the Lord, in ALL WISDOM AND PRUDENCE has made known these things to us, we do well to take heed unto them.

This Secret has a particular reference to two connected periods.

1. The present interval, during which Israel is set aside.

2. The future dispensation of the fulness of the times as recorded in verse 10—"That in the dispensation of the fulness of the times He might gather together again under one Head, all things in Christ, both which are in Heaven and which are on Earth in Him."

This glorious Universal Headship of Christ is hardly found in the Old Testament Scriptures.

That Christ should be King over the whole earth, that He should reign at Jerusalem, was well known; but that He should be raised up far above all principality and power, and take the Highest place in all Heaven as well as Earth, does not enter into their teaching. This, the Heavenly side of the Mystery or Secret concerning Christ, was not made known unto the sons of men as it is now revealed—and this Heavenly side of Christ's glory has direct bearing upon the Heavenly character and position of those who are blessed during this present dispensation.

The standard of the believer's blessing is the fulness with which Christ has been revealed. We hope to touch upon this subject again; so we pass on to consider the question as to why the apostle should speak of the yet *future*, when his object in writing was to instruct concerning the *present* dispensation? It has often been remarked that the Pentecostal Period was *anticipatory* of the Kingdom; and a careful study of the early chapters of the Acts of the Apostles will make this abundantly clear. In like manner the Apostle Paul is showing that the present dispensation is *anticipatory* of that dispensation which *follows* the Millennial Kingdom—namely *The New Creation*.

Paul, like Peter, had received "visions and revelations." Peter, on the Mount of Transfiguration, saw

something and heard something which confirmed him in the truth concerning the kingdom (2 Pet. 1.). Paul, however, was caught away to the "third Heaven"—the New Heaven of 2 Pet. 3. In that "New Creation" God is all in all. During the Millennial kingdom there will be a Temple, a Priesthood, Sacrifices, and a Ritual—but, in the New Creation, God and the Lamb are seen taking the place of Temple and all besides.

The People of Israel, who will enjoy the earthly blessings of that kingdom, will be "born again," or "from above," but they will not then have been "called above" (Phil. 3. 14). The Apostle Paul, instead of speaking of "Re-birth," rather uses the terms: (1) The New Creation; (2) Death, Burial, and Resurrection, to set forth the glorious change wrought by the Spirit of God in the one who believes in Christ. The Lord Jesus, when He spoke to Nicodemus about the necessity of the New birth, told him of "earthly things"; not earthly in a moral sense, but things pertaining to entrance into that kingdom which He had come to set up; but which was, for the time being, to be refused by the Nation.

Peter very clearly speaks of this re-birth in his First Epistle, chapter 1. 23. "Being born again not of corruptible seed but of incorruptible—by the Word of God, which liveth and abideth for ever."

Peter wrote to the Dispersion—to those who were a "Royal Priesthood, a holy nation"; to those who were waiting for the time to come when Israel "shall be born in a day."

Paul addresses Gentile believers; and, all through, is led by God to use terms that mark off his ministry from that of the Twelve. Only once does he use the term "Regeneration" (Titus 3. 5). There is a vast difference between "I will give you an heart of flesh" (Ezek. 36. 26), and, "If any man be in Christ, there is a New Creation," and it is this that constitutes the difference between the present dispensation and the past. In the translation of Eph. 1. 10, given above, we sought to express the fulness of the word translated in A.V., "To gather together in one." The word so translated is (*anakephalasiomai*). The first part of the word is *ana*, *again*. The central portion of the word comes from (*kephalē*), the Head, and the whole word means, "To bring together again under one Head." The First Adam forfeited his dominion by his sin, but unto the Last Adam shall *all*, whether in Heaven or Earth, be gathered—to be forfeited no more, again, for ever.

In Eph. 1. 22, 23, we read that in Resurrection the Lord Jesus was made Head (*kephalē*) over all things to the Church which is His Body, the fulness of Him That filleth all in all." Thus, in this dispensation the Lord is, to *the Church*, what, in the fulness of the times, He will be to *all things*. Thus in chapter 1. we learn that the present dispensation is linked with Eternity past, and Eternity future, and that both the intervening periods are omitted from reckoning. Perhaps we shall understand it better if set out thus:

† "FROM THE FOUNDATION OF THE WORLD."	"BEFORE THE FOUNDATION OF THE WORLD."
	The Church "chosen in Him." Eph. 1. 4.
ISRAEL. Promises. The Kingdom in manifestation, Proclamation and Three-fold Rejection. Genesis to Acts 28.	
[ISRAEL. Branches broken off the Olive Tree. Fig Tree cut down. Kingdom in abeyance.]	THE PRESENT DISPENSATION. CHRIST made the Head of the Church. Now Heavenly. Eph. 1. 20-23.
ISRAEL. "Grafted in again." The Day of the Lord. The Millennial Kingdom.	
	"THE FULNESS OF THE TIMES." The New Creation. CHRIST. Then, The Head over all things. Earthly and Heavenly. Eph. 1. 10.

Let us now turn to chapter 3. 1-11. The Apostle opens up, in this chapter, the Mystery or Secret concerning the present Dispensation, verse 2. "If ye have heard of the Dispensation of the grace of God which is given me to you-ward."

We speak of the Dispensation of Law, and rightly think of Moses. We are now in the Dispensation of the grace of God given to the Apostle Paul for the Gentiles. Do we believe this?

Is it not the height of folly (not to say sin), to neglect the writings of an inspired Apostle, who definitely claims to have been given this Dispensation as a stewardship?

Is it not wrong to take the laws and rules of other dispensations and to introduce them into this present time, without the sanction of the one appointed as steward by the Lord?

If the present Dispensation be that of the "Grace of God" let us take heed lest we introduce anything into it that is foreign to that grace; let us beware of bringing

\* Note the three occurrences of the expression: John 17. 24. Eph. 1. 4; 1 Pet. 1. 20.

† Note the seven occurrences of the expression: Matt. 13. 35; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 26. Rev. 13. 8; 17. 8.

over Jewish teaching and Pentecostal practices, which have nothing whatever to do with the present period.

Before we can go any further, it will be necessary to get a clear understanding of the subject about which the Apostle is writing. This we must reserve for a future paper.

Let us consider what we have now learned.

The present Dispensation is the link, in time, of eternity past and future. The dealings of God, *since* the foundation of the world, and during the Millennial Kingdom, are quite independent and separate. In earthly things, Israel has an inalienable precedence. Israel must be first. Israel is destined to be the Kingdom of Priests, who will draw nigh unto God; and their city Jerusalem shall be the praise of the whole earth, and the centre of Divine Legislation and Worship.

In the present Dispensation all is Heavenly. All distinctions of race, promise, or flesh, disappear. All are equal in this sphere. The saints of the present dispensation are neither called Priests nor Kings. Instead of Jerusalem being the city, we read that "our citizenship (or seat of Government) IS in Heaven." Why should we be "minding earthly things," when we ought to be enjoying all spiritual blessings in the heavens? Why should we be arguing about the "ground" of our gathering, the "place" of our worship, and about what "fellowship" we belong to; and all the ordinances which are connected with the Kingdom and the New Covenant? Is not our gathering then, to be UNTO HIM? Should it not be so now?

Is not our place of worship THERE, where our great High Priest is? Is not our fellowship "with the Father and with His Son, Jesus Christ"? Let us not be unmindful that the Prince of Darkness will even keep us occupied with *Scriptural subjects*, so long as we do not enter into the Heavenly places in Christ. Let us continue to wait upon the Lord for guidance and grace, that we may indeed be enabled to glorify Him by "possessing our possessions."

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### THE NINTH ZIONIST CONGRESS

was held in Hamburg, and has come and gone. Held in mid-winter, it drew from the four corners of the earth between three and four hundred delegates.

From one point of view, the enthusiasm as to the one great object to be obtained was remarkable, but the discussions and debates as to the internal organisation and management seemed interminable in length, and insolvable in fact.

Failing to find a conclusion agreeable to all the various nationalities (if one may use such a term of Jews from all nations), the result was that, owing to personal prejudices and jealousies as to leaders and of localities, the management was left to work as it is, with an understanding that another Congress should be called

at an early date to find if possible a satisfactory solution.

*The Jewish Chronicle* makes a well-considered summary of the position in which the Congress left the prospects of Zionism.

"After remarking on the large numbers present and the many countries represented by Delegates it added that it showed that in the Zionist movement Jewry possesses an invaluable asset of Jewish enthusiasm for Jewish ideals, of Jewish effort for Jewish emancipation. This asset belongs to the whole People, and not to Zionists alone, and the impotence which with all this fine feeling on their part the delegates manifested—the utter inability to cope with a situation not extraordinary in difficulty—ought to appeal to many who have hitherto held aloof, or have given merely platonic support to the movement. Aid should be forthcoming, which the Zionist movement so sorely needs, of men versed in affairs, able to lead and to command by the force of intellect, and ability to direct. The Zionist Organisation has such men, but it is obvious that they are but few. In the meantime the Jewish question waits for some statesmanlike solution, or at least for being dealt with as a world-question. Here, surely, is the opportunity for men to face the future of Jewry boldly, and with big eyes.

"For of this we are assured—the Zionist movement, in its broad aspect, is the most living thing in Jewry. It is Jewry's sheet-anchor. It may have been badly organised; it may have made grievous errors. Those who have been responsible for its presentation may have been poor exponents and faulty advocates. But it remains to be conceded without reasonable demur that alone of all Jewish movements it has brought to the world the olive branch of hope, which told that the waters of indifferentism, of assimilation, of fusion in Jewry were abating—that our people were determined to cast off the swathing bonds of their dead past, were determined to create for themselves a Jewish future, in which the Jew, free to develop his own culture, should be to mankind a blessing and a service, and not an eternal "question." It has proved a means for gathering the outcasts of our people, for rallying them to the standard of Jewry. It has tinged our community throughout the world with higher ideals and better aspirations. All this should not be lost. The Hamburg Congress—where it succeeded and where it failed—is a call to all that is Jewish in Jewry for active help in the Jewish Cause."

#### PALESTINE REPEOPLED.

##### AN INFLUX OF JEWISH COLONISTS.

(From the Correspondent of *The Standard*. London).

JERUSALEM, Jan. 6.

The Jewish question is now facing the Constitutional Government in Turkey as it never has done before. Although the admission of Jewish colonists from Russia, the Balkan States, Austria, and Persia seems to be sanctioned by constitutional principles, still self-preservation is a motive more potent than equality. The inhabitants of Palestine are beginning to see the reason why Russia has shown such intolerance of the descendants of Abraham. Thousands and tens of thousands of Jewish colonists are already settled on the fairest lands of Palestine. Helped by rich capitalists in Europe, they build comfortable homes and establish flourishing colonies.

Large portions of land round Lake Tiberias have

been bought up from poor natives and converted into prosperous domains. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labour. The Hauran, one of the most fertile wheat districts in the world, is being gradually sold to Jewish syndicates. The Ghor (Valley of the Jordan), which two years ago belonged to Abdul Hamid, who was in communication with Jewish capitalists for its sale when his dethronement took place, is now being bargained for, and will soon become Jewish property. To say that Jaffa and Jerusalem are Jewish towns is only saying the bare truth. Towns like Ramoth-Gilead, Bethlehem, Nazareth, and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues. Zionism in Europe has indeed, been working with a will.

#### SPIRITIST SIGNS.

After the article on pages 16-19 by Sir Robert Anderson, K.C.B., on "Spirit manifestations in our day," there is not much need to say much on this head.

But as much has been written about "Talk with spirits" and Mr. Stead's Bureau, it may be well to add that the latter has received a severe blow from the exposure in *The John Bull*, a London Weekly Paper, wherein (Nov. 20 and 27) Mr. Stead's movement (after test interviews) is declared to be "a barefaced fraud, run in the name of religion, and calculated to impose upon the credulity of grief-stricken and over-wrought persons."

These parties must fight it out on their own lines; but we know, from the Word of God, whence it comes, whither it tends, and where it will end.

## Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

W. J. (Co. Durham). We do not see what the Rainbow has got to do with "the world that then was" or what connection there is between the two. The "heavens and earth which are now" did not perish or pass away with the flood. It was the same earth when the waters receded, and not a new one. They came into being "by the Word of God." But this cannot be said of the earth after the flood. There was no "Word of God" to be spoken to create new fauna and flora!

C. S. H. (Southsea). The Disruption of Gen. 1. 2 would account for the strata and fossils, &c., of "the world that then was."

But other phenomena would be caused by the cleavages in the earth in the days of Peleg. We did not mean to say that the chaos of Gen. 1. 2 was *man's* work; but only that chaos where man begins with all his works; while God begins with perfection.

We quite see that it might have been more clearly expressed.

The disruption of Gen. 1. 2 could not have been caused by "man" of course, for it was before his creation. There was a fall of Satan and his angels before Gen. 3. 1. And it must have taken place before Gen. 1. 2, but whether it was the cause of that disruption we are not told.

The fossils show that there was death "in the world that then was"; but there was no death in "the heavens and earth which are now" until after Adam's Fall.

We cannot speak of the antediluvian world as the "world that then was" (1) because it did not perish or pass away. The waters merely dried up; and (2) because "the heavens and the earth which are now" were called into being "by the same word" by which "the world that then was" was called into being.

The cessation of the flood cannot be the same thing as the creation of "the heavens and the earth which are now."

T. P. (Brixton Hill, S.W.); F. P. (Plymouth); and others. We are greatly encouraged by reading your kind letters, and praise God will you for all the blessing which *Things to Come* has been to you. We would gladly print your letters, but if we printed one we should have to give so many that we should quickly fill all our pages. We have very many such, which we cherish with thanksgiving. We have not hitherto followed the example of other Journals and advertisers by publishing "testimonials," but we value your encouraging words all the same.

K. E. H. (Victoria, Australia). We think it is clear that had the People of Israel "received" John the Baptist he would have been reckoned as fulfilling the prophecies about Elijah.

At his birth it was said that he should come "in the spirit and power of Elijah," and so he did.

But, as he was not "received," the prophecies yet wait for their literal fulfilment.

As to Ezekiel 45 and 46, we may not understand, why sacrifices should again be offered. But it is a matter for faith. If we believed only what we understand our creed would be very brief.

J. W. J. (Barnstaple). We thank you for your cutting, *re*, modern "Missions." Lookers on can see a great change coming over them, and their methods. At first the objects were purely spiritual. They are fast becoming purely moral and even socialistic, not to say political in their aims.

These things are among the gravest signs of our times.

#### BACK NUMBERS.

We shall be pleased to send these, in quantities, to any friends willing to use them and to pay the carriage. Please state the number required, and give the address.

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# THINGS TO COME.

No. 189.

MARCH, 1910.

Vol. XVI. No. 3

## Editorials.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

(Continued from page 16.)

##### (2.) BARAK: FAITH CONQUERING THROUGH GOD.

WE have seen that BARAK, who is mentioned next, in Heb. xi. 32, is not the next in Chronological or Canonical order, in Judg. iv.; and the reason (with the Structure) was given in considering the faith of Gideon.

When Barak was raised up, the twenty years, during which Jabin king of Canaan "mightily oppressed the children of Israel," were drawing to a close (Judg. iv. 3).

Deborah was acting as judge; but she was not a judge in the proper sense of the term. She was "a prophetess," but "she judged Israel at that time . . . and the children of Israel came up to her for judgment" (Judg. iv. 4, 5).

That she was not a judge whom Jehovah had "raised up" is shown by the fact that it is written: "When Jehovah raised them up judges, then Jehovah was with the judge, and delivered them out of the hand of their enemies *all the days of the judge*" (Judg. ii. 18).

But here, the people were under oppression, and were not delivered; hence, the importance of the words "she judged Israel at that time."

Though not a judge, she was "a prophetess," and Jehovah spoke to her, and through her. This lies at the root of BARAK's faith, and here is the reason why he is included in the "great cloud of witnesses" in Heb. xi. His faith came "by hearing," and he *heard* the word of Jehovah through the words of Deborah:—

"Hath not Jehovah, God of Israel, commanded saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the sons of Naphtali, and of the sons of Zebulun, and I WILL DRAW unto thee to the river Kishon Sisera the captain of Jabin's army, with his chariots and his multitude; and I WILL DELIVER HIM INTO THINE HAND."

Here was the grand victory and deliverance from the oppressor's hand to be hoped for; and faith, in the word which Barak had heard, was the ground on which this hope was based. (Heb. xi. 1).

How that faith was justified, and, how Jehovah was faithful to His word, we all know.

Yet another word of Jehovah came to Barak in verse 14, when "Deborah said unto Barak, Up; for

this is the day in which the Lord hath delivered Sisera into thine hand. Is not Jehovah gone out before thee?"

Victory was thus assured; and all the rest followed in due course.

Barak could not have been surprised when Jael came out to him and showed him the dead body of the foe of Israel and of Israel's God.

He had "heard" from God, through Deborah, that He would "sell Sisera into the hand of a woman," and here His word was seen fulfilled.

We have no sympathy with those who endeavour to apologise for God, and who think they see a difficulty in His actions here, or in Deborah's song which celebrates them.

Those who do not rightly divide the word of truth do not find the truth. They naturally read the present Dispensation of Grace into the past dispensation of Law. They thus create their own difficulties; and apologise not only for Deborah's song, but for David's so-called "Imprecatory Psalms."

We see no difficulty whatever in either; but we see how Jehovah's administration of that day, in Law and righteous judgment, was as perfect as His administration of grace in the present day.

The Lord in a later day said: "Blessed is he who-soever shall not be offended in Me."

That is, "Blessed is he who shall not be stumbled [at any thing] in Me" (Matt. xi. 6). Yes, Blessed, indeed, is he who finds nothing to stumble at in His words, in His work, in Himself, in His grace. Many do stumble even at "the *gracious* words of Christ," let alone His judicial words; and many stumble at the righteous words and acts of Jehovah the God of Israel.

They stumble at the latter because they measure by the wrong standard, and judge by the wrong rule.

To those out of Christ Jehovah is "a man of war;" but only to His own People is He the "God of Love." He is a God "having mercy on whom He will have mercy, and whom He will be hardeneth" (Rom. ix. 18).

He has no need that any should apologise for Him. His command is that we shall hear, believe, and obey. It is written, "Abraham *believed* God." It does not say Abraham *understood* God.

We have only to heed what is written in order to praise Jehovah for His righteous acts.

In our preceding paper on Gideon, we remarked that Barak and Samson are placed (in Heb. xi. 32) out of their Canonical and Chronological order; Barak, after Gideon, and Samson before Jephthah.

One effect of this is to bring Barak and Samson together; and this, because both were associated with women.

In the case of Samson, he was betrayed by both his wife and Delilah.

In the case of Barak, Deborah commenced his mission, while Jael completed it.

Why this association of these two women? There must be some good reason for it; for all His words are perfect.

We have only to read the history more carefully, to see that the oppression of Jabin had a very special character. It was directed with the object of carrying off the women of Israel. This is clearly shown by the words of the "wise ladies" of the mother of Sisera, the General of Jabin's army, in Judg. v. 30.

"Have they not sped?

Have they not divided the prey,

To every man a damsel or two?"

And why rehearse the righteous acts of Jehovah at "the places of drawing water?"

Why does it say "THERE" shall they rehearse His praises?

Because "there" were the places where the *women* were accustomed to draw the water. It was the women's special work, as may be seen from Gen. xxiv. 11.

"There" Moses betook himself in Ex. ii. 15-20, and rendered signal service to the daughters of Jethro.

It was this special characteristic of the oppression of Jabin, king of Canaan.

The circumstances were so well known that the *Ellipses* needed no supply of words then, as they do for us to day.

We may well supply "the women" instead of "*the inhabitants*" in Judges v. 7. We may say "[the women of] the villages ceased in Israel," or "The villages in Israel ceased [to be safe]."

In verse 6 we read "the highways were deserted."

Is not the antithesis clear, when Deborah sang "until I Deborah arose, that I arose, a mother in Israel." Why all this emphasis to call our attention to the fact that it was she, a woman, who was called of God to deliver the women of Israel, and thus to be a mother indeed.

May we not see also, in these things, another attempt of Satan to frustrate Jehovah's purpose to bring in the promised seed of the woman? In the antediluvian world Satan used his own fallen angels and attempted to destroy the whole human race (Gen. vi.) In Egypt he used Pharaoh and attempted to destroy every man-child at the birth. (Ex. i.) Here, he used Jabin, and attempted to abduct the women in Israel.

No wonder Deborah had reason for her song of deliverance which takes its place with the song of Moses in Ex. xv.

The occasions were similar. Both celebrated a deliverance from a great oppression.

And why is Jael "Blessed above women" while Mary was only "blessed among women?" Because, there would probably have been no Mary, had there been no Deborah and Jael.

We have no patience with the maudling sentimen-

talities which, instead of believing God, deems it its duty to apologise for Him.

It should be ours to "rehearse the righteous acts of Jehovah," and to say with Deborah "so let all Thine enemies perish, O Jehovah."

It will be noted how the song ends. The answer of the wise ladies of the mother of Sisera is cut short, by a sudden silence,\* to make way for the glorious ending† of the last verse.

All this is because they were Jehovah's enemies, "So perish all THINE enemies O LORD."

Those who hold up their hands in horror at these "righteous acts and judgments" do so because they refuse to rightly divide the Word of truth, as to its Dispensations; and, while they do this, they reverse their principle, and break the hearts of their brethren in Christ by their unrighteous acts and judgments; and treat us as the enemies of God and His truth, because we are trying to rightly divide that Word.

When we see the evil effects of such inconsistency, we are more than ever convinced that we are right in our effort to obey to the fullest extent the precept of 2 Tim. ii. 15.

Those who thus act are turning things upside down. They first read the principles of this Dispensation of Grace, into Judges v., and create a difficulty which is dishonouring to God's word; and then they turn round and apply the very principles which they thus condemn, and use them against their brethren in Christ, and, instead of "praying for all saints," are contending with them and condemning them.

Thus we read the history of Deborah's prophecy, Jael's blessing, and Barak's faith; and believing it, we desire to profit by the experimental enjoyment of God's truths.

Even so were those to profit whom the Apostle directly addressed.

Barak overcame all difficulties and conquered by his faith! and they, would be "more than conquerors" by the same faith. Barak's faith was based on what he "heard" from Jehovah by the mouth of a prophetess; their faith and ours is to be based on what we hear to-day by the mouth of His "Apostle" for us Gentiles.

The messages of old varied with the Divine administrations toward man, and with the duties and circumstances of those who "heard."

And now, the latest messages had been heard from the Apostle Paul in the letters he had written from his prison in Rome. These Hebrew believers had "heard." But, the question was would they believe and obey? Would they heed the teaching of the Apostle Paul, as Barak had believed the prophetess Deborah? Would they leave behind the things that belonged to an Administration which had passed away, with all its ordinances and legal requirements, and go forth unto a Person—even Christ—and find their all in Him?

That is the question for us to day. God grant that we may hear, believe, and obey.

\* The Figure called *Aposiopēsis*.

† Called, the Figure *Epiphonēma*.

### "THE LORD FROM HEAVEN."

THIS is the title of Sir Robert Anderson's latest book (February, 1910),\* being "CHAPTERS ON THE DEITY OF CHRIST."

It is of such intense interest to every child of God, and of great importance to a much wider circle, that, once we began to read it we could not put the book down until we had finished it.

We had only just been occupied with the supplement to *The Hibbert Journal*, entitled "Jesus or Christ," and Sir Robert's book came like a refreshing shower to one perishing with the thirst of the desert.

One thing we were conscious of; that while the extremist writers in *The Hibbert* supplement were frank and incisive, the others were timid with a vain idea of fairness; and do not get anywhere near the very heart of the matter.

"The Lord from heaven" is the one book, and the last word on this subject; and is of commanding importance.

Every reader of *Things to Come* should read it, and master every point; not merely as a matter of theology; or as an armoury to be used against the foe; but as food for the heart; and that he may become imbued with a deeper knowledge of Christ as his Lord and his God, and to feed his own soul upon all concerning that Blessed One.

That this book is clear and incisive goes without saying. That it is illuminating and edifying is wholly to underrate it. It is all this and more than can be shown in a brief notice such as this.

The one object of the book is to show that the difficulties experienced by missionaries working among Mohammedans is due to Creeds and not to the Bible; to Theology and not to the Scriptures, to the "Christian Religion" and not to true Christianity.

The one effect of the book is to give the Lord's people a deeper knowledge of their Lord and Saviour.

If to get to know Christ is the Christian's one object (Phil. 3. 10), then this book will enable him to effect that object.

If the Son of God is come and hath given us an understanding, it is "that we may get to know Him that is true . . . even His Son Jesus Christ. This is the true God" (1 John 5. 20).

"The Lord from heaven" is a book which will not be exhausted with one reading; but, it will require several readings to master and receive and digest the mass of indispensable information stored within its covers.

It should be read, Bible in hand; and its valuable notes on many subsidiary points should be stored up for future use.

We acknowledge, with deepest thankfulness, that our love for, and knowledge of Him who is "the Lord from heaven" has been greatly intensified; and that we are able to say, with feelings never experienced before, "My Lord, and My God."

We greatly desire that our readers may derive the same enjoyment from the reading of this valuable and timely book.

\* Published by James Nesbit & Co., Ltd., 22 Berner's Street, London. Price, 3/6.

## Contributed Articles.

### "I WOULD NOT HAVE YOU IGNORANT."

No. 1.

BY JAMES CHRISTOPHER SMITH.

THE expression at the head of this article is peculiar to and characteristic of the apostle Paul. It is found in *his letters*, and nowhere else in the New Testament. It is evidently a form of special emphasis calling attention to truths of deep importance.

There is a resurrection fulness about it, too, inasmuch as it occurs just *eight times*.

It may be mentioned, also, that there are two varieties of the expression observable, namely, twice it occurs in the positive form, "I wish you to know;" and, once the Apostle associates another with him (namely Timothy), and uses the plural, "We would not have you ignorant." But these varieties add nothing to its significance: and so we must regard it as conveying a *strong desire on the part of Paul* that those to whom he writes should know, should understand, the spiritual importance of the truths set forth or introduced by it.

The expression will be found in the following places:

- |                          |                            |
|--------------------------|----------------------------|
| (1) Romans 1. 13.        | (2) Romans 11. 25.         |
| (3) 1 Corinthians 10. 1. | (4) 1 Corinthians 11. 3.   |
| (5) 1 Corinthians 12. 1. | (6) 2 Corinthians 1. 8.    |
| (7) Colossians 2. 1.     | (8) 1 Thessalonians 4. 13. |

In that canonical order we shall refer to them.

#### (1) Romans 1. 13.

The paragraph of which verse 13 is a part begins with verse 8 and ends with verse 17. It begins with *experimental faith* (v. 8), and ends with *justifying faith* (v. 17), while in the middle we find *comforting faith* (v. 12).

The "called apostle" is writing to "called saints," and the supreme subject of the epistle is

"THE GOSPEL OF GOD" (1-7);

but in this paragraph it is "the Gospel of His Son" (v. 9), or simply "the Gospel" (v. 16), and the faith which links us with it.

These are the dominating subjects; but, in this framework, the most prominent thing is

THE HEART OF THE APOSTLE,

which is but a reflection of the heart of Christ. As the Epistle proceeds there is ample proof of the Apostle's masterly intellect, but here it is his fervent heart that is so tenderly manifested.

He *thanks* God for the faith that was a matter of world-wide report (v. 8); he *prays* unceasingly for these "called saints" at Rome (v. 9); he *longs* to see them that he may impart "spiritual gift" and gather *spiritual fruit* (vv. 11-13); he *requests* of God a "prosperous journey" for the fulfilment of these heart longings (v. 10) when he should arrive among them.

And now, in the midst of these outgoings of his heart's affection, observe, he brings in a deeper thing

(his *purpose*), and states why he had not seen them sooner: and that brings us to the verse with which we have at present to do. It reads thus,

"Now *I would not have you ignorant*, brethren, that oftentimes I purposed to come to you (but was up till now hindered), that I might have some fruit among you also, as among other nations."

What was there so commandingly pressing about this purpose? Why was it that the Apostle so specially wished these saints to *know* that he had often purposed visiting them, and was hitherto hindered?

By way of an answer we must note

#### THE EXTENT OF THE PURPOSE.

When we compare chapter 15. 22-29, we find that his plan included Rome, but was not bounded by it. His wish was to reach Spain (the western limit of Europe), and Rome was to be visited on his way further West (*vv.* 24, 28). He would press into the territories where Christ had not been named, that he might preach the Gospel where the Factionists and Judaizers had not yet operated, and so prevent the possibility of their saying that he was building on other men's foundations (15. 20).

Furthermore, we learn that, in the Apostle's plan, the way to Rome and to Spain lay by way of Jerusalem (15. 25, 26). He had a contribution (from Macedonia and Achaia) to deliver to the poor among the saints at Jerusalem: and then from there he would proceed to Rome and the farther West.

Jerusalem—Rome—Spain. How very significant these names are in this connection!

*Jerusalem*: the old religious centre of a corrupt Judaism passing away.

*Spain*: the western limit of the territory Paul wished to cover with the Gospel, the new force that was turning the world upside down.

*Rome*: the political centre of the great idolatrous "blood and iron" Roman Empire.

All this was included in Paul's purpose. He had *often wished* to see it carried out.

How pathetic it is to look at the Apostle, with the marks of labours, age, and years upon him, requesting God to grant him a "prosperous journey" to Rome and the West!

How little do we know, when we make such requests, how our God will answer them! See how He answered this request. Was it what Paul meant by a "prosperous journey?" Read the 27th and 28th Chapters of Acts for the answer.

If Jewish mobs, and riots, and rough handling, and forced flight, and law-courts, and imprisonment, and sea voyages, and sea-storms, and days of gloom, and protracted fasting, and threatenings, and loss of goods, and shipwreck, and soaking rain, and dangerous serpents and soldier-guards, and iron chains, and loss of personal liberty—if these are the things which we usually associate with prayers for journeys, then truly Paul's journey was most prosperous! But through all these things he went, and "out of them all the Lord

delivered him." In spite of them, aye and by means of them, his prayer was answered and his plan was carried out.

Satan did his worst, but in spite of it all Paul came to Rome.

#### "NOW AT LENGTH."

Oftentimes he purposed, but was hindered. What hindered him? Many things: many persons. Abundant labours; care of all the assemblies; treacherous Judaizers; satanic wiles; yes, and above all, the

#### DISPENSATIONAL MOMENT.

This is what he wanted the saints to know. His work in the East was done. He says so, in Romans 15. 22, 23—words of memorable import: "Wherefore also I was hindered these many times from coming to you;

#### BUT NOW,

*having no more any place in these regions*, and having these many years a longing to come unto you . . . I will go on by you unto Spain." He was breaking with the East: he was facing the West, when he wrote the Epistle to the Romans. He was to enter on a new ministry; but no longer as a free man. He was to be "the prisoner of the Lord," and, as such, he had a ministry higher than anything he had yet fulfilled.

The Jewish people were hurrying to their earthly doom. Wrath to the uttermost was settling down on them. The Judaizers were determined not to "follow on to know the Lord" in the liberty of Paul's Gospel. In the face of all this God was to do a new thing, even the unfolding of another part of

#### HIS "MANIFOLD WISDOM."

The Dispensational moment had arrived when the combined truth of the Great Secret, the One Body and the Unity of the Spirit, was to have a definite exposition in inspired writings. And this great Dispensational event was happily brought to pass, in the writing of the Epistles to the Ephesians, the Philippians and the Colossians, by Paul, as

#### "THE PRISONER OF THE LORD!"

How the events connected with his visit to Jerusalem and the voyage to Rome fitted him (and prepared) for this precious higher ministry it is easy now to see.

A pleasant road or a smooth voyage would not have answered the purpose; but the tumult and the torture and the tension of the events, as they transpired, were like graving tools writing deep on the mind and memory of the Apostle how he was cut away and separated from the old centre of a system which was waxing old and was

#### "VANISHING AWAY."

It was concerning these and associated truths that the Apostle wrote, to "the beloved of God" at Rome,

#### "I WOULD NOT HAVE YOU IGNORANT."

May the members of the Body, to-day, have grace given by which they will hear these words, "which the Holy Spirit teacheth," unto their own personal edification!



## PENTECOST.

BY H. W. FRY.

THE confusion which is so prevalent among Christian people on the subject of Pentecost, and which is the cause of much hindrance and perplexity among the true members of Christ's Body, the Church,\* is the result of a failure rightly to divide Scripture,† and of adhering to tradition without sufficient unprejudiced inquiry.

It is not a subject upon which one may form an airy or hasty opinion and then carelessly dismiss. It is a vitally important subject, and it is mere unbelief which will deny, without some solid reason, the Pentecostal teaching of the present day, which certainly has a Scriptural basis, and this basis can only be consistently denied on the ground that the Dispensation has changed, and this must be proved before it can be accepted as a matter of faith and creed. If this present Dispensation is still Pentecostal, then the signs powers and gifts of that Dispensation undoubtedly ought to be apparent to everybody. The question is, have we any ground, solid ground, on which we may base a statement that the Pentecostal Dispensation has passed away?

It is astonishing how little open many truly spiritual people are, to give this matter a really unprejudiced consideration! Accustomed to apply all that is spiritual in the Bible to the Church, and very properly wishing to appropriate any attractive promise, they are apt to misapply, to their own great loss, promises which are wholly inconsistent with the glorious inheritance of the Church, made to other people under totally different circumstances. Hence necessarily confusion and perplexity.

In reviewing the subject carefully, let us first recognise the fact that the Old Testament, while written for our learning, is wholly Jewish in its teachings, only alluding to other nations when Israel was in some way interested in them.

The main subject of the Jewish Scripture was concerning the "Seed" of the woman, Who was promised immediately after the fall,‡ and Who develops, as the Bible story gradually expands, into the great Champion, Hero, Redeemer, Deliverer, King, Who was to come to deliver mankind from the power of Satan, and to restore the Kingdom to Israel, which they had lost owing to their disobedience to God, and their entanglements in the snares of Satan. In the gospels we see this great Deliverer and King actually came and presented Himself to His people,§ and claimed the Kingdom which was His by right as Heir to the Throne of David.|| But they rejected and crucified Him; though God raised Him from the dead.

The gospels were also essentially Jewish rather than directly "Christian," as they were the history of the fulfilment by our Lord of "the Law and the Prophets."¶ They are intended to describe our Lord's life on earth

where He lived as a Jew. They are historical rather than doctrinal Books, written for the information of the Church, but not about the Church, which was not founded by Christ, though it was founded *through* Him and based *upon* Him; but the actual founder, humanly speaking, was Paul.

The disciples, and those who believed on our Lord while He was on earth, were Jews, and not Christians, as we understand the word. They believed in Him as Son of David, and as such the rightful King of the Jews,\* as well as Son of God.† They were the small minority, the "Remnant," who accepted and believed in Him when He presented Himself as their Messiah,‡ while the majority rejected Him. In this limited sense they were Christians, but they were not, and could not have been, at that time, members of Christ's Body, the Church,§ which did not then exist; though, later on, thirty years after our Lord's ascension, and after His second rejection and the declaration by Paul of the mystery,|| which declaration was the actual foundation of the Church, they gradually separated themselves from their Jewish surroundings, and became, with the Gentile believers, the first true Christians, or members of Christ's Body, the Church.¶

The Book of Acts is transitional, the earlier chapters, under the teaching of Peter, being largely Jewish, the later chapters gradually becoming Christian, the Jew being rejected, and the true Church, the Body of Christ,\*\* Christ mystical, being formed through the revelation to Paul, and the preaching by him of the "mystery," which, up to that time, had been "kept secret since the world began."†† We must therefore remember that at the period of the Pentecostal outpouring *the Church did not exist*, and Pentecost had nothing to do with its commencement, Paul's revelation not having yet been given. Indeed, at that period, Paul, who was specially chosen of God to be the channel for the revelation of the "mystery," *i.e.*, of the founding of the Church, was Saul,‡‡ the bitter opponent and enemy of Christ and His disciples.

Christ had recently claimed *the Kingdom, i.e.*, David's throne, to which He was rightful Heir,§§ and had been rejected and crucified; but on the cross He had prayed that the nation might be forgiven,¶¶ because what they had done, they had done largely in ignorance. In answer to this prayer, another opportunity was to be given them as in Acts 3. 19, 20, to rectify their past wickedness; and the Spirit was "poured out" in order, not only to qualify the disciples to urge this matter upon the attention of the nation, but also to open the eyes of the multitudes that they might see the Truth and receive the message. The message they gave was summarised in Acts 5. 31: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto *Israel* and for forgiveness of sins." It was this "outpouring" which qualified Peter to preach his celebrated sermon; and it

\* Eph. 1. 22, 23.

† Gen. 3. 15.

‡ Luke 1. 32.

† 2 Tim. 2. 15.

§ Zech. 9. 9; Matt. 21. 7-9.

¶ Matt. 5. 17.

\* Matt. 2. 2; Luke 23. 2, 3.

† John 1. 41.

‡ Col. 1. 24.

§ Acts 7. 58.

§ Col. 1. 18.

\*\* Eph. 4. 12.

§§ Luke 1. 32.

† Matt. 28. 63, 64.

‡ Eph. 3. 1-11.

†† Rom. 16. 25, 26.

¶¶ Luke 23. 34.

was the same "outpouring" which pricked so many of his hearers in the heart;\* and it was preached to *Israel* and *not to the Church*. What was the result? A certain number received the message, but the nation as a whole, under the pressure of their leaders, again rejected the offer from God, and persecuted, and in many cases slew His messengers.

What then happened? Paul was called and gradually placed in the forefront of the Christian witnesses of the period, and, through his instrumentality, the Church was *then* formed from among those Jews who had accepted God's renewed offer, and were believers in Jesus Christ, and from among the Gentiles also. Paul also had to reveal these new teachings to the other Apostles, who did not fully apprehend them at once, as the contention between Paul and others in Acts 15. shows; and the subsequent conference at Jerusalem† shows that even Peter was slow to realise the vital distinction between the law and grace. The Epistle of James was also written before the transition from Law to Grace was complete, and this accounts for his accentuation of the necessity for works.

The nation, Israel, was now rejected by God, and all His promises of mercy for them, *including the Pentecostal promises*, were placed in abeyance; not broken, not cancelled, but postponed. What Scriptural right therefore has the Church, that is, the true Church, the Body of Christ, to claim *any Pentecostal* outpouring of any kind? She has no such right; but, she has *other* special promises, even more glorious and beautiful as we shall see, but she must not fall away from her higher calling, and claim promises in addition which were never addressed to her, but were granted to those whose calling was much less exalted than that with which she is favoured.

Let us now turn to the two first chapters of the book of Acts, and to the prophecy of Joel. We see in Acts 1. 4, that "the promise of the Father" was about to be fulfilled. This promise *was* fulfilled in Acts 2., and there Peter expressly states that it was the promise contained in Joel which was thus being experienced.‡ What then was this promise? To whom was it made? Turning to the book of Joel, we note that, in opening his prophecy, the prophet addressed himself especially to the "inhabitants of the Land." This must have meant the Hebrews in Palestine. Looking through the remaining chapters, we see frequent mention of Zion, Israel, Judah, and Jerusalem, but nothing whatever which an unprejudiced reader could by any means apply to the "Church."

Turning to the special verses which contain the promise, viz., chapter 2. 27-32, if we read them carefully we shall see that the promise is specially connected with Israel in verse 27, and Zion and Jerusalem in verse 32, and we shall also see that it is specially connected with "the great and dreadful day of the Lord" in verse 31.

It seems, therefore, to be abundantly clear that the Book of Joel, as a whole, refers to the time of the

restoration of the kingdom and of Israel, to wealth, power, political importance and true godliness, which period is preceded by "the day of the Lord," that is, the day of terrors, when God will first sift and chastise His own people, and then avenge Himself and them on their enemies, which vengeance is further alluded to in Rev. 14. 18-20 and 19. 15-21; and of which period the whole Book of Revelation is a prophetic record.

All this having been accomplished, which is necessarily future, *then*, "afterward," not before, the Spirit is again to be "poured out upon all flesh"\* in a way we have no conception of, and Israel, who will be the first to be filled with the Spirit, will be the instrument of blessing to all nations.† Then will the promises of Ezekiel 36. and 37. be fulfilled; and it is to this time, when the Jews will be a highly spiritual people, as well as God's chosen temporal people, that the Spiritual promises of the Old Testament and the Book of Revelation refer.

Returning now to the first two chapters of the Book of Acts, we note that in Chap. 1. 3 the subject of the conversations of the disciples with the Lord, at the solemn time between the resurrection and the ascension, was "the Kingdom," and further, in verse 6, the disciples summarised everything by putting the straight question to the Lord as to whether it was "at this time" His intention to "restore the Kingdom to Israel." Further, in Chap. 2., it appears that the multitude addressed were "Jews, devout men, out of every nation under heaven," "Parthians, Medes," etc., but still *Jews*, from all these countries, in the same way as it might be said of the Zionist gathering at Basle in the present day. Further, in verse 14, Peter specially addresses himself to the "men of Judæa" (not of Judah only), and in verse 22 to the "men of Israel," and in verse 36 to the "house of Israel"; and says it is to "*your* sons," to "*your* daughters," to "*you*," that the promise was made, including those "of you" scattered "afar off," and even including "proselytes" to Judaism from among the Gentiles of the period alluded to. All this is most distinctly also connected with "the great and terrible day of the Lord" in verses 19 and 20, thus making the parallel between this chapter in Acts and the prophecy of Joel quite complete, and definitely showing that both refer to Jews only and not to the Church, and to "the day of the Lord," and not to the Church period.

The above-mentioned verses, therefore, carefully studied, together with their dispensational context, show conclusively that the "Church" is not warranted in appropriating to herself what is so clearly addressed to others. The fact that those who, in this manner, misinterpret Scripture are frequently amongst the truest and most devout of God's children, and that their object is pure and true, increases one's regret that this error should be so much on the increase, for no excellence of motive can compensate for the confusion and loss of power involved in the erroneous application of such important Scriptures.

\* Acts 2. 37. † Gal. 2. 11. ‡ Acts 2. 16.

\* Joel 2. 28. † Mal. 3. 12.

The great need of the Church to-day is, not to plead with God to fulfil promises of pouring out His Spirit, which He is unjustly looked upon as withholding, but to plead *with MEN*; gratefully to appropriate to themselves the blessings already given, as stated in Ephesians 1. 3, and wholly at their own present disposal. There is no existing promise, and there is none needed to this Dispensation, that God will pour out His Spirit upon all flesh; this promise being superseded by the command or injunction to "be filled by the Spirit," and "with all the fulness of God" which is *already given* as the special heritage of the Church of this Dispensation. What more can we possibly desire? For this experience, not Pentecostal but purely Spiritual, we have, as members of Christ's Body, the Church, ample Scriptural warrant.

Prayer for the gifts of the Holy Spirit is of course right in its proper place, but persistent praying by those "in Christ" for that which has already been given, is tantamount to denying that the gift has been made. God's injunction to the Church to "be filled by the Spirit,"† is not an injunction to pray or ask for this deep experience as if it had not been granted, but it implies a command to utilise or appropriate that which is already at hand purposely to be availed of, for no man can have been "born of the Spirit,"‡ as all who have any claim to be "in Christ" must have been, except they have already been "baptised with the Spirit."§ Having once enjoyed this experience, their need is, *not to pray for the Spirit Who already dwells within them,*|| but simply not to quench or hinder His operation.

(To be concluded in our next.)

## Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 9.

"ALL SAINTS"

OR

WHAT IS "THE BREADTH."

It is becoming abundantly clear that, to understand any portion of Scripture, we must get the Divine View-Point, otherwise we may perceive truth—but shall see truth out of focus, and distorted. The opening articles of this series, dealing with the Pentecostal Dispensation, were written as an attempt to adjust the spiritual focus; and in our last article we began to examine the Epistle to the Ephesians.

\* Eph. 1. 1.

† Eph. 5. 18. Readers must remember that verbs of filling (in Greek) are followed by the *Genitive* ("of") when what the vessel is filled with is meant; by the *Accusative*, when the vessel itself is referred to; and by the *Dative*, when the Filler is meant. Here, in Eph. 5. 18, it is the *Dative* case; and the Holy Spirit Himself is meant, as the Filler. In Rom. 15. 13 we have all three: "you" (*Acc.*); "with" (*Gen.*); "in" (*Dative* = by or through).

‡ John 3. 8.

§ Acts 1. 5.

|| 1 John 4. 13.

We need, however, not only to obtain the correct point of view, and the correct focus, but we need also to be careful that we take in *the whole range of the view* before us. Consequently, we propose now to first consider a few passages which will enable us to obtain the necessary breadth of vision.

There are three passages in this Epistle to the Ephesians to which we would draw attention:

Eph. 1. 15, "Love unto ALL SAINTS";

Eph. 3. 18, "Comprehend with ALL SAINTS";

Eph. 6. 18, "Praying for ALL SAINTS."

The first fourteen verses of Eph. 1 give us, in brief, the work of the Blessed Trinity on behalf of saved sinners of this present dispensation. Broadly speaking we find in

Verses 1-6, The Work of the FATHER.

Verses 7-12, The Work of the SON.

Verses 13, 14, The Work of the SPIRIT.

Here we have the work of the Triune God on behalf of ALL SAINTS. Not one can possibly be excluded or forgotten. The believer is called upon to look upon his fellow saved one not through the eye of the flesh, but through the eye of faith. To see him as God sees us, in Christ; to see in him what God sees in us, the work of the Spirit; to love him as He loves us.

"I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints, cease not to give thanks for you, making mention of you in my prayers."

It was when the Apostle saw that these believers not only had Faith in Christ, but love unto all saints, that he could pray that wonderful prayer of Eph. 1. 17-23.

Have we here the secret of our own failure? How few of us understand or value this prayer!

How seldom do our prayers rise above our own little wants and blessings! The very first word of instruction in this Epistle, and consequently in this dispensation, is—NOT *our* blessedness—but "BLESSED BE GOD . . . Who hath blessed us."

We pray for light and guidance in our study of the Word; we pray for power to speak to the unsaved around us; but how seldom do we pray for the spirit of wisdom and unveiling, "in the knowledge of HIM!" How often have we prayed that we may know what is the hope of our calling instead of "HIS calling," wherewith He has called us! We have been occupied with OUR inheritance, but have we been much concerned to know what is "the glory of HIS inheritance in the saints?" Do we not feel self condemned? Have we not been among those who "think upon our own things and not on the things of others?"

We have the remedy at hand. "Love to ALL SAINTS." Our hearts have been cramped into the narrow ways of men. We have had eagle eyes for the failures of our brethren, but the eyes of a bat with regard to the Heavenly side of things.

Let us think of the love of God to us:

"IN LOVE having predestinated us by the placing-as-sons" (Eph. 1. 5).

"He hath made us accepted IN THE BELOVED ONE (1. 6).

"God, Who is rich in mercy, for His great LOVE wherewith He LOVED us, even when we were dead in sins, hath quickened us together with Christ" (2. 4, 5).

Do we not see the nature of this Love of God to us? It is all of GRACE. He loved us not for ourselves but in His Son. Shall we, then, deny to our fellow-believers that which has been lavished upon us?

True, in ourselves, we are often very unloveable—and we must not shut our eyes to evil. We must not compromise God's truth. But we must love "all saints," whatever their state or position; otherwise we shall fail to enter into the blessedness of the dispensation of the GRACE of God, and shall consequently feel more at home among the remnants of a by-gone dispensation. Some of our readers may remember our exposition of 1 Cor. 13. There we found that the present dispensation was to be characterised by three things. Faith, Hope, and Love—and the greatest of these was to be Love.

It will be found that not only is Love the sphere of God's actions towards us, but the sphere of all our actions one to another and to the Lord.

"Rooted and grounded *IN LOVE*, may be able to comprehend with *ALL SAINTS*," etc. (3. 17, 18).

"Forbearing one another *IN LOVE* endeavouring to keep the Unity of the Spirit" (4. 3, 4).

"Speaking the truth *IN LOVE* may grow up into Him in all things" (4. 15).

"Maketh increase of the Body unto the building up of itself *IN LOVE*" (4. 16).

"Be ye therefore followers of God as dear children, and walk *IN LOVE*, as Christ also hath loved us" (5. 1, 2).

"Husbands, *LOVE* your wives, even as Christ also *LOVED* the Church" (6. 25).

"Peace be to the brethren and *LOVE WITH FAITH*, from God the Father, and the Lord Jesus Christ; Grace be with all them that *LOVE* our Lord Jesus Christ with incorruption. Amen" (6. 23).

Here is set forth the attitude and sphere of the believer. It is all "*IN LOVE*." Here also is laid bare the cause of our failure to "rightly divide the word of truth." To carnal ones the Apostle could not explain the mystery (1 Cor. 2. and 3.). These carnal ones were taken up with making a corporate unity, and occupied with self and the flesh. So long as this is the case with us, the deep teaching of Ephesians will be to us as "foolishness."

Let us not only love, but let our love go out to "*ALL SAINTS*," irrespective of their connections with things of earth.

Our Unity is in Heaven, not on Earth: our Love is also in the sphere of the Spirit, not of the flesh.

If we thus seek to occupy this position, we shall be better able to understand our next reference. Eph. 3. 17. "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded, *IN LOVE* may be able to

#### COMPREHEND WITH ALL SAINTS

what is the Breadth, and Length, and Depth, and Height; and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God."

In connection with our first reference we read, "faith *IN* the Lord Jesus." Now the Apostle prays that "Christ may dwell *IN* your hearts by faith."

This is a step further, and so enables us to "comprehend" deeper truth. To what do the Breadth, Length, Depth, and Height refer? We must look back a little. In verse 14 the Apostle says, "For this cause." These words not only link the immediate verses together, but are really a repetition, after a parenthesis, of the same words occurring in chapter 3. 1. This, of course, makes us look to the closing verses of chapter 2. in order to discover "this cause." Here again the work of the Blessed Trinity is prominent, and is practically summarised in verse 18.

"For through Him (*THE SON*)  
We both have access by *ONE SPIRIT*  
Unto the *FATHER*."

The verses which follow speak of the saved as being a "habitation," a "building," a "temple"; and, of Christ as being the "Chief Corner Stone." The Breadth, Length, Depth, and Height, refer, as we well know, to cubic measurement, and in this connection it will be remembered that Moses was instructed to make the Holiest of All (the type of "Heaven itself"), a perfect cube in measurement.

We hope to show in our next article, that there is a reference to the Holiest of all in Eph. 2. 19; and, if that be the case, we can well understand a reference to it here. However, let us look at each item separately first.

**THE BREADTH.** There have been many reasons given as to why the word "Breadth" comes first. Whatever else may be included, it seems clear that the Breadth emphasises "*ALL SAINTS*." All saints are included equally together in chapter 1. 3, 4; 2. 18 and 3. 6. All saints were chosen in Christ; all saints have access to the Father; all saints are fellow-heirs, fellow-members, and fellow-partakers. It is impossible for us to "comprehend" the Breadth, if we have not already obeyed the former passage, and have an experimental knowledge of "Love unto all saints."

**THE LENGTH.** If we link up chapters 1. 4; 1. 10; 2. 7 and 3. 21, we shall have some conception of the Length.

Starting right back "before the foundation of the world," going on to the "Dispensation of the fulness of the times," we are carried forward to the "ages to come" and "the ages of the ages." Eternity past and Eternity future linked together in time by the present dispensation. What Length is here!

**THE DEPTH.** Eph. 2. shows us the depth to which the Grace of God had to descend. It is a pity that there is a division between chapters 1. and 2., for, reading the first word "*hai*" (and) as "even," we see a little more clearly "what is the depth."

" . . . The Church, which is His Body, the Fulness of Him That filleth all in all—EVEN YOU, WHO WERE DEAD IN TRESPASSES AND SINS."

Here is depth. Here is the horrible pit and miry clay in which we were, by nature. The Apostle directs us to the descent of the Lord Jesus, in Phil. 2. He lays aside His glory, and becomes a man, a servant, and dies under the curse.

What a depth!

And, He did this for ALL SAINTS!

Had the Saviour halted one degree above the very bottom of His deep descent, we should still be unsaved, the educated as much as the ignorant, the kindly disposed as much as the vicious, for there are no *degrees in death*. We can now understand something, it may be, of the fulness of the Apostle's words in 2 Cor. 5. 14.

"For the Love of Christ constraineth us, because we thus reckon, that if One died for ALL, then the ALL DIED." All saints are included in this.

What shall we say about the HEIGHT?

If Phil. 2 gives us the seven-fold descent of Christ, it gives us the seven-fold ascent also; "God hath highly exalted Him, and given Him the Name which is above every name." So also in Eph. 1. 20, 21, "Which He wrought in Christ when He raised Him from the dead, and set Him at His own Right Hand in the heavenly places, far above all principality," etc. Resurrection, Heavenly places, and the right hand of God; mark the *Height* that we have to comprehend.

This is not only true concerning the Lord Himself, but concerning "all saints" of this dispensation.

"Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in the heavenly places in Christ Jesus" (Eph. 2. 5, 6). Resurrection and Heavenly places mark the "Height" equally for the believer. How much higher is this than the hope and height of Israel's prophets. The heavenly glories of Christ and the redeemed of this dispensation eclipse the throne of David, the twelve thrones for judging the twelve tribes, the ruling over ten cities, and all else that formed the prospect of the believer before the unveiling of the Great Secret which had been "hid in God."

How marvellous that any believers to-day can refuse to receive this precious wondrous secret, and try to live in a Dispensation which has passed away! Oh may God in His grace "reveal even this unto them" (Phil. 3.).

The last reference (Eph. 6. 18), is in a setting of conflict and battle. Just so far as the believer "comprehends" the Height, or in other words, just so far as the believer enters into the blessings there are for him in the Heavenly places, so far must he expect conflict. The battle of Eph. 6. 12 is not with flesh and blood, but with Demons and the Devil himself. Satan, as the Prince of the Power of the Air, will combat every inch of the territory, although he knows full well that his sentence has been passed, and that

from the Heavenly Regions he must soon be cast out. We do not doubt that many have had most awful encounters with these spirit-foes; but, we feel sure that, as we press on to inherit by faith, that which we shall soon enjoy in reality, we shall experience a warfare that will throw us back upon this chapter, and which will illuminate its teaching in a way hitherto unknown.

Verse 18 reads,

"PRAYING . . . FOR ALL SAINTS."

Shall we not do this? Methinks we are a little band that have invaded the Heavenly inheritance. Shall we not pray for our brethren who seem to desire to tarry in the wilderness—who find the transitional period of "Acts" more to their liking than "going on to perfection," than pressing forward through the Hill country of the Anakim to our Heavenly Inheritance? Shall we not also pray for those who, with the Sword of the Spirit as their only weapon, seek to do battle for the Truth? Can we not feel the depth of the great Apostle's need, when he adds,

"AND FOR ME,

that utterance may be given me, that I may open my mouth boldly, to MAKE KNOWN THE MYSTERY of the Gospel."

Those whose writings are found in these papers would echo that prayer "AND FOR ME." Many there be that criticise; many that judge; and some that condemn. Many there be that misunderstand; but how many are there who "pray"? Shall we not then, before the Lord, seek grace that we may have an experimental knowledge of this "Love to all saints."

Let us "pray for all saints;" and then, with all saints, we shall be able to comprehend the wonderful secret revealed for our joy; and, more than all, we shall know better the "Love of Christ which passeth knowledge."

CHARLES H. WELCH.

## Signs of the Times.

### JEWISH SIGNS.

#### THE RISE OF BABYLONIA.

Since our last issue, Sir William Willcocks, K.C.M.G. has read an extremely fascinating paper before the Royal Geographical Society in London, on "Mesopotamia: Past, Present, and Future."

Sir William said he was appointed by the new Turkish Government to engage engineers and survey and level the rivers and canals of the Tigris-Euphrates delta, and devise projects for the rehabilitation of the country.

He started off enthusiastically by terming the district the Garden of Eden, and declaring that it was not possible to imagine anything more like a Paradise than the country near Anah. After giving the geographical details of the river that divided into four, the Pison, the Gihon, the Hiddekel, and the Euphrates, Sir William went on to say that in ancient days, some giant, local

tradition says Nimrod, closed the channel of the Tigris, which joined the Euphrates at Ur, by an earthen dam, and turned the river over the hard conglomerate, forcing it to flow at a high level and irrigate the whole country.

"The ruins of all the more ancient cities," he continued, "lie near the junction of the Euphrates and the ancient Tigris at Ur of the Chaldees. A comparatively small population could begin and continue the development of the country, and it was not until the inhabitants became really numerous that the silt-laden waters higher up the rivers were taken in hand. The lands in the marshes so reclaimed and cultivated became extraordinarily productive, as we see to-day. While the development of the country was confined to the low-lying lands blessed with water clear of silt, everything in the delta went on smoothly enough. Pressure of population made the work of development advance into the parts where there was no clear water, and then the difficulties began. In the language of Genesis, the world became full of violence. A strong central government could only have dealt with the question, and there was no strong government. Now the Euphrates and Tigris floods come down with extraordinary force, and both rivers, but especially the Euphrates, overflow their banks in a way a dweller in the Nile valley could have no knowledge of.

After speaking of the Past, Sir William came to the Present and Future, in which readers of *Things to Come* will be more interested.

"We may," said Sir William, "without the aid of reservoirs, count on 6,000,000 acres of winter crops, and 3,000,000 acres of summer crops. We shall have wheat, barley, and beans in winter, and cotton, Indian corn, and rice in summer. To-day, if the winter rains are above the average, large areas of land are put under barley, for the deserts of Mesopotamia are not deserts like those of Egypt, but in great part steppes capable of supporting millions of sheep. The date palm is at home everywhere in the delta, while the Basra groves are credited with ten million trees. The winter is severe, and the summer is very hot and prolonged. Live stock of every kind is abundant, and of superb quality. The delta is strangely flat. Such is Mesopotamia to-day. The first works before the hydraulic engineer are the protection of the country from floods, and the provision of water as free of silt as possible. The levels and surveys of the 12 engineers who are working for me in Baghdad, with a devotion worthy of the task they have undertaken, have shown that we can do both. We have already submitted to the Government a project for escaping the excess waters of the Euphrates down the depressions of the ancient Pison, the first of the four rivers of Genesis. An expenditure of £350,000 should suffice for the work, and it should take three years to carry out. The cultivated area will be doubled and the yield of wheat trebled along the Euphrates the day this work is completed.

Proceeding to describe the proposed works, Sir William said:—

The surveys and levels are now in hand for a project for the great central canal of the delta, which will irrigate 3,000,000 acres of the best land in Mesopotamia, and carry water free of silt. North-west of Bagdad, between the Tigris and the Euphrates, lies a strange depression known as the Akkar Kuf lake. Into this depression runs the Sakhlawia branch of the Euphrates, with a channel 240 ft. wide and 25 ft. deep at the head, which splits up into some twenty small channels as it enters the western side of the lake. The head of the

Sakhlawia branch will be provided with two powerful regulators to control the supply leaving the Euphrates. On the Euphrates down-stream of the branch will be a barrage to control the river itself. These works will ensure our supply from the side of the Euphrates.

On the Tigris, we propose to construct a Beled, near the site of Nimrod's dam, a weir for controlling the river. From the upstream side of this weir we shall construct a canal to irrigate the rich lands north of Bagdad, with an escape into the lake. The escape will keep the canal free of silt, and feed the lake with Tigris water. We shall thus have all the water we need from both rivers, entering the lake at its western and northern sides.

From the south-eastern end of the lake, near Bagdad, will start a canal which will run along the right bank of the Tigris and finally tail into the Hai branch or ancient Tigris near its head. In the days to come, this canal will irrigate six million acres, but not now. The left bank of this canal, which I shall submit to the authorities to be called after the name of the first constitutional sovereign of Turkey, will act as a dyke for protecting the country from the Tigris floods, and will, moreover, carry a railway to transport the abundant harvests of the country. We shall again see Sippara, Kutha, Nil, Niffur, Erech, Tel Seukereh, and Tel Lo important centres of life and prosperity.

I have shown how the country can be protected from floods, and how a beginning can be made with the irrigation of 3,000,000 acres of land capable of producing annually 1,000,000 tons of wheat, and 2,000,000 cwt. of cotton. It now remains to consider how we are going to get this produce to the markets where it will be sold, and how we are going to dispose of the millions of sheep and hundreds of thousands of cattle which the delta will contain.

#### RAILWAY WANTED.

The principal products of Mesopotamia to-day—sheep, cows, buffaloes, wool, liquorice, wheat, barley and rice—have their markets in the Eastern Mediterranean and in Europe, and all the imports the country stands in need of could come most readily from Europe. What is wanted, therefore, is a cheap railway connecting Bagdad with the Mediterranean by the shortest and cheapest line possible. Such a railway would have its outlet on the Mediterranean coast near Tyre and Sidon. Any railway going east from Damascus or Horus must pass through Palmyra, founded by Solomon in Israel's great days. From Palmyra will diverge the railways of the future which will either go north to Thapsacus on the Euphrates, another creation of King Solomon, or to Der Zor of the khalifs, or eastwards to Abu Kimal near Salahia, a creation of Saladin's. The Damascus-Bagdad railway will pass through Palmyra, Abu-Kimal, Hit, and Bagdad. At Abu-Kimal the railway will tap the only part of the upper Euphrates valley capable of great development. The total length of the railway from Damascus to Bagdad will be 550 miles, which could be constructed for £2,200,000. In addition to the transport of the exports and imports of the Tigris-Euphrates delta, the railway from Bagdad to Damascus will be the highway for the merchandise of Persia and for all the Moslem pilgrims of Central Asia to the holy cities of Islam.

"In her long history of many thousands of years," concluded Sir William, "Babylonia has again and again been submerged, but she has always risen with an energy and thoroughness rivalling the very completeness and suddenness of her fall. She has never failed to

respond to those who have striven to raise her. Again it seems that the time has come for this land, long wasted with misery, to rise from the very dust and take her place by the side of her ancient rival, the land of Egypt. The works we are proposing are drawn on sure and truthful lines, and the day they are carried out, the two great rivers will hasten to respond, and Babylonia will yet once again see her waste places becoming inhabited, and the desert blossoming like the rose."

#### SIGNS OF THE APOSTASY.

We are overwhelmed with cuttings from newspapers and magazines, sent to us by our readers.

Were it not for "the more sure word of prophecy," which is the only light in the gross darkness which is coming over the world and its churches, we should be in despair.

But we must not feed on the carrion which this light reveals, but use the light to incite our hope for the coming of the only One who is to deliver us out of the darkness; and Who even now, can cause our thoughts to soar upward to the Sun of Righteousness, whose rising will alone dispel the darkness.

A glance at the headings of some of these cuttings will be sufficient. We will spare our readers the details.

#### THE "BACK TO JESUS" CRY.

is the subject of a leader of thought in Chicago. It is, he says, "the demand of the present age. We must seek a picture of Him as He actually appeared in history, and interpret it according to modern thought. In this way only we believe will He come to take His rightful place in the faith of to-day."

#### "A NEW CHRIST"

is the subject of a paper in *The Hibbert Journal*, by one who is quite sure that miracles never happen.

#### "A NEW CIVILISATION"

is the hope of a former Warden of St. John's College, Auckland, N.Z., who, as a clergyman, reconciles the teaching of the Church of England with Theosophy. He (Mr. Moncrieff) holds

"That the mission of the Theosophical Society is to prepare the way for a coming civilisation; a cleaner, more tolerant, more humane civilisation than anything we know now; also, the society is doing far more than any other body to prepare the world for the new religious spiritual impulse, which will strike the keynote of the new civilisation. Life altogether will be cleaner (continued Mr. Moncrieff): Meat eating, he said, would gradually disappear, and also the drinking of alcoholic liquors. Many of the things which were now represented as fads were only a part of the coming civilisation. A new civilisation is being born, and the Theosophical Society is working for that end."

#### "WHAT THINK YOU OF JESUS?"

is the subject of a recent number of *The North American Review*, in which a Congregationalist Divine, repudiates the doctrine of the Virgin Birth, and declares that Christ is more than ever the centre of the world's thought.

#### "JESUS CHRIST WRONG, OR A FANATIC."

Another writer, in *The Church Quarterly Review*, boldly declares that Christ was wrong in His prophecy of His coming kingdom, and yet deduces from that an argument in favour of His divinity.

#### "A NEW CHRIST"

is predicted by Mrs. Annie Besant, "who is to reveal truth necessary to the spiritual existence of a new

race." In her recent lectures in U.S.A., which of course are reported at great length, and are copied in the London papers\*: She says she has been re-born, in Italy and in Egypt, and thinks she is at least 12,000 years old.

All we can say to such talk is that, it is *no* sign of the times for one person to talk such rubbish; but it *is* a sign, when thousands can drink it in and treat it seriously!

It shows us how easy it will be for the "Man of Sin" himself not only to claim a hearing but a ready reception, when he puts forth his claims.

The late "Dowie" shows that people will part not only with their reason, but with their money if the claims are only preposterous enough.

#### "THE RELIGIONS OF THE WORLD"

is the subject of a Baptist Church Bible School, and "The Evolution of Religion." Some 26 Sundays are devoted to the subject. The end is "the establishment of God's Kingdom here on earth."

That is just the root of the whole matter—All Religions are the result of "evolution." It began with Cain. But God's *revelation* of Christ began with Abel!

#### THE RELIGION OF THE FUTURE

is the subject of an advertisement in large type in the Daily Press. It is to be

"AN ALTRUISTIC, HUMANITARIAN,  
AND SCIENTIFIC RELIGION."

We will not complete the extract. The above is sufficient to show how these "Signs of the Times" are multiplying.

#### SOCIALISM

of course plays a large part in recent literature. But it is little understood in its aims and ends.

We know of many who think it means only a little more sociability with one another! But not so is the thought of "the god of this world" who is using it for the breaking up of Society and for the preparation for "the lawless one."

To meet this, all that the churches seem to be doing is to lay themselves open to the charge of discovering that "Jesus Christ was a Socialist," and to the retort of the real Socialists against the "Christian Socialists" that "Christ's teaching is antagonistic to all sound morality and sound progress," &c.

#### THE BLINDEST OF ALL

are those who run the Paper called *The Advocate of Peace*, a copy of which has recently been sent to us. How people can wilfully close their eyes and ears to the din of preparations for war on all hands, passes our comprehension.

#### POLITICAL BLASPHEMY.

The recent flood of Political utterances has deluged England with a new development.

The Free Churches have descended in Placards and Posters to claim God as being on their side, and cover our walls with the legend "How would Jesus vote?"

This was topped by a blasphemous parody of the Lord's Prayer, which we are thankful to see was promptly disowned by the Liberal candidate.

The following is reported in *The Worksop Guardian*, as being the words of one of the speakers (a Mr. Price, of Worksop). The cutting being sent by a reader, from *The Daily Telegraph*, of Jan. 8th, 1910:—

\**The Christian Commonwealth* devoting more than a whole page to her.

"Our Father which art in heaven,  
Hallowed be our name.  
Our kingdom come,  
Our will be done on earth as it isn't in heaven.  
Give us this day our proper spirit which we have earned by  
daily toil.  
Forgive us this day our trespasses, though they do not forgive  
us their trespasses against us.  
To hell with the lords, dukes, and the devil;  
For ours is the kingdom, but theirs is the glory;  
For ever and ever, Amen,"

After this, other cuttings which lie before us, such as "Canary Choir in a Chapel," and "Clergy at the Play," "Bridge in the Churches," "A grand Dickens' Fair" (Congregational), and "an Ice Carnival, with exhibition of the North Pole" (Wesleyan), for Church purposes seem quite tame and commonplace.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

T. M. W. (N.B.) The resurrection body is a revealed fact and a blessed hope, and no one can tell you anything about it beyond what is written. Reasoning is absolutely worthless. To the question "How are the dead raised up?" the answer remains the same. "God giveth a body as it hath pleased Him." We are content with that: and we may be perfectly sure it will please us. We claim no light but what is within the covers of God's Word.

T. R. (Devon). It is quite clear, from the syllabus of subjects of the "Adult School Bible Lessons for 1910," that the compilers knew nothing of Dispensational truth, and therefore cannot help you or others to a deeper knowledge of the Word. The books recommended for study, bear the same stamp.

The fact that the Kingdom is treated as a present reality and "the world a school for man's development" shows that the Bible is treated as an ordinary book; and, instead of being the only light in this dark world, it is merely a text book of moral, social and political "subjects." All this can help no one; and only hinder those who are seeking for truth.

F. J. B. (S. Australia). As to the question whether a man can "live and die without the image of God," it is a non-scriptural collocation of words. Living and dying "without Christ" is the Scriptural language. Man was created in the "image" of Elohim, and that refers to "likeness" and not to *attributes*. We nowhere read that man lost that likeness of form: and he had no Divine attributes to lose. This latter is part of Satan's lie and is the foundation of the "New Theology" which finds its expression in "the immanence (or remaining) of God in man."

T. G. (Oxon). *Re* the word "also" in Lu. 11. 12, we feel that the best solution of the difficulty is to follow the readings of E. T. Tr. A. and R. V., and read, "or he shall ask an egg."

### BACK NUMBERS.

We shall be pleased to send these, in quantities, to any friends willing to use them and to pay the carriage. Please state the number required, and give the address.

## OUR PUBLISHING AND FREE CIRCULATION FUND.

The friends named below have very kindly volunteered to receive help on behalf of the above:

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### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No. 190

APRIL, 1910.

Vol. XVI. No. 4.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

(Continued from page 26.)

##### (3) SAMSON: FAITH CONQUERING THROUGH GOD.

THOUGH Samson and Jephthah are named together, we have already noticed that SAMSON is connected with BARAK, rather than with Jephthah. This is because, while BARAK was helped by two women (Deborah and Jael), SAMSON on the other hand was betrayed by two women (his wife and Delilah).

But our object in these papers is, not to consider the *history* of these "Elders" as recorded in the Old Testament, but their *faith* as referred to in the New Testament.

Those who read the Old Testament histories without rightly dividing them according to the different Dispensations, and the different principles of the Divine administration which characterised them, are liable to misunderstand the history and misjudge the characters of which they speak.

We have already referred to this in speaking of Barak; but it must also be borne in mind in reading the histories of Samson and Jephthah.

What was appropriate for a Dispensation when God was ruling in Israel among the nations, in righteousness and judgment, is not appropriate for the present Dispensation when He is dealing in grace.

Then, every sin was visited with the judgment it deserved, by the righteous rule of a Righteous God.

But since man has rejected His rule and murdered His Son, God has withdrawn both Himself and His Son; and the world is left to itself and to the rule of "the god of this age."

God is not administering, ordering or ruling its affairs; though He is *over-ruling* all things in order to secure the accomplishment out of His secret counsels and purposes. His Rule, and Dominion is in abeyance; and, while He is silent, He is, by His Spirit whom He has sent, bringing the world in guilty, of sin, and of righteousness, and of judgment (John xvi. 8).

"Of sin (said the Lord) because they believe not on Me."

"Of righteousness, because I go to the Father."

"Of judgment, because the prince of this world is judged."

(1) The world believed not Christ. This is its sin.

(2) His "real absence" brings the world in guilty concerning righteousness and manifests that there is no

righteousness in it, and (3) that the prince of this world has been judged.

The world waits for nothing but judgment. A judgment-summons has been obtained, and all that is needed now is for "execution" to be put in, and the usurper cast down and cast out.

That is the character of this present Dispensation. God is keeping silence. He is taking out His own people in pure grace; and meanwhile He is dealing with the world on the same principle. His sun rises on the evil and on the good, and His showers descend on the just and on the unjust. (Matt. v. 45).

It was not so in the Dispensation in which Samson and Jephthah lived. God did not keep silence. He ruled among men; His judgments descended on the evil and his blessings were bestowed on the good. He withheld His rain, and He sent floods.

The standard by which we must judge that Dispensation is wholly different from that by which we must judge this. If we read the present into the past we can have only confusion.

Samson is not to be judged by modern "Church" standards; still less on "Keswick lines."

He was raised up as a "Judge" to act for God in executing His righteous judgment.

He was Divinely set apart and fitted for the work he was appointed to carry out. Even his marriage with a Philistine woman, was "of the LORD" because He sought an occasion against the Philistines (Judg. xiv. 4). If any see a difficulty in this the only answer to it is in Rom. ix. 20.

Let us beware then how we judge Samson in fulfilling this his mission.

One thing marked him out as being worthy of inclusion in this "great cloud of witnesses"; and of mention in this list of "Elders who obtained a good report."

That one thing was *faith*, "He believed God."

Before his birth God had spoken of him to his parents. In Judges xiii. we have the full account of all that was said, and of all that took place.

Of the child that was to be born, Jehovah had said, "he shall begin to deliver Israel out of the hand of the Philistines" (v. 5). Manoah and his wife believed these words and obeyed all the instructions given with them.

In a moment of fear, when Manoah knew that he had seen God, his wife, strong in faith, reasoned, as Sarah and Rahab had reasoned before, and came to faith's sure conclusion: "If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would He at this time have told us such things as these" (v. 23).

This was faith's reasoning, and happy shall we be if we remember it for our own peace and blessing.

We shall often find ourselves in circumstances where it will stand us in good stead.

If Manoah's wife could reason thus, how much more can we reason, when we think things are "against us" and say: "He that spared not His Own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things" (Rom. viii. 32). And, if we further feel that we are unworthy of so great a blessing, then, we may recall the fact that the word here rendered "freely," is the same word as that rendered, in John xv. 25, "without a cause."

There was no cause why our Lord and Master should be hated. There was no "cause" why the promise should have been made to Manoah and his wife, rather than any other husband and wife in Israel.

It is precisely for the same reason that we are "justified without a cause by His grace" (Rom. iii. 24). Here, it is the same word as in John xv. 25. So that we can show no cause why we should have the least of His mercies.

Samson was brought up in the strong faith of his parents, and, though no angel had appeared to him, and no Divine voice had spoken in his ears, yet, he had *heard* from his mother's lips the words which had come from God to her.

Samson believed what he had thus heard, and grew up in that belief of which we are told in Heb. xi. He wrought the will of God, and fulfilled the word of God.

He "began to deliver Israel." This was the extent of the promise. Nothing was said as to the completion of the work either by him or by another.

When the time for action came "the Spirit of the LORD came mightily upon him." This was another important characteristic of that Dispensation. It differed entirely from the present Dispensation. This was announced by the Lord in John xiv. 17, when He spoke of the then future operation of the Holy Spirit and said: "He dwelleth with you and shall be in you."

Before this, the Spirit "came upon" a person; and "departed" from him again.

Three times do we read that He thus "came upon Samson" (Judg. xiv. 6, 19; xv. 14); and after that, we read in xvi. 20, that "the LORD had departed from Samson."

Hence, it was perfectly correct and appropriate to that dispensation to pray, "take not Thy Holy Spirit from me" (Ps. li. 11). But it is equally wrong to pray that prayer now, in this dispensation, as it was right in that dispensation.

How can one who has been assured by the Lord's word; "He dwelleth with you, and shall be in you," pray that He may not be taken away.

And on the other hand, how can we pray for Him to "come" (as we are made to do in so many of our hymns) when He has already come, and is here.

No one can imagine the havoc that hymns have made in lowering Christian experience; or how terrible

has been their effect in creating a false system of theology.

Just as "science" is man's reasoning about God's *works*, so "theology" is man's reasoning about God's *Word*. Otherwise no intelligent Christian instructed in that Word would frame his theology for this present dispensation of grace on the principles which governed the past dispensation of works.

It is the same low condition of Christian standing which makes it possible for any believer to-day, to put the Epistles to the assemblies in Rev. ii. and iii. on the same footing as the Pauline Epistles; and to imagine that the Epistle to the Assembly at Ephesus (Rev. ii. 1-7) is addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus . . . blessed with all spiritual blessings in the heavenlies, in Christ, . . . chosen in Him, and accepted in the beloved" (Eph. i., 1-6).

When we read of "the Spirit of the LORD coming UPON Samson," it is a sufficient guide to a right appreciation of the rest of Samson's history.

His morals are not to be judged by the standards of the modern views of "holiness." All that is written is "for our learning," not for our criticism.

But there is another kind of criticism which we must not pass over, and that is the difficulty which some have found in believing the miracle connected with his death, when Samson, after prayer, "took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand and of the other with his left," and putting forth his special Divinely-given strength, fell, with the house and all within it (Judges xvi., 29-31). This scripture is illustrated by the discoveries which have recently been made in the excavations of Gezer, where slabs of stones were found on which pillars, exactly similar to those at Gaza stood. These are to be seen there to-day in a similar Temple of Dagon. The pillars were not *let into* the stones, but stood *upon* them, in the centre; while the two beams, with their ends resting on the outer walls, met and were joined together on these two central pillars.

All that Samson had to do was to pull them out of the perpendicular, and his end was attained.

Thus the reports of excavations which we have heard from man are proved to be correct by this Scripture which we have heard from God.

Our faith, like Samson's rests on the same Word: and, though what we have heard differs as to its subject-matter, our duty and our blessing are precisely the same in our case as in his: and it was the same in the case of those Hebrew believers to whom the Apostle was writing.

He includes Samson in his list of witnesses as being an example of God's truth and God's power. How blessed are our ears to hear what God has spoken to us, and to believe what He has written for our learning.

## Contributed Articles.

### "I WOULD NOT HAVE YOU IGNORANT."

No. 2.

BY JAMES CHRISTOPHER SMITH.

**I**N the order already named, we come now to  
(2) **Romans 11. 25.**

"For I would not, brethren, that you should be ignorant of this mystery (lest you should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

It is no wonder that "the Spirit of Truth" led Paul to write thus; for we are confronted with the sad fact that most Christian people are either *quite ignorant* of the dispensational significance of "THIS SECRET" or, if not quite ignorant, *quite unwilling* to look into it and listen to its voice. Would that we could say something to arouse and arrest the attention of God's children to the importance of these truths and so "recover" some from the "course of this age"!

Here is something saints ought to know. It was a "secret," but now it is an open secret.

The Apostle is writing in view of his visit to Rome: and it is deeply interesting to compare this declaration with the facts recorded at the close of the Acts, where Paul is face to face with the representatives of the People on whom "blindness" had fallen and was yet to fall.

It is surely significant, too, that the word "mystery" (so important in Paul's writings) *does not occur in the Acts*. Let the reader seek to find out the bearing of this fact: it will be a good lesson in the knowledge of Dispensational Truth.

Concentrating our attention, now, on the verse above quoted and its context, let us mark the following points:—

*First,*

we must note that the words occur in that *section of Romans* embracing chapters nine, ten and eleven, where we have definite and most lucid teaching on the relation, dispensationally, between

ISRAEL AND THE NATIONS.

The appeal, here, is to the "Nations," as Paul says, "For I speak to you Nations, inasmuch as I am the *Apostle of the Nations*, I magnify my office" (11. 13).

Most Christians believe that during this present period of grace, and gospel preaching Israel is simply swallowed up and lost sight of: yes, and that God has no more any purpose to fulfil in Israel as a separate people.

Not so the teaching here. On the contrary: the fact clearly emerges that the aberration, on the part of Israel, called a "fall" or a "casting away" is not permanent or final. "Hath God thrust off, from Himself, His people? God forbid."

At the worst (and it has now come to the worst), there is a "remnant according to the election of Grace": and the remnant is being preserved (still "not counted among the nations"), ready, at God's time, to fulfil His purposes and bring to nought the proud imaginings of the peoples of the world.

In the meantime "the nations" have their day of salvation, that they may "glorify God for His mercy"—the marvellous mercy that has come to them in connection with Israel's "fall." Hence "this secret" of blindness in part; for what is their stumbling, their casting aside, their diminishing, but the larger blessing the reconciling, the riches of the whole world (vv. 12-15)?

*Secondly,*

we must note *the symbol used to impress this teaching*. It is the botanical symbol of the "olive tree." The use of that emblem here (and no other) shows the perfection of the Word of God.

It is not the "vine tree" nor the "fig tree;" but it is the "olive tree." These are the three great symbols of Israel as a people intended by God to produce fruit to Him and to bring blessing to all nations. The order above named is the order of their historical application:—

The vine is Israel's *Past* (from Moses to Christ).

The fig is Israel's *Present* (until Christ's return).

The olive is Israel's *Future* (when grafted in again).

The nations are not wild vines, or wild figs, but they are *wild olives*; and by means of this striking emblem the Nation's are taught their indebtedness to Israel: and not only so, but they are also taught the issues of the present mystic relation between Israel and the Nations. "Salvation is of the Jews," said Our Lord. It is profoundly true. The Apostle, here, says the same thing: "through their fall, salvation is come to the Nations, to provoke them to jealousy." Whatever the Nations know of the Word of God, the Christ of God, or the Salvation of God, it is a knowledge that came, in the first instance, through the channel of Israel. Thus they partake of "the root and fatness of the olive tree."

Israel will not continue for ever in her unbelief. The day is coming when the branches will be grafted again into their own olive tree (v. 24). And if there will be a cutting off (v. 22) of Nations that have misused their privileges, yet, when the olive tree is again in its place and bearing its proper fruit, there will be larger blessing still, accruing to the Nations, as a whole (v. 12).

The olive tree serves at least five purposes:—

1st, Beauty. Its silvery leaves are lovely to behold.

2nd, Health. Its oil is the great healing medium.

3rd, Light. Its oil is used to fill the lamps.

4th, Anointing. Its "fatness" was used to anoint Kings and Priests.

5th, Food. The berry and the oil entered into many forms of human dietary.

In the Millennial Day, Israel will fulfil, *nationally*, the abundance of this beautiful emblem; and we, now, as possessors of the Spirit, typified by the "oil," have the

privilege of showing forth, *spiritually*, the fruit and fulness of our anointing.

*Thirdly,*

to more fully understand "this secret" of Israel's blindness (or "hardening" as the same word is elsewhere rendered), it is necessary to give good heed to *the use the Apostle makes of the word "fulness."* He mentions the

"Fulness of Israel"

and the

"Fulness of the Nations."

With the latter expression we must compare Christ's words, in Luke 21. 24: "They shall be led captive into all the nations and Jerusalem shall be trodden down by nations until seasons of nations be fulfilled." There, the note of time,

"Seasons of Nations,"

is the limit of the oppression of the City; but here, the thought covers the People and extends to the emancipation of the whole nation, because it immediately adds, "And so all Israel shall be saved" (v. 26). *Then*, and not till then; so, and no otherwise.

"Until the fulness of the nations be come in."

What does this mean? Manifestly the one expression must help to explain the other. So we ask, what does the "fulness of Israel" mean? (See v. 12).

Let the reader put aside preconception and honestly consider this.

Paul is writing *to* Christians, here, but he is not writing *about* them; he is writing about Israel (as such) and the Nations (as such). He is not speaking of the Church of God, nor as the apostle of the One Body; but he is speaking as "the Apostle of the Nations," and he "glorifies his ministry" in this relation.

Nations can be (and shall be) "cut off," but saints of God cannot be cut off. Hence we conclude that the fulness of the nations coming in does not mean the *conversion* of the nations, no more than does the fulness of Israel mean the conversion of Israel.

The latter expression stands in contrast to *diminishing* which is loss in numbers and national completeness; and so the former expression stands for the coming in of the complete number of the nations as privileged to hear this new testimony of Gospel Grace.

In this age, the nations are separated for gospel testimony: they have this great privilege and, of course, a corresponding responsibility. Hence, the Apostle says directly *to them* (not to the church),

"Be not highminded, but fear" (vv. 20, 21).

The One Body is being formed by the regeneration of individuals from among the nations and by the baptism of the Spirit; but the nations are placed by God under the preaching of Paul's gospel—"made known to all nations for the obedience of faith"—in connection with the mystery of Israel's blindness and stupidity.

This is why Paul so earnestly wishes all Christians to know these things and not be ignorant of "this mystery."

Rapidly the nations are coming under the sweep of

the testimony; rapidly the seasons of nations are being fulfilled; rapidly we see Israel's fulness taking shape; but inside of all these movements there is the deeper and greater "Secret" of the Unity of the Spirit, and at any moment it may be finished.

Then will come

Israel's Trouble

and

Israel's Salvation

and

the larger blessing of the nations under the glorious reign of the Son of Man!

## PENTECOST.

BY H. W. FRY.

THERE is, however, a sub-division of this great subject of Pentecost which is receiving special emphasis in these days at the hands of some most excellent persons, for whose zeal and earnestness and bona fides we have every admiration, who aim at reviving in the Church the various Pentecostal Gifts, especially the Gift of Tongues, which were, at the Pentecostal period, signs and evidences of the endowment with the Spirit.\* It certainly does not seem to be consistent for those who hold that Pentecostal conditions still exist, and therefore pray for the "pouring out of the Spirit upon all flesh," to oppose the tongues movement, for if Pentecostal conditions still prevail, surely they should be carried to their logical conclusion, which must include all the gifts then bestowed, of which tongues was undoubtedly one. If the Pentecostal bestowments continue to be Dispensationally granted, they must be applicable to Christian experience as a whole, and if they are abrogated, it must be as a whole. They either exist completely or not at all. In this we must be quite consistent. The fact, however, that Pentecost does not apply to the Church, necessarily implies that these Pentecostal Gifts do not apply to the Church; but we will consider the matter a little further, giving the Biblical explanation of the mistakes on which this claim is founded.

We have pointed out elsewhere that, in order rightly to divide the Word of God, we must recognize that there is a great distinction between the promises of the Old Testament, including the Gospels, as compared with the revelations of God's abundant Grace in Christ as revealed to and through the Apostle Paul, and contained in His Epistles.

We have now to draw attention to the fact that there is a very clear distinction, *not* doctrinal, but *Dispensational*, between the revelations contained in Paul's earlier Epistles, viz., Romans, Corinthians, Galatians and Thessalonians, as compared with his later Epistles, Ephesians, Philippians, Colossians, Timothy, Titus and Hebrews. To illustrate the striking difference between the teaching of the earlier and the later epistles, it has been calculated that the

\* 1 Cor. 12.

word "Jew" is mentioned twenty-five times in the earlier epistles, and only once in the later. Israel is mentioned fourteen times in the earlier and twice in the later; while the word "Israelite" is mentioned three times, Abraham nineteen times and Tongues twenty-two times in the earlier epistles, and none of them is even mentioned in the later.

Moreover during the earlier period, the Apostles, Paul included, did much in the way of healing, but during the later period, Paul had to leave Trophimus at Miletum, sick. If Pentecostal powers were still at his disposal, why need he have had this necessity?

These facts are readily explained when we remember that the earlier Epistles were contemporary with the events related in the Book of Acts, while the Jews still had the opportunity of repenting of their sin in the rejection and crucifixion of their King, and accepting the teaching of the Apostles, Paul included, founded on the offer of pardon conveyed to them through Peter in Acts 3. 19-21. This offer was open to them for over thirty years, and it did not come to a conclusion until Paul in Acts 28. 25-28 pronounced the final rejection of the nation by God, because they had persistently rejected these gracious offers of pardon.

While this offer was open, and while the Apostles were proclaiming it, and urging the nation to act up to it, the signs and powers of the Pentecostal endowment, which were given for the purpose of qualifying the preachers for the effectual presentation of the message, were continued, and it is quite correct to say that at that time, the gift of Tongues was a sign that men had received the Pentecostal blessing, but, when this offer was finally rejected by the Jews, and finally abrogated by Paul, as in Acts 28. 25-3, the Pentecostal period, and the signs and powers connected with it, including Tongues, came to an end as Paul himself forewarned us in 1 Cor. 13. 8, and a new Dispensation, that of the Church, in which we now live, commenced.

We must not, however, be understood to say that there is no such thing in the present day as gifts of healing, or tongues. Undoubtedly there are, for God endows individuals in the various Dispensations as He sees fit, but we must faithfully insist that these gifts are now individual and exceptional, and not Dispensational as they were at Pentecost, when they were the acknowledged evidences that the recipient had been baptised with the Spirit. We must not forget that instances occurred, even in Old Testament times, of healing the sick and even raising the dead, but these also were individual gifts, and not Pentecostal or Dispensational.

But while the Pentecostal period continued, although the Jews nationally rejected the offers of grace and pardon which were made to them, there were individuals who accepted these offers, and they formed the various "Churches" of Christian Jews, that is, of Jews who accepted Christ as their Messiah and King, and to whom Paul addressed his Epistles. While this period was still current; and while there was still a possibility that the nation as a whole might have repented, and

consequently God's promise might have been at once fulfilled, these Christian Jews, Paul and the other Apostles amongst them, lived in expectation of the early fulfilment 1 Thess. 4. 13-17, and the signs of Pentecostal blessing continued; but, as years rolled by, and the nation more and more hardened their hearts, these hopes were gradually, and at last finally and completely extinguished.

But although God had to reject the nation as a whole, because of its unbelief and obstinate rejection of His offers of mercy, and although He had to withdraw, for an indefinite period, His offers both to the condemned nation and also to the remnant who had accepted His offers, and who put their faith in Christ; and although He had to withdraw the Gifts and Powers granted at Pentecost, as the purpose for which they had been granted had, for the time being, failed, He did not forget the faithful few! On the contrary, seeing He was obliged indefinitely to withhold the "blessed hope" of 1 Thess. 4. 13-17, He so graciously recognised the faithfulness of the little flock, that He commissioned Paul to open to them the vastly more glorious calling referred to in Phil. 3. 20, 21 and other places in Paul's later Epistles.

They had been living in expectation of being translated without dying to the glory revealed in 1 Thess. 4. and 1 Cor. 15. 52, and so to be "ever with the Lord," with a home in the Heavenly Jerusalem, and a participation in the millennial reign of Christ over Israel restored to its proper position as the premier ruling nation upon earth. It was a beautiful prospect of a reign of and from heaven over the whole earth, Christ Himself being the Grand Emperor, they His officials and nobles. What could they desire more? Yet all had to be postponed owing to the national hardness of heart.

But the grace and goodness of God would not allow that the faithful few should suffer for the unfaithfulness of the many, and which unfaithfulness of the many, the few greatly deplored, so, while He withdrew their calling to a participation in Christ's millennial reign over the renewed earth, and also withdrew His Pentecostal gifts, He called them to participate in Christ's *eternal reign over the whole Universe!* If the prospective millennial reign from the New Jerusalem was glorious, what is the glory of the Universal and eternal reign from some centre "far above all heavens"?\*

It is true they lost the millennial reign, as well as the Pentecostal bestowments, but they gained the infinitely higher and heavenly calling,† with all its inconceivable glories, and it is to *this* higher calling that we are called under the present Dispensation, and it is *this* calling which some of the best amongst us so fail to appreciate that they want to go "back to Pentecost," considering that to be the highest calling to which we are called.

Oh may God forbid! Rather, a thousand times, may He open our blind eyes, as Paul prays in Ephesians 1. 17-23, that we may see and "know what is the hope

\* Eph. i. 21: iv. 10. † Phil. iii. 14.

of His calling, and what the riches of the glory of His inheritance in the Saints . . . far above all principalities and powers and might and dominion and every name that is named," for He has now "ascended far above all heavens,"\* and "hath raised up us together, and made us sit together in heavenly places in Christ Jesus," "for in Him dwelleth all the fulness of the God-head bodily,"† and we "are complete in Him which is the head of all principality and power."‡

No! like Paul, forgetting Pentecost and all those things which are behind, however beautiful and attractive they were in their time, and reaching forth to those still more glorious things which are before,§ we will not look "back" even to Pentecost, but forward, and "press toward the mark for the prize of the high calling of God in Christ Jesus," recognising that the various gifts and powers of Pentecost are lost in that blessed hope that our Lord will come from heaven, and "change the body of our humiliation, that it may be fashioned like unto the body of His glory,"¶ we, if only we are "in Christ," being destined to sit with Him in heavenly places, far above all heavens, for the special purpose, "that in the ages to come we may experience the exceeding riches of God's grace in His kindness towards us through Christ Jesus";¶ our attitude, in the meantime, being the very simple, but very effectual and peaceful one of keeping our spiritual eyes "looking unto Jesus,"\*\* and looking for Him,†† and beholding ‡‡ Him with the eye of calm faith and trust, being without effort or struggle on our part "conformed unto His image,"§§ which is true holiness, for "every man that hath this hope in Him (*i.e.* in Christ) purifieth himself even as He (Christ) is pure."|||

It is not much to be wondered at if our poor understanding is slow to appreciate and appropriate such wealth of glory! But this is what God says, and what God's Word teaches, and while it may be beyond our poor powers to understand these marvels of goodness, it is not beyond the powers of faith to believe them, for we admit that with God all things are possible.

The consideration of these points may raise the question in some minds how, if the teaching for the Church on the subject of the Pentecostal gifts is founded erroneously, there has been so much blessing vouchsafed in so many places where this teaching has been emphasised. The reply is that the people who seek these great gifts are generally (of course there are exceptions, self-seekers and fanatics) devoted and excellent souls who have already enjoyed a real spiritual experience and are desirous of perfecting and completing that experience. They hunger and thirst after God and after righteousness, and their hearts are true, whilst the teachers who feed them are generally amongst the most devoted evangelists, whether cleric or lay. Also we must not forget that, while mistakes in this teaching have been presented, there has also been much truth

given with it, and the truth has been blest in spite of the error; but this does not make the error less an error.

Evidences of blessing have apparently been seen in cases of healing and also of tongues, and while some of them might be explained psychologically, others are merely the temporary result of excitement, and others from a definitely evil source, yet there have been many genuine cases at least of healing, the result, doubtless, of answer to prayer and of spiritual blessing, and in some cases of the direct intervention of God. God looks at the heart rather than at the theology, and in His goodness He measures His gifts by the former rather than by the latter, but this does not release us from the obligation to conform our teachings to the Word of God as far as we possibly can, and we may reasonably assume, that, if in His goodness God pours out His blessing on sincere souls in response to imperfect teaching, would He not do so even more freely and effectually, if the teaching were amended in accordance with the revelations of His written Word?

There is another aspect of this matter to which we must briefly refer. The effect of this misapplication and misunderstanding of Scripture, though it may be emphasised with the very best intentions, has often been deplorable, and has wrecked the usefulness and broken the hearts of multitudes of sincere and godly souls, and unless the truth can be realised that we, in this Dispensation, are no longer under either the Old Testament legal, or even under the New Testament Pentecostal commands and promises, and that these are all absolutely abrogated so far as we are concerned (except of course those which are eternal in their nature rather than Dispensational) these misapplications and misunderstandings will break the hearts and wreck the usefulness of multitudes more.

Undoubtedly the Holy Spirit is working mightily in these days, though His operations are often hidden, but Satan is also working mightily with his most subtle snares, which are also hidden, and therefore the more deceptive. Many of God's most devoted children are earnestly desiring to obtain all that it is His will that they should receive. They hear others claim to have received, and they are urged themselves to obtain, experiences which they have not received, of tongues, or of healing, or of casting out demons, etc., which they long after, and which they will now strive to obtain. They are taught that they are entitled to the same blessing, and that any failure to obtain it is a proof that something must be wrong between them and God, and the result often is an agonising struggle and mental torture which results in disaster, sometimes by their obtaining nothing but losing much; sometimes, which is worse, obtaining a false experience which may be either from the flesh or even from Satan.

One prevalent mistake appears to be that people are encouraged to complete their experience by consecration, etc., whereas the true course would be to consecrate because our experience is already complete in Christ. This mistake, of reversing the Divine order, leads multitudes into a life of continual effort and struggle

\* Eph. iv. 10. † Col. ii. 9. ‡ Col. ii. 10. § Phil. iii. 13, 14. Phil. iii. 21. ¶ Eph. ii. 6, 7.

\*\* Heb. xii. 2. †† 1 Thess. i. 10. ‡‡ 2 Cor. iii. 18. §§ Rom. viii. 29. ||| 1 John iii. 3.

with cruel disappointment because of failure, and necessitating perpetual renewals and reconsecrations, etc., whereas, if we recognise that we are already complete in Christ, it is our privilege simply to keep looking to Him to work out that completeness in our lives. In the former case we take the burden upon ourselves, in the latter we place it on Him!

It is this kind of erroneous, though sincere and zealous striving after unwarranted experiences, that has led so many devoted souls into the Agapemone, Christian Science, Theosophy, and other of the deceptions which are causing so much confusion and sorrow in the Christian Church to-day, and it is this that is foretold in 1 Tim. 4. 1, that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." The people Paul here speaks of must have been Christians, and must have known the truth, for they could not depart from the faith unless they once had it.

It is a solemn fact, also to be remembered, that in the last days there are to be powers, signs and wonders, but they will be from Satan as we see in 2 Thess. 2. 7-10, but so far as the good Brethren are concerned to whom we have alluded in the above lines, we would only warn them to be careful, and refer them to the following verses, viz., 2 Thess. 2. 13-15; but the "tradition" we will hold fast is not the tradition of misguided humanity, but that which we are taught by God's Word and Paul's Epistles.

We would complete these lines by reminding every reader that God says through Paul, Ephesians 1. 1-3, in his latest Epistles which are the special charter granted to the Church Dispensation, that if we are, however unworthy, numbered amongst "the saints and faithful in Christ Jesus" we have "all spiritual\* blessings in Christ," and that we "are complete† in Him." This is either true or false. If true, why should we allow ourselves to be misled by teaching which causes us to agonise after experiences which belie the above quoted solemn assertion of the Holy Spirit? Rather let us control ourselves, and quietly and consistently follow on, not looking for signs and evidences that we may walk by sight, but, walking by faith, keep "looking unto Jesus"‡ that we may "know Him and the power of His resurrection"§ and "the exceeding greatness of His power to usward who believe."||

P.S.—These Truths having been by degrees revealed to us, for which we devoutly thank God, and the instruments He used to enlighten us, and seeing how greatly they simplify and explain the perplexities and confusion of thought and teaching from which the Church of to-day is suffering in respect of spiritual and Pentecostal teaching, we have been compelled radically to alter our earlier views of Scriptural Truth, and now feel it to be an obligation to present them faithfully to the careful consideration of others, not merely with a view to correct their mistakes, but also with a view of being corrected where we may need further enlightenment. Correspondence, addressed to care of the Publishers, will be gladly received by the Author, and anyone desiring copies of this pamphlet for distribution will please apply also to the Author, H. W. FRY, c/o Headly Brothers, Booksellers, Bishopsgate Without, London, E.C.

\* Eph. i. 3 † Col. ii. 10. ‡ Heb. xii. 2. § Phil. iii. 10. || Eph. i. 19.

## Dispensational Expositions:

*Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation:*

No 10.

TŌN HAGIŌN.

OR

"HEAVEN ITSELF."

As the subject of the present article largely depends upon the use and nature of a Greek word—it may be as well to just give, very simply, a word of explanation, so that all may be able to intelligently follow the argument.

The Greek language is very exact, far more so than English; and one of its many characteristics is that the Number, Gender and Case of a word or words are as a rule easily distinguished. We say "as a rule," for the following discussion arises out of one of the exceptions. The word for "The Saint," or "The Holy One" (Masculine Nominative) differs from "The Holy One" (Feminine Nominative), and again from the Neuter Nominative of the same word. The Genitive Masculine differs from the Nominative Masculine as from the Genitive Feminine. The Genitive Neuter, however, is identical with the Genitive Masculine, and the sense of the sentence must decide the Gender. When we turn to the Plural we find that in the Genitive—the Masculine, Feminine and Neuter are all alike, "of the Saints," or "of the separated Ones," the Greek is τῶν ἁγίων (*tōn hagiōn*), whether the reference was to Men, Women or Things. Consequently when we read in the A.V. "of the Saints," we must remember that it is the context which must decide for us, whether the word means Men, Women or Things.

With these facts before us let us consider some passages of Scripture.

We will first turn to Hebrews 9. 23, 24. We have in these two verses a common figure of speech in Scripture, namely, "the Plural of Majesty." The "better sacrifice" of verse 23 is the Scriptural manner of emphasizing the "Infinitely Better Sacrifice." Likewise the "Holy PlaceS," really means "The Most Holy Place."

A glance back in the chapter will confirm this. Verses 7-14 have, as their theme, the typical teaching of the Day of Atonement. Verse 6 tells us that the Priest went every day into the first tabernacle accomplishing the service of God; but verse 7 says that into the second, which is the Most Holy Place, the High Priest went alone, once every year, and then not without blood. Verse 8 continues—"The Holy Ghost this signifying that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was standing."

An earthly Priesthood and a dispensation of ordinances "signified" that the Holiest of all had not been

entered or made open. The Holiest of all is now open—open to believers from Jew and Gentile (Heb. 10. 19, Eph. 2. 18)—consequently the first tabernacle and that which it typified has passed away. To speak of the "Priesthood of Believers" for the "Present time" is a dispensational mistake. Heb. 9. 24 is setting forth the great antitype of the Day of Atonement. The "Most Holy Place," "made with hands," was a type of the true or real "Holiest of all," which Scripture declares to be "Heaven itself."

We are now in a position to go further with our studies. Let us then turn to a passage in Ephesians. Chapter 2. 19: "Now therefore ye are no more guests\* and foreigners, but FELLOW-CITIZENS with the saints, and of the household of God." The words rendered "with the saints," are the words we first considered—*τῶν ἁγίων* (*tōn hagiōn*)—and which consequently may mean "saints" OR "holy things" or "places." The translators of the Bible decided upon the meaning as "saints." Let us examine the context. Verses 19-22 speak of a building. We have the "Foundation," "The Chief Corner Stone," "The Whole Building," "A Holy Temple," "A Habitation of God." This contextual reference to a building lends its weight in favour of the rendering we have suggested—"Fellow-citizens of THE MOST HOLY PLACE" or "Heaven itself." This teaching exactly coincides with that of Phil. 3. 20, "Our citizenship (conversation) EXISTS (as a fact) in Heaven." The word, in Eph. 2. 19, "Fellow-citizens" is *συμπολίται* (*sumpolitai*). The word, in Phil. 3. 20, "Conversation" or "Citizenship" is *πολίτευμα* (*politeuma*), both words are derived from *πόλις* (*polis*) a city.

Heb. 9. taught us that "the Most Holy Place" was "Heaven Itself"; Phil. 3. 20 tells us that "our citizenship IS in Heaven;" and Eph. 2. 19 yields its testimony—that the believing Gentile, equally with the believing Jew, during this dispensation of the grace of God, is a fellow-citizen of Heaven Itself, and that this involves *direct* "access" unto God, seeing that "Heaven Itself," so far as the believer's portion is concerned, is "the Holiest of All."

Let us now turn to another passage, Eph. 4. 12, A.V., "For the perfecting of the saints." Again the context must decide whether the words *τῶν ἁγίων* (*tōn hagiōn*), "of the saints," refer to persons or whether here again, we have another reference to the "Most Holy Place." The preceding verses speak of the work of Christ and quote from the 68th Psalm. We have already seen that the "Fellowship," and the "Dispensation" of the "Mystery" formed no part of the Old Testament Revelation. How is it then that in this chapter we have a quotation from Psalm 68. 18, "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men . . . and He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc. (Eph. 4. 8-12).

\* Gentile believers, before Acts 28., did not stand upon equality with Israel so far as dispensational privileges were concerned, as Rom. 11. and Rom. 1. 16 show.

The passage in the Psalm reads thus: "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell [among them]."

When on earth, the Lord Jesus appointed twelve, whom He named Apostles. One of them, Judas, fell from this position, and Matthias was chosen in his stead. That Matthias was God's man, before so discovered by the casting of the lot in Acts 1. 26, may be gathered from the statement of Paul in 1 Cor. 15. 5. The Lord Jesus, AFTER resurrection and BEFORE ascension, was seen by "the twelve"—hence seen by Matthias—who was afterwards appointed by Peter and numbered with the others. Eph. 4. tells us of Apostles given *after* that the Lord had ascended. This plainly cannot refer to those *already* chosen and appointed. We know, however, that there were another set of Apostles, quite distinct from the Twelve—of whom are prominent Paul and Barnabas. Apostles, Prophets, and Teachers are referred to in 1 Cor. 1. 28, and Apostles and Prophets in Eph. 2. 20. Psalm 68. 18 tells us that such were given to the "rebellious also," in order that God might have a dwelling place.

The new order of Apostles—notably exemplified in the ministry of the Apostle Paul, had a ministry which largely resulted from the disobedience and "rebellion" of the people of Israel.

We have before pointed out, that there was a work of preparation going on, in the ministry of Paul and others with him, that was destined to blossom and bear fruit after the defection and rebellion of Israel.

Silently yet surely God was preparing for the New Dispensation, and Eph. 4. 8-11, refers to that transitional period. God was still going to find a dwelling—even though he permitted Titus to destroy Jerusalem. He was gathering the material for a spiritual temple from among the believers of Jews and Gentiles.

We are told that in the building of the temple by Solomon, not a sound of a hammer was heard: and so also, in the preparation of this new dwelling place, everything was done silently. Eph. 2. 19-22 tells us about the Foundation, Corner Stone, and Building of this New Habitation of God. Eph. 4. 12 tells us of the preparation for its transference from Earth to Heaven.

The word translated "perfecting" in Eph. 4. 12 is a word which means "to mend" as a net, "to re-set" as a fractured limb (Matt. 4. 21; Gal. 6. 1), and can be rendered "re-adjust" or "put together again"—in most cases there is the mental addition "after a fracture, a breach, etc." Acts 28. 25-27 records such a fracture or breach, when an end came to Israel as a nation for a time. But as we have seen, God was not taken by surprise, He had been preparing beforehand, through the ministry of a special number of Apostles and Prophets, the material for a dwelling place. Already, in 2 Cor. 6. 16, they were told "Ye are the temple of the Living God," and it was this work that was going steadily on. If we read *τῶν ἁγίων* (*tōn*



*hagion*), "The Most Holy Place," instead of "saints" in Eph. 4. 12, thus, "For the Re-adjusting of the Most Holy Place" we shall find that this is just what was taking place.

The "most Holy Place" was transferred from Earth, to Heaven itself; and the truth connected therewith was first published by the Apostle in "Ephesians," in the words "in Heavenly places in Christ;" in the most holy place.

The Body of Christ depends upon *no earthly manifestation of unity*. All such organized expression has long since passed away. But there is a sphere, beyond the reach of man, yea Heaven itself, where the Lord has built His temple, the materials of which are the believers of this dispensation, whose privilege it is to "set their affections on things above."

This temple necessarily needed "re-adjusting," upon the setting aside of the one nation among whom God dwelt on earth. Exactly when this began we may not be able to say, but we know that there came a time, even before the death of the Lord Jesus, that He could say "YOUR house is left unto you desolate" (Matt. 23-38). Further, Eph. 2. 15-16 definitely declares that the One Body, potentially, was formed at Calvary—although its *manifestation* was deferred until the setting aside of Israel, as recorded in Acts 28. Those believers who desire to remain in the transitional period would seem to prefer a life of continual Household Removal and Re-construction; for that is what was going on during the period of the "Acts of the Apostles."

One more passage, and we must bring this paper to a close. Col. 1. 12. This passage (like those in Ephesians) seems to refer to the same thing, and should be translated "Partakers of the inheritance of the MOST HOLY PLACE IN THE LIGHT."

"Fellow partakers and fellow heirs:" such are the terms of the new dispensation. How can it be? How can I, a sinner of the Gentiles, ever be fitted for such an inheritance? God has seen to it. "Giving thanks unto the Father, Who HATH MADE US SUFFICIENT." God has seen to it. "In the Body of His Flesh through death to present you HOLY and UNBLAMABLE and UNREPROVABLE IN HIS SIGHT."

The Father chose us that we should be "HOLY and WITHOUT BLAME before Him" (Eph. 1. 4). This wondrous blessedness was to be "in the Heavenly places (or Most holy place), in Christ."

Just as we have found that the work of the Father and the Son fitted the believer for the inheritance of the MOST HOLY PLACE, so again, by reading into Eph. 1. 4, Eph. 5. 25-27, we shall again see that the whole of the work of Grace is performed for us by God. "Christ loved the Church and gave Himself for it . . . that He might present it to Himself . . . HOLY and WITHOUT BLEMISH."

Thus we find that there is perfect harmony between the characteristics of this dispensation. It is the Dispensation of GRACE; it is the Dispensation of the SPIRIT; it is the Dispensation of a MOST HOLY

PLACE in Christ. The Flesh never could do anything for God, and, in this Dispensation, it is entirely set aside—not even an ordinance is allowed—in order that God might be All in All.

The believer who has entered the Holiest of All, has left behind the laver, and the table of shew-bread, and the ordinances which answer to these. Before him are the Ark, the Mercy Seat, and his Great High Priest. He asks for nothing more, and the Lord directs him to nothing more.

Oh, let us, who have entered into "THE HOLIEST" by the blood of Jesus—oh, let us stay there—let us not run away from His Presence, in order to join with others in the types and shadows and carnal ordinances which were only imposed during the time of the earthly priesthood and first tabernacle. (Heb. 9. 8, 9). Enoch, after his "translation," did not return to earth or mix again with the things from which he had been so miraculously severed. Shall we, then, who have been "translated" into the Kingdom of God's beloved Son, shall we still "set our affection" on "earthly things," and be subject to ordinances which have been nailed to the Cross of Christ? We commend the prayerful study of the connection between Col. 2. 9-22, and the argument of Col. 3. 1-4, which is based upon it.

The present dispensation, more than any that has preceded it, shuts the believer up to Christ. All else vanishes.

Like John, in Revelation 21. 22, we shall see in this the anticipation of the New Creation, "No temple therein, for the Lord God Almighty and the Lamb are the temple of it." We may be cast out of the "fellowships" of earth—we may be excommunicated from many an assembly—but none can touch our citizenship which IS "in Heaven," none can hinder us from attending our place of worship THERE, where Our Great High Priest ever liveth. Should any believer feel that by substituting "The Most Holy Place" for "the Saints," that any loss is thereby sustained, we would say that the word and the teaching of scripture fully include both. We have sought to invest the word with its fuller and may be less understood meaning.

CHARLES H. WELCH.

#### EDITOR'S NOTE.

Mr. Welch's article is very suggestive and opens out a new understanding of "the heavenly places" (or things); variously spoken of by some as "the heavenlies," or the heavenly sphere, or region, &c. But none of these yield a definite sense which satisfies one who is intent on understanding exactly what the Holy Spirit is revealing.

The word is *epouranios*, and is compounded of *epi*, up, up-on, upon, and in that sense in, and *ouranos*, which means heaven. So that *up in heaven* would give a fair idea of what is indicated by the combined words.

It is evidently useless to go to heathen Greek writers, for light. The only method is to observe the manner in which the word is used by the Holy Spirit.

The word occurs only in the following passages, and is rendered heavenly except where otherwise noted, viz: Matt. 18. 35; John 3. 12; 1 Cor. 15. 40, 40 (celestial), 48, 48, 49; Eph. 1. 3, 20; 2. 6; 3. 10; 6. 12 (high); Phil. 2. 10 (in heaven); 2 Tim. 4. 18; Heb. 3. 1; 6. 4; 8. 5; 9. 23; 11. 16; 12. 23.

The usage in Ephesians is the one that is important for our purpose.

Now if we take Mr. Welch's interpretation that it means, or at any rate refers to "THE MOST HOLY PLACE" or "the Holiest of all" into which Christ has entered (Heb. 9. 24), then we can understand and grasp more clearly what is meant, by the somewhat special usage of the word in Ephesians.

It will be noticed that in that Epistle it occurs *five* times. This, being the number specially connected with *grace*, is peculiarly in keeping with the great subject of the Epistle—which is the revelation concerning "the riches of His grace" and "the glory of His grace."

The following are the *five* passages in full, in which we substitute this amended rendering.

Eph. 1. 3, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessing, in the holiest of all, in Christ."

That is, our place is where He is. He has entered there, and we are there in Him, and have access, direct, through the rent Vail to the Father Himself, without need of any human mediation or earthly priest.

Eph. 1. 20, we have to learn that the exceeding greatness of God's power toward us who believe is "according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right-hand, in 'the Holiest of all,' i.e., according to Heb. 9. 24, "heaven itself."

Eph. 2. 6, "And hath raised us up together and made us sit together in the Holiest of all, in Christ Jesus."

Eph. 3. 10, "To the intent that now, unto the principalities and powers in heaven itself might be known through (not "by") the Church, the manifold wisdom of God."

That manifold wisdom is displayed in the position assigned to the church by its admission into the Holiest of all—in Christ.

Eph. 6. 12, "For our wrestling is not with flesh and blood (but with principalities, with powers, with the world-rulers of this darkness, with the spiritual [powers of] evil) in the Holiest of all."

Through not seeing the true meaning of *epouranioi*, the A.V. renders it (in 6. 12) "high places," seeing the incongruity of supposing that such conflict could go on in "the Holiest of all." But if we recognise this fact, and connect "in the heavenly places" with the conflict with "flesh and blood" which is down here and not up there, all is clear.

Our wrestling with flesh and blood is not in Heaven but down here, on earth; and certainly not in the Holiest of all, which is heaven itself.

If we add to these quotations from Ephesians, the

one from Colossians 1. 12, we shall see how the whole subject stands out in all its beauty.

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Holiest of all, in the light."

Believers cannot have "saints" for their inheritance, but they can have, and thank God they have what answers to the Holy of holies—even Heaven itself, and there "in THE light"—in the presence of what answers to the Shechina of the Tabernacle and Temple even the light of the glory of God.

The omission of the article "the light" obscures the full force of the wondrous revelation of the riches of His grace.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### THE ROOT-CAUSE

of the Advancing Apostasy lies no longer in Infidel lecturers like Tom Paine, Renan, Voltaire, Charles Bradlaugh, and Ingersoll. These were coarse and vulgar. The Infidelity, to-day is much more refined, and is carried on by professors of Theology and preachers in their chairs and pulpits. These are the real successors to the past generation of Infidel teachers.

This has been recently well put in *Our Hope*:—

"There is no need for such infidel lecturers in our times, because hundreds of preachers do the same work more successfully than Ingersoll ever did. Of the two, an outspoken infidel, who disowns all connection with Christianity, and a man who professes Christianity but undermines the faith in God's Word and denies the authority of the Bible, the former is certainly the more honest of the two. The hand of the evil master, who stands behind these continued attacks, is seen in the fact that these men with their 'infidel stock of trade,' are put into a position where they can reach and influence the immature minds of the young."

What can furnish a better illustration than the words of Dr. J. H. Moulton, of Didsbury College, at the second National Conference of the Wesley Guild, at the Central Hall, Manchester, the President of the Wesleyan Conference being in the chair.

His subject was, "Gains of Modern Biblical Criticism.

Surely the *losses* would have been more appropriate:—

"We must be New Theologians," said Dr. Moulton. "We cannot help it. Text-books on Latin and arithmetic used a generation ago are now out of date. Why, then, should you suppose that Theology is a standstill science? I know there are people who bring down the gallery with the solemn declaration; 'We stand in the old paths. The way that took our fathers to Heaven is good enough for us.' They forget that the Christianity which is not progressive is not alive. '*Semper iaem*' may be an ideal worthy of Rome. We believe in something grander.

"Every generation brings with it new problems, new facts, new knowledge. Our supreme business is to bring these into co-relationship with the great truths of the Book which tells us of the Man who was more than man.

"One of the greatest gains from modern criticism is that it has left the Bible in the form in which we ought to have had it from the first. All through the ages of Christianity men have been putting into the Bible things that are not in it. Criticism has freed us from that.

"Again, criticism has helped us to single out the essentials of Christianity. We have been thrown back on our foundations. We are better able to appreciate Christ's Divinity. That is the one important doctrine.

"Broadly, as applied to the Old Testament, the result of the Higher Criticism has been revolutionary. As applied to the New Testament, its results have been conservative.

"Criticism has shown us that the Bible is a human book."

This, then, is what it really comes to. This is the one outstanding fact—the Churches themselves being the witness.

Truly, they put bitter for sweet, and darkness for light, for they call their losses "gains."

They have lost "the Word of God," and have gained "a human book."

But "A human book" will never do the work of the Spirit of God; and the day is not far distant when the great "loss" will be discovered.

#### THE SUPER-MAN.

Two notable Signs of the Times were furnished at the Free Church Congress held on March 9th in Hull.

The first was when the formation of *one United Free Church for England* was supported by many of the influential members of the Congress, and it was agreed that the executive should consider the proposal and report on it next year. The proposal took the Council by surprise and produced a thrilling sensation as it was earnestly pleaded for.

How this may work out, with the object of "realising the kingdom of God on this earth," will be understood only by those, knowing something of Dispensational truth and groan under the manifest loss of a spiritual and scriptural corporate unity and realise the one spiritual unity which characterises this present Dispensation.

This will be further illustrated by the other Sign of the Times which was furnished by another speaker who spoke on

#### THE SUPER-MAN

and the problem of capturing and utilising him for Christianity. He said that the German philosopher, Nietzsche, and the English Bernard Shaw "emphasise three great truths which we ought to capture and sanctify." These truths are—

First, that man can reach a much loftier stature and exercise a far mightier power than he has ever wielded;

Second, that the super-man can only be produced as we obey the great force that urges on the universe, and

Third, that the super-man, when he appears will laugh at all man-made maxims and man-made laws, and will be a law to himself.

"The world needs a super-man," he said, "but he may be a robber, a ravisher of nations, a grasping, unscrupulous millionaire—that is Nietzsche. Or he may be the stainless super-man of all history—that is Christianity."

Those who know anything of Dispensational truth will at once see how this is the taking of a long step forward to the welcoming the coming of the real "Super-man, the Lawless One."

## Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

J. R. (Essex). Israel was not cast aside when the Epistle to the Romans was written. The Fig Tree which told of *National* privilege was not cut down till Acts 28, which was speedily followed by the destruction of Jerusalem and the Dispersion of Judah.

"Some of the branches" of the Olive Tree had been

broken off (Rom. 11. 17); but the Tree itself had not been cut down; Gentile branches were being grafted in among them.

We feel bound to take the *exanastasis ek tōn nekhrōn* of Phil. 3. 11, as a new revelation. The word is used nowhere else in the New Testament.

Only three occurrences are given in the Lexicons, and each refer to a bodily act.

Polybius (204-125 B.C.) uses it of a *removal*, Strabo (63 B.C.—24 A.D.) uses it of an *emigration*, Hippocrates (460-377 B.C.), uses it as a medical term, of *rising and getting up out of bed*. These are the only occurrences and usages of the word known; and they all refer to bodily acts, and not to moral character. Who then will justify us if we were to take it in Phil. 3. 11 in a sense in which it is never taken elsewhere.

Then again, the verb rendered "attain" (*katantaō*) means *to arrive at* (as in Acts 27. 12<sup>\*</sup>); or, as in Eph. 4. 13 "till we all come in the unity of the spirit," *i.e.*, till we arrive at, or are partakers of that unity.

The word rendered "attained" in the next verse (*v.* 12) is quite different. It is (*lambanō*) *to receive*: and we render *v.* 12 thus: "For I have not yet received [the full revelation of it, *v.* 14], nor yet am I made perfect [in that out-resurrection]. But I am pressing forward that† I may lay hold of [that] for [obtaining] which I was laid hold of also by Christ Jesus. Brethren I do not reckon to have laid hold of [the full knowledge concerning it] but one thing [I do], forgetting the things behind, and to the things before stretching out, I am pressing on toward the goal for the prize of the calling on high by God, in Christ Jesus.† As many therefore who [desire to be] perfect [by receiving this prize of being called on high] should be of this mind. And if in anything ye think differently, this also shall God reveal to you. However, unto what we have attained before you, [let us] walk in the same steps [viz.—forgetting, &c.]"‡

T. H. E. (London, W.). It can surely hardly be true that Prof. G. Adam Smith can have said that Jehovah gave the host of heaven to the heathen as their gods. To deduce such teaching from Deut. 4. 19, shows the working of a mind hostile to the Word of God, seeking and taking pains to discover something unworthy of it.

Deut. 4. 19 speaks of God having *distributed* the stars "unto all nations under the whole heaven"; and this, in connection with a solemn command forbidding their worship.

Psalms 19, taken with Rom. 10. 17, 18, shows that the stars were distributed unto all nations to teach and declare the primitive truth and testimony concerning the true God and His worship, and His promise of the coming seed of the woman.

Rom. 10. shows that this teaching was heard, and received, and known. But, after Moses had been inspired to commit the revelation to writing, the teaching of the heavens was no longer needed; hence, it was forgotten and corrupted by the heathen nations, and this is charged home upon them in Rom. 1. 19-32.

As to your quotation from the writings of Benjamin Wills Newton concerning the life and death of Christ,

\*Cp. all the occurrences Acts 16. 1; 18. 19, 24; 20. 15; 21. 7; 25. 13; 26. 7; 27. 12; 28. 13. 1 Cor. 10. 11; 14. 36. Eph. 4. 13. Phil. 3. 11.

†(*ei*, "if" may be rendered "that" as in Heb. 7. 15; Acts 26. 8, 23, &c.)

‡ The R.V. and all the Critical Texts omit the words "in Christ Jesus" *v.* 16.

and our double debt of obedience and suffering; all this is "Theology," and is based upon reasoning. We look in vain for any corresponding language in Scripture. It is such reasonings as these which, years ago, drove a wedge into Brethrenism, and gave it a shock from which it has never recovered.

It is our blessed privilege, and true comfort and peace to know that Christ—in all that He is, and all that He has done is "made unto us" righteousness! We cannot get beyond that, and there is no need to. All such reasonings as those you quote, are the designs of the enemy to draw us aside from revealed truth, and to occupy our minds with arguments about it; so that we may lose the kernel, while talking about the shell.

To comply with your wish concerning Rom. 4. 19, we would paraphrase it thus:—

"And not being weak in faith [as to God's power, or faithfulness] he took no account of his own body now [as good as] dead (being about a hundred years old) neither the deadness of Sarah's womb [as being obstacles to the fulfilment of God's promise as to Isaac, his seed], wherefore\* he disputed not against† the promise of God, through unbelief, [by arguing that the thing was impossible] but [having the firmest persuasion of God's faithfulness] was made strong in [his] faith, giving glory to God [by recognising His almighty power and faithfulness, and waiting patiently for the fulfilment of His promise]."

A. B. T. (Germany). As to the Tabernacle, referred to in Gen. 9. 21; 4. 3, 4, 16, it surely remained until the flood; and after the flood, where a Tent and an Altar were erected, there would be the place "before the Lord." It would be against this and the worship of Jehovah connected with it that Nimrod was the great rebel (not hunter).

In Gen. 1. we have the creation in *sum* and purpose by way of Introduction; while in chap. 2 we have it in certain *details*.

In Gen. 2. 24, there is no reference to what Adam should or should not leave. Moses wrote that Divine command by inspiration 2000 years after, as being the Divine ground on which the later marriage law was based.

The Gematria of Babel in Gen. 10. 10 is 34, while its root Balal is 62. The Hebrew spelling is *Babel*, the Greek, *Babulon*.

As to the Great Pyramid we believe there is a deep symbolical secret in it. Years ago we took deep interest in it; but the interpretations became so many and different, and the prognostications drawn from them were so falsified in the events that we lost all interest in it; and are waiting till the right key has been found for the lock.

As to the genealogy of the Lord Jesus. Matthew gives the Royal and Legal Line through Solomon the son of David. But Solomon had an elder brother, Nathan, whose line would come in, if Solomon's line should fail.

Solomon's line did end in Joseph (Matt. 1.), and Nathan's line ended in Mary. (Lu. 3). By their marriage both lines were united, and exhausted in the person of the Lord Jesus. Hence the hope of Israel is bound up in Him.

\*So "de" should be rendered as in Rom. 8. 6; 12. 6; 1 Cor. 7. 3; 12. 21; 16. 15; Philem. 12.

†So "is" should be rendered as in Matt. 18. 21; Lu. 12. 10.

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### NOTICES.

#### CROYDON.

A CONFERENCE OF CHRISTIANS will be held (D.V.) in the Iron Room, Strathmore Road, Whitehorse Road, Croydon, on Easter Monday, 28th March, 1910. A Tea will be provided. Meetings: Afternoon, 3 to 5; Tea, 5.30 to 6.30; Evening, 7 to 9.

Friends from London by tram or train should alight at West Croydon Station, about five minutes distant.

#### PIMLICO (LONDON, S.W.)

Christians who have met for Conference at 55 Morton Street, Pimlico, S.W., will please note that the next meeting will be held on Wednesday evening, April 20th, at 7 o'clock. The subject for consideration at the last meeting will be continued, viz., "The Work and Office of the Holy Spirit in this and other dispensations."

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No. 191

MAY, 1910.

Vol. XVI. No. 5.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

(Continued from page 38.)

##### (4) JEPHTHAH: FAITH CONQUERING THROUGH GOD.

JEPHTHAH is introduced to us under the same title as Gideon, "a mighty man of valour"\* (Judges xi. 1). Again, we have not to consider his history as a man, but his faith, which was of God.

He was one who feared Jehovah. In his earliest words he calls Jehovah to witness; and he afterwards went and "uttered all his words before Jehovah, in Mizpeh" (v. 11).

His message to the king of Ammon (v. 14-27) shows that he was well versed in the history of his People, as recorded in "the book of the Law." He must have studied it closely, and to some purpose; for, he not only knew the historical events as facts, but he recognised them as being ordered by Jehovah.

He traced all to Jehovah. It was He Who had "delivered Sihon and all his people into the hand of Israel" (v. 21). It was Jehovah, God of Israel, who had dispossessed the Amorites before His People (v. 23). What Jephthah and Israel would now possess was what God had given to them (v. 24). And it was Jehovah, the Judge, Whom he called on to judge between Israel and Ammon (v. 27).

Jephthah had *heard* the words of Jehovah as written down in the Scriptures of truth; and he believed them.

This is exactly an instance of what the Apostle refers to in Hebrews xi. He, too, knew the history which Jephthah believed, and the faith which conquered through God. This it is that gives Jephthah his place in this great "cloud of witnesses."

When he had thus called on God to judge, we read: "Then the Spirit of the LORD came upon Jephthah," and we again note the words which thus describe the action of the Holy Spirit in that dispensation (v. 29).

In the power of that Holy Spirit, Jephthah undertook the war with Ammon, and Jehovah crowned his faith by delivering the Ammonites into his hand (v. 32).

This is the exceedingly simple account of Jephthah's overcoming faith; and there is little to be added to it. He had simply read what Jehovah had done; and thus heard what He had said. He believed what he had thus read and heard, and this is quite sufficient to cause him

\* By the Figure called *Epanadiplosis* (by which the verse begins and ends with the same word) the verse is rounded off for emphasis, and stamped as important.

to be placed among the "elders who received a good report" on account of their faith.

But, in the case of Jephthah, as in no other, we feel compelled to go out of our way to vindicate him from what we shall show to be the unjust judgment of men.

His God-wrought faith must not be tarnished without the sure and certain warrant of the Word of God itself.

Like Moses, Jephthah "spake unadvisedly with his lips," but this does not touch his faith in what he had heard from God; his vow was made according to his zeal, but not according to knowledge.

That he would sacrifice his daughter, and that God would not reprobate by one word of disapproval a human sacrifice is a theory incredible. It is only a human interpretation, on which Theologians have differed in all ages, and which has been reached without a careful examination of the text.

It is important to remember that the ancient Jewish Commentator Rabbi David Kimchi (1160—1232) renders the words of the vow (Judges xi. 31) very differently from the A.V. and R.V., and he tells us that his father Rabbi Joseph Kimchi (died 1180) held the same view. Both father and son, together with Rabbi Levi ben Gerson (born 1288), all of them among the most eminent of Hebrew grammarians and commentators, who ought to know better than any Gentile commentator, gave their unqualified approval to the rendering of the words of the vow which, instead of making it relate to *one* object, translate and interpret it as consisting of *two distinct parts*.

This is done by observing the well known rule that the connective particle  $\eta$  (*vau*, our English *v*) is often used as a *disjunctive*, and means "or," when there is a second proposition. Indeed, this rendering is suggested in the margin of the A.V.

The following passages may be consulted:—

Gen. xli. 44: "Pharaoh said to Joseph, I am Pharaoh, and without thee shall no man lift up hand OR foot, in all the land of Egypt."

Ex. xx. 4: "Thou shalt not make unto thee any graven image, OR any likeness of anything that is in heaven above, OR that is in the earth beneath, OR that is in the water under the earth."

Ex. xxi. 15: "He that smiteth his father OR his mother shall surely be put to death."\*

Ex. xxi. 17: "He that curseth his father, OR his mother, shall surely be put to death."

Ex. xxi. 18: "If men strive together, and one smite another with a stone, OR with his fist, &c."

Num. xvi. 14: "Moreover thou has not brought us into a land that floweth with milk and honey, OR given us inheritance of fields and vineyards," &c.

\* Gesenius does not admit the force of this reference, though R. David Kimchi relies upon it.

Num. xxii. 26: "When there was no way to turn, either to the right hand OR to the left," &c.

Deut. iii. 24: "What God is there in heaven OR in earth," &c.

2 Sam. iii. 29: "One that hath an issue, OR that is a leper, OR that leaneth on a staff, OR that falleth on the sword, OR that lacketh bread," &c.

1 Kings xviii. 10: "There is no nation OR kingdom, whither my lord hath not sent to seek thee."

1 Kings xviii. 27: "Either he is talking OR he is pursuing, OR he is in a journey."

With a negative, the rendering "NOR" is equally correct and conclusive:—

Ex. xx. 17: "Thou shalt not covet thy neighbour's wife, NOR his manservant, NOR his maidservant, NOR his ox, NOR his ass, NOR anything that is thy neighbour's."

Deut. vii. 25: "Thou shall not desire the silver OR gold that is on them, NOR take it unto thee," &c.

2 Sam. i. 21: "Neither let there be rain upon you, NOR fields of offerings," &c.

Psalms xxvi. 9: "Gather not my soul with sinners, NOR my life with bloody men."

Prov. vi. 4: "Give not sleep to thine eyes, NOR slumber to thine eyelids."

Prov. xxx. 3: "I neither learned wisdom, NOR have the knowledge of the holy."

We are now in a position to read and understand the words of Jephthah's vow, where we have the same word, or rather the letter which represents it, in the Hebrew.

"Jephthah vowed a vow (*i.e.*, made a solemn vow) unto Jehovah," which he had a perfect right to do. Such a vow was provided for in the Law which prescribed exactly what was to be done in such cases; and even when the vow affected a person (as it did here) that person could be redeemed if it were so desired. See Lev. xxvii. where in verse 1-8 it affected "persons," and verses 9-13 it affects "beasts"; and verses 14-15 a house.

It thus seems clear that Jephthah's vow consisted of two parts; one alternative to the other. He would either dedicate it to Jehovah (according to Lev. xxvii.; or, if unsuitable for this, he would offer it as a burnt offering.

It should be noted also that, when he said "Whatsoever cometh forth of the doors of my house to meet me," the word "whatsoever" is Masculine. But the issuer from his house was Feminine, and therefore could not come, properly, within the sphere of his vow; certainly not according to the literal meaning of his words.

\* We have the same in 1 Kings ii. 9, where David is misrepresented in the same manner. David is giving charge to Solomon concerning Shimei. David says: "I swear unto him by Jehovah that I would NOT put him to death with the sword. Now therefore hold him NOT guiltless (for thou art a wise man, and knowest what thou oughtest to do unto him) NOR bring thou his hoar head down to the grave with blood." The rendering of the second disjunctive as "but" entirely reverses the meaning of what David said.

In any case, it would have been unlawful, and repugnant to Jehovah, to offer a human being to Him as a burnt-offering, for His acceptance.

Such offerings were common to heathen nations at that time, but it is noteworthy that Israel stands out among them with this great peculiarity, that human sacrifices were unknown in Israel.

It is recorded that Jephthah "did with her according to his vow which he had vowed, and she knew no man" (v. 39). What has this to do with a burnt offering, one way or the other? But it has everything to do with the former part of his vow, in dedicating her to Jehovah. This seems to be conclusive. It has nothing to do with a sacrificial death, but it has to do with a dedicated life. She was dedicated to a perpetual virginity.

To what else can the "custom in Israel" refer (v. 39, 40) when "the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year" (v. 40).

The word rendered "lament" occurs only in one other passage in the Hebrew Bible, and that happens to be in this very book. So that we could not possibly have a surer guide to its meaning.

The passage is in Judg. v. 11, "There shall they rehearse the righteous acts of Jehovah." It means to talk with others hence to rehearse together.

This being done annually, the friends of Jephthah's daughter went to rehearse with her, this continued virginity of her life, and not to mourn over the past fact of her death.

We may conclude from the whole tenor of scripture, as well as from Ps. cvi. 35-38. Is. lvii. 5, etc., that human sacrifices were abomination in the sight of God; and we cannot imagine that God would accept, or that Jephthah would offer, human blood.

To uphold this idea is a libel on Jehovah as well as on Jephthah.

We can understand Voltaire and other infidels doing this, though they reason in a circle, and depend on the two cases of Isaac and Jephthah's daughter (which we dispute) to support their contention. Their object is clear. But what are we to say of the "higher" critics, most of whose conclusions are to be found, in some shape or another, in the writings of French and English Atheists and Deists of the last century?

On the other hand, it is worthy of note to remark how the enemy of God's word has used even innocent persons to perpetuate traditions which bring a slur on Jehovah's works and words.

Milton's words combined with Haydn's music (The Oratorio of "The Creation") have rivetted the tradition on the minds of all that God created "chaos," whereas "all His works are perfect" in beauty and in order.

Milton's words, again, combined with Handel's music (the Oratorio of "Jephthah") have perpetuated the tradition that an Israelite father offered his daughter as a burnt-offering to Jehovah.

It is too much to hope that these words of ours can do much to break the tether of tradition with regard to either of the above important subjects.

There is Rutualism to contend with on one hand, but there is *Ritualism* on the other; and so deep are the ruts, that only the strongest faith (like the strongest axles) can get out of them with success.

We need something of Jephthah's faith in the inspired records of God's Word and words. He believed what Jehovah had caused to be written in "the book of the Law." He had read and pondered over those records of Jehovah's words and works, or he could not have spoken so strongly and so truly of what had been written for his learning.

May it be ours to have a like faith, so that when we have to contend with those who oppose us, we may not depend on our own arguments or our own wisdom, but quote God's Word written, and use "the sword of the Spirit"—the God-breathed words which are so profitable to equip the man of God, and all who would speak for Him, when we meet with those who "resist the truth."

Jephthah had heard,  
Jephthah had believed, and  
Jephthah was one of that group of overcomers  
who conquered through God.

#### "WHEN DID THIS DISPENSATION BEGIN?"

THIS important question is again raised in a pamphlet (thus entitled) sent us for review.\* Our interest in it must be the excuse for noticing it thus, instead of giving a formal review.

We are thankful to observe that the writer has advanced somewhat since the issue of her former pamphlet *What was Pentecost?* In that she taught that the Pentecostal Dispensation of the Acts began at Pentecost, and was "permanent" and "continuous." In this, she is like many in the present day who are being led to re-consider the Dispensational Problem.

For, in the fourth of four diagrams now given, the writer shows that the Book of the Acts belongs partly to the Old Dispensation, and partly to a New Dispensation.

We feel sure that further study will lead us all nearer to the truth.

It is true, that a *New Dispensation* was begun with Pentecost, but the great and solemn fact has been lost sight of that it was broken off in Acts 28. 25, 26, and is now in abeyance. Meanwhile, the *Present* (as distinct from the *new*) Dispensation has been revealed in the Epistles to the Ephesians, Philippians, and Colossians.

If this *present* Dispensation of the Secret was absolutely hidden in God (as it was), till it was revealed to Paul, it will be clear that any diagrams, which do not recognize this, are useless.

Feeling that Pentecost is neither so permanent nor continuous as was supposed, an endeavour is made to find a way of retaining it; and we can quite sympathize with the effort.

We have to remember that Peter's ministry had to do with a *new* Dispensation, but had nothing to do

\* It is by Miss Ada B. Habershon, and is published by Samuel E. Roberts, Paternoster Row. Price 2d.

with the "*present*" Dispensation. If the chapters recording his ministry be read over again, it must surely be at once seen that no evangelist of to-day can preach the "gospel" on the same lines as Peter.

To Peter were committed "the keys of the kingdom," and they *do not fit the lock* of the Epistles to the Ephesians, Philippians, and Colossians!

It was the Popes who first took possession of these "keys;" and it is astonishing how laboriously believers have tried, to the present day, to make the keys of the kingdom fit the lock of the church.

Rome's starting-point is that "Jesus Christ came on earth to found a church, and committed the keys to St. Peter, and, through him, to the Popes."

We repudiate that claim because we believe that the Lord Jesus did nothing of the kind.

We are distinctly told, in Rom. 15. 8, 9, "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."

Peter also, was a "minister of the circumcision" (Gal. 2. 8), with precisely the same object.

Peter's ministry was a *preparation* for the *New Dispensation*. It was not the continuation of the Old Dispensation: that Dispensation ended with the death of Christ; and to Peter the keys were committed to open the door of the *New Dispensation*. His labours were like those of John the Baptist. His message was the same. His call to Israel was the same, "Repent" (Acts 2. 38): and the ground of it was—"For the promise is unto you ('men of Israel,' 'men of Judah') and to your children, and to all that are afar off, even as many as the Lord our God shall call" (v. 39).

In the next chapter his call was enlarged: "Repent ye therefore and turn to the Lord, that your sins may be blotted out, that so there may come (R.V.) times of refreshing from the presence of the Lord, and that He may send (R.V.) Jesus Christ, Which before was preached unto you" (Acts 3. 19, 20).

This was the use Peter made of the one key, and he afterward used the other to open the kingdom to the Gentiles who were "afar off" (Acts 8 and 10). James (Acts 15. 14, 15) testifies of this: He says "Simeon hath declared (in v. 7) how God at the first did visit the Gentiles (Acts 10.), to take out of them a people for His name, and to this agree the words of the prophets."

There is nothing here, or in the Acts, about the great and glorious headship of Christ as being made the Head over all things for His body the Church. It is all concerning "God" and the people of God, and "the Church (or assembly) of God," (not of Christ). We meet with this latter expression "Church of God" *before* Acts 28, but *not after*\*: and not once in the Prison-Epistles of Paul.

The word "Church" had not yet been used by the Holy Ghost in the new sense in which He was going to use it in the later Epistles.

In the Gospels it is used in the same sense as in the

\* Except 1 Tim. 3. 5—the Pastoral Epistles covering both the *new* and "*present*" Dispensations.

Old Testament, viz: of an assembly of called-out ones.

It was that "assembly" of which the Psalmist speaks (Ps. 22. 25); of which our Lord speaks in Matt. 16. 18, 19, in connection with "the keys of the kingdom." It was that assembly which Saul of Tarsus persecuted (Acts 8. 3. Gal. 1. 13). It was that assembly of God of which he spoke to the Elders of Ephesus (Acts 20. 28). Paul himself, at that time, had not yet made known the Ephesian revelation of "the Church which is His body," and of which Christ was "the Head."

It is the mixing up of "things that differ" which causes all the confusion. It was the ignoring of the importance of these facts that made it impossible for the A.V. and R.V. to give a true translation of Phil. 1. 10, though both versions are compelled to tell us in the margin what the Greek words really mean. In the *text* they say "approve things that are excellent," but in the *margin* the A.V. says "Try the things that differ," and the R.V. "Prove the things that differ."

Here is just a case where this precept should be obeyed. Here is the word "church" used in two senses which "differ;" and it is our bounden duty to discern and "try" and "prove" what the difference is. If we do not thus "try," but, mix up the different senses in which the word is used in the Old Testament, Matthew, Acts and Ephesians, it is impossible to be "void of offence": indeed, we shall be a hindrance instead of a help to others who are seeking to find the truth on this important subject.

It is most significant to observe that this expression, "the Church of God," (as Father) is not once found in the prison Epistles. In these it is the Church of Christ (as the Son), which is His body, of which He has been made the "Head," and for which He has been made "Head over all things."

But there are other "things that differ" which are neither tried nor proved, nor distinguished; one is the expression, "The Dispensation of the Spirit." This was foretold by the prophet Joel (ch. 2), and in other Old Testament Scriptures. It pertained to the *new* Dispensation of the Acts. But the question is, Does it pertain to the "present" Dispensation? A reference to Joel 2. will at once give us the answer.

Then, the gifts of the Spirit were poured out in abundance. But where are they now? Where have they been since Acts 28? We must be blind indeed if we cannot see where these things "differ." It is true that there were "four definite outpourings" (Acts 2, 8, 10, and 19), but, where is the fifth, or the sixth.

The 14th, 15th, 16th, chapters of John are quoted, but those chapters were spoken in the upper room in the ears of the Twelve, and were among the last words of the New Testament committed to writing; Paul never read them; none of the Churches ever read them. But we have read them, for they belong to this "present" Dispensation, and not to the *New* Dispensation of the Acts. They did not form part of the *written* Word of God until long after that Dispensation had closed.

In the Acts, the action of the Holy Spirit was "upon"

people; now, it is "in" them. Then, His gifts were "poured out"; now His grace is "poured in."

If Joel 2 refers to this "Present" Dispensation, where is the fulfilment of the prophecies for Israel when Jehovah will be "jealous for His Land and pity His people" (as foretold in Deut. 32, 36), which are to *precede* "the Dispensation of the Spirit."

Had the people received and obeyed Peter's call to "Repent," Joel 2 would have been fulfilled. But

ALL WAS BROKEN OFF IN ACTS 28. 25, 26.

*Up to that time* no Gentile could get a blessing except in connection with Israel.

*From that time* no Jew can get a blessing except with Gentiles in Christ.

This is a test case which will enable us to "try" and to "prove" these things that differ.

When did that remarkable change take place?

Clearly not until the Israelite branches were "broken off" from the Olive-tree of *Religious* privilege; and not until the Fig-tree of *National* privilege was "cut down;" as it was, shortly after Acts 28.

Peter's mission in the Land had ended, and Paul's mission in the Synagogues of the Dispersion had also come to an end. The *New* Dispensation of some 40 years had come to an end. And it is

NOW IN ABEYANCE.

Meanwhile, the "Present" Dispensation of the Mystery has been made known; and it is in the Epistle to the Ephesians that we are shown that it is now our blessed privilege to get all our blessings *through Christ*, and no longer through Israel; *spiritual blessings*, and no longer temporal blessings; and, *in the holiest of all*, and no longer in places "made with hands"; and in "the true" of which they were only "figures."

Believers, to-day, seem determined to cling to a phrase: "The church began at Pentecost" which has no surer ground than the fact that it was coined by some modern "fathers;" instead of obeying *for themselves* the Divine precept to "Try the things that differ."

We are asked "when did *this* Dispensation begin?" and we answer by saying that we must define our terms, or we can never hope to come to any conclusion at all, much less a right one.

We must define the word "this."

Peter, in Acts 2. 16, said "this is that." And his words were true. "This" which was witnessed in Acts 2 was "that" which was prophesied in Joel 2, but the conditions were not fulfilled; Peter's call to "Repent" was not obeyed; and those "times of refreshing" did not come; and the Lord from heaven did not descend.

Both "this" and "that" of Acts 2. 16 are in abeyance. Hence "this" is no longer "that," though many believers still maintain that it is; and refuse to note the great and solemn result of the rejection of Jehovah's offer by Peter. They speak and write as though the offer had never been made; and as though the guilt of refusing it entailed no results to those who rejected it.

Why then was the Fig tree cut down? Why were the branches broken off the Olive tree? Why was



their City destroyed, the Temple burnt, and the People scattered?

If that offer in Acts 3 was not in mockery, when was it withdrawn? How could that offer be running on if the church had already been begun? How could the church have been begun while the offer of the kingdom was open to Israel? How could there be two different Dispensations at one and the same time?

No, we must try the Dispensations that "differ."

If we refuse to do so, we must be content to go on to our own confusion and the misleading of others.

We will however give our own definite answer to the important question raised.

The Dispensation of Jehovah THE FATHER began with the setting up of His Kingdom in Israel, with mighty miracles: and it ended when Israel rejected it and was sent into captivity.

The Dispensation of THE SON began when John gave out his call "Repent" to the remnant which had returned: and it ended with the rejection of the kingdom and the crucifixion of the King.

"The Dispensation of THE SPIRIT" began when Peter was commissioned to call on Israel to "Repent," and once again, for the third and last time, promised the restoration of the kingdom and the coming of the King. A New Dispensation had begun by those who proclaimed it "God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost" (Heb. 2. 4).

The call had gone forth. God had spoken by His prophets "in time past" (Heb. 1. 1). He had spoken by His Son "in these last days" (Heb. 1. 1). And now He was speaking again by the Holy Spirit (Heb. 2. 4), and Paul asks those who heard, "How shall we escape, if we neglect so great salvation?"

They did neglect it. *They did not escape!* And that Dispensation ended with Israel's national existence.

But was that all? Was that the end? No! for God had His "purposes" (which were "before the world," as well as His "counsels" (which were from the foundation of the world").

His counsels shall stand, and all His prophecies and promises for Israel shall yet be fulfilled. But meanwhile we find ourselves in "this present Dispensation," and we are asked "WHEN DID THIS BEGIN?"

We answer: it began in eternal purpose before the world began. It began in time by the special ministry of the Apostle Paul in Ephesians, and not by Peter in Acts 2. It began by substituting spiritual blessings instead of temporal, Christ instead of Israel as the channel of our blessing, "the holiest of all" instead of things which were only "figures of the true."

The kingdom (the new Dispensation) which Peter revealed, was rejected, and did not come; but the Secret (or Mystery,—the "present" Dispensation), which Paul revealed, did come; and it is our great and blessed privilege to live and worship in a sphere where all is heavenly and spiritual, and where man and the things "made with his hands" find no place.

But, let us not live in the past. Let us live in the

future, and ask, how is this present dispensation going to end? There is still greater difference of opinion with regard to this. The world, of course, is in total darkness, and densest ignorance; but, we have the prophetic word, which is the only light in this dark place; and we "do well, if we take heed thereto in our hearts." (2 Pet. 1. 19).

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 3.

BY JAMES CHRISTOPHER SMITH.

THE next instance of the above expression is found in

(3). 1 Corinthians 10. 1.

The passage might be somewhat literally and freely rendered as follows:—

"For, I do not wish you to be ignorant, brethren, that all our fathers were under the shelter of the cloud; and all went through the sea; and all were identified with Moses [or separated unto the leadership of Moses] by the cloud and by the sea; and all ate the same spiritual food; and all drank the same spiritual drink; for they drank from a spiritual rock, following—and the rock was the Anointed One, [the Messiah]. But with the most part of them God was not well pleased; for a catastrophe happened to them in the Wilderness."

Here is most solemn teaching, to which we do well to give earnest heed.

To many readers the chief point of the passage is missed because of chapter 10 beginning where it does. The connection is thereby broken. All the chief Greek Texts have "for" instead of "moreover" thus linking the teaching with what had preceded.

The Apostle had been writing searching things about the Stadium and the racers; about the Arena and the boxers; and, applying these things to the Christian life, he points out the necessity of strenuous running and hard hitting if the full reward of service is to be secured, and the prize enjoyed. And so he says, "I hit hard and straight at my own body and lead it off into slavery lest, after I have been a herald to others, I should myself be disapproved," (for the prize).

Then, finding a solemn illustration of the principle, thus set forth, in the history of his own nation of Israel, he proceeds,—

"For, I do not wish you to be ignorant that all our fathers, etc."

The connection is thus clear; and when it is added, in 10. 6, that "these things came to pass as types of us, to the end that we should not lust after evil things as they lusted," the teaching becomes most searching and separating.

With such things before his mind, small wonder that Paul should wish them (and us) to know, and mark, and understand the significance of these facts.

The passage, as a whole, takes us back to the scene

of the wanderings during forty years—a period full of typical and prophetic teaching.

The key is found in the words of the Apostle, twice told, that “these things happened as types of us,” ver. 6 and ver. 11, in the latter verse adding that they were “written for the admonition of us unto whom the ends (or typical applications or lessons) of the ages have come.”

The things *happened*: and Israel knew their historic reality; but they not only happened, they have been *written*, and written in the Word of God, and thus have come down to us bearing their precious messages both of goodness and severity.

Perhaps the teaching will be clearer if we point out the *contrast* in the passage and make an *analysis*.

#### 1st. THE CONTRAST.

The contrast appears in the expressions “all our fathers” and “the most of them.” (See ver. 1, etc., and ver. 5). The word “all” is repeated five times; and these repetitions mark the *matters of privilege* belonging to the WHOLE NATION.

All were under the Cloud.

All passed through the Sea.

All were baptized unto Moses.

All ate the same spiritual Meat.

All drank the same spiritual Drink.

These were great and astonishing blessings, and every member of the nation, without exception, enjoyed them.

But now comes the contrast. The Apostle says: “But God was not well pleased with the most of them.” [The Greek word used means more than “many”; it means the “major part,” “the most”]. We all know what this refers to. On account of the unbelief and rebellion manifested at Kadesh-Barnea, the generation that came out of Egypt were doomed to wander in the Wilderness until their carcasses should fall there. The exceptions were Caleb and Joshua, who wholly followed the Lord and rebuked the people for their fatal faithlessness. But with the rest, the most, God was not well pleased, and His displeasure was shown in the fulfilment of the threatening, in “the catastrophe that befell them in the Wilderness.”

The book of Deuteronomy is the record of the fulfilment of this awful sentence. The book begins with the Kadesh-barnea apostasy, and ends with the forty year period.

The whole nation that came out of Egypt ought to have gone into the Land of Promise at Kadesh-Barnea. Every provision was made for this, and only unbelief prevented it. (See Hebrews 3. 7-19).

The true Pilgrimage was between Egypt and Kadesh-Barnea; the rest of the time was spent in unbelief and “in His wrath,” as the “Prayer of Moses the Man of God” points out. (See Psalm 90. 7-9).

What an unspeakably solemn lesson lies here for us to learn.

Privilege in itself does not secure the desired destiny. In Israel we see a whole generation (save two men) excluded from entering the land, excluded from the

Conquest, excluded from their Inheritance, notwithstanding the fact that they had been sharers in the most marvellous privileges.

Granted that this is national, earthly, physical: all true; but it is equally true that the things are written for the admonition of us to whom the heritage of the teaching of these Old Testament ages has come. And with a clear and loud voice these “types of us” speak to us. Let us not turn away our ears.

It is not a matter of Grace failing, or the Promises failing, or the Resurrection failing, or the Advent failing, or the High Calling failing—banished be the thought that these ever will or can fail, for Salvation is ever and utterly by Grace; but let us face the fact abundantly taught in the Scriptures of Truth that, unless we live worthy of our calling, unless we walk worthy of the Lord unto all pleasing, some loss will be sustained, some reward will be forfeited, some glory not gained.

Salvation and Sonship are inseparable and unalterable.

Service and Reward are equally so.

And this, too, within the sphere of the membership of the Body and the Destiny awaiting us. The fantastic notion that the unworthy lives, the unseparated conduct of some members of the Body, will cause them to forfeit the Kingdom may be set aside at once. We do not belong to the dispensation of the Kingdom: and we cannot de-dispensationalise ourselves: but, in the resurrection which belongs to the members of Christ, one star will differ from another in glory, and every one's reward will be according to his own labour and faithfulness.

It is so, and must be so, in every distinctive Age, unfolding God's standards for measuring the character and testing the conduct of His servants.

“He that hath ears to hear, let him hear.”

#### 2nd. AN ANALYSIS.

Now, briefly, let us analyse the statement of privileges in verses 1-4, and see how these “types of us” tell their secret.

We have pointed already to the fivefold repetition of the word “all.” With each one of these there is associated some distinctive privilege, some signal indication of Jehovah's favour and smile.

The first that is named is the Cloud.

The second „ „ „ the Sea.

The third „ „ „ Moses.

The fourth „ „ „ the Manna.

The fifth „ „ „ the Water.

What wonderful blessings are these! What signs and signals of God's merciful provision! How suitable. How sufficient. What they literally and visibly were to Israel is manifest to anyone. But they are “types of us,” and the question presses on our attention, What *admonition* do they convey to us in this age? Materially and visibly we have not got them, we do not need them, we do not see them; but spiritually and inwardly we need them and we have them.

## (1) The Cloud.

The cloud over Israel's camp—a cool cover by day, and a fiery protection by night—was an abiding token of God's presence, God's protection, God's guidance. Even so, it was outward and at a distance. But to us God's presence, Christ's presence, the Spirit's presence is an inward reality. Says John, "he that dwelleth in love dwelleth in God, and *God in him.*" Says Paul, "Christ liveth *in me.*" And Christ Himself says of the Spirit, "He dwelleth with you and shall be *in you.*"

The Godhead is in us to guard and to guide!

## (2) The Sea.

The sea to Israel—in its divided waters—was the path of redemption: and, in its closing waters over the vanquished foe, it was the token of power and separation. We, too, pass through seas of difficulty and doubt by His power that worketh in us; and we are conscious of the permanent separation that the New Creation makes, as we are associated with the death and resurrection and ascension of our glorified Lord.

## (3) Moses.

Moses was Israel's appointed mediator and leader. To him, as leader, they were baptized in the cloud and the sea. They were identified with him. Whatever he stood for, they shared it and were under it.

Moses was leader, *as a servant*, but our leader is *the Son*. He stands for something infinitely higher, and we are baptized by one Spirit into Him, identified with Him in all His varied glories and expectancies.

## (4) Meat.

This, of course, refers to the miraculously given Manna, the corn of heaven, angel's food. It was provided, and was sufficient for Israel all the wilderness through, and *then it ceased*.

But Christ the true bread, "the bread of life," "the bread of God," does not cease, and He is, ever, more than sufficient to satisfy and feed and sustain—"the same yesterday, and to-day, and for ever." (See, specially, John 6).

## (5) Drink.

The water from the smitten rock, again miraculously given, was but the visible sign or type of the "living water" that comes from the stricken Son of God to us.

Spiritual food and spiritual drink were behind the visible tangible symbols. Christ Himself pointed the lesson when He said to the woman at the well, "the water that I shall give him *shall be in him a fountain of water springing up unto eternal life.*"

Much more might be written, but space forbids; perhaps enough has been said to show that Paul had good reason to urge that we *should not be ignorant* of these precious and powerful teachings.

The one thing more, important to note, is that all the five privileges, above named, came into the life of the Nation between Egypt and Kadesh-barnea, showing that these are true symbols of true pilgrimage, suggestive of permanent spiritual realities.

The number five is the number of grace. All was God's gift, in the types; and all is of gift and of grace with us!

"Sovereign grace over sin abounding,  
Ransomed souls the tidings swell;  
'Tis a deep that knows no sounding,  
Who its length and breadth can tell?  
On its glories,  
Let my soul for ever dwell."

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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. 11.

### "BONDS." OR "BONDAGE?"

**M**OST readers are aware of the fact that, in each of the Epistles, Eph., Phil., Col. and 2 Tim., the Apostle refers to his bonds in a peculiar manner. These passages, however, are not the first which mention his imprisonment and bonds, and a comparison will show that these verses point to the same dispensational division that we have seen in our other studies.

When arraigned before Agrippa, the Apostle Paul said, "I stand and am judged for the HOPE of the promise of God made unto our FATHERS; unto which our TWELVE TRIBES . . . hope to come" (Acts 26. 6, 7). After Paul, as a prisoner, reached Rome, he sent for the chief of the Jews there and explained the circumstances of his imprisonment to them, saying, "For the HOPE of ISRAEL\* I am bound with this chain." When we pass over the border line of Acts 28, we find that a great change has taken place. Eph. 3. 1 reads, "I, Paul, the prisoner of Jesus Christ, FOR YOU GENTILES." In Col. 4. 3 also we read: "Withal praying also for us, that God would open unto us a door of utterance, to speak the MYSTERY OF CHRIST, for which I am also in bonds." Or again in Eph. 6. 18-20: "Praying . . . for me that utterance may be given unto me, that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador in bonds."

It is quite apparent that we have two distinct statements in these sets of verses. "The hope of Israel" is one thing; "the Mystery of Christ, of the Gospel, for you Gentiles" is quite another. If we apply the teaching which we have already seen regarding Acts 28, we shall have no difficulty in the matter. If on the other hand we adopt the traditional interpretation of Pentecost as the beginning of the present dispensation, our difficulties will not be confined to these passages, but to many more of similar character.

Two cities figure prominently in the history of the Apostle and his bonds, Jerusalem and Rome. So long as the ministry of the Apostle was linked with "The Hope of Israel," it was connected in some measure with Jerusalem—"the city of the Great King,"—but, when

\* Our Brother, J. C. Smith, in a recent address, called attention to the fact that "hope" is not found in the four Gospels; and in the later chapters of the Acts, it is still bound up with *Israel*. (See Acts 24. 15; 26. 6, 7; 27. 20; 28. 20.)

the time drew near for the Dispensation of Grace to the Gentiles to begin, the Apostle Paul was taken from Jerusalem to Rome—a prisoner. Rome, the city of this age, becomes the centre of the new work. One final witness is given to the Jews of Rome, and the Apostle's imprisonment ceases to be "For the hope of Israel," and he becomes an "ambassador in bonds" for the Mystery of the Gospel for the Gentiles. The whole change is significant.

While the hopes of the earthly kingdom were prominent, it was meet that the Apostles should, at least in measure, bear testimony to the royal and priestly position which they heralded. If Peter is put into prison, an angel releases him. If Paul and Silas are thrown into prison, an earthquake is sent to set them free. But now all is changed. Rome may imprison God's apostle to the Gentiles, but neither angel nor earthquake is sent, or expected, to accomplish his deliverance.

When David was driven into the wilderness, he longed for the sanctuary and the place where God ordered His worship. In the time yet future "Everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the KING the Lord of Hosts, and to keep the feast of tabernacles." (Zec. 14. 16). In John 4. the Samaritan woman expressed the current feeling "Ye say that in Jerusalem is the PLACE where men ought to worship." "Places" of worship are connected with "Religion." True worship is "neither in this mountain nor yet in Jerusalem." True worship is "in spirit and in truth." "For we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3. 3). This is fully entered on when we step out of the Pentecostal period into the Present Dispensation. Those who seek to model their church government by Acts 2., etc., would do well to consider their relation to the fact that they who "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," also were "continuing daily with one accord IN THE TEMPLE"

However galling to the flesh "bonds and imprisonment" must have been to the Apostle, they could not interfere with his Apostleship or his service. He was now independent of places and of surroundings. His "place of worship" was where the Great High Priest was, in "Heaven itself." His sphere of blessing was "in the Holiest of all in Christ." He was bound in the bundle of life which depended upon no "outward and visible" bonds to keep it together. The inspired writings of this "Ambassador in bonds" have swept aside all the hindrances of prison walls, and take the reader upward to the Heavenly places, and onward to the fulness of the times, and bid him to keep a unity undisturbed by, and independent of, the accidents of time and place. He forgets his shackles as he rejoices in far stronger bonds "The Bond of Peace," and "The Bond of Perfection."

The first of these expressions occurs in Eph. 4. 3,

"Endeavouring to keep the Unity of the Spirit in the bond of THE PEACE."

Neither the A.V. or the R.V. translate the article before the word Peace—but it is there and should be rendered "The peace." It is interesting to note that the word translated "keep" (τηρέω) gives us the word "Prison" (τηρήσις Terēsis) e.g., Acts 5. 18. Other passages which help us to realize the meaning of the word, are—

John 17. 11. "KEEP through thine Own Name."

John 17. 12. "I KEPT them in Thy Name."

Jude 21. "KEEP yourselves in the Love of God."

We shall have to refer to these verses again, but we must first consider the next phrase "The bond of the Peace." First, let it be emphasized that it is the BOND, not the BONDS. Just as we read of the Doctrine of God and the *Doctrines* of Men and Demons. Christendom has multiplied its bonds until it has nearly crushed the life out of the children of God; but here we have God's Bond—THE PEACE. How many have turned that bond into bondage; have sought to keep men together within their travesty of God's Unity, by "Discipline," "Priestcraft," "Ordinances," "Fundamentals," "Grounds of Meeting," etc., etc. One Bond only is mentioned in Eph. 4. 3, and that is the Bond of the Peace.

The word translated "bond" has an important little preposition included in it, meaning "with" or "together:" συνδέσμος (*sundesmos*) should be translated "The binding together," if we would have its full meaning. The cognate verb συνδεομαι (*sundcomai*) is thus translated in Heb. 13. 3 "To be bound with." God has not imposed a shackle—but has pointed out the Peace as the "Binding together" of the Unity of the Spirit. The structure of the passage shows us that it is indeed parallel with the word unity.

a | Endeavouring to keep

b | The UNITY

c | of the SPIRIT

a | in the (Dative of Instrument)

b | BINDING TOGETHER

c | of the PEACE.

Some readers may wonder what we can mean by placing the words "in the" in correspondence with the word to "keep." The preposition ἐν followed by the Dative case very often carries with it the meaning of the Instrument or the Agent. We will give one or two examples. (Rom. 16. 16). "Salute one another with a holy kiss" is literally "in a holy kiss" (Rev. 2. 16). "I will . . . fight against thee IN the sword of my mouth"—obviously—"by" or "with" the sword.

The passages which are quoted in a preceding paragraph are important illustrations of this same meaning.

John 17. 11, 12, A.V., "Keep THROUGH Thine Own Name."

"I kept IN Thy Name."

Both the words THROUGH and IN are translations of the same word "ἐν" ἐν followed by the Dative case, and the meaning in each place is "by means of." So

in Jude 21: "Keep yourselves BY the love of God," in the troublous times of which Jude speaks.

Coming back again to Eph. 4, the command is, "KEEP the Unity of the Spirit." The answer to the question "How may I keep this unity?" is found in the corresponding member of the structure, "BY MEANS OF THE BOND OF THE PEACE."

How different this is to man's method. Surely the faction and the failure in the things concerning Christian Unity are due to the non-recognition of this truth. He has sought to *make* a Unity—there is no need: the Unity has not to be *made*, but to be *kept*. He has likewise endeavoured to make bonds to keep *our* Unities together. This also is wrong, for the one Bond has been made. This brings us to the closer consideration—what is this Bond of the Peace? First of all we must remember that we have here the Genitive case ("of") used in *apposition*. "The Bond OF the Peace": *i.e.*, The Bond *which is* the Peace.

We have therefore to find out the meaning of "The Peace," and we shall, by so doing, discover God's Bond wherewith He binds the Unity of the Spirit together, and that is the only bond which, in this connection, the believer has to consider. Some read this passage as though it taught that those who realize the spirituality of this Unity will cease from the strife and contention, which are so associated with the "Unities" and "Bodies" of men, which causes them. While this is blessedly true, it is only partly true. It is really putting the effect in the place of the cause—and thereby veiling the deep and primary truth of these words. The binding together which God has appointed is not the "peace" which *results* from keeping the Unity: this is poor argument at best; but it is THE PEACE made by the BLOOD OF CHRIST that He has appointed as the Bond to bind His Saints together. If we read the Epistle to the Ephesians through, we shall, in chapter 2, have read of this Peace and its connection with the New Man. "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For He is our Peace, Who hath made *both one*, and hath broken down the middle wall of partition, having abolished in His flesh the enmity, the law of commandments in ordinances (the "decrees" of Acts 16. 4.—where "the middle wall" is maintained between the Jewish and Gentile believers) for to make in Himself of twain one *New Man making Peace . . .* and came and preached Peace . . . For through Him we both have access by ONE SPIRIT unto the Father" (Eph. 2. 13-18).

"Having made Peace through the Blood of His Cross" (Col. 1. 20.) see the context on either side of this verse, dealing with the "One Body" and the "Mystery which hath been hidden," etc.

The Unity of the Spirit is kept by the Bond of the Peace made by the blood of Christ. This is all sufficient in the eyes of God the Father. Shall it not be so in the eyes of His people? The writer knows some believers who are connected with the "Church of England," others are "Brethren," some are "Exclusives," and some "Open." Others

are "Congregationalists," others are "Baptists." But, does this prevent him from recognizing, that, all who "belong to Christ," no matter with what sect they meet down here, yet, up there, in the heavenly places in Christ, they are as secure, as permanent and as welcome as Paul himself. Are they not all redeemed? Are they not among those who have been "Justified by faith" and hence "have peace with God"? (Rom. 5. 1.) The moment I view them "in Christ"—I behold a "new creation"—and *there*, "in Christ," I find the only Unity that God points me to in this dispensation. Corporate manifestation has gone the way of all the earth—in vain men seek to "Get back." Scripture rather exhorts us to "Endeavour to *keep* the Unity of the Spirit by means of the Bond which is THE PEACE."

Perhaps an illustration from the Old Testament may help us in our study—but it must be remembered that the reference is only by way of "application," not "interpretation."

Ex. 25, 19, 20. "Make one cherub on the one end, and the other cherub on the other end; even of the matter of the mercy seat (margin A.V.), shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high covering the mercy seat with their wings, and their faces shall look ONE TO ANOTHER; TOWARD THE MERCY SEAT shall the face of the cherubim be." Here we see these cherubim united by the Mercy Seat. First, they are of the self-same material; and secondly, they are both looking to the same spot—the place of the sprinkled blood. So with believers—united with Christ—they are, EACH ONE, members of His Body. Then, as they remember that their redemption is by the *same* precious blood, and that they are alike recipients of the *same* Sovereign Grace, this will turn their faces *one to another*. When we first made our acquaintance with the books of Euclid we learned the axiom "Things which are equal to the same thing are equal to one another."

And this will be found blessedly true as it is applied to spiritual things. So long as one believer *demand*s of another conformity to his methods or views as a prelude to unity, so long will there be confusion—but when each believer turns his face toward the Propitiation—to Christ Himself—all will be drawn to Him as to a common centre, and all will be found growing more like Him, and consequently more like each other.

History has, repeated itself time and again in the rise of a Diotrophes who loved the "pre-eminence." Let us ever remember that in all things Christ must have the "pre-eminence," for He is Head, He is Lord. We have heard (and for a time partly believed) that 1 John 5. 8, gives a "three-fold cord" as the bond of unity, namely, "Water Baptism, The Lord's Supper, and Spiritual Gifts." We will not occupy space here by going into this passage, as we hope to do so in a future article. But, we would point out that, any bond, of which two-thirds is composed of "ordinances," is not

the "binding together" appointed by God, for the keeping of the Unity of the "Spirit."

Much more could be said on this wonderful topic, but we trust that sufficient has been said to enable readers to have done with the organisations of men, and to own no "fellowship" but that which embraces "all saints;" to own no "Unity" or "Body" but that which is the "Unity of the Spirit," and the "Body of Christ;" to own no "Bond," whether "creed" or "ordinance," or "circles of fellowship," or any other of the bonds of christendom, but the "Binding-together of the Peace."

We now turn our attention to the "Bond of Perfection" Col. 3. 14, "And above all these things put on charity, which is the bond of perfectness." In Eph. 4. 22-25, the fact that these believers had "put off" and had "put on" was the basis for the argument to "put away lying . . . for we are members one of another." So again in Col. 3. 9-14, we read "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." "Put on therefore . . . bowels of mercies, kindness, etc. . . . and above all these things put on charity, which is the bond of perfectness." This bond therefore has to do with individual members of the One Body in their relation one to another, and is a manifestation and result, of the great "putting off" and "putting on," that is already described in the foregoing chapter. The word translated "To put off," occurs in Chap. 2. 11 and 15. "In Whom ye were also circumcised, with a circumcision made without hands, by the *putting off* of the body of the flesh by the circumcision of Christ;" "Having *spoiled* principalities and powers, etc."

These words "to put off" and "to put on," refer many times to the putting off or on of clothing. See Matt. 6. 25; 22. 11; Rom. 13. 12, 14; in 1 Cor. 15. 53, 54; 2 Cor. 5. 2-4; the reference is to the Resurrection Body, and in Luke 24. 49, it is translated "endued." It is interesting to note that the LXX. rendered the passage "The Spirit of the Lord *came upon* Gideon" Judges 6. 34 (margin "clothed,") by the same word as used in Col. 3., "To put on."

The teaching of the passage is that the members of the One Body should *act as such* that they who have put on the New Man, should exhibit the fact. And so we read, "Put on THEREFORE, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave, so also do ye. And above all these things LOVE, which is the bond of perfectness." Col. 3. 12-14.

If, as we have seen, the words "put on" suggest clothing, the Bond of Perfectness which is put upon all  $\epsilon\pi\iota$  (*epi*) suggests the girdle whereby all these graces are held together. Without this Bond all the others will be out of place, and liable to confusion or loss. The expression "the Bond of Perfectness" conveys at least two thoughts. One is that we have here the Figure *Antimarsia*, which emphasizes the word "Per-

fectness," and should read "Love, the PERFECT Bond."

Again and again the words "in love" occur in Ephesians. "In love" we have been predestinated (Eph. 1. 4-5); "In love" we shall be able to comprehend the mystery; "In love" we are to endeavour to keep the Unity of the Spirit; "In love" the body is to be edified; "In love" we are to walk (Eph. 3. 17-18; 4. 2, 3, 16; 5. 2). It is indeed a *Perfect* Bond. There is, however, much more than this in the expression. The reader may remember that in Heb. 6. 1. the word occurs (the only other place in the N.T.) in the passage "Let us go on unto PERFECTION." This, we have seen, is the word used to designate the present dispensation of the One Body, and this is what is referred to in 1 Cor. 13. 10-13, "when that which is Perfect is come . . . and now abideth Faith, Hope, Love" (Charity has taken on a different meaning since the A.V. was penned) "but the greatest of these is LOVE." Faith and Hope are found, ranging on either side of the One Lord, in the glorious seven-fold Unity of the Spirit described for us in Eph. 4; but love is emphasized throughout as the sphere of the believer's life and actions. Would it not be good if only some more of us were to "fall in love" after this sort? Perhaps we understand a little better why it is that 1 Cor. 13, which tells us of "that which is perfect," also tells us what love really is and what it does. Love is something above and beyond all gifts, "For though I speak with the tongues of men and angels and have not LOVE, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand ALL mysteries, and ALL knowledge; and though I have ALL faith, so that I could remove mountains, and have not LOVE—I am nothing. And though I bestow ALL my goods to feed the poor, and though I give my body to be burned, and have not LOVE, it profiteth me nothing" (1 Cor. 13. 1-3).

Surely, if this is what God has written concerning Love, we can well understand that it is "greatest," and that it is a "*Perfect* Bond." We have not yet read all that this chapter has to say on the subject, for it goes on to describe love in the following verses:—

LOVE suffereth long, and is kind.  
 LOVE envieth not.  
 LOVE vaunteth not itself.  
 is not puffed up.  
 doth not behave itself unseemly.  
 seeketh not its own.  
 is not provoked.  
 thinketh (or imputeth) no evil.  
 rejoiceth not in unrighteousness.  
 but rejoiceth with the truth.  
 beareth all things.  
 believeth all things (Faith).  
 hopeth all things (Hope).  
 endureth all things.  
 LOVE never faileth.

Can we not see that, this being God's definition of LOVE, it may well become the Bond of Perfect-

ness, when that which is perfect is come? Read this marvellous definition together with Eph. 4. 2, "With all lowliness and meekness, with longsuffering, forbearing one another IN LOVE, endeavouring to keep, etc." All that is necessary to keep the Unity is incorporated in this Perfect Bond of Love.

Do we need lowliness? LOVE vaunteth not itself.

Do we need meekness? LOVE is not provoked, and beareth all things.

Do we need longsuffering? LOVE suffereth long and is kind with it.

Fellow-believers: do we not feel that herein lies much of our failure? Shall we not seek more than we have hitherto done to walk in LOVE, to put on LOVE, that Perfect Bond? If we are, by grace, enabled to do this, we shall experience the blessing of Col. 2. 2. "That their hearts might be comforted, being KNIT TOGETHER IN LOVE, and unto all riches of the full assurance of UNDERSTANDING to the acknowledgment of the Mystery of God, (even) Christ, in Whom are hid all the treasures of wisdom and knowledge." Notice that *understanding* follows the work in the HEART. This chapter continues and leads on to a similar statement in verse 19. "Holding the Head from Which all the Body by joints and bands having nourishment ministered, and KNIT TOGETHER increaseth with the increase of God" (*cf.* Eph. 4. 16).

The whole context points us away from Man, his traditions and his bonds, and is pointing to Christ as our All in All.

The particular interest for us at this moment is centred on the word "Bands" in Col. 2. 19; for here we have the word which we have been already considering, viz., Bonds. In order that the One Body may grow, and grow up into the measure of the stature of the fulness of the Christ, the members must "hold the Head," and this involves the "letting go" of all "shadows of things to come" Col. 2. 17; and it is through the joints and "bindings together" that the increase of God will be received. While the eternal realities remain unmoved in the Holiest of all, the manifestation and realized enjoyment of this great truth was early lost. Men failed to see that "in Christ" they had all that they required.

They were taken up with earthly things, they threw off true bonds that make for increase and edification, and became manacled with the bondage of the church and the churches.

In these closing days the Lord has been graciously pleased to shed once more His light upon His Word; and among the subjects that must be considered early and thoroughly is this one of the Bonds appointed by God. We must have *some bond*. We must have either that which is of God, or that which is of man.

We shall either be found among those who, like the faithful in Isa. 8. 16, will be bound up and sealed up with the rejected Word, or we shall take up the popular cry "Confederacy," verse 12, and its modern equivalent "Organisation," "Alliance, etc. The reply

to this in Isa. 8. 13, is "Sanctify the Lord of Hosts HIMSELF, and let HIM be your fear, and let HIM be your dread." For us it is "Hold the Head," "Go out UNTO HIM." Space forbids us going further.

We have THE BOND OF THE PEACE wherewith to keep the Unity of the Spirit.

We have THE BOND OF PERFECTNESS, the peculiar feature of the present dispensation LOVE. And when *THESE* bonds have knit together the members of the One Body to each other, and to their Risen Lord, then, and not till then, may we hope to see the One Body edifying itself in love, and growing up into Him who is the Head.

"With freedom Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5. 1).

CHARLES H. WELCH.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

K. M. W. A. John 8. 3-11 is in some Manuscripts and not in others; so that these ancient authorities are not unanimous. Modern Textual Authorities are not unanimous, but the majority lean to the exclusion of the passage. Tregelles omits it from his Text.

The Literature you speak of is best answered by the phrase "They say so," or "So they say." The best pamphlets for you to see are (1) *Mental Assassination*, by I. M. Haldeman, D.D. (Charles C. Cook, 150 Nassau Street, New York, U.S.A., 10 cents). (2) *Millennial Dawnism*, by D. M. Panton (Alfred Holness, 13 Paternoster Row, London. One halfpenny). (3) *The Life of Mary Baker G. Eddy*, by Georgine Milmine (James Mackenzie, 15a Paternoster Row, London. 6s., post 5d.) N.B.—Readers are requested to obtain copies direct through the Publishers, and not through ourselves, as we cannot act as booksellers.

Believers can in no sense be called the true "Israelites." Gal. 3. 16 speaks of "Christ," and not of Believers. In Gal. 3. 28 it is distinctly declared that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

In Col. 3. 11 we have the same truth: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

The same truth is stated in Gal. 5. 6, and Eph. 6. 8.

Those who say they are Jews or Israelites do not understand the position which God has given them "in Christ." They are boasting of a standing "in the flesh" which "profiteth nothing." (John 6. 63); and which Paul counted as dung and thankfully abandoned. (Phil. 3. 3-9). If they maintain their standing as Israelites, then they are still under the Law, and therefore "in bondage," (Gal. 5. 1) and are "cast out" as such (Gal. 4. 30). They turn to the "weak and beggarly elements of the Law," and come under all the condemnations of that Epistle, which was written specially for those who "desired again to be in bond-

age" (4. 9). Those who see the standing which God has given them in Christ are proof against the teachings of all such. The best answer, and sure defence against it, is the study and knowledge of the Epistles to the Ephesians, Philipians and Colossians.

There is no need to show some of the errors of "The Book of Mormon." To do so would only take up our time which ought to be devoted to the Word of God. Who was its author but "Joe Smith"? and who was he? A poor worm of the earth! If any prefer to believe what he says they must do so. If they do not believe God, they will not believe you; if they will not be persuaded by what God has said, they are not going to be persuaded by what you or we say.

All the things you mention have to do with "religion" but we have given up all that for Christ.

W. K. (Devon). "It is not for you to know the times and the seasons" (Acts 1. 7), is a strange reason for warning you and others not to read *Things to Come*. We call those who do read it to witness as to whether we have ever written a word about "times and seasons." On the contrary we have often emphasised the very same teaching from 1 Thess. 5. 1. We have said that to put "times and seasons," or any events of any kind between our hearts and Christ, is to destroy the hope which should be our strength in service and joy in sorrow.

This is the very reason why we oppose the Post Tribulation theory: because, if the Tribulation *must* come before we are called on high, it leaves us "without hope." In that case we should be looking for Antichrist, instead of Christ; for the Man of Sin, instead of the Son of God; for the Ten Kingdoms instead of the One Who is the "Head of the body;" for the Tribulation, instead of our "calling on high" before it comes. We should be overtaken by "the Day of the Lord," as by a thief, when we are assured that "*that day shall not overtake us as a thief.*" (1 Thess. 5. 4.)

This is the very calamity which *did* come upon the saints in Thessalonica. In 1 Thess. 1. 3 the Apostle rejoiced in their faith and hope and love. But some false teachers came in who deceived them, and told them that the Day of the Lord had set in. Thus their "hope" was marred, and to such an extent that, when he wrote his second Epistle to them, he could praise God only for their faith and love, not for their "hope" which had been thus injured. (See 2 Thess. 1. 3).

The same calamity awaits all who allow anything to come between their hearts and Christ.

Our happy position is to "look for the Saviour" (Phil. 3. 20), and treat all that draws us away from the simplicity of our hope, as the greatest enemy of our soul's peace.

Most believers are looking for death; many are looking for the Tribulation; let us "look for the Saviour."

D. L. (U.S.A.) The Publishing House of Henry Frowde is 91 and 93 Fifth Avenue, New York. You had better apply there for the book you want.

#### BACK NUMBERS.

We shall be pleased to send these, in quantities, to any friends willing to use them and to pay the carriage. Please state the number required, and give the address. Send request to the Editor, not the Publisher.

#### PIMLICO, S.W.

The next Meeting at 55 Moreton Street, will be held on May 25, at 7 p.m. Subject: "The MYSTERY."

#### THE CROYDON MEETING.

We are glad to say that the meeting in the Iron Room, Croydon, on Easter Monday last, was well attended and was a very profitable one. As some have intimated a wish for another we are happy to announce that a similar conference of Christians will be held (D.V.) in the Iron Room, Strathmore Road, White Horse Road, Croydon, on Whit-Monday, May 16th, 1910. A tea will be provided. Afternoon Meeting, 3 to 5; Tea, 5.30 to 6.30; Evening Meeting, 7 to 9.

All Christians are cordially invited, and those who are anxious for something more than a superficial knowledge of the sacred Scriptures will, we think, be especially profited.

No subject is specified, but the Conference will have special reference to a right dividing of the Word and Dispensational Truth.

Friends from London by tram or train should alight at West Croydon Station.

#### ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)	£	s.	d.
W. C. M. (Essex) ...	1	1	0
G. T. (London, S.E.)	1	1	0
J. L. P. (Scotland) ...	1	0	0
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F. P. (Dublin) ...	10	0	
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#### (Breton Evangelical Mission.)

A Reader of "Things to Come" ...	1	0	0
J. L. P. (Scotland) ...	1	0	0
N. (London) ...	5	0	

#### (Barbican Mission to the Jews.)

J. L. P. (Scotland) ...	1	0	0
N. ...	2	6	

#### (Trinitarian Bible Society.)

J. L. P. (Scotland) ...	1	0	0
N. ...	2	6	

#### (London City Mission.)

J. L. P. (Scotland) ...	1	10	0
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#### (Figueras Evangelical Mission.)

J. L. P. (Scotland) ...	1	0	0
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#### (Wycliffe Preachers—Kensit.)

J. L. P. (Scotland) ...	10	0	
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#### (Field Lane Schools and Refuges.)

J. L. P. (Scotland) ...	10	0	
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#### (Syrian Colonization Fund.)

J. L. P. (Scotland) ...	1	0	0
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#### (Jewish Fresh Air Sick and Relief Fund.)

J. L. P. (Scotland) ...	10	0	
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# THINGS TO COME.

No. 192

JUNE, 1910.

Vol. XVI. No. 6

## Editorials.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

(Continued from page 51.)

#### (5) DAVID, AND SAMUEL, AND THE PROPHETS: FAITH CONQUERING THROUGH GOD.

WE come to the last named in this first of the two groups, which correspond with the first group (Abel, Enoch and Noah), and are connected, as they were, with God.

And here, we have this group of three, followed by ten particulars, and characteristics of faith, which apply in part to them, respectively, but belong to others whose acts are mentioned but not their names.

All is connected with conquering and overcoming; and all is done THROUGH God.

The former of the last two groups, differs from the latter; in that those in the latter group, do not conquer, but suffer. They likewise are connected with GOD; and not with themselves, or man, as are the other individual cases named. They are overcome by man, but they suffer FOR God. These latter are simply called "others," and are not even named.

But all is through Faith.

#### DAVID

is the first named in verses 32-35:—

"And David, and Samuel, and the prophets. Who, through faith, subdued kingdoms, wrought righteousness, obtained (or realised) promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, were made valiant in war, put to flight the armies of the aliens, women received their dead to life again."

Here we have ten particulars; but it is very difficult to apportion them precisely among those who are included in this first group. So we will take the ten particulars in order.

#### I. SUBDUED KINGDOMS.

If we followed others, we should immediately think of Joshua, and his conquest of Canaan; and David, and his subjugation of Syria, Moab, Ammon, Amalek, Edom, and the Philistines (2 Sam. viii.); but, the Greek of this passage is remarkable. It does not direct our thoughts so much to warfare, or to the arms and munitions of war, but to conflict which may be moral rather than material, and internal rather than external.

It is natural that these words should be taken in a material rather than a moral sense, in the view of the natural man. When man thinks of evil, he generally associates it with outward evil acts which are more directly connected with man—and not with the moral and spiritual evil which is so abhorrent in the sight of God.

Here, as in all else, "Man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. xvi. 7).

Man makes crusades against outward evils, because he can see them; and they interfere with his own ease and peace. He can wage war against the "works of the flesh" for these, Scripture says, are "manifest." Man can understand these. Hence, we find him contending against "murders, drunkenness, revellings, and such like," but "idolatry, witchcraft (spiritism), hatred, variance, wrath, strife, seditions," of these he takes little note, except to give them encouragement rather than opposition.

It is the same in things ecclesiastical. The things that are "manifest" engage his attention. Man can see them; and if he abhors them, he protests against the rites and ritual. He can see the masquerading of the Mass, and these things are offensive to his eye. But what of the "Idolatry," which is a sin of the heart, and is the sin for which God has reserved His severest judgments? This can be indulged in and inculcated without any outward practices which are offensive to the eye.

Man might succeed in abolishing all outward practice of ecclesiastical and social evils, but the spiritual and moral evils would remain. Altars might be removed, but the pulpits would remain, and from these all the moral and spiritual evils which are abomination in the sight of God would be used to further the same ends.

The same principle is seen at work in the interpretations of the words before us: "subdued kingdoms." We can think only of actual warfare. But the Greek word (used in Heb. xi. 32), turns our thoughts into another channel.

It is not the word for fighting with weapons, as soldiers, in war; but it is the word used for contending or wrestling, as athletes in the arena.

There are other words for waging war, either of which would have been more appropriate here, had warfare been intended. Either *strateuomai*, or *polemeō* would be ready to hand, if needed. But the word is *katagonisomai* and occurs nowhere else in the New Testament. It implies the entering into (successful) conflict with kings and kingdoms: not with carnal weapons to obtain material issues; but with moral weapons for the upholding of spiritual truth.

Such conflict as Samuel had with Saul; or Elijah

with Ahab; or Elisha and the prophets with other kings of Israel, of which the sacred history furnishes many examples.

Their conflict was for truth; the truth of God. They contended against Royal and national idolatry, and departure from God.

They wrestled mightily against the advancing apostasy, and the encroachments of Royalty on the duties of the priests, the worship of God and the liberties of the people; they fearlessly stood up for the weak against the strong, for the right against the wrong.

Micaiah could proclaim the truth of God against Ahab and the false prophets of Baal; Jeremiah could be strong in his witness against Jehoiakim; and this in the spite of the greatest opposition.

Micaiah could stand and be smitten in the face, Jeremiah could go into prison; and other faithful prophets could successfully contend against error in spite of neglect and contumely.

The whole matter assumes quite a different complexion when once "look on that which Jehovah looketh;" and take a moral, instead of a material view of it.

This view is not only warranted by the word employed, but is suggested by it.

And how was this conflict with error successfully carried out? The answer is supplied. It was "through faith." Through believing God; believing what He had spoken to them; obeying the voice they had heard, and the command they had received. This faith enabled them to stand, and to stand alone, with God, and for God, and THROUGH God.

They did not merely witness *against* evil, but they contended *for* the truth.

Hence, they were true protestants. The first syllable of this Latin word is *pro*, which means FOR. It is not *con*, which means AGAINST. Everyone knows the difference between "pro and con." But the very mention of this fact condemns much of the protestantism of the present day. Like many other words it has degenerated by use, and has come to have just the meaning which men's acts give it—a purely negative meaning. "Protest" has come to be used only in the sense of protest *against*, instead of witness *for*.

The second part of this Latin word is *testans*, which means "witnessing." So that a true Protestant is one who witnesses FOR: *i.e.*, FOR God, FOR His truth, FOR His Word.

This was exactly the witness and work of the prophets of old.

In this connection 2 Chron. xxiv. 19, is interesting and enlightening. "Yet He (Jehovah) sent prophets to them to bring them again unto Jehovah." They were sent for positive and constructive work, not merely or necessarily for negative and destructive work. And then it is added "And they testified against them." In the Latin Vulgate (*i.e.*, the Translation or Bible of the Church of Rome), these last words are rendered "QUOS PROTESTANTES" meaning, "who [were] witnesses FOR [Jehovah]": in other words "WHO [WERE] PROTESTANTS."

It is strange that this evidence should come from the Church of Rome. That Church, ignorant of its own Bible, tells us that the word "protestant" was invented at the Reformation, and was used of the Reformers and their followers, for the first time, after the Diet of Spires. But, centuries before this (Rome's own Bible being witness), the word was used of God's faithful servants the prophets.

We may turn the Word, and its lessons, against that church, for it was the Reformers who were the true successors of those prophets of old whom God raised up to be faithful witnesses FOR Him, and His truth.

Alas that so many who call themselves Protestants to-day are witnesses only *against* error, and not *for* truth. They are "Anti-Romanists" instead of witnesses FOR the Word of God which Rome at once both hates and fears.

If this lesson could be written in our hearts, we should soon render more effective service. We should not merely be opposed to the varied and outward forms which Rome's errors take; but we should understand, and be able to witness for the truth which those errors have displaced, and the doctrines of the Word of God which must replace the tradition of men.

If this lesson could be learned we could act upon it in another sphere. We should be found not merely contesting against a brother with the view of putting him in the wrong, or defeating him in argument; but we should have faith in the truth which we hold, and should be content with witnessing FOR that truth, instead of combatting error, or defeating an opponent.

We should depend less on our own words, and more on God's Word; for, if men will not believe His words they will not believe ours.

Let our knowledge of that Word be such, that we may always have some of its words ready for use. Then, if we "believe God" and believe His words we can sow that good seed, and leave it to do its own blessed work. We shall have perfect confidence in the seed of the Word, and go on our way, and sow more. Of the Enemy of the Word, it is written. "He sowed tares among the wheat AND WENT HIS WAY" (Matt. xiii. 25). He had no doubt whatever as to what the result would be: and had no anxiety about it. He "went his way." He knew perfectly well what would spring up. Cannot we have the same confidence in the "good seed" of the Word; and go on our way and sow more; instead of waiting to reap; or remaining behind to argue about it; or to see if it is coming up? Do not we know exactly what the result will be?—even the purpose and pleasure of Jehovah (Isa. lv. 11).

This we shall do if we believe God. Our witnessing will be FOR Him, and not merely against man.

But there is another point which we may consider in connection with this. The second evidence written concerning the overcoming faith of these prophets is, that they

## 2. "WROUGHT RIGHTEOUSNESS."

This, again, we may take as meaning that they asserted the right and delivered the messages of God's retributive justice; and were, in certain cases, the instruments in its accomplishment.

It was Elijah who asserted the right of Jehovah to the worship of His People, and executed His righteous judgment on the prophets of Baal. It was the same Elijah who was sent with the message to Ahab and Jezebel denouncing their sins and announcing their coming judgment.

It was "the man of God that came from Judah" who brought the messages to Jeroboam, and spoke for and from God as to the future defilement and destruction of the altar he had built; a prophesy which was fulfilled long years after by king Josiah.

Alas! we all know how that man of God failed after his successful conflict with king Jeroboam. And this adds to the importance and significance of his example. As long as he believed and obeyed the word which he had "heard" from Jehovah, all was well; for the path of obedience is ever the place of safety.

He could say to Jeroboam, "If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread nor drink water in this place; for so was it charged me by the word of Jehovah."

When the "old prophet" who lived at Bethel said "Come home with me and eat bread," he got the same answer.

But, when the old prophet alleged that an angel had given him an order (though it was directly opposite to the solemn charge of Jehovah) the man of God that came from Judah believed what the old prophet told him. This is called (1 Kings xiii. 21), disobedience, but the word in Hebrew is the same as that used in Num. xx. 24; xxvii. 14, of the sin of Moses and Aaron at Meribah, where it is spoken of as *rebellion*.

Yes, it is rebellion against God to believe even an angel in a matter on which God has already spoken by His Word.

How much more is it rebellion in the present day, for individuals to profess that they have received a *new revelation*.

What a solemn responsibility rests on us all to reject such a revelation, and to resent such a claim.

Even if made by an angel himself, each one of us is bound not only to reject him and his message, but to pronounce him accursed. For the word of Jehovah, by the Holy Spirit in Gal. i. 8, 9, is: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed."

"If any man preach any other gospel unto you THAN THAT YE HAVE RECEIVED let him be accursed."

But if the claim be made by mere mortals of the earth as it is to-day in the cases of several new religions. What are we to say? Is it possible to increase the solemnity of the Divine denunciation so positively asserted and declared above!

In the case of "the old prophet" we are distinctly informed that

"HE LIED UNTO HIM."

The man of God therefore in ceasing to believe God—believed a lie!

And yet we are told on every hand that "it does not matter what a man believes so long as he is sincere."

But *it did matter* to the man of God from Judah. It cost him his life, and caused him to die a violent death. His sincerity did not save him.

And the more sincerely we believe a lie, the worse it will be for us; whether it be an investor who believes a lying Prospectus, or a woman who believes the promises of a lying Impostor. The one loses his property; the other loses what is dearer than life, and gains a living death.

Sincerity is of no avail. The greater the sincerity with which we believe what is not true, the more certain and real will be our ruin.

It is WHOM and WHAT we believe, that matters; and, in the spiritual sphere, safety is found in believing only God, and His truth. Those who continue in their refusal to believe what is the truth, must not be surprised if they are left to believe the lie (2 Thess. ii. 11).

Oh! to believe God! What peace it gives. What happiness it brings! The path of believing Him is the path of safety.

Let us shun, as we would shun the Evil one himself, anything that is put before us which professes to be in any way a new revelation; or an addition to "what we have received" from God.

This, alone, will be sufficient to preserve us from such modern errors as Mormonism, and Eddyism, and all other forms of new religions which rest on an *addition* to the Bible "which we have received" from God.

Let us believe God and work righteousness by asserting the right, and thus warning men of God's retributive justice as "His servants the prophets warned Manasseh" in 2 Kings xxi. 10-16. The passage is worth reading in this connection, though too long to be quoted here.

Such was the commission which Jeremiah received (Jer. i. 10), when according to the Hebrew idiom he was said to do what he was to declare, according to the word of Jehovah, should be done to the nations to whom he was sent by Jehovah Himself.

## DIVINE HEALING.

NOTHING "made (or done) with hands" has any place in this present Dispensation of the Mystery. All, now, is of the Spirit; and all is Spirit. "The flesh profiteth nothing (John 6. 63, Phil. 3. 3). No spiritual gift of any kind can be conveyed from God by the "laying on of hands." That power ceased with Acts 28. 25, 26. Up to that time it was the one mode of conveying the various gifts of the Holy Ghost; because these were the evidences of His presence and power in "confirming with signs following" the proclamation of the Kingdom made by Peter in Acts 3, 19-21 (compare

Heb. 2. 1-4). All gifts were thus conveyed in the old Dispensation; and the same mode was continued by the Lord and His Apostles. See Matt. 9. 18; 19. 15. Mark 5. 23; 6. 5; 16. 18. Luke 4. 40. Acts 6. 6; 8. 17, 18, 19; 13. 3; 19. 6; 28. 8. 1 Tim. 4, 14; 5. 22.

The Lord's promise of Mark 16. 15-20, was literally fulfilled during the Pentecostal Dispensation of the Acts. John 14. 12, also was literally fulfilled: "Greater miracles" were wrought by the Holy Spirit's gifts through the Apostles than those wrought by Christ. Though wrought through human instrumentality the evidence was "greater." Even the "shadow of Peter passing by" was sufficient, and "handkerchiefs and aprons" taken from Paul, sufficed.

But, after Acts 28, all this was changed. This mode of communicating spiritual gifts was one of the six things which were commanded to be left, and laid aside. This was to be *let go* (Heb. 6. 1\*).

There was a special outburst of this power manifested by Paul in Acts 28, immediately before the close of that Dispensation. In *vv.* 3-6 he healed himself of the venomous bite of a viper. In *vv.* 7, 8, he "laid his hands" on the father of Publius, the governor of the Island and healed him. In *v.* 9 "others also, who had diseases in the Island, came and were healed."

But, *after* Acts 28. 25-28, we hear nothing more of the bestowal of healing, or of any other gifts of the Spirit by "the laying on of hands." The only thing we read is Heb. 6. 1, where this was commanded to be left among the things which are behind.

On the other hand, in Phil. 2. 25-27, we read that Epaphroditus "was sick nigh unto death, but God had mercy on him." Paul, apparently, could do nothing, even though Epaphroditus was Paul's "companion in labour."

In 2 Tim. 4. 20, Paul has to write "Trophimus have I left at Miletum, sick." Yet, Trophimus also was Paul's companion and helper (Acts 20. 4; 21. 29).

To Timothy, amid his often infirmities (1 Tim. 5. 23) he could give only advice to use certain means; and many people are truly sorry that Paul ever gave that advice. Why did he not send a "handkerchief" to him, if he could not go personally and "lay his hands" on him?

There is not one tittle of evidence of any communication of Spiritual gifts after the crisis and end of the Pentecostal Dispensation, in Acts 28.

But, Did the Lord's people lose anything by that change? When the laying on of hands was to be left behind, was there nothing to take its place? Yes, indeed, "Perfection" was before for them to "go on to." The imperfection of everything made or done of men's hands was to be exchanged for the "perfection" of the Holy Spirit's power.

When Paul committed the great Secret to writing that which is perfect had come (1 Cor. 13. 10). And that which had been only "in part" was "done away."

\* For the use of the same word, see the first and earlier occurrences: Matt. 4. 11, 20, 22. Mark 1. 20, 31; 8. 13. Luke 4. 39; 10. 30. John 4. 3, 28, 52, etc.

Have we then lost anything by having to do directly with Christ our Head, and His power instead of depending on the inter-mediation of man and his "hands?" Are things done with his hands better than what is done directly by God? Nay, indeed; we have lost nothing by the change, and we count it "all gain." We have access now into "the Holiest of all;" we have all spiritual blessings there, in Christ. We have, not merely a few "gifts" given, individually as the Spirit wills (1 Cor. 12. 11), but all have all spiritual blessings treasured up in our Head in Heaven itself.

Not *some* spiritual "gifts" but "*all* spiritual blessings." And all in Christ, not in ourselves.

*Grace* is infinitely above and beyond all *gifts*. A man can have the gift of healing, as Judas had (Matt. 9. 7, 8), and yet be lost as Judas was (Acts 1. 18, 19).

But *grace* is inseparable from glory (Ps. 84. 11). *Grace* is the flower, but *Glory* is the fruit.

Having all spiritual blessings, we have the blessing of Divine healing so far as it is good for us, in His sight. Often has it been our own personal "blessing" to receive healing direct from Himself. Often have we woke up in the night before a Sunday, with a sore throat, with important speaking engagements on the morrow; but, having committed our case to His care, have arisen in perfect health. But, thank God, no mediation of "man" or his hands is needed in such individual access to the Holiest of all. Such Divine intercourse is not to be made the subject of addresses or sermons. It is far too sacred for such purposes. We mention it now, only with the special object of helping to put the whole matter in its proper light.

No! we have lost nothing by losing man's "hands," because we have exchanged them for our Divine "Head." Is not this a blessed exchange? to be out of man's hands, and into His hands which were wounded for us!

If any prefer the laying on of men's hands by all means let them have their choice. But, as for ourselves, we have left these, with all the other "things which are behind," which have been "done away"; and we are content and satisfied with the "perfection" which has been revealed as our portion for this *present* dispensation, and made ours in Christ.

If, like Epaphroditus, we are sick and "nigh unto death," we have the same God of mercy who can raise us up.

If we can glorify Him by being left as Trophimus was, we will believe that we have lessons to learn there, on that sick bed, that we could learn nowhere else. If we be nigh unto death, as Epaphroditus was, and God has mercy on us and raise us up, we will rejoice, but we will not ask for even this "blessing" unless it be His own will for us.

If, like Timothy, we need anything which God in His infinite wisdom has provided for the healing and relief of our infirmities we will thankfully use the means which He has created and made for our use.

We well remember that, on one occasion, being on a sick bed, a brother came, and said, "I will pray for you

to be restored for your engagements next week." We replied: "Please leave me alone. You know nothing whatever about it. The Lord may need me here, to teach me lessons which I could not learn elsewhere; and He may wish His people to hear the voice of another, whom He has prepared."

How true it is that "we know not what we should pray for as we ought" (Rom. 8. 26). Surely then it is not only wise, but infinitely better to leave ourselves in the hands of *One Who does know*, and Who is able to do exceedingly beyond anything we ask or think?

"Gifts," as such, are gone; but "grace" is left to us.

Man's hands are done away; but our glorious "Head" in the Holiest of all, remains.

Pentecost and Jerusalem are gone, but Heaven is open to us; and, glory is before us. Our seat of government already exists, in heaven, from whence we look for the Saviour Who shall change these bodies of our humiliation, and make them like His own glorious body; (free from sin, and sickness, and sorrow) according to the working whereby He is able to subdue all things unto Himself (Phil. 3. 20, 21).

Men may "antagonise" us down here for teaching these things; but, there is no conflict with flesh and blood in the Holiest of all, on which our eyes and hope are fixed.

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 4.

BY JAMES CHRISTOPHER SMITH.

WE come now to the fourth passage, in order, namely:—

(4). 1 Corinthians 11. 3.

It is one of the instances where the language is in the positive form. In Green's Twofold New Testament, the translation is given thus:—

"But I would have you know, that the head of every man is Christ, and a head of a woman is the man, and a head of Christ is God."

There must be some purpose of truth in the way the *article* is used here. It would be correct (even more correct) to transpose the clauses of the verse, on the principle that the *definite article* signalises the *subject* of the clause or the sentence. Accordingly it might be rendered:—"But I wish that you should know, that the Christ is the head of every man, and the man is head of woman, and God is head of the Christ."

It is a climactic statement: the clauses are built up to a climax (Comp. John 1. 1). The doctrine is the doctrine of *Headship* and calls up the Puritan preaching of Federal Relationship. The relations, as here stated, are:—

Woman and Man:  
Man and Christ:  
Christ and God.

The one relation (any one of them) helps to explain the others. Christ, here, is used as the Mediatorial name: "the man Christ Jesus:" He has entered into that relation, and hence, in it, God is His Head, and God is His God. He is the Mediator-Servant as well as the Only-begotten Son.

It is necessary to make this exegetical statement in order that we may have a true foundation for what is to follow.

What then is there about this teaching to make the Apostle specially *wish that we should know it*? In reply, there is this to be said, at once, that we have to do, here, with the very *constitution of things*, both Natural and Spiritual.

The fabric of the universe and, equally, the ways (or plans) of mediatorial Redemption are built upon the principle of

### HEADSHIP.

Hence, God's final purpose is to head up all things in (or arrange all things under the Headship of) Christ, the One Mediator. This is a great subject; but we must not allow its farther reaches to draw us away from the statement before us.

In 1st Corinthians, the Apostle deals with a series of subjects affecting the life and work of the believers. In the first four chapters he treats of human Philosophy, and Faction in the Assembly. In chapter 5 he deals with the question of Immorality and Excommunication. In chapter 6 the matter of Litigation is set in its true Christian light: and in chapter 7 the relation of the Sexes, and of Parents to children, is delicately and lucidly handled. In chapter 8 the relation of believers to Heathen customs and rites is cleared up: and in chapter 9 the obligation of believers to support a spiritual Ministry is cogently set forth. In chapter 10 the illustration of "Israel according to the flesh" is searchingly applied to show believers, as members of the body of Christ, how they should behave toward one another, and toward the customs from which they had been turned. In chapter 11, besides the question of Headship, the subject of the Lord's Supper is restated, and cleared from corruption and disorder.

Then, in chapter 12 to chapter 14 the important subject of Spiritual Gifts is dealt with, including manifestations of the Spirit's diversified ministry: also, miracles, signs, tongues, prophesyings, oneness of the Body, the ministry of women, and, above all, the more excellent way of Love. And finally in chapter 15 there is the fullest and most convincing statement, anywhere to be found, on the great subject of Resurrection.

After all this, we are reminded that this Ministry of the Truth in the church and in the world calls for consecrated gold and silver, and so come the significant words,

"Now Concerning the Collection!"

The reader will now see wherabout, in this series of topics, the subject comes in, with which we are at present concerned.

Let us try to get at the heart of its message.

Mostly, in this Epistle, the Apostle had to blame and correct, but here, for once, he has occasion to praise, as he says in 11. 2, "Now I praise you that in all things you remember me, and you hold fast the matters delivered as I have delivered (them) to you": referring, of course, to the teaching and the truth committed to them. The word "ordinances" here, as we now use it, is quite misleading.

That word of praise being written, he proceeds to state the lofty words of teaching in verse 3, as a heading to the paragraph (3-16), and as truth to be applied to the matter expounded therein.

What is that matter? The matter of the relation of woman to man and man to woman and the relation of both to Christ and to God.

Is that a trivial topic? Far from it. It is part of God's order and must be "held fast."

When we mark the blasphemies of both men and women, on this subject, in this our day, it is time to let the voice of God be heard. In the loose and lawless talk, in many quarters, God is not taken into account; and God's order is not recognized. There is an assumption that this order can be improved upon; and thus the enemy of our race, as at the first, leads men and women on to the inevitable consequences of the disruption of God's laws.

The penetrating and perspicuous way in which Paul is led to deal with these deep-lying relationships was only possible, even to him, when his mind was illuminated by the far-reaching truth of Headship. In this matter we need to cast down imaginations and hold to (and be held by) the truth of God.

This passage is the truth for this moment.

The time has come when we need to say out loud and with great emphasis that the best thing for woman, the best thing for man, the best thing for angels is to glorify God in the position He has assigned to each, respectively, in the universal order. Any departure or apostasy from this order involves disaster.

Man is woman's head: and woman is man's glory. Man's headship is a reflection of Christ's headship, of God's headship: not a headship to be used as an autocrat or an animal would use it, but a sacred position of responsibility and guardianship—a ministry of love and sacrifice and service. This is how Christ exercises His headship toward us. It involves, of course, governmental rule in its own sphere, but that, again, is to be exercised in knowledge, justice and mercy.

On the other hand, if woman has no headship she has something equally precious: she is man's glory; man's complement in God's order; a position, not of servitude or unwilling subordination, but a position calling forth the tenderest affection and a ministry of sacrifice fulfilling the highest ends; just as Christ, in His subordination to God, sacrifices Himself for us.

Paul's reference to the sign of authority on woman's head has in view oriental custom, but whatever the custom may be, east or west, north or south, the fact conveyed is the same, and abides. The reference to the angels in verse 10 can only be understood when the

teaching as to woman's position in God's order is understood. Angels, like woman, have no headship; but the position assigned to them is used for loyal unceasing and joyful service.

For woman, then, to depart from her position of being man's glory, man's complement, man's companion, is to leave her own highest glory; it is to scandalise unfallen angels; and it is to act like the angels that fell from (and left their proper sphere in) God's universal order.

These deep and solemn teachings will have no terror to men and women who, like Christ, gird themselves with humility to *serve one another*.

On the contrary, they will gladly enter into the meaning of the relationship and seek by grace and mercy to give expression to it, filling a small portion of a mighty plan of Government and Grace embracing in its sweep the whole Creation of God!

Truly Paul had good reason to write that *he wished us to know* that

"Christ is the head of every man; that the man is head of woman; that God is the head of Christ."

The truth that Christ is head of every man (man as such, saint or sinner) is one of His regal prerogatives as the Mediator and will be asserted and seen in the manifested sovereignties of the future as it cannot be seen at present.

Meantime we bear witness to it and wait to see how

"THE DAY SHALL DECLARE IT."

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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. 12.

### "THINGS THAT DIFFER."

OR,

#### THE MYSTERY OF CHRIST, AND THE MYSTERY OF THE DISPENSATION.

THERE is a passage in Philippians 1. 10 which is rendered by the A.V. "So that ye may approve things that are excellent." The reader has but to reflect upon the teaching of the Apostle in this Epistle, particularly in that wonderful chapter of "gain and loss," namely chapter 3, to find much that is "excellent." Paul wrote, "Yea doubtless I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." But this is a totally different word from that rendered "excellent" in 1. 10.

The marginal reading of Phil. 1. 10 gives another line of thought, "Try the things that differ," with this the R.V. agrees, giving "*provs*" instead of "try" in the margin.

Our readers will agree that, if we would have a right understanding of the Word of Truth we must "rightly divide" it. This we have endeavoured to do, as grace

has been given, with particular regard to the differing dispensations; distinguishing the Dispensations of the Kingdom, the Pentecostal Dispensation and the Dispensation of the Mystery, from each other.

We must beware, however, lest we think that, having seen so far, that we "know all about it," and so close our eyes at the very threshold of further illumination.

The saints at Philippi had far clearer views, and less traditional prejudices concerning the truth, than we have; yet the Apostle prays that they may have "discernment, so that they may try, or prove the things that differ."

Within the rightly divided limits of truth concerning this present Dispensation, there are numberless opportunities for "jumping to conclusions;" and of imagining that things which differ are one and the same. We desire in this article to direct attention to one or two passages which indicate that, after we have seen, in its grand outlines the "Dispensation of the Mystery," we have need to differentiate between The Mystery as it relates to us, the Members; and, "The Mystery of Christ," as it relates in particular to His present glory "which excelleth."

Before we turn to Eph. 3, we would call attention to the concluding verses of Romans 16. We have, in the usual method of reading these verses, an example of failure to distinguish between things that differ; and also, at the same time, the very truth which will lead us up to the consideration of the difference between the "Mystery" as such, and the "Mystery of Christ," as set forth in Eph. 3. 1-9. Writer after writer states that the Apostle says that *he preached* the Mystery in Rom. 16. 25-27.

We ask the question "Does he say anything of the kind? What the Apostle does say is this: "Now to Him that is of power to stablish you according to *my gospel* and the **PREACHING OF JESUS CHRIST** according to the revelation of the mystery, which hath been silenced during age times, etc."

Let us take the passage quietly.

First of all it is a doxology unto God, with particular reference to the fact that He is the One who is of power to **STABLISH**.

Readers will be already aware of the correspondence that exists between the various parts of the Epistle; and, very noticeably between its opening and closing verses.

Rom. 1. The gospel always revealed, never hidden (vv. 1-4).

Promised before by (O.T.) Prophets in Scriptures. For obedience of faith to all nations. I long to see you that ye may be **ESTABLISHED** (v. 11).

Rom. 16. The Mystery, always hidden, never before revealed until now, by Prophetic writings (N.T.); for obedience of faith to all nations (v. 25, 26). Now to Him who is able to **STABLISH** you (v. 25).

We have not set the structure out at length—but would particularly call attention to the recurrence of the

word "**STABLISH**" at the beginning and at the conclusion of the Epistle.

The Saints of God have been and will be established in varying ways, according to the Dispensation in which they may live. What is the peculiar characteristic of the "stablishing of Rom. 16? It is according to two things. (1) "My gospel." (2) "The Preaching of Jesus Christ." But this is not all. "Jesus Christ" has been the theme of inspired preaching since the world began, and therefore we should but half state the truth if we stayed here.

John the Baptist preached "Jesus Christ" according to or in "harmony with," the long promised Kingdom (Matt. 3).

Peter preached "Jesus Christ" as the Crucified yet Risen King waiting to take the Throne of David upon the nation's repentance (Acts 3. 19, 20).

John the Baptist and Peter could have written "Now to Him who is able to stablish you according to the preaching of Jesus Christ in harmony with the subject of the Kingdom," but this is not the preaching referred to by Paul.

Paul preached the same blessed Person; but not exclusively "according to" the Old Testament Prophets, for he himself had received "visions and revelations," and had been entrusted with the knowledge and stewardship of a Secret hitherto unrevealed. Consequently, that which he calls "My Gospel," had to do with the "preaching of Jesus Christ ACCORDING to the Mystery, etc. And, it was in connection with this fuller revelation concerning Christ that he prayed that the Roman saints might be "stablished." When we come to consider that the Epistle to the Romans is the **LAST** message written by Paul before he closed the Dispensation of Pentecost, and opened the Dispensation of the Mystery, we shall see how necessary it was, that these believers should be fortified\* to endure the shock, which must have come when the Kingdom, with all its hopes and connections, was set aside.

Every fresh Dispensation has been connected in some way with a fuller revelation of Christ. Before the Fall, man in the Image and Likeness of God, walked with and held communion with Him Who is the First Born of All Creation, the Express Image of the Invisible Father.

When the sad change took place at man's fall, Christ was immediately set forth as the Seed of the Woman. Noah was told of Shem's pre-eminence, Abraham looked forward to the Antitype of Isaac, Moses the Law giver to the "greater than he" who should be the Law fulfiller in Whom all the types of Sacrifice and Tabernacle should be fulfilled. David and Solomon looked forward to a King who should reign in Righteousness.

When at length the time came for the Messiah to be manifested to Israel—a forerunner went before to prepare the way crying "Repent for the **KINGDOM** of Heaven is at hand."

\* See the opening passage in Dispensational Expositions in February *Things to Come*.

The Epistle to the Romans, being the last written message of Paul in the Pentecostal Dispensation, is it to be wondered at that he "prepares the way" for the declaration of the Mystery hitherto hid in God, by unfolding the *Heavenly* Glory of Christ, and thereby *stablishing* believers against the shock of being told to relinquish *earthly* hopes for *heavenly* ones. Is it not entirely in harmony with this last written message before Acts 28. (*viz.*, Rom. 16)—that *after* he had been divinely inspired to quote Isa. 6. and set Israel aside, at the *threshold* of the present dispensation, and *before* Paul wrote "Ephesians," is it, we repeat anything to be cavilled at that he should turn from preaching "JESUS from the Law of Moses and the Prophets" (Old Testament) to "Teaching the things concerning the LORD JESUS CHRIST" in harmony with (*kata*) the Mystery about to be proclaimed for the first time? (Acts 28. 23-31).

Neither in Rom. 16, nor in Acts 28, are we told that Paul preached the Mystery, but that he preached Jesus Christ ACCORDING to it.

The Glory of Christ is not revealed in all its fulness in the Old Testament Scriptures—neither is it revealed all at once. "From glory to glory" the revelation goes on, until perhaps in Isaiah's vision, the zenith of Old Testament, Messianic Revelation is reached.

Yet, Emmanuel is connected with Emmanuel's LAND.

The Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace is immediately connected with the "THRONE OF DAVID," Isa. 9. 6-7. The passage in Psa. 110, which refers to Christ at the Right Hand of God, knows nothing of His *glory there*, but simply says that the Lord said, "Sit Thou at my Right Hand UNTIL I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength *out of Zion* . . . Thou art a Priest for ever after the order of Melchizedek."

It was not until after the revelation of the Mystery that the Apostle Paul opened up the glory connected with the Melchisedek Priesthood, which had its place during the period when we see Christ "Not yet" as King in Zion (Heb. 2. 8). Daniel's wonderful vision of the Ancient of Days and the glory of His Throne, is entirely connected with the *Earthly* side of Messiah's glory for he "saw in the night visions, and, beheld the Son of Man came with the clouds of heaven . . . and there was given Him dominion and *glory* and a *Kingdom*, that all peoples, nations and languages should serve Him" etc. "And the Kingdom and dominions and the greatness of the Kingdom *under the whole heaven* shall be given to the people of the saints of the Most High," etc., Dan. 7.

However far-reaching the vision may be, whether it be limited to the Millennium or extended into the New Creation, one thing is evident, the *Heavenly* and *Present* Glory of Christ, which is vitally connected with the Mystery of the *One Body in Heavenly Places*, was unknown to the Old Testament saints "as it is *now* revealed."

Before we can comprehend the teaching contained in

the words "Blessed with all spiritual blessings, in the *Heavenlies* in Christ," we must have some fuller knowledge concerning the *Present* Position and glory of Christ during His Rejection by Israel, and Israel's national rejection by God. With the complete Scriptures before us, we read of the Present Glory of Christ, and take it all as a matter of course; but this was but dimly seen before the Apostle Paul and others were inspired to make it known.

The "Mystery of Christ" is opened up in the first two chapters of Ephesians. In 1. 10 Christ is shown to have a glory and a position in the yet future "Fulness of Times," which gives, in its turn, the character to that future Dispensation.

1. 19-23 gives the present glory and position of the Lord Jesus Christ, and that, in its turn, decides the character of the *present* Dispensation.

His present position is "At His (The Father's) Own Right Hand in the *heavenlies*, FAR ABOVE ALL Principality, AND Power, AND Might, AND Dominion, AND every Name that is named, not only in this age but that which is to come; AND hath put ALL THINGS under His feet."

This is His Present Glory as now revealed. This gives to us a knowledge of the *Mystery of Christ* which exceeds that of those who lived prior to this Dispensation. And this aspect of the *Mystery of Christ* is immediately connected with the *Mystery of this Dispensation*, for it reads on "AND gave Him to be the Head over ALL THINGS to the Church, which is His Body, the Fulness of Him that filleth all in all."

When we know that *He* is in the *heavenlies*, we can appreciate the blessed statement that we are "Blessed with all spiritual blessings in the *Heavenlies* in Christ."

Unto which of the Prophets was it revealed that Messiah should be raised "FAR ABOVE ALL" not only on Earth but in Heaven! Ephesians is not the only Epistle that speaks of this transcendent glory—Philippians 2. 9, 10, 11, says "Wherefore God also hath highly exalted Him, and graced Him with THE NAME which is above every name: (*cf.* Eph. 1. 21) that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Colossians 1. 16-18 bears the same record, adding its quota to this revelation of the Mystery of Christ, and linking it immediately (as in Eph. 1), with the One Body. Dominions, Principalities and Powers, are placed under Him, Eph. 1; and, will be among those who will "bow" in view of His glory (Phil. 2), for they were created BY Him and FOR Him (Col. 1).

Keeping this before our minds, we may now return to the consideration of Romans 16, for one more thought. The "stablishing" of the Roman saints was to be connected with "The preaching of Jesus Christ in harmony with the revelation of the Mystery." In other words, the Revelation of the Mystery of the present Dispensation was prefaced by the fuller revelation of the Mystery of Christ Himself, Who, as we have



seen, had a position far above all principality and power, etc.

This illuminates the closing verses of Rom. 8, with new and brighter light. Listen to Paul seeking to "stablish" them, by preaching Christ in harmony with the Mystery. "For I am persuaded, that neither death, nor life, nor ANGELS nor PRINCIPALITIES nor POWERS, nor things present nor things to come, nor height, nor depth, nor any creature, shall have power to separate us from the Love of God, which is in Christ Jesus our Lord (Rom. 8. 38, 39).

Dispensations may change, but He changeth not, is the comforting message of Rom. 8. Dispensations may change, but He remains the same. This, too, is the testimony of Heb. 1. and 13.

The word translated "things present" has a peculiar connection with various Dispensations—as will be seen in the following—2 Thess. 2. 2, ". . . as that the Day of the Lord is AT HAND" (Present).

2 Tim. 3. 1, ". . . perilous times SHALL COME" (be present).

Heb. 9. 9, ". . . which was a parable for the time then present."

The expression "Things to Come," or "Things about to be," also refers to the dispensation which was approaching. Here, these Christians, on the verge of a mighty upheaval dispensationally, are "stablished," and prepared, by the completeness of their acceptance in the Lord Jesus Christ.

The "Gospel of the *Glory of Christ*," is the Gospel for this present time, even as the "Gospel of the Kingdom" had been the good news in earlier days.

The reader may now be more prepared to consider Eph. 3.

In the first eleven verses the Apostle speaks of the "Mystery," (v. 3), and the "Mystery of Christ" (v. 4). These are closely linked together, yet they are distinct; and it is here that we must seek grace to "Try the things that differ," lest by confusing them we should hinder the Word from having its free course. The Apostle speaks of a "mystery," absolute, hidden in God from the beginning of the world; yet, he also speaks, in the same breath, of a mystery partially revealed in the Old Testament, and fully revealed in the New. The One Secret refers to the present parenthetical Dispensation and the terms of its fellowship. The other is the secret of the Heavenly and Personal Glory of Christ. One was revealed *exclusively* to the Apostle Paul, the other was revealed to the Apostles and Prophets.

In order to make the difference evident we will endeavour to set out the scriptures, distinguishing the Mystery of Christ, from the Mystery of the Present Dispensation by using different type.

"If ye have heard the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the MYSTERY"

(as I wrote afore in a few words (*vis.*, Eph. 1), whereby when ye read, ye may understand my knowledge in the MYSTERY OF CHRIST,

which in other ages was not made known unto the sons of men as it is now revealed unto His Holy Apostles and Prophets by the Spirit).

"That the Gentiles should be Fellow-heirs, and (fellow-members) of the same Body, and fellow-partakers of His Promise in Christ by the Gospel whereof I was made a minister."

The structure of these verses will help to show this distinction even more clearly.

- A | 2. The DISPENSATION of the Grace of God. }
- B | 3. The MYSTERY made known TO Paul. }
- C | a—4. The MYSTERY OF CHRIST.
  - b | 5. Apostles the ministers (Plural).
- C | a—6. The MYSTERY OF THE DISPENSATION.
  - b | 7. Paul, the minister (Singular).

B | 8. The MYSTERY made known BY Paul. }

A | 9. The DISPENSATION of the Mystery (R.V.) }

"The Mystery of Christ" has reference to His Present Position at the Right Hand of God. The Mystery of the Present Dispensation is vitally connected with it as we have sought to show, but must not be confounded with it.

Here we arrive at a definite statement as to the commencement of the present Dispensation. Its two-fold name is

(1) "The Dispensation of the grace of God to you-ward." (Gentiles) (A. v. 2).

(2) "The Dispensation of the Mystery" (A. v. 9).

The "Mystery" was so absolutely secret—that the Dispensation of the Mystery could not begin until the time of its unveiling—which was, as we have sought to show, after Acts 28. We hope to take this subject up in a future number—and will devote our remaining space to the consideration of the passage before us.

Eph. 3. 6, contains a condensed summary of the "Dispensation of the Grace of God" the "Dispensation of the Mystery" given to Paul. A glance at the original will impress on us one great thought;—that is, the Equality, and the Fellowship, of this Mystery. The verse is composed of three statements, each commencing with the little word

(*sun*) meaning "together with."

(*sunklēronoma*) Heirs TOGETHER.

(*susōma*) A Body TOGETHER.

(*summetocha*) Partakers TOGETHER.

If we could but place ourselves back in that period when Gentiles were glad to come and gather crumbs that fell from the master's table (Israel), we should better appreciate the wondrous revelation of grace contained in the thrice repeated word "TOGETHER." The middle wall of Partition has been abolished; a new and living way is open right into the Holiest of All; by Christ, we BOTH have access, by one Spirit unto the Father. This is the peculiar privilege of the present Dispensation, while in Romans,—although as regards *salvation* there was no difference between the Jew and the Gentile—yet Dispensationally the Jew is

still FIRST. This is entirely different from the three-fold equality set forth above.

In the A.V. Eph. 3. 9, reads "To make all men see what is the fellowship of the mystery"—this fellowship is wonderfully set out, as shown above, in verse 6. The word rendered "fellowship" is *koinōnia*, but later editions (see L.T.Tr.) read *oikonomia*, which means "Dispensation," and which seems to be the correct reading. The structure given above appears to demand this also.

We must draw to a conclusion—trusting that readers will search and see whether these things be so, seeking ever to rightly divide the Word of Truth.

The Apostle in Eph. 3, claims to be the first one entrusted with the Mystery of the One Body. Is it blindness or wilfulness that makes men ignore this inspired claim? If to Paul it was given to make ALL see what is the fellowship and the Dispensation of the Mystery, how can we dare to say that it is already taught in Matthew, the Psalms, or the Acts? While many of our readers will heartily endorse our remarks on this head—they may not yet feel that they also may have confused that which has been kept distinct—namely the Mystery (or Secret) of Christ, and the Mystery (or Secret) of the Present Dispensation. If we say that Eph. 3. 1-9, has but the Great Secret as its subject we shall have to be responsible for the difficulties which we shall make and indeed have made. However—our desire is to lead the Lord's People to the Word of truth—not to have dominion over their faith, but to be helpers of their joy.

There is much more light to break forth from the Wondrous Book—oh may we be fellow helpers to the Truth—by a readiness to bring all our opinions to the test of the Word of God, and to constantly seek grace to

TRY THE THINGS THAT DIFFER.

CHARLES H. WELCH.

### THE IDENTITY OF THE SAINTS WITH CHRIST.\*

"ALL Scripture is God-breathed." "Every Word of God is pure." We believe this absolutely. We believe not only that the words of the original scriptures are inspired, but the form of the words as well, and the position in which they are placed; and, like all the works of God, everything is in its place, and everything is for a purpose.

With this belief in our hearts, how reverently we shall approach the Holy Oracle; how careful we shall be lest we should misinterpret or misapply His Holy Word, and how much Divine grace and spiritual wisdom is necessary to expound it. Oh, that the eyes of our understanding may be enlightened, in order that we may get to know God's mind and will.

In the following article we propose to show how necessary it is to note the words and the form of the words of the Scriptures of Truth, and how a careful and prayerful examination of only one prefix opens our eyes to behold wondrous things.

\* This article was in type before Mr. Welch's paper last month; but was held over for want of space.

The prefix we wish to examine is the Greek preposition "*sūn*," which means with, or, together with. It is used in combination in various English words, e.g., SYMpathy from "*sūn*," and "*pathos*," SYNTAX, SYNthesis, etc. Now, in the Greek also, this prefix is frequently employed, and we wish to direct our hearts to the teaching of the Holy Ghost in using this Preposition as a prefix to some of His words.

The first of these we wish to point out is in Rom 6.6, "This knowing that our old man was crucified (*SUNestawrōthē*) with him that the body of sin might be destroyed."

Here is where the identity of the believer with his Lord commences, viz., in His great expiatory work; and it is stated that, not only did He die in our room and stead, but the much fuller truth is brought to light that we were in the purposes of God crucified WITH (or together with) HIM.

Col. 2. 11 states this truth in another way, "In Whom ye were circumcised with the circumcision made without hands, in putting off\* the flesh by the circumcision of Christ." This is the moment when our circumcision takes place, so that we are delivered from the rite of circumcision by the cutting off of the Lord Jesus Christ on the cross.

From this point we are led by the Holy Spirit to greater and still greater truths in our identity with the Lord Jesus Christ.

The next "*sūn*" we shall look at is in Rom. 6. 4, "We were buried together," (*SUNetaphēmen*). The verse reads literally "We were buried with Him by the Baptism into the death." Now as the Greek article is frequently used as a possessive pronoun, it ought to be so rendered here "We were buried with Him by the baptism [of Him], i.e., by means of His baptism into His death," so that we are identified with HIM not only in His crucifixion but in His burial.

No form of reasoning will ever make this acceptable to the rationalist, for it is a truth beyond the scope of man's reason, and like all the great truths of Scripture it is purely for *faith*. It must be believed on the authority of the Word of God.

The Epistles written before Paul went to Rome as a prisoner, do not lead us further in our identity with Christ, and although in Rom. 6. 5 we are told that "If we become (*SUMphutōi*) fellow-plants, or plants together, in the likeness of His death, we shall be of His resurrection also: and in Rom. 6. 8, "We believe that we shall live [in resurrection] with Him," the verb here is future and refers to a future resurrection and not to our identity in the past with Christ.

However when we come to the "in prison epistles" (Eph. Phil. Col.), the Holy Spirit by this little word "*sūn*" directs us to truths which every Christian in these days ought to know, and hold fast, as being the very essence of church truth and doctrine so little heeded, and in many cases "despised and rejected of men."

Let us therefore turn to these precious epistles, and

\* The R.V. omits "the body of."

look for our prefix. We read in Eph. 2. 5 "He made us alive together with (*SUNezōpoiēsa*) Christ."

Rom. 6. left us buried with Christ, but here we are informed that when our Lord was quickened in Resurrection, we were quickened with Him; not simply "in Him" but TOGETHER WITH HIM. Do you believe this? God's choice of us was before the foundation of the world, but God's quickening of us was from the Resurrection of Christ, and as soon as by faith we receive Him, at that moment we receive all the blessings of eternity, "All spiritual blessings in Christ Jesus." Oh for faith to appreciate and appropriate what God has given us as our indisputable right in Christ Jesus. No one has ever merited or can ever merit such gracious gifts. They all come to us because "God is rich in mercy for His great love wherewith He loved us."

To emphasise this fact of our being made alive together with Him, the word "*sūn*" is duplicated in Col. 2. 13, "and you, being dead in trespasses, and the uncircumcision of your flesh, he made alive together with Him" (*SUNezōpoiēsa SUN autō*), "having graced us with the forgiveness of all trespasses."

Probably the saints at Colosse had a difficulty in believing such a wondrous truth, and in writing to them Paul was led to repeat the preposition before the word HIM to draw their attention more forcibly to the fact stated.

Our next "*sūn*" is in Eph. 2. 6 (*SUNēgeire*) raised up TOGETHER with [Him], and in Col. 2. 12 (*SUNēgerthēte*) "ye were raised TOGETHER with [Him] also through the faith of the inworking of God."

Being made alive with Him, we were raised with Him. Note the tense, which is neither present, nor future, but the Aorist, *i.e.*, the simple past tense denoting a definite act on the part of God.

All this occupies us not with ourselves, our circumstances, or our surroundings, but with the Christ of God, with what He has done, and with what God has done in Him. Oh, to be occupied with such facts. If every Christian would only believe that he was quickened together with Christ, and raised up together with Christ, what a fulness there would be in the word "Unity," and what a striving there would be to keep that Unity, instead of what we see on every hand, the seeking to be together with ourselves, and with one another, the making of divisions and the setting up of walls of separation.

But the Lord does not leave us at this point, but immediately leads us to the crowning position of all He has made us sit TOGETHER (*SUNekathisen*) in the heavenlies \* in Christ.

This is surely going too far. To say that God has identified us in the past with Christ in His death, burial, and resurrection is to some extent comprehensible, but to say that we who are down here are seated in "the Holiest of all" in Christ seems to be too great

\* *i.e.*, in the Holiest of all. See *Things to Come*, for April. The word occurs five times in Eph., chap. 1. 3, 20; 2. 6; 3. 10; 6. 12, and apparently is equivalent to "The Most Holy Place," or the "Holiest of all."

an effort for faith. But it is a fact, nevertheless; and it is based on the sure Word of God. This is where God reckons us, and sees us. This is where by faith we must live; and it is only as we live in "the Holiest of all" with Christ, that we shall "grow up unto Him in all things." That is the city of which we are citizens (Phil. 3. 20), and again this little word "*sūn*" informs us that we are not only citizens, but citizens *together* (*SUMpolitai*) of "the Holiest of all" and of the household of God.

Here we have a part of the distinctive truth of the Mystery or Secret of God. Here, in this Epistle, it is revealed for the first time; and, in this second chapter especially, the grandeur and greatness of the Body of Christ are set forth.

Eph. 2. 13: "But *now* (*nuni* emphatic now) YE, who in times past, were far off, are made nigh." Here the Gentile is spoken of in contradistinction to the Jew, and the subsequent verses point us to the fact that all distinction has been abolished between the two.

There was no religion which separated one nation from another, or one people from another as the Jewish religion did; and if this religious barrier was removed, all and every religious barrier can surely be easily removed.

"NOW," the scripture says, "YE who formerly were FAR OFF are MADE NIGH by the Blood of Christ." Formerly, only the Jew could come nigh, and even during the Pentecostal Dispensation,—(the period of the Acts),—the Jew had the first place "To the Jew first," but "NOW," the distinction which marked Jew and Gentile, and the barrier which separated the two are to cease entirely.

But how is this to be accomplished? How is it possible to break down such a high religious wall as that which separated Jew and Gentile? We have the answer in this chapter. "HE is our (Jew and Gentile) peace, who made the both (*ta amphotera*, neuter plural, probably referring to the ordinances of both which forbade a coalescence), and hath broken down the MIDDLE WALL of partition. He has not taken the ordinances of the Jew and the ordinances of the Gentile, and made a new religion of the two, but "He has ABOLISHED in His Flesh the enmity, the law of commandments pertaining to ordinances (dogmas), in order that He might *create* in Himself of the two, one new man, so making peace. (Eph. 2. 14-16).

How fraught with teaching is this! How blessed are those who receive it! And, how few are those who believe it!

Let us ponder these words. "Having abolished the enmity." Is there any enmity like the enmity which arises from religious ordinances? Is there anything which so separates the families of earth like dogma? Is there anything which causes heartbreakings in the home and in the church as that which comes from the striving about religious rites and ceremonies? But Christ has "abolished" them all. Not only the Jewish religion, but the Gentile religions too; and the so-called "Christian religion" as well. He has made an end of all,

and united these opposing factions "in Himself," to make ONE NEW MAN, *cp.* Eph. 4. 13. "Until we all come into the Unity of the faith . . . . into a PERFECT MAN."

Incidentally we may remark that there is no thought here of making a bride for Christ, no thought of the Lamb's wife, but the whole thought is "One new MAN," "A perfect Man," showing that Christ the HEAD and the Church HIS BODY together form "A man." They, together, form the Bridegroom.

(To be continued.)

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

R. R. and H. N. (Manchester). Your letter is interesting and one or two points may interest a larger circle. We are amazed that the "oversight" brethren of whom you speak should treat the Old Testament passages Ps. 146. 2-4 and Ecc. 9. 5-10 as being *uninspired*. If these be *uninspired* how are we to know which passages are and which are not inspired? Perhaps they will kindly inform us, for it is very important we should all know. To say that "the Old Testament saints' knowledge of the death-state was very vague and limited," is to deny the inspiration of the Bible altogether and take away the very foundations of our faith.

For him to say that we deal with Phil. 1. 23 "in a very dishonest way" does not alter the fact that the verb translated "depart" occurs in *only one other place* and that there it is translated "return" (Lu. 12. 36). Whether it be dishonest to prefer the translation of Luke 12. 36, to Phil. 1. 23 is for others to judge. Our aim is to hold fast what the Holy Spirit has revealed for our learning. Your "oversight" brother's object is to hold fast his traditions.

Your experience is like that sent us by J. S. (Croydon), who tells us that on Good Friday, at a meeting of Brethren (open), one speaker said "It was evident that the writer of Ecclesiastes was confused in his mind and did not quite know what he was writing."

Surely, this is surprising; and if it is to be taken as typical of "modernism" among Brethren it is as solemn as it is significant.

If it is "evident" to him (as he says) that "Ecclesiastes is" not inspired, what answer have we got to the Higher Critics who say the same of Genesis, Esther, and other books; and what evidence have we got of the inspiration of any book?

It is said that, in the Bible, we have an inspired record of what men said and did, but it does not follow that what they said and did was inspired. This is true.\* But it is quite another thing to assert this of a *whole book*, which we find in the Canon of Scripture, without a word to warn us of the fact that it is not inspired truth.

Ecclesiastes was in the Canon of Scripture before the Lord Jesus came into the world. It was in the Book which He spoke of as "The Scriptures," and for

\* Though when we suggest that we have an example of this in Luke 16. 19-31, quite a hue and cry is made, and we are charged with an unspeakable crime. The same people will not believe that Christ was using the very words of His opponents and turning their tradition against themselves.

any one to say that it is not inspired is to destroy the Canon of Scripture, and the very foundation of every christian doctrine. If one book is not inspired, doubt is cast on the whole Canon, and upon the Christian Faith as well.

If nothing is to be considered as inspired but what commends itself as such to any individual's inner consciousness, then we have no Bible at all. This is just the work of the Higher Critics; and their claim that "the Church gives the Bible its authority." It is only one step from that to Rome's own claim that the Bible cannot be understood apart from the interpretation of the Church.

When brethren have come to take up this position it is evident indeed that their case is hopeless. It seems that they would let the Word of God go, so long as they can "hold fast the traditions of their fathers."

C. G. F. Your letter is interesting; and we pass on your thought for others to consider. C. G. F. calls attention to the word *Episunagō*, to *gather together*, which is variously rendered in the N. T. The context being the surest guide to the meaning of words by their use, he points out that in Heb. 10. 25 the context connects it with the Lord's coming. This is borne out by its use in 2 Thess. 2. 1 "our gathering together unto Him."

The word is used in this future sense in connection with the Kingdom (Matt. 28. 37; 24. 31, Mark 13. 27, Luke 13. 34)

In this case, if the assembling together of Heb. 10. 25 is future, it must be as a hope, or *the doctrine* concerning it.

C. G. F. suggests, that we have in Heb. 10. 23-25 the Faith, Love and Hope of 1 Thess. 1. 3 which may be shown as follows:—

- a | 23-. HOPE which we are to hold fast.
- b | -23. FAITH manifested in the Divine Promises.
- c | 24-. LOVE with which we are to provoke each other.
- c | -24. LOVE manifested in "good works."
- b | -25-. FAITH in our gathering together unto Him not to be forsaken.
- a | -25. HOPE for the day about to dawn being the reason.

Our readers must test the above by the Word of God, or find a better explanation.

### ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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Anon. (Oxon)	...	...	10 0
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# THINGS TO COME.

No. 193

JULY, 1910.

Vol. XVI. No. 7.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

(Continued from page 63.)

##### (5) FAITH CONQUERING THROUGH GOD AND 3. "OBTAINED PROMISES" (v. 33).

AGAIN we have to see that we do not follow any traditional interpretation; but we have to discover what the Holy Spirit would have us understand from the words He has chosen to use. These are the words which are "inspired," not the words which any English or other Translators may use; though modernism delights in demolishing what no average Bible Student asserts, and seeks, by denying the inspiration of a translation, to get rid of inspiration of the Sacred Text altogether.

Misled by the rendering "obtain," some Bible readers see in this word a trace of human merit; as though we might be able by human effort to deserve and thus "obtain" Divine promises.

But, in its very essence, a "promise" is all of grace; and, moreover, these Elders, referred to, had these promises "through faith."

Therefore, they *must* have heard them before their faith could have had anything to do with them at all. The *hearing* came first, then the *promise* which had been heard. And, not till after this, the *faith* which believed the promise, was "persuaded of it, and "embraced" it (v. 13).

This is the essence of the word here used, which is not the ordinary word for either obtaining, or, indeed, for receiving.

It is *epitugchanō*, and means to *happen on, to light on, or hit on* (as we say) as by good fortune or favour; and this, unexpectedly and undesignedly. There are eight other words which are rendered "obtain" which do include effort. But merit or effort is altogether excluded by the word used in this passage.

This, indeed, would still be the case, even if one or other of the eighteen words rendered "receive" had been used, as four of them are in verses 8, 11, 13, 17, 19, 31, 35, 39. In verse 17 we read: "Abraham when he was tried offered up Isaac; and he that had received the promises offered up his only begotten son."

How did Abraham "receive" the promises? and why did he receive them? Abraham was an idolater living in Chaldæa, a Gentile, never having even "heard" of "the living and glorious God" who appeared to him there (Acts vii. 2).

Before Abraham had ever heard of "the land of promise," the Blessed Promiser appeared to him, and what he had never expected was revealed to him.

Abraham believed God. He believed the promises God made to him. He did not "obtain" the promises, but he was "persuaded" of them and "embraced" them.

All this is involved in the ordinary word used of Abraham. But there is more in the word used here in our verse (33). This means that, not only did the promises unexpectedly come to them, but that, by faith, they realized them, and proved them true.

Thus it was with all those favoured ones who are included in this group.

We have already referred to Abraham, who stands out above all as the most notable example; and, it may be that all others who are to be included are not merely those who received promises connected with themselves and with their own individual experiences, but more especially the Messianic promises as they were from time to time communicated.

Joshua, Caleb, Gideon, Manoah, and others who might be named, all received personal promises, which had to do with themselves in connection with the work of Jehovah, but there were other more "precious promises" which concerned the Messiah and the word of Jehovah.

When the very first promise came to Abraham, it came in "the land of the Chaldæans" (Acts vii. 4), and it concerned another land "the land of promise" (Heb. xi. 9).

When the second promise came to Abraham, it came "in the land of Canaan" (Gen. xii. 5), and it concerned "the seed" of Abraham: "Unto thy seed will I give this land" (v. 7).

So that the "seed" and the "land" are thus marked out as the great subjects of the first promises of Jehovah: and both were bound up with Jehovah's faithfulness to His word: for "faithful is He Which promised." (See Psalm cv. 8-12; 42-45).

Here, we must remember the difference between a "promise" and a "covenant."

Every covenant is a promise; but not every promise is a covenant. A promise is made by one party only; but a covenant consists of two promises made respectively by the two contracting or covenanting parties.

It is this fact that explains that difficult passage, Gal. iii. 20, where all is seen to depend on this distinction.

The land is not the inheritance of Israel according to the law, because the law was confirmed by a covenant, to which there were two parties (Ex. xxiv. 4-8), as was proved by the fact that there was a mediator, in the person of Moses; for where there is a mediator, there must be two parties.

But Israel broke their promise, and there is a breach in that covenant.

How then does that affect Israel's inheritance?

The answer is—not at all! Because that inheritance does not depend on a *covenant*, but on a *promise*; and that promise was made 430 years before the covenant was made.

That is why.

God gave the land to Abraham "by promise;" for there was only one contracting party. "God is one." There was no other, for Abraham was carefully put to sleep, so that he should have no part in it. He was quite ready to "do his part." He had carefully prepared the sacrifices, dividing them in half, putting one piece over against the other, so that he might walk between them when the moment for making the covenant should come (Jer. xxxiv. 18).

Had he been allowed to carry out his intention there would have been a covenant instead of a promise; and Abraham would as certainly have broken it as man ever has done.

"Which My covenant they brake" would have had its illustration in Abraham, as it had afterward in Israel.

The Land, and the Seed, depend not on any covenant, but solely on the promise of the one living and true God.

The promised Land is bound up with the promised Seed—which is Christ as the son and heir of Abraham. As long, therefore, as Israel rejects Christ, so long must the Land reject Israel. Herein lies the key to the "Zionist movement."

But, as the Land and the Seed both depend on the promise of Jehovah, so also the Throne and the Kingdom depend as much on the same promise.

The promise of the former was given to Abraham, the promise of the latter was made to David.

2 Sam. vii. is the counterpart of Gen. xv. David had not been prepared as Abraham had been, and therefore he was occupied with a thought and an object totally opposite to God's. David's thought was how he should build God a house, a house "made with hands." God's thought was how He would build David's house through his spiritual seed—even Jesus the Messiah.

David was not looking for any promise from God; He was rather thinking of how he would make a promise to God. Hence, when he realised the promise through faith, he was overwhelmed with the flood of Divine grace.

Before this, David sat in his own house, and before himself; and his thought was about himself and where he sat. He did not rise above who I am. But when the fulness of Divine grace flowed in upon him he "went in and sat before the Lord, and he said, Who am I, O Lord, and what is my house?" (2 Sam. vii. 18).

He did not "obtain" this promise in any sense of the word; he had done nothing to merit it; and he did not deserve it. It was not only entirely unlooked for, but he was thinking of doing exactly the opposite.

But, once the promise had been heard, David believed it, and "through faith" he enjoyed it, and realised it, as though he already possessed it.

This was all that faith had to do with it.

These Messianic promises were successively received and enlarged by the prophets, and were confirmatory and supplementary to those received by Abraham and David.

God, "at sundry times and in divers manners, spake unto the fathers by the prophets," during the old Dispensation of the Law; and He spake of Christ; for, His promises for His people Israel, and for the earth, were all and always, from eternity, in and through Christ.

Hence it was that the enmity of Gen. iii. 15 centred in opposing *the purposes of God in Christ*. That enmity may be traced in the Word of God, all through the ages. It is the thread which runs through the Old Testament. It was not so much the person of Christ whom Satan opposed, but Jehovah's *purpose* in Him. As this purpose of God was successively unfolded the enmity of Satan is seen opposing it.

So soon as the promise of the SEED had been made to and through Abraham (Gen. xii. 3), Satan attempted to destroy it by working on Abraham's fears to deny his wife and thus jeopardise and frustrate the promise (Gen. xii. 10-20). So soon as the promise of the LAND was made (Gen. xi. 31), Satan occupied it in advance with the nations of Canaan (Gen. xii. 6) and did a work which eventually ended in the disruption of the kingdom, the dispersion of Israel, and the captivity of Judah.

So soon as the promise was made concerning David (1 Sam. xvi. 1), Saul's javelin was used to accomplish, if possible, his destruction (1 Sam. xviii. 10, 11); and so soon as the time through David's seed was announced concerning the Throne and the King, Satan directed his efforts to breaking up the royal line, and, at one time so nearly accomplished it, that he reduced the succession to the life of an infant (Joash) who had to be hidden six years from his enemy (2 ch. xviii. 1, 31; xxi. 4, 17; xxii. 10, 12).

So soon as Christ was conceived, Satan worked on Joseph's fears, as he had upon Abraham's, and Mary narrowly escaped being stoned to death (Matt. i., 18, 19; Deut. xxiv., 1).

But the enemy over-reached himself in the death of Christ, for in that lay the purpose of God eventually "by death to destroy him who has the power of death" (Heb. ii. 14; 1 John iii. 8).

After the final rejection of Christ by the Dispersion, in Rome (Acts xxviii. 25, 26), the final promise and purpose of God in Christ was revealed for our *faith* through Paul while a prisoner in *bonds*, that we might be delivered from all *bondage* by *receiving the promises* of perfection and completeness in Christ.

And the application for us now is how do we stand, individually, in relation to these promises? They had been kept secret till then. The purpose of God, as it concerned Christ, had been made known, in the Old Testament in part, but nothing had been revealed about

the height of the glory which He was to receive as the result of His humiliation. His "sufferings," and "the glory which was to be revealed," had been made known; but, the height which that glory was to reach had been kept secret till it was made known in Ephesians i. 19-23; Philippians ii. 9-11; and Colossians i. 15-20. These secrets were then for the first time revealed for our faith; and the promise and purpose of God, as to what we are made in Christ and what Christ is made to us, were never known by mortal man, till then. These were the "things of Christ," which He referred to in John xvi. 12-15, as the subject of a then future revelation.

Again, we ask, How do we stand with regard to those "promises" which we have received (not "obtained.") Are we "persuaded of them?" Have we "embraced them?" Have we "confessed" that these promises have made us to be "strangers and pilgrims on the earth" (Heb. xi. 13)? Have we realised them "through faith," and do we rejoice in them as being made our own?

The position of those to whom the apostle was writing, is the position of the vast majority of Christians to day.

The promises of God in Christ had been made known, but these believing Hebrews did not embrace them. They were clinging to things made and done with hands; they would not "leave" the things which were behind. The *sevenfold* foundation of God had been made known in Eph. iv. 1-6, but they preferred the *sixfold* foundation of the new Dispensation which was then passing away.

In former papers we have traced Satan's "enmity" only as far as it related to the PERSON of Christ, and did not follow it beyond His Ascension; for we had failed to notice the workings of that enmity as it related to the PURPOSE of God, and as it affects us now, to-day. *That enmity against the purposes of God in Christ has not ceased*; but our eyes have been veiled, so that we might not see it and its workings.\*

That Satan is "the god of this age" has been powerfully exposed by others, but chiefly and mainly in the moral, material, religious, and political, spheres. His present activities in *the spiritual sphere have been overlooked*; for the workings of "the god of this age" are to this very end, to-day. It is to veil the minds of them which are without faith, so that the light of THE GOSPEL OF THE GLORY OF CHRIST, who is the image of the invisible God, should not shine unto them" (2 Cor. iv. 4). We have not fully seen the preaching of Paul's ministry concerning Christ Jesus as Lord of all (2 Cor. iv. 5), but our eyes have been veiled by Satan's ministers, appearing and working as "ministers of righteousness" (2 Cor. xi. 13-15). These "deceitful workers" preach righteousness; not the righteousness of God, but the righteous living of mankind. They occupy believers with what they can do for God, not with what God has done for us in the

\* See Mr. Welch's paper on another page.

promises which we have received and which are in Christ.

This is the outcome of Satan's enmity in this present dispensation. It is manifested to day by "his ministers," and in their ministry.

What they preach *must of necessity appear to be right* and true, or *they would not deceive*. Hence they are called "deceitful ministers." When they preach downright error and blasphemy they deceive no one, or but very few. Therefore, the more holy their teaching appears, the more likely is it to "deceive the very elect."

They will preach the sufferings of Christ, but not the glory. They will preach "Christ crucified," but not Christ risen and the power of His resurrection.

They will preach all that concerns man. They will preach about man and his doings, but not about God's wonderful works; they will preach about our feelings and experiences, and set us to work at the introspection, to our own misery; they will even occupy us with our holiness, while they themselves are blinded to the holiness and perfection which is *already ours in Christ*.

They will even preach "the gospel of the grace of God," but not "the GOSPEL OF THE GLORY OF CHRIST."

For, it is this last which is the object, now, of Satan's enmity.

He did not cease from his labours when Christ ascended into heaven, but he commenced immediately in a new sphere, but with the same object. As these are manifest throughout the Old Testament dispensation, so are they manifest throughout this present dispensation; and this is the very form and direction in which we should look for them. How else could he carry out that enmity except by doing his utmost to prevent or hinder God's purposes in Christ from being accomplished?

We have "obtained promises."

Oh, let us "through faith" cherish these precious promises which we have received, that they may become real to our experience now, as they will one day be seen in all their perfection and all their glory.

Let us indeed go further than that and be occupied not with our gifts, but with the Giver; not with our blessings but with the Blessor, and with Him to Whose care and keeping all our blessings are now entrusted; not with the promises, but with the Promiser, and the coming glory of Him in Whom all the promises find their centre and their end.

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 5.

BY JAMES CHRISTOPHER SMITH.

IT seems to imply a peculiar urgency behind 1st Corinthians when we find this expression of emphasis, "I would not have you ignorant," used to

introduce *three different subjects* dealt with in the Epistle.

Perhaps we shall see and feel this urgency when we dwell a little on the next reference, in order, namely,

(5) 1 Corinthians, 12. 1.

"Now concerning *the spiritual gifts*, brethren, I would not that you should be ignorant. You know that when you were heathen you were being led away to voiceless idols as you happened to be led. Wherefore, I give you to understand that no one speaking by God's Spirit says, JESUS IS ANATHEMA: and no one is able to say, JESUS IS LORD, unless by holy spirit."

Thus solemnly we are introduced to the subject of Spiritual Gifts, a subject which is agitating and dividing Christian people at the present time and therefore needs careful attention.

That the Apostle realised its importance and saw the wrong uses that men were liable to make of it is evident from the fact that he devotes to it three whole chapters of this Epistle, namely chapters 12, 13, and 14.

A full treatment of the various points raised cannot be attempted here; but there are certain considerations of fact which must enter into our reckoning if we are to be guided to true Scriptural and Dispensational conclusions.

And first, it is notable that the Apostle has no mandate from the Lord to order or command that these gifts, not even those that were being misused, should summarily cease. It would not have been surprising if it had been so, for enough is said to show that these things are not of the essence of Christianity: and, as we know from later Scripture, they are no part at all of the Great Secret, the Unity of the Spirit, the One Body. But the due time for their cessation had not yet come, and accordingly there is no sudden break here.

Hence, secondly, we find the Apostle laying down certain principles for the control of the exercise of these gifts. In the congregation at Corinth there seems to have been a special manifestation of gifts, and it is evident that, to put it mildly, something like "confusion" and "disorder" frequently prevailed at the meetings. Some had the *gift of healing*. Some spoke *in a tongue*, while others interpreted the tongue. Some got direct revelations from God, such as the prophets.

These powers and sign-gifts began with Christ.

John the Baptizer "did no miracle;" but the ministry of Christ was full of miracles. The spirit of God rested on Him as a Spirit of sign-gift. And so when He began His ministry among His own people these signs appeared accrediting His Messiahship.

Pentecost saw other gifts added, specially the gift of speaking in a tongue. There is no instance, in Christ's ministry of speaking in a tongue. He Himself had said, "greater works than these will you do because I go to the Father," and so it came to pass. There were subsidiary manifestations, but, speaking generally, sign-gifts seem to have been fivefold, namely, gifts having reference to the raising of the *dead*; gifts touching the realm of the *demons* and spirits; gifts in the direction of the *healing* of human disease; gifts in connection with *speech*—"tongues;" and gifts in the matter of *revelation*

—receiving new revelations at the congregational meetings. The last two seem to have been special signs following Pentecost. The Pentecostal Dispensation, which is covered by and is described in the Acts of the Apostles, is specially characterised by these sign-gifts.

As in Christ's own ministry, so here, also, in the ministry of the Pentecostal Spirit, these sign-gifts accredited the testimony *while Israel was still dealt with as an earthly and distinct people*.

But when the time came for God's dealings with (and special appeals to) Israel, as a distinct people, to cease, then came a definite change in the presentation and administration of the Salvation and Testimony of God.

Accordingly, we find Paul here, in Corinthians, giving guidance for the regulated control of these sign-gifts, and also giving intimation of their future cessation.

He advanced *four considerations* covering the whole subject up to that point of time.

*First.* The supreme test of everything in congregational life is EDIFICATION. "Let all things be done unto (with a view to) edifying" (14. 26). Compare specially 14. 16, 17. Paul lifted the whole question into the search-light of this *practical test*.

The building up of the body of Christ was far more important than the possession and manifestation of special gifts. There was no edification in unintelligent utterances: and hence, unless there was an interpreter, so that those present might be edified, the Apostle enjoined *silence* (14. 28).

*Second.* According to this supreme test, Paul, guided by the Lord, gave some practical injunctions for the conduct of congregational meetings.

He had already done this with reference to the Lord's Supper: and now he is to do it in relation to "tongues," to "prophesyings," to "revelations," and to "interpretations." What he says is simply the application of sanctified commonsense.

It has been supposed that the paragraph, 14. 26-33, justifies what have been called

Open Meetings,

that is, where any one, who feels so inclined, may get up and talk.

This is the very thing the Apostle corrects.

He is writing here entirely with regard to sign-gifts, not to the ordinary ministry of the Word. And hence, *as to tongues*, which were a sign to unbelievers, their use was to be under control, and subject to the presence of an interpreter.

*As to prophesyings*, which were the utterances of the special class of men called Prophets, standing in the order of person-gifts next to the Apostles, Paul laid down the control-rule that "spirits of prophets are subject to prophets." And hence there was to be no excited simultaneous talking, but "one by one;" and, if anything were revealed to another sitting, he was not to utter this new revelation until the previous speaker had delivered his message. Thus all the believers present would be *taught* and *exhorted*, in an edifying and



orderly manner ; for, adds the Apostle, " God is not [the source] of turmoil, but of peace " (14. 33).

*Third.* Right in the heart of this inspired statement comes the great Eulogy of Love in chapter 13.

While the Apostle does not deprecate the exercise of these sign-gifts, at the time when 1 Cor. was written, he carries the teaching to a higher point when he says, " And yet I shew to you

A MORE EXCELLENT WAY " (12. 31).

And then, we are carried away on the wings of Faith and Hope and Love into the region of permanent spiritual reality, and we look down upon all these " gifts," and " wonders," and " miracles," and " signs," and " tongues," and " prophesyings," as phases of power, *for the time then present*, but which would not and could not persist when Israel was cast aside and a perfected unfolding of Spiritual Truth had come.

Sign-gifts, compared with " love," are as nothing. Gifts fail. Love never fails. Love edifies. Though one could add " tongues of angels " to " tongues of men," and speak with them, and not have Love, it were but the harsh clashing of a clanging cymbal.

Yes, the spiritual supremacy and permanency of Love is

" THE MORE EXCELLENT WAY."

And now, *Fourth.* After eulogising love as the more excellent way, the Apostle points to the future, and foretells a time, evidently at hand, when " whether *prophacies*, they will be done away ; whether *tongues*, they shall cease ; whether knowledge (meaning special revelations), it will be done away " ; for all these things are only " in part ; " but when that which is perfect (or complete) shall have come, that which is in part shall be done away."

In the unfolding of truth, the sign-gift stage is but a childhood state of things ; but, manhood will follow, and then it will be like seeing face to face ; " then shall we come to know even as we came to be known."

And already, says the Apostle, this is anticipated, for " Now there abide Faith, Hope, Love, these three."

Yes, " these three " are purely spiritual graces, and tell of the Perfection that was coming, and that did come when Israel was rejected (Acts 28. 25-28), and Paul's prison epistles came to be written.

In the light of all this, what can we think and say about many of the happenings around us to-day ? When we see professing christians striving after " tongues," and " healings," and " signs," and " powers," what is it but going back to a state of spiritual childhood, back to a Dispensation which has run its course and served its purpose ? And this, too, in the bright light of the full and final revelation of God in association with Christ's headship and God's calling above, in Him.

Let it be ours to estimate rightly things partial and passing, and to be occupied, to our hearts deep joy and content, with

God's Perfection !

#### A NOTE ON THE WORD *λόγος* (*logos*) IN HEBREWS.

RECENTLY when two of us had the opportunity of comparing thoughts together, it seemed that confirmatory light broke in upon our minds in connexion with the great word *Logos*.

Many readers know that it is the most used Greek term for *word* or *speech*.

The most conspicuous use of it is its application to Christ in the writings of John where in four or five places He is designated The Word, The Word of God (See John 1. 14 ; and Rev. 19. 13).

He is, emphatically, in His own person and work the *utterance* of the Father's thought and will. This is the primary and fundamental significance of the term.

But as time went on, evidently it assumed a modified meaning and received a wiser application.

This seems clear when its use in the Epistle to the Hebrews and in the Acts is considered.

Altogether it occurs twelve times in Hebrews : and what is submitted here is that in several of the passages the term bears the meaning of *account*, or *record*, or *narrative*. Indeed in 13. 17, it is already translated *account* : and certainly should be so in 4. 13, " With Whom we have an account " (or reckoning). (Comp. Phil. 4. 17).

In this light, Chapter 6. 1 deserves special attention. The Authorised Version is unusually faulty here. The words literally rendered are " Wherefore leaving the word of the beginning of the Christ [the Messiah], let us go onwards to the Perfection."

Instead of " the word of the beginning of Christ," if we read it, " the account (or narrative) of the beginning of Christ," we can see at once that the term has gone beyond the stage of thought taking form in speech, and has come to mean *speech taking form in writing* or in *narrative*.

We are bound, then, to enquire whether there is any record or account to which chap. 6. 1, refers ? And as soon as we do this we come in sight of a complete confirmation in the opening words of the Acts, where the word " treatise " is already found. Green translates this, " The former *account I composed*, O Theophilus, of all things that Jesus *began* both to do and teach."

The former *account*, or *record*, refers, of course, to the *Gospel according to Luke* : and that narrative is described as the " things which Jesus *began to do and teach*."

Here then we have firm footing, and we see exactly what is meant in Heb. 6. 1, by the " record of the beginning of Christ." The Gospel Narrative, therefore, is simply a *beginning* : it is not " the perfection," not the complete teaching leading us beyond the appeal to Israel, into the fulness of the exalted Christ, as the later writings do.

This puts the Four Gospels (perfect in themselves as the beginning of Christ), in their true Dispensational perspective, and gives extraordinary significance to the teaching of Hebrews which calls us to the Throne of Grace, calls us to the Perfection, calls us Within the Veil and Without the Camp, and calls us to listen to Him that

Speaketh from Heaven :

J. C. S.

## THE IDENTITY OF THE SAINTS WITH CHRIST.

(Concluded from page 70.)

As soon as we recognise that Christ has abolished in His flesh the enmity, there will be "PEACE." There will be no "striving about words to no profit" "He has made peace," and "reconciled both" (*tous amphoterous* masc. plural, *i.e.*, the religionists, as two opposing bodies of men). As He made the two opposing religions one, verse 14, so now he makes the two opposing religionists one, verse 16. And this by means of His cross, "having slain the enmity thereby." "And came and preached peace to them (Gentiles) which were far off, and to them (Jews) which were nigh, "and now, both religionists, having the enmity between them slain, can approach together "through HIM by one Spirit unto the Father."

This is the Great Secret, the absolute equality of individual believers in this dispensation of both Jew and Gentile, and their absolute identity and Unity in Christ with their seat of Government in the Heavens, or, the Holiest of all.

These truths are unique, and were never written down until the Apostle went to Rome as a prisoner. The promise to Abraham and Isaac and Jacob was "In thee and in thy seed shall all the families of the EARTH be blessed." In times past, the Gentile as he came in contact with the Jew was certainly blessed, but he never had the same standing as the Jew himself: and beside this, the blessing had to do with *the earth*. The Lord Himself said "many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the *Kingdom of Heaven*." This is unmistakably on the *earth*, but the Saints are now seated in the HEAVENLIES (or in the Holiest of all) in Christ. Their portion is not on the *earth*, but in Heaven.

Being part of the Mystery, this was not revealed in writing till "Ichabod" was pronounced on Israel in the 28th chapter of the Acts. History has always to do with Israel: and history (in God's reckoning) ceased with the cutting off of the Jew at the end of the Acts: and history is not again taken up until Israel is again dealt with as His people in the book of Revelation. The Church has nothing to do with history, nor with time, *i.e.*, in God's reckoning. It, so to speak, leaps over the historical. It was chosen "*before* the foundation of the world," and is now made to sit in the heavens in Christ, and will be called on high before history starts again. *There*, there is no temple to separate and exclude; no religion to cause distinction; no vail to prevent approach to the holiest. But we are citizens together (fellow citizens) of the holiest (*tōn hagiōn*). This expression is translated in the Hebrews, chap. 10. 19 and Heb. 9. 8, "the Holiest," and if we translate it thus in Eph. a flood of light is thrown upon the subject. "Citizens together of the Holiest." That is our standing in Christ Jesus; that is our place by inheritance; that is where we worship now; and where we have fellowship one with another. As

soon as the saints come down from this high and glorious standing in Christ Jesus, they become occupied with the weak and beggarly elements which bring into bondage. The greatest barrier which ever stood between two races of people (the Jewish religion) has been broken down; the enmity has been destroyed; peace has been made; and now we can worship in the holiest of all together in Christ Jesus. May we, as God's children, take our position by grace.

In Eph. 2. 21, 22 we have two other occurrences of the word "*sūn*," which throw still further light on God's great Secret: "In whom all the body fitly framed together (*SUNarmologoumenē*)\* groweth into a Holy Temple in the Lord, in whom ye also were builded together (*SUNoikodomeisthē*) by the Spirit into a dwelling place for God." Oh that we may know the breadth and length and depth and height of what all this means. Oh that the eyes of our heart were enlightened to know what is the hope of HIS calling.

"Fitly framed together" means that everything is being done in perfect harmony, because it is God's work; and, because it is God's work, it grows. It is like the growth of a plant. God provides the rain, the sunshine, and the air, and it grows without ostentation, without effort or noise. Cell is being added to cell, and each leaf and bud and flower appears in succession, and man cannot tell how. Yes, the Church grows, and He alone knows how, and knows when it will be ready to "be presented to Himself a glorious church, not having spot or wrinkle or any such thing."

This is only seen by the eye of faith. Everything that is visible to the natural man appears to contradict what is said here. The visible church is a chaos, it is in ruins; and, like a ruin, the stones are separated and scattered: and, what pains every true child of God are the man-made divisions, the barriers and walls that are set up to prevent perfect harmony and perfect growth. But God's dwelling place, in spite of all, groweth into a holy temple; and God's redeemed, whether Jew or Gentile, are being builded together.

This is the Spirit's Unity—not man's. What a Unity to "keep;" and, what a blessing must those who keep it have. In the midst of vain religious strife, we shall be at peace, because we know that God's habitation is growing, and growing in perfect harmony and beauty.

The same truth is brought out by the Holy Spirit's use of another word in Col. 2. 2, and Col. 2. 19. "In order that He might establish their hearts, being knit together in love (*SUMbibasthentōn*)." "Not holding the Head, out of Whom all the body by joints and bands having nourishment ministered, and being knit together (*SUMbibazomenon*)† groweth with the growth of God."

Here we see where the failure of Christians arises. It is because they are not knit together in LOVE, and because they do not hold the HEAD.

One section of the church looks to one head, another section to another, and every sect has its own human head, whether it is admitted or not: but, the true

\* Occurs only in Eph. 2. 21 and 4. 16.

† Occurs also in Eph. 4. 16.

children of God recognize no human head: they recognise only one HEAD, viz., the HEAD of the BODY, CHRIST JESUS OUR LORD.

There is a verse in the third chapter of Ephesians, which contains three "sūns" of wondrous beauty, viz., verse 6. Let us quote verses 4-6 "That ye may understand my knowledge in the secret of Christ, which in other generations was NOT made known to the sons of men, as\* it is NOW revealed by the Spirit to His Holy Apostles and Prophets (as it is only now revealed it could not have been revealed in times past), that the Gentiles might be Fellow heirs (SUNklēronoma) and of the same Body (SUSōma) and fellow-partakers (SUMmetocha) of His promise in Christ by means of the Gospel.

To see the full force of the "sūn" in each noun, we might translate the words, "Fellow heirs, fellow members, and fellow partakers." Or again, "co-heirs, co-members, and co-partners of His promise in the Christ."

Here again we have the glory of the Unity (enotēta, occurs only in Eph. 4. 4, 13).

How the Spirit has emphasised, by the use of this prefix "sūn," the absolute identity of both Jew and Gentile believers, in the Christ. Distinctions and differences have no place here. God's chosen are heirs together, partners together; and, together with HIM, make up the Body, the Church, the fulness of Him That filleth all in all.

We might deal with many of the other combinations of this preposition "sūn" as found in the Epistles, but we shall leave the field open for research to those who love to dig for treasures in such a mine of wealth: and we can assure them of many rich finds.

We would however just point out two or three more for the edification of the saints.

In Phil. 3. 17, the Spirit leads Paul to write "Be ye imitators together (SUMmimētai) of me brethren, and view well those who walk thus according as ye have us for a type, for many walk as I used to tell you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Yes, this is how Christians are to walk, according to Paul, who was according to Christ. Christ made Himself of no reputation. Pride and reputation are at the bottom of a great deal of the mischief which breaks hearts; but, if we are of "no reputation," we shall have nothing to lose, and nothing to be proud of. We shall be meek and lowly of heart, and from this point we shall have part in the four "sūns," in Phil. 4. 3, we shall be genuine yokefellows (SUzuga), we shall help (SULambanou) those who contend together (SUNēthlēsān) and be fellow workers (SUNergōn) with Paul in making known to others the Secret of God, even Christ. If we do this we shall be among those who are being conformed (SUMmorphoumenos) to His death (Phil. 3. 10), and shall attain unto the resurrection from among the dead; and, when the calling on high comes in His own good time, the body of our humiliation shall be actually

\*Adverb of reason not comparison.

"conformed (SUMmorphon) to the body of His Glory, according to the working whereby He is able to subdue all things unto Himself." (Phil. 3. 21).

This is the work of God the Father "Who is above all, and through all, and in you all."

JOHN RAE.

## Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.

No. 13.

### SATAN'S ATTITUDE TOWARDS THE PRESENT PURPOSES OF GOD CONSIDERED.

AT the very threshold of Scripture, the reader is confronted with the fact that a mighty power, antagonistic to God, is at work. Gen. 1. 1, 2: "In the beginning God created the heaven and the earth. And the earth became without form and void, and darkness was upon the face of the deep." Something directed against the purpose of God was allowed to mar the beauty of the Creation. God, in His wisdom, has been pleased to pass this over with few words; and it is in Gen. 3 that we have a more detailed account given of Satan's opposition to the purpose of God respecting man. It is not our present object to enter into this passage fully\*; it would easily occupy all our time and space; but we touch upon it in order to illustrate the position which we seek to prove in this article, namely, that Satan specially directs his attacks in opposition to the purpose of God so far as it was revealed for the time then present.

God had placed man upon the earth to exercise dominion in His name; and to live in complete dependence and trust upon Himself. Satan's plan of attack was:

- (1) To question God's Love and Truth. "Yea, hath God said?"
- (2) To contradict the Word of God by the lying statement: "Ye shall not surely die."
- (3) To hold before the eyes of his dupe the lying promise: "Ye shall be as gods."

In various ways, suited to varying circumstances and changes of dispensation, Satan has worked along these lines; inculcating doubt, denying God's truth, substituting his own lies, and deluding men by vain hopes of evolution upward, illustrated at the present moment by the doctrines of the "New Theology;" the aims of the "Gospel of Socialism and Progress;" the confessed aims of Spiritists; and, in the approaching future, to be given tangible form in "the Son of Perdition who shall sit in the Temple of God shewing himself that he is God."

To trace the work and wiles of Satan through the Scripture would take a volume; and far abler hands

\* For fuller information on Gen. 1-3 see the Companion Bible, Published by Henry Frowde, Oxford University Press, London, E.C.

than ours have traced the persistent attempts to thwart the purpose of God in the coming Seed of the Woman by such assaults as those of Pharaoh, of Athaliah and of Saul. But we pass these by to take up the thread again as it reaches its consummation as recorded in the opening books of the New Testament.

In Matt. 4 we have the record of the temptation of Christ. All Satan's attempts to prevent the coming of the Promised Seed had failed. "In the fulness of time God sent forth His Son, born of a woman." Satan wastes no strength over this, but immediately turns his attention to the "seed," and endeavours to "destroy the young'child." This time he uses Herod as the instrument. Blessed be God, Satan's attempt was in vain, and we find him drawing near to the Holy One Himself. The last Adam, the second Man, is found in a wilderness, not in a garden planted in Eden; fasting and hungry, not surrounded with plenty. Where Adam failed, Christ more than prevailed.

Three peculiarly marked phases of temptation are observable in Matt. 4. The first temptation resolves itself into this: "Be independent." "Since thou art the Son of God, command that these stones be made bread."

The Saviour's answer was a quotation from the written word of God, a rebuke to the liar who, in Gen. 3, had dared to call that Word in question. Satan's next attempt was to play upon the dominant note of Christ's reply. He practically had said: "I perfectly trust My Father; I have come with the express purpose of living implicitly upon His will; I have taken the form of a servant, and I will not betray my trust."

Satan's second assault is, "Test" the Lord in Whom you profess to trust. The Wilderness is left, for the Temple. Satan is not above using the Holy Book, or Holy Ground, to subserve his purposes; and, herein, lies the power of his snares, into which, alas, so many have fallen, because of the "religious" element attaching to them. Christ's second reply is as effective as His first. "It hath been written Thou shalt not test the Lord Thy God."

The devil's final assault was directly connected with the *Purpose of Christ's Advent*—namely, the Kingdom. He shows the Lord the glory of the kingdoms, all of which are rightly His, and offers them upon a condition. Christ's reply does not question Satan's possession. He recognized that, for the time being, Satan had usurped this world, and was indeed the Prince of this world, but His reply exposes the secret plot. "Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve."

The three replies of Christ expose the heart of the temptation, "Man shalt not live by bread ALONE, but by every word that proceedeth out of the mouth of God." The word "ALONE" shows that the temptation was to live independently of God.

"Thou shalt not TEST the Lord thy God."

"Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve;" these in like manner show the poisoned dart aimed at the Lord. When we con-

sider that the Scripture quoted by the Lord in each reply was from the book of Deuteronomy, we may see the significant reason why that book so early suffered at the hands of the "Higher Critics," who raised Satan's own query, "Yea hath God said?" concerning this book.

The changed tactics of Satan, to suit the change of the revealed purpose of God, are manifested again in Matthew 16. Israel had rejected the King and the Kingdom, and the secret connected with this was revealed in Matt. 13. Israel had also failed to recognise the Messiah (Matt. 16. 13-15) Peter receives the revelation from the Father that Jesus is the Christ the Son of the Living God, and the Lord charged His disciples that they should from that time tell no man that He was Jesus the Messiah (v. 20).

Verse 21 commences a new section in the Gospel of the Kingdom.

"From that time forth Jesus began 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 be raised again the third day."

Here the Lord revealed a distinct and important change in the unfolding of the purposes of God; and immediately it is made known, we find Satan ready with a temptation seeking to thwart it. He still aims at the revealed purpose of God. No longer does he come and offer temptations regarding the Kingdom; he believes that God means what He says far more readily than many Christians, alas, who will persist in ignoring the important changes recorded in Matt. 13-16. Satan—ever ready to use anything to hand—uses the kindly nature and impulsive temperament of Peter; and directs his attack at the very heart of the new revelation, the Cross. "Then Peter took Him and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee." "Be it far from thee," would be better translated "Be merciful to, or pity Thyself," and at once we perceive the author to be the same as the one who afterward instigated the words "He saved others, Himself He cannot save." "Since Thou art the Son of God COME DOWN from the Cross." The Lord's answer to Peter's words is full of deepest meaning, "Get thee behind Me, Satan, thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of MEN."

We must not spare any more space to the consideration of these introductory facts; but, we believe it is becoming more and more evident than ever that Satan's assault must always be expected to be directed at the very heart of the Dispensational Purposes of God as they are revealed for the time being; and, with this in mind, we desire to turn our attention to the Epistles of Paul, and learn, for our warning and safety, what is therein revealed as to the object of the assaults of the "god of this age." Indirectly, we shall find that Satan has over-reached himself; and, by the very consistency of his methods, has shown us, more clearly than ever, what are the precious and vital elements of

the Dispensation in which we are placed. We see where he directed his assault, and we thank God that again He has made wrath to praise Him—may we be profited by the lessons.

The first passage to which we would direct attention is in 2 Cor. 4. 3, 4. "But if our gospel hath been veiled, it hath been veiled by those who are being lost, by whom the god of this age blinded the minds of the unbelieving ones, so that the light of THE GOSPEL OF THE GLORY OF CHRIST, Who is the Image of God, should not shine forth (or be discerned). For God, the One Who commanded light to shine out of darkness, is He Who hath shined in our hearts, with a view to, and because of, the light of the knowledge of the glory of God in the face (or person) of Jesus Christ."

To get an understanding of Satan's work here, we must have an understanding of the passage in which it occurs. Speaking of his ministry, which is the theme of chapter 3 to chapter 6. 10, Paul says: "For we are unto God a sweet savour of Christ, by them that are saved, and by them that are lost" (2. 15). The word "perish" is the same as the word "lost" in 4. 3. "For we are not as the many who *adulterate* the Word of God, but as out of sincerity, but as out of God, in the presence of God in Christ, we speak" (2. 17). These words are echoed in 4. 1, 2: "Therefore, seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of shame, not walking in craftiness, *not handling the Word of God deceitfully*, but, by the manifestation of the Truth, *commending* ourselves to every man's conscience in the sight of God." In order to "commend" themselves to men, many had stooped to adulterating the Word, and thereby had become the tools of Satan. This seems to be in the Apostle's mind; for, it will be noticed that, immediately after speaking of the "adulterating the Word" (2. 17), he says: "Do we begin again to *commend* ourselves?" and in chap. 4. 2 the sequence is the same, "not handling the Word of God deceitfully," but on the contrary by the *open manifestation* of the Truth *commending* ourselves." Chap. 5. 11, 12 also may be referred to here in this connection. The word translated "hid" in 4. 3 is cognate with the word "veil" in chapter 3. 13, 15, 16, and "open face" in 3. 18 is cognate with it also, meaning "unveiled face," meaning that the face or person of Christ is now "*unveiled*" and not veiled as Moses' face had been. The words "The light of the knowledge of the Glory of God in the face of Jesus Christ" are undoubtedly set in contrast with the words of chapter 3. 7: "the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance." Chapter 3 contrasts the two ministries—the one of letter, the other of spirit; the one of death the other of life. The Glory of the Law was eclipsed by the exceeding Glory of Grace. The glory that shone from the face of Moses was veiled, but the glory which shines forth now in "the gospel of the glory of Christ" has been unveiled, and we see in the person the face of Jesus Christ, Who is the Image of God.

The veil over the hearts of Israel is contrasted with the condition of those under grace. "We all with the glory of that face *unveiled* behold as in a mirror the glory of the Lord are transfigured into the same image from glory unto glory, as from the spirit [that is to say] the Lord [Christ]."

We may now perhaps be more prepared to consider the teaching of the passage regarding Satan and his work against the purpose of the Lord. There is a word repeated in 2 Cor. 3 many times (*viz.*, 3, 7, 11, 13, 14), translated "done away" and "abolished." If Satan can only keep us occupied with the things of a bygone dispensation—the things which have been "done away"—he will have achieved much toward his own ends; not merely because we shall be living contrary to the dispensation, but because, having our minds occupied with "earthly things," we shall not "behold the Glory of the Lord." Satan uses instruments, and these, his ministers, are referred to in 4. 4. We must remember that the scope of these chapters has largely to do with Ministry—and Paul contrasts his ministry, not only with that of Moses, and also with the corrupters of Gospel Truth. Reading 4. 4, according to the A.V., the meaning of the words "in whom" seems ambiguous. "In whom the god of this age hath blinded the minds of them that believe not;" but if we translate it "by whom" we shall see that we have here Satan's ministers ignorantly working out the plans of the "god of this age."

The Epistles to the Corinthians (with Romans and Galatians) compose the anti-judaistic group of Epistles, with the Gospel as the prominent theme. The anti-gnostic group (Ephesians Philippians and Colossians) have the Mystery as their theme. Satan used the "false brethren" who were under the veil of the past dispensation. These were the "troublers." These men who could refer to their "letters of recommendations." These could quote the Old Testament Scriptures with ease, yet they were utterly anti-scriptural *because* undispensational.

We would at this point utter a very definite protest against that system of teaching which assumes that "The Gospel" is the one important theme, and "dispensational differences" are of no moment. The Gospel cannot be fully realized, or proclaimed, where false dispensational views are entertained; such will still be "troublers;" saying, in effect, "Ye must keep the law or else ye cannot be saved."

A veil had been thrown over the Law, its types and teaching. A veil also hung over the eyes of its readers. A veil was used by Moses to hide the glory reflected by his face—the great man of Law. In contrast with all these the Apostle says: "BUT, we have a glorious face (*i.e.*, person) to look upon, as unveiled in "the gospel of the Glory of Christ." And "if our gospel be *veiled* it is *veiled* by them who are lost;" who are a savour of death unto death. "The god of this age" found ready servants in the blind leaders of the blind, veiled and unilluminated by the light of the glory that excelleth. These could even "Preach the Word," so long as they

did so undispensationally, and exalt the "Law of Moses," above the "Gospel of the Glory of Christ." They mixed the wine with water, and became corrupters of the Word.\*

As we have already endeavoured to point out, Paul, during the Pentecostal Dispensation, was preparing the Gentiles, and believers from the Dispersion, for the Dispensation of the Mystery, by preaching Christ according to it (Rom. 16. 25). See *Things to Come*, May, 1910.

The Mystery, with its "holiest of all" and "excelling glory," was connected with the hitherto unknown "unveiled and unrevealed glory of Christ" during His rejection by Israel. Consequently Satan directed his assaults and his wiles against this special witness. It is this same thought that we find in 2 Cor. 5. 16, "Yea, though we have known Christ according to the flesh (*kata sarka*), yet now HENCEFORTH know we Him (so) no more." Paul no longer preached Christ according to the flesh, but according to the unveiling of the mystery or secret (*kata apokalupsin mustērion*).

Men may preach "Jesus, the Carpenter's Son," "Jesus, the Man of Galilee." They may link that blessed name with philanthropic schemes and humanitarian ideals, and still be but dupes of "the god of this age."

"By whom" refers to all those who persist in ignoring the fact that old things are "PASSED AWAY;" that the dispensation of the law has been "DONE AWAY;" that the period of childish things has been "PUT AWAY." "By whom "the god of this age" hath blinded the minds of them which believe not LEST . . ." Yes, "Lest!" Satan keeps to the main point. It does not say that Satan veils men's minds in order that he may run into excess of sin; his one aim here exposed is not positive, but negative; it is to prevent the dawn of the glory of Christ breaking in on the mind. Satan does not object to Religion; nay, rather he fathers it and encourages it.

"Something in my hand I bring" is a line from the "hymnal of religion." "Cain brought of the fruit of the ground." The Pharisee prayed "God, I thank THEE that I am not as other men (who is to say that he did not mean it?) . . . I fast twice in the week. I give tithes of all I possess." "The way of Cain" is a well worn way, and the feet of those who tread its downward course are for the most part the feet of Religious persons.

The one who believes the Gospel of the Glory of Christ, sees that DEATH and BURIAL separate him from the Lordship of sin and Law; and that, *reckoning* himself to be dead indeed unto sin, he is to take his place on RESURRECTION ground as "alive unto God," with his hopes and blessings centred in the One in the GLORY at the Right Hand of God.

\* This is the meaning of the word rendered "corrupt" in 2 Cor. 2. 17. It means, literally, to act as a Vintner; i. e., to adulterate by mixing with water, and so weaken that with which it was mixed.

Let it be borne in mind that Satan and his agents will ever "adulterate," "pervert," "and handle deceitfully," the Word of God. Some he will prevail upon to abandon faith in its Inspiration; some, blessed be God, he cannot thus influence; but, he has a thousand snares to lead the earnest believer away from the one grand theme. He will lead him to expend his energy upon building upon the true Foundation a false erection, which will not stand the test, being not of God's building. He will dazzle him with such ideas as "Back to Pentecost" or "Praying for the Gifts." He will help them in forming their Unities and their "Bodies." He will suggest that they cannot do better than be ruled by the "Sermon on the Mount," for, are these not the very words of Christ Himself? The Present Purpose of God in this Dispensation of the Mystery and of Grace is ever his target, and it is this which in its turn becomes the great antidote to all his poisonings—"The Gospel of the Glory of Christ."

Two other references to Satan occurring in this Epistle must be briefly touched upon before we close.

2 Cor. 2. 11: "That we may not be over-reached by Satan, for we are not ignorant of his devices."

The word translated "over-reach," or as in A.V. "get an advantage" occurs in 7. 2, where it is rendered "to defraud," and in 12. 17 where it is "to make a gain." The context of 2 Cor. 2. 11 speaks of "discipline." How many times has Satan "got an advantage" by the false zeal of many of the Lord's servants! Lack of discipline is certainly wrong, but the ungracious forgetfulness of Gal. 6. 1, and the words "until seventy times seven" have been an ever ready channel by which Satan has endeavoured to spoil the work of grace. By upsetting the unity of the Lord's people, Satan has spoiled the *manifestation* of one of the chief elements in the *Present Purpose of God*, namely, the Unity of the Spirit. Thank God, he cannot touch that, being, as it is, secure in the holiest of all. But he does all he can to ruin its witness, or its enjoyment, and "Discipline" has many times given him the "advantage"—let us beware of the spirit of Diotrophes.

The last passage for our present consideration is 2 Cor. 11. 2-4. The closing words of chapter 10 show that the subject of the Apostle's authority, which indeed runs through the two Epistles to the Corinthians and the Epistle to the Galatians, is still under consideration.

Paul's great concern is for their purity in the faith. He knows the concentrated efforts of "the god of this age," hence his jealousy which appeared foolish in the eyes of the Corinthians who had not such clear understanding as to the work of the Evil One. "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." His fear is expressed further in the awful summary: "another Jesus," "another Spirit," "another Gospel." Here we have the root of the trouble. Satan—too wise to flatly deny—substitutes his own for that which is the Lord's.

As our great English poet has said, he "lies like truth;" he "keeps the word of promise to our ears, and breaks it to our hopes."

After a moment's digression, where he again deals with his Apostolic authority—yet really no digression, for Satan's plans include the overthrow of the special commission and apostleship of Paul the Apostle to the Gentiles—Paul returns (in chap. 11) to the subject of Satan's work, in verses 13-15. There he tells of "false APOSTLES" and "deceitful workers" transforming themselves into the APOSTLES of Christ." These are only following their master's tactics; for, he continues, "and no wonder; for Satan himself is transformed into an Angel of Light." Here we have no black horns or hoofs or tail of the devil of Christendom; nor the popular yet mythical devil of the world, but the real Satan of Scripture, and his ministers under the deceptive guise of "Apostles of Christ," "Angels of Light," and "Ministers of Righteousness."

Satan does not mind a man preaching "Righteousness," provided he does not teach and preach the "Righteousness of God which is by faith of Jesus Christ." Satan does not mind posing as an "Angel of Light," so long as the LIGHT of the Gospel of the Glory of Christ is veiled thereby.

We have not finished this important subject by any means, but we hope that something has been opened up to put the Lord's people upon their guard against "our adversary the devil;" and, that it may have been more clearly manifested by his very assaults, *what the Present Purpose of God really is*, so far as the Gospel aspect is concerned.

Oh let us seek grace to so "rightly divide the Word of Truth," that we may be able not only to preach the Word, but preach the Word for the Season, the particular "Good News" for "the time now present;" and, that we be "not ignorant of Satan's devices." So far we have considered Satan's attitude with regard to the GOSPEL. We hope to show presently what is his attitude with regard to the MYSTERY, in the Present Dispensation, in which our lot is cast.

CHARLES H. WELCH.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### "THE RELIGION OF THE FUTURE."

The Rev. E. F. Taylor, Diocesan Inspector of Truro and a member of the Senate of Cambridge University, has called attention to the extraordinary action of the Master of Emmanuel College, Cambridge, in sending a Unitarian pamphlet—a lecture by Dr. Eliot, published by the British and Foreign Unitarian Association—and a letter, in which he suggests that "Emmanuel men should discard the ill-founded and superstitious elements which still survive in popular Christianity," to the undergraduates of the college.

The letter, which is dated May 18th, is as follows:—

I enclose an address given by President C. W. Eliot, of which copies have been sent to me for distribution. Dr. Eliot is one of the foremost men in the United States, and it is generally believed that he was lately invited to accept the office of Ambassador to Great Britain.

He has been for nearly forty years president of Harvard University, the oldest, and perhaps the most famous, of American universities. I shall be glad if the reading of his address encourages any Emmanuel men to adopt what he calls "the religion of the future," and to discard the ill-founded and superstitious elements which still survive in popular Christianity. W. CHAWNER.

Many of the undergraduates have taken strong exception to the action of Mr. Chawner, and one of them indignantly drew attention to the following paragraphs from the pamphlet:—

"The religion of the future will not be based on authority, either spiritual or temporal. The decline of reliance upon absolute authority is one of the most significant phenomena of the modern world. It is evident that the authority, both of the most authoritative Churches and of the Bible as a verbally inspired guide is already greatly impaired, and that the tendency towards liberty is progressive, and among educated men irresistible.

"There will be, in the religion of the future, no worship, express or implied, of dead ancestors, teachers, or members; no more tribal, racial, or tutelary gods; no identification of any human being, however majestic in character, with the Eternal Deity.

"The religion of the future will not perpetuate the Hebrew anthropomorphic representation of God, conceptions which were carried, in large measure, into institutional Christianity. It will not think of God as an enlarged and glorified man, who walks 'in the garden in the cool of the day,' or as a judge deciding between human litigants, or as a king, Pharaoh, or emperor, ruling arbitrarily his subjects, or as a patriarch who, in the early history of the race, ruled his family absolutely. The nineteenth century has made all these conceptions of Deity look archaic and crude.

"A paganised Hebrew Christianity has unquestionably made much of persona sacrifice as a religious duty. The new religion will greatly qualify the supposed duty of sacrifice, and will regard all sacrifices as unnecessary and injurious except those which love dictates and justifies."

## Editor's Table.

### ELECTION WITHIN AN ELECTION.

We have received the following letter from a valued reader and correspondent, and as it may interest our readers we give it in full. The writer says:—

"I have of late been somewhat exercised in mind upon a point which seems to fall within that which I feel inclined to term 'Electicism within Election.' In Mark 5. 37, only Peter, James and John are selected to be witnesses of the raising from the dead of the daughter of Jairus. Again in chap. 9. 2 of the same gospel, these same three are the only ones selected as witnesses of the transfiguration. Again in Mark 14. 33 these three are selected as witnesses of our Lord's agony in the garden. In Matthew 27. 52, 53, we are given an account of an eclectic resurrection. These resurrected ones must have been saints known during their lifetime to those to whom they appeared, and it seems probable that they were Jewish believers described in Luke 2. 38.

"Otherwise how could they have been recognised by any dweller in Jerusalem?"

"In view of the above examples and of the recent light thrown upon the rapture of the saints which, from time to time within the last two years has been the subject of deeply interesting dispensational articles in *Things to Come*. It has occurred to me to ask myself the following question: I premise we are all agreed that the rapture of the saints described in 1 Thessalonians 4. is, as a hope connected with the Gospel of the Kingdom; which even the Apostle Paul himself looked upon as a

hope which might be fulfilled within his own lifetime. For when this hope was first enunciated the final declaration of hardening in Acts 28. 28 had not yet been pronounced, nor had the Gospel of the Mystery been officially proclaimed.

"The question therefore is: Is the expectation alluded to in Philippians 3. 20, 21, to be looked upon as a rapture affecting only the members of Christ's Mystical Body and therefore eclectic in its operation, leaving unaffected the hope promised before the hardening of Acts 28?

"If the answer be in the affirmative it would seem to imply that not all believers in Christ, even of the present day, are elected to be members of the Mystical Body. This would not mean that they are unreconciled to God through the blood of Christ, and that the certainty of their salvation could be called in question. One finds so few taking any apparent interest in the *Parousia* that Christians indifferent to the same have themselves to blame if they are ultimately found to have forfeited in this way this highest degree of privilege as set forth in Phil. 3. 20, 21.

"The Thessalonian promise having once been given must needs be fulfilled in its time, as the gifts and calling of God are without repentance; but it has been a deferred hope ever since the hardening of Israel, whereas the hope of Philippians is one that may be realized at any moment, and which in Paul's epistle to Titus (a post-captivity epistle) Christians are encouraged to hope for. We thus have encouragement for the watchful, and warning for the indifferent. Needless to say that I put forth the above suggestions with much diffidence, and in a pure spirit of earnest inquiry.

\* Yours faithfully,  
"E. H. THOMAS,  
"Colonel."

### REVIEWS.

"THE SPIRIT OF ANTICHRIST."

An Inquiry into the Origin, Purpose and End of  
THE NEW THEOLOGY;  
by Mr. F. Bickford Heard.

Price Twopence of the Author, The Highlands, Lewes, Sussex. We highly commend this.

*The Impending Clash of Empires, as Foreseen and Pictured in Prophecy*, may be obtained from the author (one of our readers) Mr. T. H. Cale, Paris, Ontario, Canada, price 25 cents. He invites an examination of the evidence he produces; but we have not the time that others may perhaps have.

### ANSWERS TO CORRESPONDENTS.

C. H. C. It is news indeed to hear that we believe in the "Universal Fatherhood of God," "Universal restoration, and the Purgatorial process." Such charges must come, not from ignorance, but from malice; and is a clear and open breach of the ninth Commandment.

To such, I give no answer. To you, you have an emphatic and flat denial of the false charge. No reader of *Things To Come* would entertain it for a moment. May we ask them to "nail it to the counter" at every opportunity; though we fear the lie has got too good a start ever to be overtaken and crushed: and it is too good a weapon for our opponents, to expect them to abandon very readily. "The Day will declare it."

### WEST CROYDON.

Another meeting will (D.V.) be held in the Iron Room, Strathmore Road, White Horse Road, on Bank Holiday, Monday, August 1st, 1910.

The meetings will be as heretofore: afternoon, 3 to 5; evening, 7 to 9. Tea 5.30 to 6.30.

All Christians are cordially invited, and those interested in dispensational truth will we think be especially benefited.

Those meetings we have held have been very profitable, and we pray and ask the prayers of all, that our Father will make the ones, which, through His grace we hope to have, profitable too.

### OUR PUBLISHING AND FREE CIRCULATION FUND.

The friends named below have very kindly volunteered to receive help on behalf of the above:

AUSTRALIA. S.: Mrs. M. S. BOYS, Eudunda. (Postal Notes for 1s. 6d. may be obtained throughout the Commonwealth for one halfpenny.)

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### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No. 194

AUGUST, 1910.

Vol. XVI.. No. 8.

## Editorials.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP. FAITH CONQUERING THROUGH GOD.

(Continued from page 75.)

(6.) "STOPPED THE MOUTHS OF LIONS" (v. 33).

THESE words at once carry our minds back to Samson and Daniel; but, at the same time, they lead us forward to the faith through which those mighty works were effected.

Of one thing we are assured, and that is—that it was "through faith."

We have to remember, that, in all these statements in this whole chapter, it is the same word in the Greek which is rendered "by" and sometimes "through;" and, it is the same faith.

Then, if by faith, SAMSON, DAVID and DANIEL must have heard; and it was "through" the faith in what they had heard that they were able to conquer for God.

Samson's parents had already "heard," in converse with "the angel of Jehovah," what they were to do unto the child that should be born, and how they should order the child (Judges xiii. 8, 12). They must have often repeated that promise to Samson, and told of the work for which he had been specially raised up; how he was to be strengthened to carry it out; and, how he, single-handed, was to begin to deliver Israel out of the hand of the Philistines.

Samson knew, without being told, that Divine strength would have to be imparted to him, for he could not even "begin" to deliver Israel in his own strength.

The first thing that we read of him is that he was born, and grew, and that "Jehovah blessed him;" and, "that the Spirit of Jehovah began to move him at times" (Judges xiii. 24, 25).

Thus we see that, though Samson was to "begin to deliver Israel," Jehovah "began" before him; and, the first recorded exploit was that mentioned in Heb. xi. "he shut up the mouth of a lion," for, when he went down with his father and his mother to Timnath, and came to the vineyards of Timnath, a young lion roared on meeting him, and the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand" (Judges xiv. 6).

His faith was of "the operation of God;" for He, Whose word Samson had "heard," gave the mighty power through which he overcame the lion.

This faith was still more conspicuous in the case of DAVID; though we are not told exactly what David had heard. That he had heard something is evident from

his whole attitude when he got down to the camp of Israel, when the battle was set in array against the Philistines (1 Sam. xvii).

The holy oil had already anointed him, and he was conscious of the Divine presence and power. All that was needed for David was to believe what he had heard.

From Psalm viii., which David wrote, and afterward gave to the director of the Temple-worship, calling it "the death of the champion,"\* we learn that David knew of the "strength" which Jehovah had "ordained" (v. 2), and what had been revealed to him of the true David, even of Him who was at once "the Root (from which David had sprung) and also "the offspring" of David (Rev. xxii. 16).

If David had "heard" about his antitype; and how dominion in the earth had been given to him (Psalm viii. 1, 6, 9): he had surely heard how he (David) was to be the type, and how he should "still the enemy and the avenger" in the person of Goliath (a type also of the yet greater enemy) whom the Messiah is to "destroy with the brightness of His coming" (Isa. xi. 4; 2 Thess. ii. 8).

Even, when relating to Saul, the exploit to which he refers in 1 Sam. xvii., when he stopped the mouth of the lion, he refers all the glory to Him Whom he believed and in Whom he confided. He says "Jehovah Who delivered me out of the hand of the lion . . . He will deliver me out of the hand of this Philistine" (1 Sam. xvii. 37).

While therefore it is said to have been done "through faith," it was not so much faith, as He Whose word faith had heard, that gave the victory to David: "Jehovah That delivered . . . He will deliver."

But it is DANIEL who stands forth as the greatest of these three, and as the one who is particularly referred to in Heb. xi., 33; for, in his case, he did not slay the lions, but God sent His angel to "shut their mouths."

Daniel had heard of Samson and of David, and he believed that the same God could deliver him, if He saw fit to do so.

Even Darius felt sure as to the power of Daniel's God, and said: "Thy God, Whom thou servest continually, He will deliver thee" (Dan. vi. 16); and later, he enquired: "Is thy God, Whom thou servest continually, able to deliver thee from the lions?" (v. 20).

And Daniel replied: "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (v. 22).

How wonderful! What is here, by Daniel, ascribed to the power and act of God, is ascribed in Heb. xi. 3, by the Holy Spirit, to Daniel's faith.

And this is the way of God; not that we may be puffed up, but that we may be humbled; and, to the heart which is rightly exercised, this will ever be the effect of Divine grace.

\*See *The Chief Musician*, and the remarks on the present title of Ps. xxii. A.V.



in the face of the fiercest fires which men's hands can kindle, we shall be without care.

Without care as to the "fear of man," and without care as to the "praise of man."

What would we not give to "find" this rest! Rest in the will of God.

It is to be found only as His own gift, and learnt only in the lesson He has given. We are to learn of Him.

We are not like Shadrach, Meshach, and Abednego, confronted with burning fire and a material furnace; but we are surrounded with fiery trials which, though they do not consume the flesh, have a more lasting and injurious effect; for they affect the mind, they wound the feelings, and they break the heart.

The Apostle Paul knew something of these fires, when he says he was "in perils by mine own countrymen . . . in perils among false brethren."

But we know something of the perils and trials among true brethren; and nothing can set us perfectly free, and make us *without care*, but a living faith in the living God; and a blessed assurance that His will is not only best, but it perfect.

Let us hear the words of our Lord and Teacher, and learn of Him. Then, though we shall have no rest to "give," we shall "find" a rest in our most fiery trial; and it will be more real and happy than in freedom from the trial.

We shall find it better to be in the furnace with "the fourth," than outside, alone, concerned about ourselves and occupied with our cares.

*We* want to be without care at any other time; but this rest is to be found only "at that time." No other. When the trial is greatest; when the burden is heaviest; when the fire is fiercest, then, "at that time" faith can make us to be without care.

If we "learn" His lesson, and learn it of Him (not from books, or from the experience or exhortation of others) we shall be able to say from the depth of a blessed experience, "I thank Thee, O Father." . . . "Even so, Father," and find peace, perfect peace; rest, perfect rest.

We shall be "meek," not weak; "lowly," not holy (in ourselves)—no, nothing in or of ourselves; but all *found* in Him, holy in His holiness, lowly in His lowliness; "meek" in His meekness.

This is the application of the example of the faith of Shadrach, Meshach and Abednego, who, through faith, "quenched the violence of fire," and were without care in the presence of the fierceness of the seven-fold heated furnace.

The word rendered "without care" is peculiar. It is one of nine words rendered care or careful, but never so rendered anywhere else, and occurs only in Dan. iii. 16 and Ezra vi. 9. In the latter place it means *to have need of*.

So that what it says to us here is that if we believe what we have heard from God, and have *learned* the lesson set us by our Lord, there is *no need* for us to answer any one who may try us, or oppose us. We are on an altogether different plane, where we have ceased

from man; and are with "the fourth," even if it be in a fiery furnace of trial. For we are with One Who can "quench the violence of fire."

### "CHRISTIAN SCIENCE."

SEVERAL of our readers have asked for some information as to the best answer to the arguments for Christian Science; and we have already said that the shortest answer is the word "anathema," "Let it be accursed": for, this is what is said, and to be said, of anything that pretends to be based on a revelation subsequent, and additional to "that which have received" in the Word of God (Gal. 1. 8, 9).

For those who require more detailed proof that the above advice is correct, it is to be found in a book recently published in Boston, Mass., U.S.A., and written by Frederick W. Peabody, LL.B.

Mr. Peabody was engaged in "ten years of critical investigation of Christian Science, repeatedly with the aid of legal process in important litigations in which Mrs. Eddy was a party, and he examined under oath many of her closest adherents. This work has qualified Mr. Peabody, above all others, to give a truthful presentation of the actual character of the movement and its leaders. He was the Massachusetts lawyer for Mrs. Eddy's sons in their protracted litigation, recently settled by her payment to them of approximately three hundred thousand dollars. The Author handles the subject candidly, as a lawyer presents his case to a jury, and bases his most damaging statements upon Mrs. Eddy's own published utterances, admissions under oath of her most prominent followers, her private correspondence, or the sworn testimony of unimpeached and unimpeachable witnesses.

"No sane person can read Mr. Peabody's book and have any doubt whatever that the thing falsely and absurdly called Christian Science is the most gigantic fraud of the ages."

It proves conclusively that any new false system can be floated and find plenty of adherents, *provided its assertions are sufficiently extravagant*, and makes the largest possible demands on human credulity. If it is limited, and stops short of this, it will fail and fall.

Never did such a gigantic imposture rest on such a shallow and sordid basis.

Mr. Peabody says in his introduction:—

"Upon a substratum of lies a foundation of false pretence has been laid, upon which has been built a superstructure of outward beauty, in which multitudes of credulous people gather to glorify the founder as God's chief anointed.

"Never before has the world witnessed a masquerade like that of Christian Science.

"Being everything that Christianity is not, it puts on the garb of Christianity, and seizes the name of Christ the better to attract and the more strongly to hold people of shallow mind, but sincere heart.

"Having nothing in it remotely worthy of the name of science, it meaninglessly appropriates scientific

terms and phrases in order to parade before the world with an air of learning.

"The founder of this pretended religion, this bogus healing system, audaciously and irreligiously *professing equality of character and of power with Jesus*, has, throughout her whole long life, been in every particular precisely antithetical to Christ.

"Sordid, mercenary, unprincipled, the consuming passion of her life has been the accumulation of money, and she has stopped at no falsehood, no fraud, and no greater wickedness that seemed to put her in the way of adding to her accumulations, or overcoming her supposed enemies. . . .

"It is time the plain facts should be stated in plain terms, that the hand of truth should ruthlessly tear away the mask of falsehood from the face of hypocrisy and expose to the horrified gaze of mankind the hideous lineaments upon which are indelibly and unmistakably written the craft and insincerity of utter selfishness and monstrous greed, and the hardness of a cruelty almost unbelievable.

"Without egotism, I may say that no other man knows, as I know, the true inwardness of Christian Science, because no other man has come face to face with it again and again on so many occasions as I have, and no other has been in the position I have to force from the lips of reluctant witnesses, under the sanction of an oath, unwilling and discrediting testimony.

"Ten years ago I knew nothing and cared less about Christian Science, assuming it to be a sincere but deluded manifestation of the childish credulity to which the human race is prone. But ten years of investigations and repeated professional employments, in which it became my duty as a lawyer to get at the actual facts with the aid of legal process, have qualified me, as no other, not having had my experience, can be qualified, to set forth the amazing story in its utter nakedness.

"As the Massachusetts attorney, it became my duty in the city of Boston to examine, under oath, many of Mrs. Eddy's most intimate friends, who, by legal process, were compelled to produce many hundreds of personal letters received by them from her.

"This last professional experience completed my understanding of Christian Science; and the facts herein set forth are, almost without exception, based either upon Mrs. Eddy's own published utterances, her private correspondence, the sworn testimony of witnesses, or the admissions under oath of her most confidential friends and followers; and I give my book to the world with full understanding of the responsibility I assume, and a complete willingness to justify in any legal tribunal every statement I make. . . .

"In presenting the substance of this book in the form of a lecture to the people of the country, from one ocean to the other, the only response has been slander and defamation of me, the last resort of the accused who can make no defence; but nobody has met my facts with anything like evidence, or under-

taken in any serious manner to disprove the truth of my most damaging charges. . . .

"History is but repeated in Christian Science. 'We have seen' said Macaulay 'an old woman with no talents beyond the cunning of a fortune teller, and with the education of a scullion, exalted into a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors, and all this in the nineteenth century, and all this in London.'

"Marvelling as he thus did at the success of Joanna Southcott's parody upon religion in the early part of the last century, what would Macaulay have thought of Mary Baker G. Eddy's utterly unintelligible hodge podge, which she falsely calls both a discovery and a revelation, a science and a religion, and what would he have thought of her following?

"Mrs. Eddy is in no respect superior to Miss Southcott in the matter of origin and education. One was as obscure and as unlearned as the other. In one respect at least the Southcott woman was superior to the Eddy woman. The former was at least honest; she believed in her mission. There is no evidence that she built up a pretended religion upon a foundation of lies. She was, at the worst, an unbalanced creature with a form of religious mania. She did not grow rich out of her followers. She did not use her supposed revelation as a business asset and sell it for what it would bring. She did not take out a copyright on her 'religion,' and monopolize its sale for extraordinary profit. There was no taint of commercialism about her frenzies. She died poor.

"The founder of Christian Science, on the contrary, is everything that Joanna Southcott was not. She is mercenary, insincere, shameless, and bold to a degree, passing that of all other persons who have duped mankind. Upon theft and falsehood she has laid the foundations of the 'religion' by the sale of which she has accumulated a fortune."

Mr. Peabody's book is entitled *The Religio-Medical Masquerade: A complete exposure of Christian Science*. It is published by the Hancock Press, Boston, Mass., U.S.A., at the price of one dollar.

Arrangements have been made through a friend to have the book supplied on receipt of 3s. 6d., with 3d. for postage. Orders to be sent to Mr. R. W. Hunter, Bookseller, Edinburgh.

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."  
No. 6.

BY JAMES CHRISTOPHER SMITH.

WE come now to a passage in Paul's Second Epistle to the Corinthians, namely,  
(6). 2 Corinthians 1. 8.

The statement that the Apostle makes in this and

the following verses is fitly prefaced by the paragraph verses 3-7, where the subject of *suffering* or distress, and the counterbalancing one of *comfort*, are fully set forth. Clearly the subject of *persecution* was on his mind as he commenced this Epistle, and these striking and peculiarly helpful sentences led him to the *historical* reference (yes, and the *geographical* reference) lying behind the passage which is now to engage our attention. The words may be rendered as follows,—

"For, *we would not that you should be ignorant*, brethren, with respect to our tribulation which *happened in Asia*, that we were weighed down above measure, beyond our power [of endurance], so as to *despair of living any longer*. But, in our own selves, *we had the doom of death*, in order that we should not have reliance on ourselves, but on God *who raises the dead*, who rescued us out of so great a death and will rescue, in whom we have hoped that he will still rescue [us]."

These remarkable words are given as the reason for the previous paragraph (*vv.* 3-7), beginning, as they do, with the "for" of cause or reference: and so important was the occasion to which he points that he specially desires the believers at Corinth to know it.

Now with the words "happened in Asia" in our hands, as a Key, it is not difficult to locate the special events referred to. Manifestly the Apostle is recalling the furious and brutal persecutions recorded in Acts 14, 19, 20. Paul and Barnabas were at Lystra. The fickle populace, excited by seeing the cripple cured, were preparing to offer sacrifices to the Apostles, as if they were gods; but when Jews came from Iconium and Antioch they persuaded and gained over the crowd, against Paul, and having *stoned him*, they dragged him out of the city, *supposing he was dead*. When, however, the disciples stood round him he rose up and went with them into the city and the next day he set out for Derbe.

The facts recorded in this passage, especially when taken with the way the Apostle refers to it in 2. Cor. 1. 8, 9, raise some interesting enquiries.

(1). Why did Paul specially wish the Corinthian believers to know about this trouble in Asia?

(2). Was Paul *actually dead* when he was dragged out of the city?

(3). How is it that he was able at once to stand up and enter the city again and resume, next day, his Gospel preaching, as if nothing had happened?

Of one thing we may be quite sure, namely, that the stones in the hands of such persecutors would speedily reach their object with a force in keeping with the hatred and fury behind it.

(4). What is the point of the Apostle's reference to the *God who raises the dead* if he had been merely disabled?

The usual way of interpreting this part of Acts 14 is to say that Paul was badly disabled and stunned, probably rendered unconscious; but that he soon came round and found that he was not much the worse and so was able to go on with his work.

It is submitted here that the above explanation is most inadequate and does not give due value to the account in Acts and much less to the words used in 2. Corinthians.

The present writer has been brought, by the sheer force of Greek words and comparative exegesis to believe,—

(1). That Paul was actually stoned to death.

(2). That he was actually raised from the dead.

(3). That, along with this wondrous quickening, his wounds were healed and his strength renewed.

(4). That thereby he had the most precious confirmation of his confidence in God.

(5). That he thereby could give these sophistical, questioning Corinthians, the most irrefutable proof of his Apostleship and its importance.

Paul's faith here is parallel with Abraham's on mount Moriah; only that Paul went further and actually experienced death and resurrection and thus became "conformed to the death of his Lord," as he did a second time at the close of his ministry, (2 Timothy 4. 6), beyond which there was the great issue of "the resurrection from among the dead," no more to return to corruption (and so to be finally like Christ).

It was the same quickening energy, dealing with a state of sexual death, that Abraham and Sarah experienced in connexion with the giving of Isaac, the son of promise: and Paul saw this and recorded it in Romans 4. 17-21, where he says of Abraham: "Who is father of us all . . . confronting Him whom he believed, *God that quickens the dead* and calls things as in being that are not in being."

It was less marvel, after this, that Abraham believed that God was able to (and would if necessary) raise his son Isaac. (See Gen. 22.; and Heb. 11. 18, 19).

In like manner Paul had the doom of death in himself (for he was continually delivered unto death) that he might not trust in himself but in God that raises the dead.

This God of resurrection could raise Paul if necessary (and in this case it was necessary) to continue and finish his God-given Ministry of the Grace of God and the Glory of Christ.

Accordingly the Apostle glorifies God for delivering him "from so great a death," and goes on to express the hope of God's rescuing grace and power as the future may demand.

Let us now carry these thoughts further and see how the experience Paul here gained *prepared for the great work* still before him; and how it *prepared him* for that work.

It is easy to see how the recital of these extraordinary facts would impress the Corinthians with the high commission God had given Paul, and tend to blot out in their minds that petty questioning among them about his Apostleship. We may surely believe that this end was served as the Apostle intended it to be, for it is to the Corinthians alone that he lifts the veil and indicates the solemn significance of these ways of God with His servant.

But there was much more than this, as already mentioned above.

There was PERSONAL PREPARATION. Paul is the Apostle chosen by the Lord outside the circle of The Twelve who has explained to us, as no one else has done, the meaning of the Death, Resurrection, Ascension, Session, and Return of Christ.

Paul's gospel of Grace and Glory is connected with these five points of Christian teaching. Three of them are facts of the past: one covers the present Church Age, while the fifth will come to pass in due dispensational course.

The Incarnation of Christ and His Reign are not omitted in Paul's writings, but they are not special points in Paul's Gospel. For his special ministry he did not know Christ "according to flesh." It is based on Death and Resurrection; it takes special form and substance in connexion with Ascension and Session; and it will be consummated in connexion with Christ's descension and Return.

Now, here, we see Paul passing through a personal experience of death and resurrection, fitting him to unfold, later, the full-orbed teaching associated with Christ, at the right hand of God, as the Firstborn among many brethren, as Lord of glory and as Head of the body.

The experience at Lystra was written deep on his heart and mind. The worst that man could do was done; the answer of God to man's brutality was resurrection; and the Apostle emerged from that solemn scene with the priceless preparation for entering into the depths and heights of the most blessed ministry that awaited him when he became a "prisoner of Jesus Christ."

Again and again he reminds us that the power that raised Christ from the dead and exalted Him was the power energising in himself and in every member of the One Body.

There was, also, A PROPHECY OF THE FUTURE. At Lystra, the Apostle saw the end of flesh; he saw man at his worst. As Jews had crucified (or caused to be crucified) his Lord, so Jews here are seen stoning to death the Lord's servant.

He saw, also, resurrection power, triumphant rescuing power.

In this he knew what the Lord could do. All this was a personal prophecy!

Once more, before the great occasion came to which all this pointed, he passed through another preparatory experience, namely, in the trouble at Jerusalem and the voyage to Rome.

At Lystra, he experienced the doom of death and saw the end of flesh and self, coming out into a sphere of grace where resurrection power was the power of rescue, and the liberty of the Lord the very *breath of Life!*

At Jerusalem and on the way to Rome, he saw the end of Judaism, and of ceremonial, and of all things made (or done) with hands.

He was cut away from all the old moorings and all the old racial, earthly, fleshly and ceremonial ties, and

he came out of that surging sea, as if rising from the dead, into a sphere where old things had passed away, and "THAT WHICH IS PERFECT" was just in front of him.

Thus we can see how the experiences at Lystra were a prophecy of the spiritual realities, unities and liberties to be set forth in their season when Paul was drawn aside, as a prisoner, for this very ministry.

And we can also see how the Lystra experiences were a prophecy of the farther future, even the glorious hour, when all the members of the PERFECT MAN shall be rescued from every vestige of the old creation and shine forth as the sun,

"Conformed to the body of His Glory."

#### BIBLE WORD STUDY.

"AULĒ."

A STUDY of Biblical "words" leads to a greater knowledge, and so to a greater appreciation of the "Word."

A right understanding of a particular word in a particular place not only illumines our mind as to the passage we are studying, but also as to the other portions of the Word of God where it may occur. The Greek word "*aulē*" may serve to illustrate this, we find this word twelve times in the New Testament. It is differently translated in the A.V. fold (1), court (1), hall (2), palace (7), and (with *tōn probatōn*) sheepfold (1).

What was the "*aulē*?" It was the open court, surrounded with buildings, to be found in all Eastern houses. It was also "any enclosed space in the open air exposed to winds and weather."\* These facts explain many references which are otherwise obscure.

For instance, where the word "*aulē*" is translated "hall," as in Mark 15. 16; Luke 22. 55; or "palace" as in Matt. 26. 3, 58, 69; Mark 14. 54, 66, and John 18. 15, it refers to the court, within the outer wall, surrounded by buildings.

The Lord Jesus was taken "into the high priests' house."

Peter sat down with the Lord's enemies in the courtyard (Luke 22. 54, 55). Here it was that these enemies had assembled "and consulted that they might take Jesus by subtilty and kill Him" (Matt. 26. 3, 4). From Mark 14. 66 it appears that "one of the maids" there referred to was in an upper window, for Peter was *beneath* in the court. This maid was not the one spoken of in John 18. 15-17. From John we learn that when he went with the Lord Jesus into the "*aulē*," Peter stood at the door without. But when John spoke unto her that kept the door, and brought in Peter, "THEN" saith *the damsel that kept the door*, unto Peter (with an evident reference to John) "art not thou ALSO one of this man's disciples?" He saith, "I am not." So that directly Peter came in contact with but the weakest of His Lord's enemies he failed. "Cease ye from man . . . for wherein is he to be accounted of?" (Isa. 2. 22).

The word "*aulē*" is also translated "palace" in Luke 11. 21. Satan keeps the "palace" of Israel, but

\*See the Editor's *Lexicon and Concordance*.

he "stronger than he shall come upon him and overcome him," then shall it be said unto "the tribes of the wandering foot and weary breast" in the words of the Holy Spirit by Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60. 1).

"From Sinim, from Sindh and the land of Afghan,  
From snows of Altai and Arabia's waste,  
From the steppes of the Tsar and the tents of the Khan,  
From ghettos by ages of weariness paced,  
With Miriam's timbrel again in the van,  
The long-scattered nation with gladness shall haste."

Let us "pray for the peace of Jerusalem," remembering the promise, "they shall prosper that love thee" (Psalm 122. 6).

The word, as we have seen, appears as "fold" in John 10. 16; and (with *tōn probatōn*) as "sheepfold" in John 10. 1.

The second "fold" in John 10. 16 should be translated "flock." So that while there may be more than one "fold," there is but one "flock." As "the Church which is His body" (Eph. 1. 22-23) was the subject of a subsequent revelation to the apostle Paul (Eph. 3. 2-6), the reference here is not to an election out of Jews and Gentiles, "for to make in Himself of twain one new man, SO making peace" (Eph. 2. 15), but to the Gentile's participation in the blessings of the Jews as in Isaiah 56. 1-8.

This is in accord with what the Lord "spake by the mouth of His holy prophets, which have been since the world began" (Luke 1. 70). The Lord Jesus Christ was He Whom Simeon called God's "salvation." How grand it is that "salvation" is not merely abstract, but personal. (See Psalm 35. 3). This salvation was He Whom "Thou hast prepared before the face of ALL people; a light to lighten the Gentiles, AND the glory (see Isa. 45. 25) of Thy people Israel" (Luke 2. 30-32).

So the Gentiles were the "other sheep" which our blessed Lord Jesus "must bring." Surely He, and He alone, is the hope of "Jew, Gentile, and the church of God" (1 Cor. 10. 32).

The verb derived from the noun "*aulē*" occurs but twice in the whole of the New Testament: Matt. 21. 17 (where it is rendered "lodged"); Luke 21. 37 (where it is rendered "abode").

Each of these passages is a rebuke to the self-seeking and pleasure-loving Church of these "perilous days." Jesus said unto "a certain man," "Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay His head" (Luke 9. 58).

In Matt. 21. 17 the King of Israel leaves the "sore displeased" chief priests and scribes to sleep in an open courtyard (*aulizomai*) in Bethany. He "made Himself of no reputation (Phil. 2. 7).

Luke 21. 37 reveals the Son of man as the teacher sent from God; "in the day-time . . . teaching in the temple; and at night He went out and lodged in an open place (*aulizomai*) in the mount that is called the Mount of Olives." Oh that this might encourage some obscure servant of the Lord to be in labours more

abundant for the sake of Him "who, though He was rich, yet for our sakes became poor that we, through His poverty, might be rich" (2 Cor. 8. 9). "His poverty!" "Poverty" so dire that when "it was winter" the Lord "walked in the temple in Solomon's porch" to keep Himself warm (see John 10. 23). There was not a man in Jerusalem but had "his own house," excepting Him. For in John 7. 53 we read: "Every man went unto his own house."

In John 8. 1 we have the pathetic contrast "Jesus went unto the Mount of Olives."

But poverty, calumny, rejection, treachery and that deepest step in His abasement, "the death of the cross," were all according to the Father's will. The Lord Jesus acquiesced in it all. When John the Baptist doubted Him (Matt. 11. 2-3), the people of Israel rejected Him (16-19), and the unbelief of the cities confronted Him (20-24). "AT THAT TIME" the Lord Jesus could say, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." (25-26).

What a lesson for His faithful ones!

God, in infinite mercy, hast told us that "All things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8. 28.) Do we believe it? Indeed if we really believe it, then instead of mumuring, we shall fall in line with the word of the Spirit in 1 Thess. 5. 18, "In EVERYTHING give thanks." Then we are informed for our own encouragement, "For THIS is the will of God in Christ Jesus concerning you." If, like the Lord Jesus Christ, we realize that God knows all about us and continually cares for us, we shall "be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and (as the consequence) the peace of God . . . shall garrison your hearts and minds through Christ Jesus" (Phil. 4. 6-7). Surely it was good for us that the Lord slept in the open-air of Palestine. "Consider Him . . . lest ye be wearied and faint in your mind" (Heb. 12. 3).

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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. 14.

### SATAN'S ATTITUDE IN THIS PRESENT DISPENSATION OF THE MYSTERY.

**I**N our last article we sought to show that Satan's attitude towards the Gospel Paul preached—namely "Jesus Christ according to the revelation of the Mystery,"—"The Gospel of the Glory of Christ"—was the one object of his opposition; using blind religionists

to veil the eyes of unbelievers. This was Satan's attitude during the period preparatory\* to the Mystery. What is his attitude now?

We have seen that the Epistles of Paul during the period of the "Acts" have an "Anti-Judaistic" tone, while the Epistles of the Mystery are rather "Anti-Gnostic."

Judaism and Judaizers, and an undispensational use of the Old Testament, were the instruments used by Satan to oppose the GOSPEL;

Gnosticism, Philosophy, and an Undispensational use of the New Testament, with its emphasis upon the ordinances and accompaniments of the Pentecostal Dispensation, are his weapons NOW.

The undoubted allusion to Satan in Ephesians 2. 2 throws a light upon the sphere of Satan's antagonism. He is there called "The Prince of the Authority of the Air, the Spirit who now works in the children of disobedience." The reference to his authority in the air is suggestive, inasmuch as the whole tone of the Epistle is to the effect that the believer is translated from earthly hopes to heavenly hopes. "The Air" is by no means equivalent to the "Heavenly Places in Christ," but the connection is suggestive to the mind. In this Epistle the word "spirit" occurs 15 times, 14 times in a good sense, and once in this reference to Satan. This passage is a connecting link with two that occur at either end of the Epistle.

Eph. 1 tells us that we are "blessed with all spiritual blessings in the heavenlies in Christ," while Eph. 6. 12 tells us that

we wrestle not against flesh and blood—(but  
against principalities  
against Authorities (compare Satan  
as the Prince of the Authority  
of the Air, Eph. 2. 2).  
against the age-rulers of this  
darkness.  
against wicked spirits)—in the heaven-  
lies.

Our real conflict is now down here with wicked spirits, not with "flesh and blood" up there.

Eph. 6. 12 is thus explanatory of another statement which is made in verse 11. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

"The wiles of the devil" embrace within their awful scope the spiritual forces mentioned in verse 12; and, in verse 16, a further statement is added "Over all taking the shield of faith wherewith ye shall be able to extinguish all the fiery darts of the wicked one."

We must also be careful not to forget the *present* application of verse 13—"the evil day"—for a reference to chapter 5. 16 tells us that "the days are evil" in which we now find ourselves.

"The wiles of the devil" are directed against the believer, and his only safety is the armour provided

\*We would anticipate a possible objection or difficulty here by saying that the "Gospel" of the preparatory period is also truth for the time now present. We hope to deal with this in a future article.

for him. As we desire to study the work of Satan in this article, we must omit a detailed consideration of this wonderful armour until a future time.

"The wiles of the devil." The word translated "wiles" is the word *μεθοδίας* (*methodias*)—and occurs in but one other passage, namely, Eph. 4. 14, where the A.V. translates it "To lie in wait." The R.V. renders it "wiles." Dr. Macknight renders it "A subtle method." The word itself has become in our language the word "method," signifying a well-ordered plan—its etymological meaning is significant—it is (*meta*) "a change" and (*odos*) "a way"—"a change of way." This came to mean a persistent effort; so that if one way failed another would be contrived, and hence the word *μεθοδος* (*methodos*) means a device, a contrivance. This only bears out that which we sought to show in our last article, viz.: SATAN HAS A WELL ARRANGED PLAN OF ATTACK. The pity of it is we are so culpably ignorant concerning it.

If we simply took the low plane of *reasoning*, even then the efforts of Satan in the past should cause us to *expect* that in this Dispensation of GRACE, of the ONE BODY, of the UNITY OF THE SPIRIT, of the MYSTERY, that Satan would not be behind the times, or be wasting his energies upon that which is past. One thing seems evident from the Scriptures, and that is, *Satan at least is not undispensational* in his interpretation of the Word.

We found in 2 Cor. 4. that Satan could use blind legalists to accomplish his purposes with regard to the Gospel, and we shall find by examining Eph. 4. that he uses similar means in seeking to prevent believers from entering into the fulness of the present dispensation.

Eph. 4. gives the wonderful definition of "the Unity of the Spirit." The One Lord being in the centre, this is the point of Satan's attack.

After having shown the absolute equality of all in this Unity, the Apostle goes on to speak of those who have been given as ministers. He gave some Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers; for the re-adjusting of the Most Holy Place (*i.e.*, its transference from earth to the Heavenlies) unto the work of ministering, unto the building up of the Body of Christ." It seems as though the next two verses give two sets of consequences arising out of this. Looking forward to the end, the Apostle says "till we all attain unto the unity of the faith, and of the knowledge of the son of God, unto a full grown man, . . . unto the measure of the stature of the fulness of Christ;" and then, contemplating the present change, he says "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness, after the wiles of error."

Some have translated the words "lie in wait to deceive" (A.V.), or "the wiles of error" (R.V.), by the expression "Systematized Error." If we will but consider for a moment any of the Courses of Divinity with which we are acquainted, or the Dispensational



teaching of our most Evangelical Colleges, we shall be impressed with the fact that the distinctive appreciation of the unique character of the Present Dispensation, and the truth as set forth in the "Prison Epistles," is unknown; while, in nearly all of them the ordinances of the Pentecostal Dispensation are held tenaciously; and are considered as being practically fundamental.

In striking contrast to the goal, of the "One Body," namely the "full grown MAN" (verse 13), is the expression in verse 14 "That we be no longer BABES"—and readers will remember how the Apostle uses the words "babes" and "full grown" to describe the difference between the Pentecostal Dispensation and the Present (See 1. Cor. 3; 13; Heb. 5. 6. and *Things to Come*, Sept. 1909). Satan would keep us busy in the Nursery. He provides plenty of toys, for he would prevent our growth, and would direct our attention away from "Him, Who is the Head, even Christ." Hence it is that the Apostle continues in verse 15. "But speaking the truth in love, may grow up in all things into Him, Who is the Head even Christ."

The word translated "speaking the truth" seems to imply more than verbally stating the truth, it carries the force of "being the truth," or, as one has put it rather baldly, "truthing" in love. The A.V. margin gives "being severe." The R.V. margin "dealing truly."

The force of the expression indicates that the believer who would successfully withstand Satan's systematic attack, his wiles of error, his subtle method of deceit, must speak, live, and act according to "The Truth." In like manner, the *very first* part of the armour detailed in Ep. 6. 14 is "Your loins girt about with *Truth*." This is the turning point. If we "err concerning THE Truth"—and all else will be wrong—Satan could quote the Law of Moses as *Truth*—he could teach the disciples "Except ye be circumcised after the manner of Moses, ye cannot be saved," (Acts. 15. 1.) Could not his ministers triumphantly quote Gen. 17. 10. "This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised."? Could they not similarly urge the keeping of the law and the observance of the Sabbath with similar force—and would it not be Truth? The "great secret" lies in the neglected command in 2 Tim. 2. 15. to "*Rightly divide the Word of Truth*."

God has sent to us (believers of the Gentiles) a special Apostle, to whom this dispensation has been given (Eph. 2. 2.), who reiterates the fact that the message which he proclaimed was unique, by speaking of it as "My Gospel," "My Doctrine," "That Gospel which I preached among the Gentiles" and "The Mystery which hath been hidden away from all Ages in God."

It is *this* truth that is meant in Eph. 4. 15. and 6. 14. It is *this* truth that is meant in that much misquoted passage Eph. 4. 21:—"But ye did not so learn Christ, if so be that ye heard Him, and were taught by Him ACCORDING AS (*kathōs*) TRUTH is in Jesus

(namely—this is the Truth you have learned) your having put off . . . the old man . . . , and to have put on the new man . . . wherefore having put off the lie, speak every man truth with his neighbour, for we are members one of another."

This is the glorious truth which Satan seeks to hide, but with which we are to gird ourselves. It will be seen that two important things are involved in the non-recognition of this "truth" (1) "not holding the Head" (the inference from verses 14 and 15), and (2) the forgetfulness of the "members" verse 25. Hence it is that the Apostle goes on in verse 27 to say, in connexion with the believer's failure to enter into the truth of the "Head" and the "members," "neither give place to the devil."

The 2nd and 3rd chapters of Colossians contain much that is an amplification of this wonderful subject. Note Col. 2. 4:—"and this I say (namely, that in Christ are hid all the treasures of Wisdom and Knowledge) lest any should beguile you with enticing words."

Again he urges them to consider that they are "complete in Him," that their "circumcision" and their "baptism" are alike found in Him, and that they are no longer to be judged with regard to meat, drink, or sabbaths—the mere shadows—but are to find their all in Christ. These verses (9-17) are set on either side by the warnings "Beware lest any spoil you through vain deceitful philosophy after the TRADITION OF MEN after the RUDIMENTS OF THE WORLD, and NOT AFTER CHRIST" and "Let no man beguile you of your reward . . . NOT HOLDING THE HEAD," etc. All these passages cry out for exposition—and we are tempted to leave the subject under consideration—the exposure of Satan's attack—in order to go more fully into them—but we must not be ignorant of his devices, and will D.V. consider these things more fully in a future number.

The First Epistle to Timothy contains several warnings which we would do well to keep in mind. During the period of the Church concerning which 1 Timothy is applicable, there were to be appointed "Bishops" and "Deacons" (chap. 3).

It will be noticed that the qualifications are not so much to do with "Gifts" as "Grace." Verses 6 and 7 contain two warnings which show Satan's method of attack upon those who held any position in the Church. "Pride" and "licentiousness," both of which are deadly blows at "Grace." Pride is designated "The condemnation of the Devil" (probably referring to his own sin (pride) for which he was condemned), and the failure to have a good report from those without is termed "The snare of the Devil."

The period of the Church in its rule (1 Tim.) has passed away, and the period of its corporate ruin (2 Tim.) is here—nevertheless we do well to beware of Pride and Licentiousness lest we give advantage to the enemy.

1 Tim. 4, however, looks forward to the very days in which we live. "But the Spirit speaketh expressly

that in the latter times some shall apostatize from the faith, giving heed to deceiving spirits and teachings of demons, through the hypocrisy of those speaking lies, having their own consciences branded as with a hot iron; forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know THE TRUTH."

Although in some sense these verses have an application to the practices of Rome—yet their full interpretation is found in the teachings and practices of SPIRITISM. "Deceiving spirits and teachings of demons" are everywhere. Men of highest rank in politics, religion, science, are being led away by the subtle foe. The word that gives us "Hypocrisy" properly means "to represent another person by acting, as the play-actors did, under a mask"—hence it came to mean "counterfeiting," "feigning."

This throws a vivid light upon the subject of Spiritism. This seduction is generally rendered tempting by the idea that one can have communion with the dead. A dear mother lover or friend has died, and the temptation of an opportunity to speak with them "across the border" is offered. The flashlight of the Scriptures illuminates the fraud (not that this verse is the only passage which exposes the deceits of Spiritism)—the "departed friends" are impersonated by demons—demons who are acquainted with the ways and words of men—who can thus play upon the feelings of their dupes.

If one studies the subject at all, it will be clearly evident that the communications given do not end with a conversation. There is always sooner or later introduced the "doctrine" of demons—leading the mind away from the Truth, denying the Lord Jesus and His Atoning blood, and the Resurrection both of Himself and His people. All this is frequently accompanied by commands that assume an "Ultra-holiness" aspect—"a voluntary humility and severity to the body."

The two subjects banned by the spirits are "marriage" and "meats." Here again the marvellous accuracy of the Scriptures is evident, for none may hope to be a "medium" in the highest sense of the word unless they "abstain from marriage" and become exclusively vegetarians. The command to eat flesh is found in the early chapters of Genesis in direct connection with the influx of the "sons of God," in those early days, as though God would make a safeguard for man. This, the demons seek to remove, in order that they may possess the bodies of men to propagate their fell designs. Their command to abstain from marriage and meats is found in Col. 2. 21, in the words "Touch not, taste not, handle not." "Taste not" can easily be seen to have reference to abstaining from meats, while a reference to the use of the word "touch" in 1 Cor. 7. 1. will show how that in these "ordinances" of men we have a reference to marriage. Those who believe and know THE TRUTH, praise God, can be free from these entanglements; but, alas, how many there are who are still in bondage. It will be seen that

1 Tim., 4. 1-4., is put in direct contrast with 1 Tim., 3. 15. In other words, the Mystery of Godliness has its reply in Satan's "Mystery of Iniquity." This is referred to in 2 Thess. 2. where we have the "Apostasy" and the "Mystery of Iniquity," headed up at last in "The Man of Sin, the Son of Perdition," "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish, because they received not the love of THE TRUTH that they might be saved."

Is it coincidence, or is it not rather God's own clarion call that, in so many passages which refer to Satan's antagonism we find emphasized THE TRUTH?

Verse 11 gives the awful alternative "The Lie." Not merely "a lie" as the A.V. and R.V. give it—but "THE LIE," Satan's climax travesty of THE TRUTH. It will be remembered that the words used in verse 9 "Power, Signs, and Lying Wonders" are an exact repetition (except for the order in which they come) of the words used to describe the miracles of the Pentecostal Days in Heb. 2. 4, "Signs, wonders, and divers miracles."

Satan's deceit will be readily believed by those who are clamouring for miracles and spiritual gifts: in other words, the evil is again to be found in the *undispensational* element, so craftily introduced and kept to the fore.

Satan's conflict with "THE TRUTH" is again suggested in 2 Tim. 2. 25-26. And it will be found that in 2 Tim. there is recorded a specific turning away from the *Apostle Paul and his teaching* (compare the statement of the Lord Jesus Christ "Me and My words.") "This thou knowest that all that are in Asia turned away from me" (1. 15). Not only did they turn away from Paul but they "also withstand the truth" like the servants of Satan—James and Jambres—withstood Moses (3. 8, 9).

Herein is revealed in its fulness the "subtle method of deceit." Satan knew that Paul was commissioned as the Apostle of the Dispensation of the Mystery, and consequently he did all that he could to turn believers away from "THE TRUTH" SENT TO THEM. The unsaved are blinded with regard to the *Gospel of the Glory of Christ*; and our present considerations have revealed the sad fact that believers have been deceived with respect to the character and calling of the present dispensation. *An undispensational use of Scripture has proved a most effective weapon in the hands of this subtle foe.*

In Ephesians we have seen that Satan sought to lead the saints to forget the fact that they were *members of the One Body.*

In Colossians we have seen that they were tempted to forget the Fulness residing in Christ, and to relinquish their hold upon Him as the Head.

In 1 Timothy there was the warning respecting the condemnation and snare of the devil—Pride and License—a temptation to either forget, or to abuse, the fact that this is a dispensation of GRACE, while the prophetic warning concerning the "teachings of demons and deceiving spirits" seems to be connected with the

prevalent orthodox ideas concerning the "intermediate state," wherein the dead are said to be much more alive than when here in the body.

Spiritism has no snare for any one who believes with the Scriptures that the dead are dead, and will "not live again" till the resurrection.

In 2 Tim. 1. 15 there is recorded the fatal climax, *the desertion of the Apostle and his doctrine*. It is here we discover the conception and the birth of that monstrosity Christendom with all its carnality, sects, bodies, federations, gospels, and ordinances. The Lord has been pleased to open our hitherto veiled prejudiced eyes to catch a glimpse of "the Truth"; and, prominent in that glimpse stand forth the claims of the Apostle Paul and his writings.

We are well aware that some will find enough, in this, to say that we are forming a cult of "Paulites": we have no desire to magnify any man, but, like the Apostle, we feel it right to magnify his office.

Shall we "stand, having our loins girt about with TRUTH," and oppose the Father of Lies? or shall we continue in our undispensational "orthodoxy" and "give place to the Devil?"

We are fully conscious that this tremendous subject has been but feebly handled; may the Lord use the warning—feeble though it be—to open our eyes to see how Satan's systematic deceit is set against the present purposes of God; and also to see, as before Him, whether any of the things, which we observe and teach as truth, are undispensational, and hence weapons taken from the armoury of Satan, directed against all that is of value to the believer, and all that is vital to the present purposes of God.

CHARLES H. WELCH.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### A STRANGE PHENOMENON AND ITS MEANING.

Observant and thoughtful people are keenly conscious to day of strange and peculiar influences and forces at work in all directions, and affecting all classes. A world-wide phenomenon which none but the wise of Daniel 12. 10 can understand or define. What this phenomenon is, where it is leading, and what the ultimate issue will be, no worldly wiseman can ever guess at, let alone find a key to unlock the mystery which people are feeling. It is a strange, undefinable feeling, tenacious, and persistent, as if some great and unparalleled crisis, some untoward event were stealing down on the world like a thief in the night.

Between the lines of the world's speeches and general literature, one can read that Philosophers, Statesmen, and even Divines (as natural men), are perplexed and baffled at the mysterious handwriting on the wall of current events, more strange and startling day by day, and moving on with ever accelerating speed, as if two master minds were at work, guiding, controlling, and hurrying them forward to some hidden and opposite goals.

Luke 21. 25-26, graphically and adequately describes the present world-wide condition of political, social "unrest" and upheaval.

Some say the world is gradually gliding into a millennium of universal peace.

Others say it is hastening to a catastrophe.

The prophetic scriptures endorse the latter view. The real cause of the present phenomenon is hidden too deeply for human wisdom to fathom. The veil is too thick for the human eye, unaided, to penetrate.

Where can assurance, and a true knowledge of these things, be obtained to help us to keep our balance in these perplexing and perilous days?

There is one way only. The way of faith, by taking heed to the "more sure word of prophecy," now shining with increasing brilliancy as the darkness thickens, like a powerful searchlight, showing up the dangerous headlands along the shore of the present critical times (2 Peter 1. 19-21).

The God of the Bible, who made the world and framed the ages, knows perfectly the character of them all, including the trend and issue of the things belonging to the present Dispensation of the Grace of God," also the next—"The Day of Vengeance" coming on the heels of it. "He knoweth what is in the darkness, and the light dwelleth with him." That the present upheavals and awakenings, going on all the world over, are the results of the ACTIVITIES OF UNSEEN SPIRITUAL AGENCIES AND POWERS.—The spirit-world acting from behind the veil, influencing and steering masses of men, in the gigantic movements of the day; characterising the end of the present age (Matt. 24. 3), as plain to the spiritual eye as cause is to effect. Men, like the pawns on the chessboard, are being moved only as they are moved *upon* by external agencies. In Daniel 10. 10-13, 20-21, and Ephes. 6. 10-12, the veil is drawn aside a little showing the fact and nature, of the unseen warfare going on with intensified vigour as the end draws near. The reality and force of which the "Daniels" are experiencing, in a peculiar and very definite manner.

The great unification movement going on in the world as seen in international conferences and alliances, gathering up the whole human family as it were into one gigantic bundle of humanity, being the means "the God of this age" is adopting to gather up the sovereignty of the world into one head, the looked-for "COMING MAN." "The man of Sin," 2 Thes. 2. 3. and Rev. 13. 2, Satan having *his* plan, but God having *His* permitting and over-ruling, all to one great end.

Between our hearts and the coming of the Lord the Scriptures do not place a single historic event. All the present movements in the Church, and the world at large, are the sure signs of the *remoter* event, viz., the great day of the Lord and the Judgments which usher it in.

The great conflict of the ages, between light and darkness, right and wrong, force diabolic and angelic, Heaven and Hell, is assuming a more intensified form. The fighting forces of the heavens are being mobilized for the final battle of Rev. 12. 7-12, resulting in the hurling down of Satan and his angels to the earth, who by spiritualistic forces and agencies, will lash the great sea of humanity into fury, causing unparalleled strife, changes and revolutions, out of which will emerge the nondescript beast of Revelation 13. 1. A gigantic combination of the great Gentile powers federally united under one head. The political sovereignty of the whole world lodged in one man (the coming man).

already referred to), who will receive what the Lord refused, viz., Satan's power and great authority Rev. 13. 2, to be followed by the rejected "corner stone as" the smiting stone of Dan. 2. 26-44, in judgment on the living nations. The world's coming great CATASTROPHE, followed by the advent of the golden age, of which the Old Testament Scriptures are so full. This, imperfectly and very briefly, is the meaning, trend, bend, and ultimate issue of the present PHENOMENAL influences affecting many, but utterly unintelligible to ALL, who ignore the Prophetic Word. Current events are all fulfilling prophecy. Socialism, Spiritualism, Zionism, New Theology, etc., culminating in the long predicted apostasy of 2 Thes. 2.

"Watchman, what of the night? The morning cometh, also the night."

"The night is far spent, the Day is at hand." "Now is our Salvation nearer than we believed." "Exhort one another and so much the more as ye see the day approaching."

"It is high time to awake out of sleep."

AN OBSCURE WATCHMAN ON ZION'S WALLS.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

E. F. (Portsmouth). As to the position of those who died before the first coming of Christ, none but God can tell you; and, He has done so, very clearly, in Rom. 2. 12.

### SOUTH CROYDON.

Readers of *Things to Come* in South Croydon are kindly asked to correspond with Mr. E. Holmurrel, 110 Selsden Road, for mutual interest.

### BELFAST.

Readers of *Things to Come* in Belfast are informed that a meeting is held in the Boyne Square Gospel Mission Hall, off Sandy Row, on Sundays, from 11.30 to 1 o'clock.

### "THE WITNESS OF THE STARS."

Many of our readers are aware that this work is out of print. Scarcely a copy can be obtained second hand. We ourselves recently had to pay the full price for such a copy.

The editor of a Danish Magazine is waiting for a copy to translate for his magazine; and a German friend is waiting for the same purpose.

But we cannot afford to print a third edition unless at least a sale of 250 copies (at 5/- each) are guaranteed. We must wait to see what orders are received.

A reader in the N. of England believes 100 copies could be sold in his district.

### WORTHING.

The friends in Worthing have arranged for four meetings on September 28 and 29, at the Literary Institute. Address will be given by Dr. Bullinger, and Rev. Jas. Ch. Smith, as follows:—

Wednesday afternoon, at 3 o'clock.

#### DISPENSATIONAL TEACHING,

Its meaning and its necessity in the right understanding of the Word of Truth.

Wednesday Evening, at 7 o'clock.

#### KINGDOM TEACHING,

Its present mystery, and its future manifestation.

Thursday afternoon, at 3 o'clock.

#### SPIRITUAL TEACHING,

Its meaning, scope, covering the whole Bible.

Thursday evening, at 7 o'clock,

#### PRACTICAL TEACHING.

In view of the above,

For particulars as to lodgings and other arrangements, apply to—

THE SECRETARY,  
Bellhaven, Brighton Road,  
Worthing.

### ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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F. G. T. (Camberwell) ... ..	0	5	0
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# THINGS TO COME.

No. 195

SEPTEMBER, 1910.

Vol. XVI. No. 9.

## Editorials.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

##### FAITH CONQUERING THROUGH GOD.

(Continued from page 88.)

##### (5) THE PROPHETS.

##### (vi.) ESCAPED THE EDGE OF THE SWORD.

TIME would indeed fail to tell, in full, how many of those who believed God, proved the truth of His word in this particular manner, and thus overcame through God.

We have already seen how Rahab, through believing the promise made to her by the spies, thus conquered, and thus escaped, when Joshua and his army "utterly destroyed all that was in the city . . . with the edge of the sword" (Josh. vi. 21).

Before the sword fell Rahab and all her house were brought out, and "left without the camp of Israel" (v. 23).

Of the many others we may single out

DAVID,

whom Jehovah delivered "from the hurtful sword" (Ps. cxlv. 10).

Here, as in the other examples of faith, we must look beyond their personal escape, as individuals, and see *God's purpose in the escape*; we must rise above the historical event as ruled by "the will of man" and as seen by the human eye; and behold, by faith, the unseen design of Jehovah which was over-ruling all for the accomplishment of "His own will."

Hence, in the case of David, we are to see not merely the "escape" of David from the sword of Goliath, but the confirmation of David's faith in the Word of Jehovah.

David had *heard* that word which came to Samuel, as David stood before him: "Arise, anoint him, for this is he" (1 Sam. xvi. 12).

If this was he, who was to become the king over Jehovah's People, and through whom God's purpose in Messiah must be fulfilled, how could he fall beneath Goliath's sword?

David's belief in that word assured him of that "escape"; and it was emphasised by the fact that, not David, but Goliath himself was slain by the edge of that sword (1 Sam. xvii. 50 51).\*

\* By the Fig. *Hysteresis*, and the consequent structure, 1 Sam. xvi. 14-23 is placed here, *Canonically*, in order to bring together in contrast the Spirit of Jehovah departing from Saul and coming upon David. *Chronologically* and *Historically* that event comes between verses 9 and 10 of chap. xviii.

The aim of Satan was at once to get rid of Jehovah's Anointed; and he hoped to accomplish his end by means of Goliath's sword.

When that failed, then he would use Saul's javelin (1 Sam. xviii. 10, 11), and would use it again (1 Sam. xix. 10), when David "escaped that night."

It is not merely David's "escape" that we are to see, but David's faith in Jehovah's Word (1 Sam. xvi.); by which word he escaped both Goliath's sword and Saul's javelin.

Another example is furnished in the case of

ELIJAH.

Jezebel's sword was doing its deadly work, engaged in slaying Jehovah's prophets "with the sword" (1 Kings xix. 10, 14); and, the word of Jehovah came to Elijah, saying: "Get thee hence and turn eastward and hide thyself by the brook Cherith, that is before Jordan . . . I have commanded the ravens to feed thee there" (1 Kings xvii. 3, 4).

The only purpose manifest to the natural eye in this command was the preservation of Elijah's life in the approaching dearth. The same purpose is seen in v. 9, "Get thee to Zaraphath . . . and dwell there. Behold, I have commanded a widow woman there to sustain thee."

Not a word is said about any further and deeper Divine purpose in this hiding and nourishing of Elijah. But, there was another, of which Elijah was not informed at the time. It was that he might "escape the edge of the sword."

Elijah heard the command of Jehovah; and, through faith he obeyed. Thus, he was not only sustained in life, but preserved from death, and "escaped the edge of the sword."

The word of Jehovah is like Himself—infinite; it embraces all His will. It contains more than we can see; and the same word accomplishes many different things, includes different designs, and reaches various ends.

It is for us to believe that word, confident that in obeying it we shall accomplish and prosper in many ways, which we may never understand, or be aware of at the time, or ever even hear of.

Elijah learnt later on that he had not only been kept in life during the famine, but that at the same time "escaped the edge of the sword"; for he afterwards reminded Jehovah how Jezebel and the children of Israel had "slain Thy prophets with the sword" (1 Kings xix. 14).

More than one thing will be accomplished if faith acts on the word which it hears from Jehovah.

This is indicated for us in the words "as at other times" (1 Sam. xvii. 30 as referring to xvi. 14-33). There is no corruption or "misplacement" of the Sacred Text, except to the eye of the "natural" man; but not to the discernments of the spiritual mind.

If we believe God, and know anything of His infinite wisdom, we shall thankfully depend on Him to direct our way, and we may be sure that it is better than our own way.

We may not see the reason of it at the time ; and we may not even live to discover in what way it was better. But, if we believe Him, we shall be sure of it, and praise Him for it. We shall never be disappointed.

Our trouble and infirmity is this : we think we know better than God does. But oh, what folly, what weakness, what ignorance. Oh, to know more of His infinite wisdom ! and learn more of the blessedness of His will.

If we knew this we should go on our way, and be at perfect rest.

The simplest events in life, will become sources of joy.

The visit that we made to a friend and did not find him at home, instead of being a disappointment, will be turned by faith into a ground of thanksgiving. We shall not be occupied with our ignorance, but with God's infinite wisdom ; not with the failure of our will and purpose, but with the sweetness of His will.

We shall think of how we have "escaped the edge of the sword" in being kept from some accident, preserved from some snare, saved from the germs of some dire disease if we had been or gone elsewhere.

The whole point of Elijah's lesson for us lies in that one word "there."

"I have commanded the ravens to feed the **THERE**" (1 Kings xvii. 4); and "I have commanded a widow woman **THERE**, to sustain thee" (v. 9).

Had Elijah gone to any other place and not "there," he would neither have been Divinely fed, nor Miraculously sustained ; no, nor would he have "escaped the edge of the sword."

Oh ! to be "**THERE**"; in the place where God would have us to be : for we know not what we "escape" when "there." It may not be a beautiful place, or the easiest place, or the most comfortable. But it will be the *right* place : the place of blessing, the place of rest, because it is the place which He wills. It is "there."

Our trouble comes because we do not know Him ; because we do not realise how infinite is His wisdom ; how infinite is His power ; and how infinite is His love.

If we knew anything of our own impotence, and anything of His omnipotence, we should thankfully cast ourselves upon it, and say, Lord, not my ignorance, but Thy wisdom ; not my weakness, but Thy strength ; not my way, but Thy will ; not here, but "**THERE**."

We should not be led astray (it may be unwittingly and undesignedly) by those who seek our good ; by those who tell us to "try to be willing for His will ;" or to "be willing to be made willing." Unconsciously, it may be, they are occupying us with ourselves, and thus leading or rather misleading us into further misery and deeper trouble.

There would be no need to be "made" anything, if we knew enough of His wisdom as would make us sick of our own ; and cause us to trust Him and to distrust ourselves.

Elijah *heard* the word of Jehovah, and he believed it.

Hence we have the two terse statements :—"So he went" (1 Kings xvii. 5) and "So he arose" (v. 10).

It reminds us of John Wesley, when some one expressed his surprise at his being able to rise so early in the morning : his enquirer wondered how he was able to do it, and asked whether he ever prayed about it ? No, said John Wesley, "*I get up.*"

Even so with us, if we commit our way to God, and desire His way, preferring it, whatever it may be to our own way, we shall understand Elijah's action ; "So he went . . ." "So he arose."

We shall be "there," where we shall not only be *fed* and *sustained*, but where, at the very same time we shall *escape* evils of which we are wholly unaware.

#### JEREMIAH

affords another example of those who thus escaped.

But here again, it is not the personal or individual escape which is uppermost ; but *the purpose of God in the escape*.

Jehoiakim had just "cut up the Word of God with his penknife," and "commanded . . . to take Baruch the scribe, and Jeremiah the prophet ; but Jehovah hid them" (Jer. xxxvi. 26).

That was their escape. It was done by Jehovah Himself. We are not told how it was done, but it was effectually done, for Jehovah had His own purpose to serve.

When we are assailed ; or when the same Word of God is cut up with the pens of those whom the same enemy of that Word is employing to-day, we may not be thus "hid ;" for the LORD may not have an immediate purpose or use for us in this conflict.

Nevertheless, the example holds good, for Baruch and Jeremiah escaped the edge of Jehoiakim's sword.

Jehovah's purpose in all this was accomplished, for Jeremiah was preserved to re-write the words of the scroll which had been burnt by the king, "and there were added unto them many like words" (Jer. xxxvi. 32).

But later on, when this work was done, Jeremiah was no longer hidden ; but "taken" and put in prison and kept there till the reign of Zedekiah (Jer. xxxvii. 11-15).

Zedekiah made Jeremiah's life more endurable until faithfulness to God brought the prophet to the lowest dungeon and like to be "put to death" by the princes of Zedekiah (Jer. xxxviii. 1-6). Again he "escaped the edge of the sword." This time by an Ethiopian Eunuch named Ebed-Melech.

With the king's consent, which he had obtained, he drew up Jeremiah out of the filth of the dungeon (xxxviii. 7-13).

For this act of mercy the word of the Lord came to Jeremiah after he had been quite delivered by Nebuzar-adan, and dwelt among the people.

It came with a message for Ebed-Melech (Jer. xxxix. 15-18). It was as follows : "Go and speak to Ebed-Melech the Ethiopian, saying, 'Thus saith the LORD of hosts, the God of Israel ; behold, I will bring My words upon this city for evil, and not for good ; and

they shall be accomplished in that day before thee. But *I will deliver thee* in that day saith Jehovah: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt *not fall by the sword*, but thy life shall be a prey unto thee: *because thou hast put thy trust in Me*, saith Jehovah."

Here was an "escape from the edge of the sword," and it was "through faith."

We are not all Jeremiah's or Ebed-Melech's. We are not all called to fill their positions, to have their experiences, or to need their deliverances; and this, because we are not needed in the carrying out of God's purposes, in His rulings and over-rulings.

But He is the same LORD whom we serve; and it is the same WORD which we believe, and in which we trust.

Even worldly wisdom has learnt that it is better to "bear the ills we have, than fly to others that we know not of."

How much more shall not we learn that it is better to be "there" according to the will of God, than anywhere else according to our own will.

#### SOME PARABLES IN THE GOSPEL BY LUKE.

THE Gospel by Luke contains three parables spoken by the Lord Jesus, intimately related one to the other, in that they indicate the result of the Gospel of the kingdom, as proclaimed to the Nation of Israel, in the city of Jerusalem and among the Gentiles.

"First, the parable of the Seed sown, in chapter 8. 5-8; explained by the Lord Jesus in 2. 11-15, shows the four successive ministries whereby the people of Israel were called to repentance by the preaching of the kingdom. This has been treated of in *Things to Come*, August, 1896, and therefore it will suffice here to say that John the Baptist preached, saying 'Repent ye; for the Kingdom of Heaven is at hand.' Afterward Jesus began to preach and to say 'Repent ye, for the Kingdom of Heaven is at hand.' Peter on the day of Pentecost said 'Repent ye therefore and be converted that your sins may be blotted out,' and Paul also testified both to the Jews and also to the Greeks, 'repentance toward God and faith toward our Lord Jesus Christ' (Acts 20. 21).

"Thus, in view of the fulfilment to the nation of Israel of the prophecies and the promises given by God to David and to Abraham concerning their seed in the Kingdom of God, the people were called to repentance. John the Baptist proclaimed Messiah as coming after him. The Lord Jesus proved Himself to be the Messiah, the King present among the people, by the miracles which He wrought. Peter on the day of Pentecost proclaimed Him to be the Messiah who had been slain and was raised again, as the Scriptures had foretold. Paul preached the Kingdom of God in the synagogues among the Gentiles, and "testified to the Jews that Jesus is the Messiah" (Acts 18. 5).

"But nothing was established in the earth through the preaching of John the Baptist, or of the Lord Jesus, or of Peter. The Church of God among the Gentiles to-day is the result of the fourth ministry, that of Paul in the synagogues among the Gentiles, represented in the parable by the 'good ground'; for the truths of Christianity are presented to the world to-day in the epistles of Paul to those who were the fruits of his ministry at Corinth, Ephesus, &c., or to those whom he had not seen in the flesh as at Rome and Colosse.

"The parable of the Fig-tree in Luke 13, under the figure of four years, points to the same four successive ministries as are indicated in the parable of the seed sown. As regards the first three the result is the same, for no fruit is found on the Fig-tree during three successive years. Verses 4 and 5 show that the parable refers to Jerusalem, and to the call to repentance. It is a recorded fact that the rulers of the city 'rejected the counsel of God' by John the Baptist, chapter 7. 30. They slew the Lord Jesus. They resisted the Holy Spirit through the Apostles; and, by the putting to death of Stephen, they proved that the city bore no fruit of repentance during those three successive ministries represented by the three years of the parable. The guilt of the city was consummated and the decree went forth to Cut down the fig-tree; why cumbereth it the ground? But the Lord Jesus had prayed 'Father, forgive them for they know not what they do'; and Stephen had prayed 'Lord, lay not this sin to their charge.' So it was spared one year more. The sentence was not executed until a fourth ministry had been fulfilled, that of Paul in the synagogues among the Gentiles. The city might possibly repent when it saw that the Gospel of Christ was accepted by those 'round about' among the Gentiles. When this ministry was fulfilled, and when Christ had been fully preached 'from Jerusalem round about unto Illyricum' Paul visited Jerusalem in an act of grace to bring alms to his people from the Gentiles (Acts 24. 17). Paul's visit proved that the city remained impenitent, the Fig-tree remained without fruit; for the people would have killed Paul but for the intervention of the Roman soldiers. The long-suffering patience of God was at last exhausted, Paul became the prisoner of the Lord for the Gentiles, and Jerusalem was left to the destruction which soon afterwards fell upon it.

"Paul's ministry among the Gentiles is explained in his epistle to the Romans 10. 19. 'First Moses saith, I will provoke you to jealousy by them that are no people' (Rom. 11. 14). 'If by any means I may provoke to emulation them which are my flesh, and might save some of them.'

"The relation of the three parables, one to each other is shown in the diagram on the next page.

"The parable of the Great Supper in Luke 14. 16-24 begins with the call to those who had already been bidden, that is, with Peter's preaching on the day of Pentecost to those who had known the ministry of the Lord Jesus. It was addressed to the Nation, and,

although received by a remnant, the rulers, those responsible for the nation, rejected the call. Nothing was established through the message of 'that servant.'

A COMPARISON OF  
THE LORD'S PARABLES IN

Luke 8. 5-15.	Luke 13. 6-9.	Luke 14. 16-24.
The Sowing.	The Fig-tree.	The Great Supper.
The Ministry of John the Baptist by the wayside.	First call to repentance—no fruit.	
The Lord Jesus in stoney places.	Second call to repentance—no fruit.	
Peter (Acts 2. 12) among thorns.	Third call to repentance—no fruit. Sentence: 'Cut it down.'	Call to those bidden, all make excuse.
Paul (Acts 13. 19-20) on good ground.	Spared for one year more: yet no fruit.	Call to the outcasts of the city, accepted by some.
The Nation cast off.	The Fig-tree cut down.	Those bidden rejected.
The Church of God established among the Gentiles.	Salvation come to the Gentiles, the nation being cast off.	Those in the highways and hedges, the strangers compelled to come in.

"Another message was sent out to the poor, the maimed, the halt, and the blind in the streets and lanes of the city. This was Paul's preaching in the synagogues among the Gentiles, to the outcasts who belonged to the city but who had not heard the ministry of the Lord Jesus in the land of Israel since they dwelt among the Gentiles. This had some result, for by this ministry those Jews and Gentiles were brought together who were afterwards established as the Church of God by Paul's epistles. This ministry fulfilled the commission given by the Lord Jesus to His apostles concerning the Kingdom of God; so that it could be said 'Lord, it is done as Thou hast commanded, and yet there is room.'

"The third ministry of this parable lies outside of and beyond all that was committed to the twelve apostles concerning the kingdom. It is the ministry of the Grace of God to the Gentiles, apart from Jerusalem, during the desolation of that city, for it is said 'That none of those men which were bidden shall taste of my supper;' the Jews as a nation being cast aside for a season that salvation may come unto the Gentiles.

"These parables combine to show that nothing was established in the world as the fruit of the preaching of John the Baptist, or of the Lord Jesus, or of the twelve Apostles; the Church of God among the Gentiles is the result of the preaching of Paul in the synagogues among the Gentiles; those thus gathered were after-

ward established as the Church of God by Paul's epistles, but wholly separated from Jerusalem.

"They show that Paul's ministry as a Jew in the synagogues was not the result of his natural affection for his own people, but of the patience of God through the intercession of the Lord Jesus and of the martyr Stephen, if possibly Jerusalem might repent when Christ was believed among the Gentiles. The last visit of Paul to Jerusalem proved that Jerusalem (the Fig-tree) did not then bear fruit of repentance. The sentence went forth; Cut it down."

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 7.

COLOSSIANS 2. 1.

BY JAMES CHRISTOPHER SMITH.

IN pursuing, still further, the application of the above fruitful expression, we come now to the seventh instance of its use, by the Apostle Paul, as found in

Colossians 2. 1.

In this case the language is in the positive form, and may be freely translated as follows: "*For I wish that you should know* what peculiar conflict I have concerning you and concerning those in Laodicea, and as many as have not seen my face in the flesh, in order that their hearts may be comforted, being knit together in love, and unto all riches of the full measure of the understanding, unto a full knowledge of the Secret of God—Christ, in whom all the treasures of the [true] wisdom and knowledge are hid" (2. 1-3).

In this statement of lofty truth there are two words—one at the beginning the other at the close—which arrest attention, and on which the teaching is built.

The one word is "Conflict" and the other word is "Secret."

The Conflict has reference to the Secret, and the Secret of God is the matter of revelation and knowledge to which the Apostle would bring his readers. Everything he says and experiences is with a view to a "full knowledge of the Secret of God—Christ."

It were a pleasant service to show how the whole Epistle to the Colossians—which is one of the captivity letters—casts light on the thesis laid down in these verses; but this pleasure must be reserved, the better to emphasise the points of deep interest found in the passage itself.

Accordingly let us seek to open and grasp what the Apostle so earnestly wishes us to know.

1st. *The Conflict.*

The figure is not martial, but it is athletic. He has in mind the struggle for mastery in the arena of the games. Our word "*agony*" is simply a transliteration of the Greek word used.



But the conflict here is not physical, such as we saw in our last article, when we found how Paul was stoned to death and how he got branded on his body the marks (*stigmata*) of the Lord Jesus; just as Christ's body had the *stigmata* of the nails.

No; the conflict here is mental strain, spiritual interest on the stretch, the care of the Churches that had not seen his face.

Hence the "for," with which the statement opens, pointing to what he says at the close of chap. 1, "Unto which (viz., 'to present every man perfect in Christ') I toil, contending, agonising, according to His energy which energises in me powerfully."

It is with him, here, as in the 3rd chap. of Philippians: he is bending every faculty he possesses; he is absorbed in mind; he has great mental and spiritual tension, has "great (peculiarly acute) conflict" that the saints and faithful brethren should see and know all he had to tell and unfold, and that they should "stand perfect in all the will of God" (compare the prayer of Epaphras in chap. 4. 12).

Behind all the *prayers* of Epaphras and the *conflict* of Paul we see the resurrection *energy of Christ* operating towards the same end, and operating through these human channels.

This same conflict is present with us to-day, in the recovery of the same truth; and Christ is energising mightily in vessels chosen by Himself. We may, or we may not, be captives "in a chain," but we know something of the strain and tension of this spiritual agony, and something of the ceaseless antagonism of men and of Satan to this teaching!

May we have grace to stand; to stand fast; and stand complete; and stand approved!

#### 2nd. *The Saints Concerned.*

Of course the Apostle was concerned about the whole Flock of God; but he specially mentions here the Colossian and Laodicean believers and all those who, like them, had not seen his face in the flesh. He wished them all to know his conflict for them; the things he had to unfold; the new situation that had arisen on account of his captivity. The time had come for the teaching and telling out of the great truths which, up till then, had been only hinted at; and the presence of Epaphras gave him the opportunity of sending, through him, a statement of the revelations he had received. Thus we see, in Paul's day, just as we see in our own time, how God's providence opens the door for fulfilling His purpose.

#### 3rd. *The Secret.*

It is called in this passage "the Secret (or mystery) of God [even] Christ, in Whom all the treasures of wisdom and knowledge are hid (*vv.* 2, 3). It is the full knowledge of this Secret that the Apostle is desirous of conveying. This is the great subject of these Prison Epistles, specially Ephesians and Colossians. There is

proof enough that Paul knew it before, and taught truth in accordance with it; but the time had now come when it devolved on him to communicate in writing what had been given to him by revelation, and thus to fill up the Word of God (1. 24 25, 26).

This Secret of God, centering in Christ's glorified Person and Position was the doctrine henceforth to dominate and characterise all true christian and church teaching.

It had been hid from ages, but Now IS MANIFEST, and stamps the character of this current church age.

All nations ought now to know it: it belongs to them. It came to Paul as "the Apostle of the Nations," and it is that special aspect of the Gospel which should now be preached to the nations (and to Israel simply as one of them).

It is not merely a teaching among other teachings: it is this much; but it is specifically

#### THE DOCTRINE FOR THIS DAY OF GRACE.

The saints, of course, ought to know it, and so know it as to make it the Evangel they preach; but the present writer, at least, believes that it is the privilege of *the nations* to hear this Evangel of the Secret, this gospel of the glory of Christ, this favour of God, and to enter into its special blessing (*see* Rom. 15. 16).

This is Paul's gospel. This is "the preaching of Jesus Christ according to the revelations of the Secret." This teaching is now made manifest, and, according to the commandment of the Everlasting God, is now made known to *all the nations* unto obedience of faith (*see* Rom. 16. 25, 26).

In connection with this special unfolding of God's manifold wisdom we see Satan devising new delusions and casting veils on men's eyes to prevent "the illumination of the Gospel of the Glory of Christ from dawning upon them" (2 Cor. 5. 4).

Deplorable it is to mark how preachers, in our time, are preaching a Jesus of their own making, as a Social Reformer; and a Christ of their own making, as a Religious Model; instead of preaching Him as the risen, ascended, and seated Son of God, Lord over all, the Head of the Body the Church, "according to the revelation of the Secret."

No marvel that, with such an unfolding of truth on his mind, and such a "Stewardship of God" committed to him, the Apostle should feel the burden, and experience a new kind of conflict, in his intense desire that the Church should know, and that the nations, by means of the Church, should know the full value of the latest Evangel,

The Secret of God,  
The Glory of Christ.

"And this I say, lest any one should beguile you with enticing speech."

May we have ears to hear!

## Dispensational Expositions:

*Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.*

No. 15.

### "THE ANCIENT LANDMARK."

#### A RECAPITULATION.

"To write the same things to you, to me is indeed not irksome, and for you it is safe." So wrote the Apostle Paul (Phil. 3. 1); and, considering the number of letters and questions which we are from time to time receiving from readers of *Things to Come*, we feel that we, too, would do well to pause in our pressing forward and take a retrospective glance over the path which we have traversed; or, to put it differently, to re-examine the basis of the articles entitled "Dispensational Expositions."

We have at times felt most humbled by the warmth of appreciation exhibited by some readers; and also, on the other hand, by the frowns and criticisms of others. We pray for grace that, "amid good report and evil report," we may be "approved unto God."

The first two or three articles of this series (*Things to Come*, April to August, 1909), practically laid the foundation of the whole of the expositions that followed; and, we gather from the questions that are continually being asked us, that the position laid down therein has not been fully grasped. Therefore, for clearness sake, these articles which contain the premises of our argument seem to need a re-statement.

While we were re-writing the above paragraphs, a letter was forwarded to us by the Editor, which seemed to confirm the need for this reconsideration, and as it contains many of the objections, difficulties and fears expressed by others, we preface our remarks by printing the portion of the letter bearing upon the subject before us. The writer says:—

"Seeing that, to-day, the general cry of this unbelieving and God dishonouring world is 'Forward;' and that 'Advanced Thought,' 'New Thought,' and other similar movements are having their leavening effect in nearly every circle—directly or indirectly—it is with great caution and some hesitation that I approach any 'new truth,' especially with the warning of Proverbs 22. 28, in mind.

"At the same time I wish to let weigh the force of your second Editorial which appeared in November, 1908, entitled 'The things before and the things behind,' and I am deeply anxious to be lead by the Spirit into all truth.

"I have during the past ten months carefully read the Expository Papers in *Things to Come*, and have endeavoured to test them by the Word of Truth.

"At the moment, though, there are several difficulties which stand in my way in respect to the subject, and I shall be very glad if you will kindly examine them and write me personally upon the matter.\* First I will endeavour to give a very brief summary of the 'Articles,' and then tabulate my objections.

\* As the Editor's hands are far too full to allow him to enter on a private Correspondence of such length, he forwarded the letter to Mr. Welch.

"1. The first premise assumes that Jesus Christ came to offer on certain conditions to the Jews 'the Kingdom.'

"2. That this Kingdom was the earthly one, foretold by the prophets of Israel.

"3. That after the Nation had rejected the offer and had crucified their Messiah, the offer was then repeated to the Dispersion throughout the Pentecostal Dispensation.

"4. That this offer was not closed until Acts 28, and consequently the Epistles written before then were indissolubly connected with the Kingdom.

"5. Hence the Church of Christ did not begin until after that period (when Israel become Lo-Ammi), and that only the Epistles written after Acts 28 are addressed to the 'One Body.'

#### "OBJECTIONS OR DIFFICULTIES.

"(1 and 2)

"A. How could Jesus Christ offer the earthly Kingdom to the Jews before His death in view of Dan. 9. 26-27?

"B. How could the earthly Kingdom be set up in A.D. 30-33 in view of Dan. 2. 44? (see context).

"C. Why is there no mention of the fact in Matt. 1. 21?

"D. How can the term 'the Kingdom of the Heavens' be made to mean 'the earthly Kingdom'?

"E. Did not Jesus state the object of His Mission in Matt. 15. 24?

"(3 and 4).

"A. How can it be understood that the offer was repeated in the light of Matt. 23. 38, 'your house' (compare Matt. 21. 13). 'My house?' (Does not this indicate He had then abandoned the Nation?) Also in the Light of Matt. 8. 12?

"B. Were the Jews in Greece and Macedonia part of the Dispersion (The Ten Tribes)?

"C. Why is there no reference to the 'Gospel of the Kingdom' in the Acts?

"D. Acts 3. 20 does not promise an immediate return. It does not say 'then He shall send,' etc., and v. 21 rather seems to indicate the reverse.

"(5).

"Did not the Church 'the Body' of Christ begin at Acts 2 (see verse 47), and was not Matt. 16. 18 fulfilled then? And how do you explain the expression 'the body of Christ' being found in 1 Cor. 12, verses 13 and 27, if the Body had not then begun to be formed, and how could it have begun then if the Kingdom was not then in abeyance?

#### "AS REGARDS THE TWO ORDINANCES.

"1 Cor. 11. 26 seems final; The Lord has not come yet and until He does is not this a duty for those who are waiting for Him. Eph. 4. 4 plainly states 'One Baptism.'

"But is this not referred to in Col. 2. 12, which is typified by the believers immersion?

"And could not verses 4 and 5 be read thus:—

"One Body (into which all believers have been baptized by the Spirit, see 1 Cor. 12. 13), and because there is One Body there must be one Spirit, hence One Hope. One Lord, One Faith, One Baptism (that is of water), the one baptism now in contradistinction to the two obtaining in the Lord's earlier Ministry.—John's and His own?

"In conclusion I may say I am writing not as a critic but an earnest seeker after truth."

The reference to Prov. 22. 28, in the opening paragraph of the above letter is interesting; but, it is evident that there is a difference of opinion as to what is the "ancient landmark," and who are the "fathers," so far as an application of this verse to ourselves is concerned. The verse reads "Remove not the ancient landmark which thy fathers have set." Solomon, inspired by God, and graced with heavenly wisdom, urges upon us the need for retaining the boundary line fixed by God in His Word; for none of us we trust pay much heed to the so-called "Fathers" of any of the churches; for

from them, as from those of Israel, emanate many traditions.

Referring for a moment to the summary at the end of the introductory article in *Things to Come*, April, 1909, page 46, we quote:—

“(1.) Israel has always had, and will have yet, 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. (In the language of Prov. 22. 28, we might have said, *the dispensational landmark, set by God*, is found in the closing verses of Acts 28.)

“(4.) I, as a saved Gentile have nothing to do with 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 a failure to appreciate the particular blessings and responsibilities that are mine in this present dispensation. To this, at present, we do not all agree.”

Eighteen months have gone by since these words were penned, the Lord has graciously opened up His Word and given more light; and we have not the slightest misgivings, nay, the more we have pursued the enquiry the more confirmation has been yielded, showing that the true “Landmark” of the dispensation, so far as we are concerned, is found in Acts 28, and that our own peculiar portion of the scriptures are those Epistles of Paul written since that eventful crisis.

We do not under-estimate the foe against whom we wrestle.

Tradition dies very hard. Thousands will cling to the belief that “the church began at Pentecost;” that Matt. 16. 18 speaks of the One Body; that, to be “blessed with faithful Abraham” is exactly the same as being “blessed with all spiritual blessings in the heavenlies in Christ”: but, through grace, we have thrown down the gauge; the battle is the Lord's; it is nothing with Him to overcome with few or with many; and so, once more, for the sake of His peerless truth, for His People's best interests, and for the breaking down of the power of tradition we approach this subject afresh.

One observation more. It is of no use to hurry over these things: we must not consider them in rapid review: that would suit us better; but, we fear that those for whom we are writing would be still left in a state of uncertainty; and so we settle down in this article to endeavour to show further Scripture reasons why the latter verses of Acts 28 must be considered as the “ancient landmark” set by the inspiration of the Holy Ghost Himself, and not those set by the “fathers” by their traditions.

As the nature of the enquiry suggests, the objections and questions of the above letter will be dealt with in due order.

Turning our attention then to the statement that Acts 28 is the boundary line of the dispensation, we would point out one peculiar feature connected therewith, and that is the quotation of Isa. 6. 9, 10. That solemn passage is quoted in other parts of the New Testament, and occur in equally significant settings. To one thing we would call careful attention, and that is, that Paul does not quote directly from the Hebrew or the Septuagint Version of Isa. 6., but gives a *word for word* repetition of the passage as it occurs in Matt. 13, where it is quoted by the Lord Himself.

Whether Matt. 13., was *written* before Acts 28, is a question that is not so important as the fact that it was *spoken* long before; and the parallelism of the two passages will help us to see more clearly the dispensational boundary line that Jehovah Himself marks for us in Isa. 6. 9, 10.

Turning to the passage under consideration (Isa. 6. 9, 10), we find that it is a commission given to Isaiah by the opening words “Go and tell this People.” Who is “this People?” The same people as those among whom Isaiah dwelt; the people of unclean lips (verse 5). The same people as are referred to in Isa. 1. 3. “The ox knoweth his owner, and the ass his master's crib, but ISRAEL does not know; MY PEOPLE doth not consider.”

The word translated “consider” is exactly the same as that translated “understand” in Isa. 6. 9, 10.

Further in Isa. 1. 7, we read “your country is *desolate*.” In Isa. 6. 11, we read “The land shall be utterly desolate.”

Isa. 1. 4. “They have *forsaken* the Lord.” In Isa. 6. 12. “A great *forsaking* in the midst of the land.”

There can be no doubt that THE PEOPLE and THE LAND are ISRAEL, and PALESTINE.

In Isa. 6. 11, Isaiah asks a question “how long?” The answer, while telling him of desolation and a remnant according to election, did not reveal that which the Apostle Paul was inspired to write in his last written epistle before Acts 28; namely, Rom. 11. 25, 26. “. . . Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved.”

In Matt. 15. 24, the Lord Jesus said “I am not sent but unto the lost sheep of the *house of Israel*—a “not” and a “but” that demands our every attention when we are told to read in (into?) Matthew “The Church which is His Body” and the “Dispensation of the Grace of God to youward” (Gentiles).

Matt. 10. 5, 6, “Go not into the way of the Gentiles . . . but go rather to the lost sheep of the *house of Israel*.” Matt. 13, coming as it does, midway between these two passages tells us plainly that “this People” of 13. 15, is unquestionably and exclusively the People of Israel; and yet we are asked to believe that in Matt. 13, we have “The Church.”

Matthew's Gospel opens with the genealogy of the Messiah through David and Abraham. Why does the genealogy start from Abraham? why not from Noah, or Shem, or Adam? And again, why link the centuries

by bringing together in the first verse David and Abraham? and yet again, why David before Abraham? and still again, why, in verse 17, do we get the threefold division—Abraham to David, David to the Captivity, the Captivity to the birth of the Messiah, the Seed of Abraham and Son of David. The Keys to the books of scripture usually hang at the entrance, if we will but take them, and use them; and verily, in the very first verse, we have the Kingdom and Covenant pertaining to the people of Israel. This is the Key to this "Gospel." Gentile blessing in this kingdom and Covenant, waited for Israel: here, the Jew is first.

We will not go over the intervening chapters, the reader may refer to *Things to Come*, April, 1909, for further information on this point: but we come to Matthew 10. The Lord gathers to Himself His twelve disciples; twelve constantly referring to Israel. "These twelve Jesus sent forth and commanded them saying, go not into the way of the Gentiles; and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying the Kingdom of the Heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons." Reading on to verse 23, ". . . . Ye shall not have finished the cities of Israel, till the Son of Man be come." This shows how this "Gospel of the Kingdom," broken off as it is now, is to be resumed, as indeed is stated in Matt. 24. 14: "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." So also Matt. 28. 18-20. In chapter 11. 14, we read "If ye will receive (i.e., it, the Kingdom; and Him, the King), this is Elias which was for to come. He that hath ears to hear, let him hear."

They were not willing to receive, however, and soon proved that they had not the "hearing ear." The testimony to them, then ceased; not to be given again until "This same Jesus"—no longer in weakness and rejection—but as the Risen One, the Lord Omnipotent, speaks to them again in Rev. 2 and 3. The parables of Matt. 13, are unveiled in the Revelation, the book of the Unveiling of Jesus Christ. Thanks be to the God of grace, we have already seen in considering 2 Cor. 3. 4, that to us He is already unveiled; and, when Israel turns to the Lord, their day of unveiling also will have dawned. In Matt. 12. Christ is rejected in His capacity as "Greater than the Temple" (verse 6); "Greater than Jonah" (verse 4), and "Greater than Solomon" (verse 42).

"In that same day Jesus went out of the house." With these significant words chapter 13 opens, and then come the parables of this chapter. We dare not attempt to go into their meaning; it would lead us away from our subject; just now we must concentrate our attention upon the quotation of Isa. 6. in verses 13-15: for this is the reason why the parables were spoken. This is where we first read of the "Mysteries of the Kingdom of the Heavens." Repent, repent, is the cry of the King's forerunner, and of the King Himself; but, the last occurrence of this accompaniment of the gospel

of the Kingdom is in Matt. 12. 41; it is not again found in Matthew; but greets the reader again in Acts 2, and continues through the book to the end; and, just as the word "repent" is not again spoken in Matthew (after the quotation from Isaiah 6), so again, Paul never uses the word "repent" or "repentance" in the Epistles of the Mystery (Eph., Phil., Col.), written after Acts 28, where he too quotes Isa. 6. It is not necessary to consider occurrences of Isa. 6. before Acts 28, (as they are only parallels of Matt. 13 in the other Gospels).

John 12. 39, 40 is the *second* independent quotation: and it is very similar to Matt. 13, in that it marks an important division in the book. In John 1. 11 we read "He came unto His own [possessions], and His own [people] received Him not." In John 13, we have another "own," "Jesus, . . . having loved His own, . . . loved them to the end."

John, chapters 1 to 12 give a record of the public ministry of Christ.

John, chapters 13 to 20 give a record of His private ministry to His disciples, His Crucifixion, and His continued private witness in resurrection.

Thus we see that, both in Matthew and in John, we find Isa. 6. quoted at the end of the *public* witness or ministry of Christ: in Matthew particularly, in relation to His rejection as King. This ended the testimony "in the Land."

Before the Lord Jesus died He uttered a prayer, "Father forgive them for they know not what they do." None can be surprised then, to find that the Lord, in resurrection, sends once more to Jerusalem and its inhabitants the good news of the Kingdom; confirming the witness with the same miracles as accompanied its proclamation in Matthew 10.

There is, however, a notable difference. The Gentiles and the Samaritans were rigidly excluded in Matt. 10; but in Acts 1. the Samaritans and the uttermost parts of the earth are included. The word translated "earth" is sometimes translated "land" (Matt. 27. 45; Luke 4. 25, 21. 23; Acts 7. 3, 4; Heb. 11. 9, etc.), and we cannot but feel that it is a mistake to unduly emphasize the wider term "earth," and then to blame the Apostles for their lack of missionary zeal. "Repentance" ceases as a proclamation in Matt. 12., it recommences in Acts 2. 38. It was limited to Israel in Matthew; and, in Acts 2. it is addressed to "Men of Judea," (verse 14), and "Men of Israel," (verse 22), "The House of Israel" (verse 36), and includes "those that are afar off" (verse 39), as well as those in the Land, to whom the proclamation had hitherto been restricted.

We are told that Pentecost is the commencement of the Church; but Peter said "This is that which was spoken by the Prophet Joel," and it would take a skilful "spiritualizer," to find many parallels between Ephesians and Joel. Not only does Peter say "repent," but he consistently adds "be baptised" and still more "be baptised . . . for the remission of sins" "save yourselves from this crooked generation." The theme of his preaching is summed up in verses 30-36, where

the throne of David is emphasized, and the fact that the Lord Jesus was raised to the right hand of God, there to wait the time when His Father should make His foes His footstool.

In Acts 3. 19, Peter again says "Repent ye therefore and be converted." This word "converted" is the same as that used by the Lord in His quotation of Isa. 6, in Matt. 13, and by Paul in Acts 28. The question then was: Would they "hear?" Would they "see?" Would they be "converted?" Would the Lord "heal them?"

The lame man which was "healed," Acts 3. 11, is no haphazard incident, but a living picture of Israel's condition, before and after their restoration through the name of the Lord Jesus Christ.

This miracle is the subject of further discussion in chap. 4. 9-12; and Peter again emphasizes the fact that, this healing was through the name of the Lord Jesus Whom they had crucified, but Whom God had raised from the dead. In verse 9, the word "whole" is *sesōstai*, from *sōzō*, in verse 12 the word "salvation" is *sōtēria*, from the same root. Moreover, the word "salvation" has the article. Peter says in fact; not only is this man "saved," so far as his body is concerned, through the name of Jesus Christ, but I tell you that "neither is there *the Salvation* in any other, for there is none other *Name* under heaven given among men whereby we (*i.e.*, "we," as a People), must be saved."

Paul's first miracle is also of great importance, and when compared with Peter's first miracle in Acts 3 only emphasizes the difference in their ministries all the more.

In Acts 13, Barnabas and Saul, after having been "separated" by the Holy Ghost, are sent forth on a mission from Antioch, without the slightest conference with, or approval of the Apostles at Jerusalem. Arriving at Paphos, a Jew who was a false prophet and a sorcerer; and a Gentile, a Deputy whose name was Sergius Paulus are brought into prominence. The Gentile "desired to HEAR the Word of God," and "when he SAW," he believed (verses 7 and 12). The Jew withstood the messengers of the Lord, and sought to turn away the Deputy from the faith. At this point we are told that Saul is also called Paul—linking him with the Gentile "Paulus." Paul then pronounces the doom of the Jew, "Thou shalt be blind, not seeing the sun for a season."

The whole of this incident is tragic in its portrayal of the two Peoples, Israel and the Gentiles. Israel not only refuse to believe themselves, but they seek to prevent the Gentiles from believing also. Blindness settles on them for an appointed season (*kairoō*) and the Gentile is saved.

Peter's first miracle had to do with the "healing" and "saving" of Israel. Paul's first miracle had to do with the veiling of the eyes of Israel, and the saving of the Gentiles.

Lest any should object—"But it is foretold in the Old Testament that the Gentiles should be saved"—

we would say, yes, as Cornelius was, but linked with the Jew; but here, the Gentile is blessed, while the Jew is under the hand of the Lord in judicial blindness.

We have already referred to the way in which the word "repent" is used. We would also call attention to the use of the word "converted." The word "converted" in Acts 3. 19 is the same as used by the Lord in Matt. 13, and by Paul in Acts 28. The other references in Acts may be of interest to our readers. Acts 9. 35, 11. 21, 14. 15, 15. 19, 26. 18-20, 28. 27.

Acts 28 contains the *last use* of the word "convert" by the Apostle Paul. It is absolutely excluded from the Epistles of the present dispensation. Yet, the commands "repent," "be converted" . . . "be baptized" form a large item in the preaching of many to-day who desire to keep to the Word, but fail through wrongly dividing it.

In Acts 26. 18 we find that a part of Paul's commission was "to turn (convert) from darkness to light." In Acts 20. 21, it was "repentance towards God and faith toward our Lord Jesus Christ."

In Acts 26. 16 there is a suggestion of "a future ministry" . . . A witness both of *these things* which thou hast seen and of *those things* in the which I will appear unto thee."

In Acts 20. 18-27 the same is suggested. Paul had not kept back anything profitable to them; he had not shunned to declare all the counsel of God; and yet he looks forward to the fulfilling of a ministry which he had received of the Lord Jesus to testify the Gospel of the Grace of God: which was to be connected with "finishing his course." This desire is fulfilled in 2 Tim. 4. 7, and consequently comprehends the then future dispensation of the mystery, the dispensation of the Grace of God to youward (Gentiles) Eph. 3. 2.

Paul refers several times to the fact that he was sent to the Gentiles: but not till after Acts 28 do we find him fully entering into this part of his commission. In the Epistle to the Romans, the last written epistle before Acts 28, he says "to the Jew first;" and, by referring to the following passages one can see how this was true of his ministry from start to finish. (Acts 9. 20; 13. 5, 14, 42, 44, 46; 14. 1; 17. 1, 2; 18. 4, 6; 19. 8, 9; and lastly, 28. 17-31).

This last reference leads us to the *third*, and final quotation of Isa. 6. in the Scriptures. Calling for "the chief of the Jews" (verse 17) he states his object: "For this cause, therefore, have I called you, to see you, and to speak with you, because that for the HOPE OF ISRAEL I am bound with this chain" (verse 20). "The hope of Israel" reaches the limits of the Book of Acts, right up to the "ancient landmark." They appoint him a day and "there came MANY unto his lodging, to whom he expounded and testified THE KINGDOM OF GOD persuading them concerning JESUS, both out of the LAW OF MOSES, and out of the PROPHETS from morning to evening." The result of this witness is given in verse 24. "Some believed" and "some believed not." Then follows the quotation of Isa. 6.

A question here may be of service. "Some believed;" yet the Apostle quotes Isa. 6. If but one believes our-testimony to-day, we feel encouraged. How was it then, that even when "some believed," that it did not satisfy the Apostle or His Lord? The reason lies on the surface. "Some" signified that the *People, as a whole*, were still in unbelief. "Some" only proved that the Jews at Rome were just the same as the Jews at Jerusalem. This passage, however, must not be isolated from the rest of the "Acts." This is a climax, anticipated in Acts 13 and Romans 11, and here made open and plain. Israel as a nation had proved that they were not ready; they had eyes that could not see, ears that could not hear, hearts that could not understand—they repented not, were not converted, were not healed.

That which had already taken place *in the Land* (Matt. 13 and Acts 7) had been repeated in the capital of the Dispersion. What the Lord did in Matt. 13 for the people in the Land, Paul does for the Dispersion; this time the interval is to be greater—until the fulness of the Gentiles be come in."

The cases of Matt. 13 and Acts 28 are exactly parallel.

After quoting Isa. 6, Paul adds the words "Be it known therefore unto you, that the salvation of God is SENT UNTO THE GENTILES and that they will HEAR it."

After this, Paul preaches the Kingdom of God; not JESUS out of the LAW and PROPHETS; but, instead, he taught "those things which concern the LORD JESUS CHRIST."

When Peter visited Cornelius (Acts 10) he told him of "the Word which God SENT unto the *Children of Israel*."

When Paul stood up in the synagogues of Antioch, in Pisidia, he said "Men and brethren, *children of the stock of Abraham, and whosoever among you feareth God*, to you is the word of this salvation sent" (Acts 13. 26). This was a step further: but it is not until we pass the boundry of Isa. 6, in Acts 28, that we find the salvation actually "sent to the Gentiles" independently of Israel.

Here is inaugurated that which was without precedent. Here was the beginning of other modes of dealing with men. No longer blessed through Israel, but independently of Israel; no longer "blessed with faithful Abraham," but blessed with Christ in Heavenly places.

The tremendous importance of Isa. 6. 9, 10 cannot be too fully realized. The Jewish line stretches unbroken down the ages from prophet to prophet, across the gap between Malachi and Matthew on through each "Gospel," on through the entire book of the Acts, until we reach the closing verses.

With this "ancient landmark" so palpable, so real, how can we dare any more to say that "the Church began at Pentecost?" Who were the "fathers" who dared to remove this "ancient landmark" set by the Holy Ghost Himself?

How is it that everything that was distinctly con-

nected with the Kingdom witness, goes on right to the end of Acts without a break, and *then abruptly ceases?*

How is that Paul in Acts 28 still speaks of "the Hope of Israel"? Is it merely coincidence that "Repent," "Baptize," "Convert," "Abraham," "Moses," "Miracles" are freely quoted on one side of Acts 28, and are conspicuous by their absence afterward?

We believe that the true Scriptural answer lies in the statement, laid down in our first article and repeated here, that Acts 28. 25, 26 marks the boundary line of the dispensations; and is the "ancient landmark," set by the Holy Ghost, and not the modern traditional boundary set by any mere human "fathers."

We have dealt somewhat at length with this initial problem; and, on account of its importance, space has been given up to its consideration.

We must resume our studies and enquiries next month; meanwhile we once again commend to the prayerful consideration of our correspondent, and our readers the important connection that is to be found between the three passages containing the quotation of Isaiah 6. 9, 10, and the statement we have made regarding Acts 28, as the Divine Landmark of the dispensations.

CHARLES H. WELCH.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### MISSIONARY CANDIDATES AND BIBLE KNOWLEDGE.

##### A SERIOUS INDICTMENT.

The Candidates Committee of the Church Missionary Society (of London) have issued a memorandum on this subject which calls for great searching of heart. We quote the crucial passage:—

"While the missionary spirit and the study of Missions have been growing in recent years in a way which calls for much thanksgiving, the same cannot apparently be said as regards the study and knowledge of the Bible; for the ignorance of the Bible still displayed by not a few missionary candidates may without exaggeration be described as appalling. It is no uncommon thing to find that there are large parts of the Bible which a candidate has never even read, and that he has little or no idea where to find several books of the Bible. It is not, of course, to be expected or required that candidates should have an exact knowledge of, for example, all the Kings of Israel and Judah, but it is not too much to expect that they should know the main outlines of Old Testament history, and that their knowledge of it should not stop short with the death of Solomon, leaving all the rest, as is frequently the case, a more or less complete blank.

"It should be remembered that practically every missionary candidate is a Christian worker of some sort, either a Sunday-school teacher, or a district visitor, open-air worker, &c. This would, in itself, seem to be a guarantee that they would at least know the main teachings of the New Testament, and therefore would have a fair acquaintance with the Acts of the Apostles and the Epistles, as well as with the outlines of our Lord's life and the Gospels. But as a matter of fact any orderly knowledge of the Epistles is considerably above the average knowledge of missionary candidates, and still more so would be any apprehension of their relation to the Acts of the Apostles. For a large number of candidates are quite unable to distinguish one Epistle from another, and only know them in a vague way as being the part of the Bible in which a few favourite texts may be found; and even the finding of these would often be a very difficult task if the candidate had to use any other copy of the Bible than his own, in which they have been marked.

"The causes of this ignorance are no doubt many and various, including lack of Bible teaching in school days and the decadence of the custom of family prayers, the theological unsettlement of the age, and the general rush of life, which means that very little time is given to thoughtful Bible reading. And yet the revival of activity in the Christian Church which the last century witnessed means that in many parishes a large number of sermons and addresses are preached every week. But to listen to an address on a Bible subject is not the same thing as to study the Bible; nor is it, necessarily, to learn how to do so, and the Candidates Committee of the Church Missionary Society cannot but think that if the Clergy realised how often, even among their best workers, there is much deplorable ignorance of the Bible they would seek by all means in their power to dispel it. The Committee would therefore venture to ask whether there might not be *more expository preaching, more systematic courses of Bible instruction, and more demonstration from the pulpit of how to study the Bible.*"

The causes of this evil are not far to seek. The Higher Criticism is bearing its deadly fruit. The designs of the enemy are now laid bare, in their efforts to get it into Sunday School teaching, and in their deliberations as to how this can best be accomplished.

The evils referred to by the Church Missionary Candidates Committee are produced at the fountain head. The poison is introduced to these Candidates for Missionary work at the Universities.

Satan's sphere of activity is not to be looked for in the Police Courts or Newspapers, but in Pulpits and in Professors' Chairs.

There lies the source of the evils; and now the enemy is going deeper still by inoculating Sunday School teachers and children with the *serum* of unbelief.

Why should Teachers or Missionaries trouble themselves to gain a knowledge of a book which they are taught not to believe as the Word of God?

*The Record* newspaper truly says in an Editorial on the above "Memorandum" (Jan. 21, 1910):—

"It is painful reading, and points to a lack of adequate instruction in the home, the school, and the church. Now that the matter has been brought so prominently forward, it is necessary that some remedy should be found as speedily as possible. It is unfortunately only too true that religious people generally have not that intimate knowledge of the Bible which was the strength and stay of their forefathers: and it may be that it is due to the change which has come over much of our modern preaching. The average sermon to-day is not *expository*; too often a single text is taken, and the Bible is then laid aside while the preacher delivers a brief homily or essay which may or may not have some intimate connection with the text. There is an absence of that "digging deep" into the Scriptures which was characteristic of the preachers a generation ago, and the loss is tremendous. Many people are ready to read about the Bible while they neglect the Bible itself. Parochial clergy can do few greater services to their people than to press upon them the happiness which comes from the regular and systematic reading of the daily lessons appointed by the Church. If this practice were more widely followed, clergy would soon find that they had good ground to work upon for their expository teaching. We confess, too, that we should like to see a change made in the conduct of the ordinary *Bible-class*. It is not *exhortation* that is wanted there so much as *exposition*. The Bible has not lost its power, and if clergy will lay themselves out to help their people—and particularly their young people—in the study of it, the Book may become to thousands a living reality."

The whole subject forms a sad comment on "the World's Missionary Congress" which has been held this summer in Edinburgh.

#### "THE NEW CHRISTIANITY."

The Apostasy is growing apace. The darkness that shall cover the earth and the gross darkness that shall come on the people is increasing very rapidly. This, we know, is to be the case, before the command will go forth for Zion:—

"Arise, shine: for thy light is come,  
And the glory of Jehovah is risen upon thee"  
(Isa. 60. 1, 2.)

Another evidence of this approaching spiritual dark-

ness is seen in the news announcing from Chicago on July 6th. It is headed:—

"THIRTEEN PROFESSORS OF THE UNIVERSITY OF CHICAGO DEFINE THE "NEW CHRISTIANITY."

The following is the news extract:—

"Chicago, July 6.—Members of the University of Chicago divinity school faculty have defined and formulated the characteristics of a 'New Christianity.'

"The professors note the arrival of a new type of religion in an official editorial in the current number of *The Biblical World*.

"In the anonymous editorial article responsibility for which is accepted by the 13 editors, the university authorities point to the 'New Christianity' as a type of faith which shall 'release men's minds from the bonds of tradition and creed, accept the results of the scientific study of the world and deal in every-day works more than in theological subtleties. The religion is described as 'scientific, ethical, practical and altruistic.'"

After stating the necessity of scientific study the article proceeds:—

"If there be a controversy between Genesis and geology the new Christianity will stand with geology. The records left in strata of the earth cannot be impugned by a poet of the prescientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed. In conformity to the same principle the new Christianity will accept the assured result of historical investigation into the records of ancient times. Religion has its rights, but so also has history and one of these is that it be studied by historical methods."

Thus man's reasoning is to be bodily substituted for the Word of the living God. For, Science is man's reasoning about God's works; and Theology is man's reasoning about God's words.

What man calls *science* is not *scientia* (or knowledge), but a mixture of facts and hypotheses; and, what man calls *Theology* is not fixed, but (as the above extract shows) is changing from year to year. Men may come and men may go, but the Word of the LORD endureth for ever; and His works stand fast for evermore.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

H. C. B. (Middlesex). We thank you for sending the copy of the *Open Letter*. We quite understand the object of certain publishers in exploiting it for their own ends, but we do not propose to gratify their desires by continuing the series.

We have read Gen. 13. 7, 8; and, by grace have learnt its solemn lesson:—

"Now there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Pirizzite dwelled then in the land. And Abram said to Lot, "Let there be no strife, I pray thee between my herdmen and thy herdmen: for we be brethren."

In New Testament language this is more strongly worded: "The servant of the Lord must not strive" (2 Tim. 2. 24).

It is a fact which should give rise to serious thought, that the *Open Letter* is written to "antagonise" *Things to Come*; the other whom the same writer antagonises is "the god of this world." This shows that there must be something wrong somewhere. The writer, so far as it appears, is not the *publisher*. A former '*Open Letter*' was published without his authority, and he expressed his personal regret that it was thus published by others.

We should not be surprised if the same is the case

with regard to this second letter. We can well understand the motives of the three publishers, of course; and should not be surprised to see more names on a subsequent edition.

Again we say, it is significant that we are antagonised in company with "the god of this world." Satan's object is well known, and has been so well exposed by the writer of the *Open Letter*, that it may yet occur to him, we hope, that the *Open Letter* may possibly come within the sphere of the activities of "the god of this world;" especially when the injunction of 2 Tim. 2. 24 is read in the light of the following two verses.

Fifteen works by the same writer are advertised on the cover of the *Open Letter*, but there is one that is not mentioned there. It is "Salvation and the mortal body." We advertise it here; and if the readers of the *Open Letter* will read that pamphlet, and remember that the foundations of the Publishers' belief is the tradition that "the Church began at Pentecost," there will be no need to add anything further, except to say that the dates of the private letter and the subsequently printed letter are not given by its publishers.

Mr. Welch's article in the current issue (p. 102), will be sufficient for any whose minds may have been disturbed by the *Open Letter*.

F. R. (Surrey). You may rest quietly in your belief of the truth of Rev. 20. 5, as given in the A.V. The R.V. omits the word "again." But this does not affect the statement of the verse. The rest of the dead had lived before, and if they live after, it must be "again," whether we read *ezēsan*, or *anezēsan*.

The fact that the verse is not in the Syriac Version or the Sinaitic MS. does not count. The evidence for its retention is so overwhelming that the R.V. passes the fact over, without even mentioning it.

#### NOTICES.

##### SOUTH CROYDON.

Readers of *Things to Come* are requested to communicate with Mr. Holmwood, 110 Selsdon Road, for mutual interest.

##### "THE WITNESS OF THE STARS."

We have received a good many orders for the *third edition* of this work but not yet sufficient to warrant the order to print being given. The price will be 5/-, but, to those who order at once, and thus enable us to put the work in hand, the first 200 copies will be supplied at 4/-. Orders should be sent to the Editor without delay.

##### "THE AGES."

##### PAST, PRESENT, AND FUTURE.

Having received several enquiries for the separate publication of Rev. James Christopher Smith's paper in *Things to Come* on this subject, we shall be glad to re-print them in a separate form if we receive a sufficient number of orders. There are 164 pages, and it will make a handsome volume in cloth, gilt, 2/6.

To those who order the first 200 copies the work will be supplied at 2/-. See advertisement.

#### ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

	£	s.	d.
The Countess V.B. ...	5	0	0
Readers in Glasgow ...	1	4	0
Miss A. (U.S.A.) ...	1	0	0
W. P. (Timperley) ...	0	10	6
W. H. (London, N.W.) ...	0	10	0
P. L. (Southsea) ...	0	5	0

E. H. T. (Kent) ...	0	5	0
A. G. S. (Ealing) quarterly ...	0	5	0
F. C. (New Southgate) ...	0	4	0
A. E. & L. C. (Richmond) monthly ...	0	3	0
B. C. (Jamaica) ...	0	3	0
Anonymous (Brighton) ...	0	2	6
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N. ...	0	2	6
A Friend (Hastings) ...	0	1	0

(Editor's Publishing Fund).

A. M. (Plymouth) ...	2	0	0
K. E. H. (Australia) ...	1	10	0
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F. A. (Greenwich) ...	0	10	0
B. C. (Jamaica) ...	0	2	0

(Barbican Mission to the Jews.)

P. L. (Southsea) ...	0	5	0
N. ...	0	5	0

(Trinitarian Bible Society.)

N. ...	0	2	6
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(Breton Evangelical Mission).

In His Name ...	5	5	0
W. J. G. (Ipswich) ...	5	0	0
F. W. C. (Redhill) ...	2	2	0
A. M. (Plymouth) ...	2	0	0
W. P. (Temperley) ...	1	1	0
W. S. (N. Finchley) ...	1	0	0
D. (Herne Hill) ...	1	0	0
F. W. D. (Hull) ...	1	0	0
H. C. P. (Nutfield) ...	1	0	0
H. F. F. (I. of W.) ...	1	0	0
J. W. (Exeter) ...	1	0	0
T. (Christchurch) ...	1	0	0
F. A. ...	1	0	0
A Friend (Edinburgh) ...	0	10	0
G. (Edinburgh) ...	0	10	0
G. A. (Denny) ...	0	10	0
G. C. G. (Highbury) ...	0	10	0
W. H. (Kensal Rise) ...	0	10	0
J. E. L. (Devonport) ...	0	7	6
N. H. (Dundee) ...	0	7	6
A. G. S. (Ealing) ...	0	7	0
A. M. (Gloucester) ...	0	5	0
B. (Rothesay) ...	0	5	0
C. (Birkenhead) ...	0	5	0
C. (Richmond) ...	0	5	0
D. M. (Burntisland) ...	0	5	0
D. W. S. (Nottingham) ...	0	5	0
E. L. C. (Croydon) ...	0	5	0
H. (N.B.) ...	0	5	0
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M. A. I. (Eastbourne) ...	0	5	0
P. L. (Southsea) ...	0	5	0
R. (I. of W.) ...	0	5	0
E. H. T. (Rochester) ...	0	5	0
W. R. C. (Sheffield) ...	0	5	0
H. W. (Reading) ...	0	4	0
G. E. S. (Gloucester) ...	0	3	0
E. V. W. (Dunstable) ...	0	2	6
Miss C. (per T. H. E.) ...	0	2	6
M. M. (Derbyshire) ...	0	2	6
A reader of <i>Things to Come</i> ...	0	2	0
M. A. (Darwin) ...	0	2	0
W. H. M. (Cardiff) ...	0	2	0
A. J. C. (Devonport) ...	0	1	6
T. J. (Darlington) ...	0	1	0



# THINGS TO COME.

No. 196

OCTOBER, 1910.

Vol. XVI. No. 10

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

##### FAITH CONQUERING THROUGH GOD.

##### (5) DAVID AND THE PROPHETS.

(Continued from page 99.)

vii. "OUT OF WEAKNESS WERE MADE STRONG" (v. 34).

WE have already referred to the suggestion which has been made by certain of the higher critics that these weak ones were women, and to the argument based upon it in favour of the conjectured feminine authorship of the Epistle to the Hebrews.

But in answer to this, it is necessary only to point out that the Greek adjective here rendered "strong" is in the *masculine* gender, and this confines its reference to men.\*

Here, again, we have to rise above the common thought of physical weakness and strength which comes first to the mind of the natural man; and to express our belief that we must rise higher in our thoughts, and go deeper into the Word, and remember that we are here in the spiritual sphere, and have to do not with fleshly weakness, but with spiritual strength.

We are led to this conclusion by the fact that the word rendered "made strong" is always used in a spiritual sense in the New Testament.

It occurs first in Acts ix. 22, "But Saul *increased the more in his strength*, and confounded the Jews which dwelt in Damascus, proving this [one] is the Messiah." Here it is spiritual power manifested in the Apostle's words and testimony.

Rom. iv. 20, "He [Abraham] staggered not at the promise of God, through unbelief, but was *strong* (*i.e.*, made strong) in faith, giving glory to God."

Here is a case which serves as our first example (Heb. xi. 33, 34) by asserting that it was "through faith . . . they were made strong out of weakness." Abraham was weak in himself, so weak that "he considered not his own body," because it was "now as good as dead, when he was an hundred years old." It was out of this spiritual weakness that he was "made strong" through faith. He had "no confidence in the flesh," but was "made strong" even in spiritual strength, through faith.

The next occurrence is in Eph. vi. 10. "Finally, my brethren, *be strong* (*i.e.*, be made strong) in the Lord, and in the power of His might."

\* The suggestion that the "me" (v. 32) refers to woman is shown to be fatal, from the fact that it is masculine also.

We cannot be made strong in ourselves; nor can our natural fleshly strength be converted into spiritual strength. This strength comes from the Lord. Nothing short of this will empower us to stand against "the wiles of the devil" (v. 11).

In Phil. iv. 13 the Apostle exclaims "I can do all things through Christ, Who *strengtheneth me*" (*i.e.*, makes me strong).

The next occurrence refers to the Apostle being specially "made strong" for his special ministry connected with the gospel of the glory of the blessed God" (1 Tim. i. 11). In v. 12 he says: "I thank Him Who *made me strong*—Christ Jesus our Lord—that He counted me faithful, appointing me to [His] service."

In 2 Tim. ii. 1 he exhorts Timothy to "be made strong in (or by) the grace which is in Christ Jesus." This strength was needed for the same special service. Thou must be "made strong," he says, so that "the things which thou didst hear from me by many witnesses, the same commit thou to faithful men, such as shall be competent to teach others also." It was this special ministry committed to Paul which required special strength, so that he and Timothy and others also had to be *made strong* for it.

The last occurrence is in 2 Tim. iv. 17. And here, this Divine strengthening was specially needed; for he says in v. 16, "At my first defence no one stood with me, but all forsook me." The Figure (*Pleonasm*) is used to greatly emphasise his weakness as to all human aid. It is put two ways, positively and negatively. While only one was necessary for the sense, the other was necessary for the emphasis, to impress us with the terrible loneliness of his position. "Notwithstanding, (he adds), the Lord stood with me, and *made me strong* in order that the proclamation might be fully made, and all the nations should hear." Here again the object of this special strengthening is clearly stated, and is seen to be specially needed in view of the weak support given by others to the proclamation of the mystery (or secret) specially committed to Paul.

But this is not our subject here. We are now merely showing that every one of the occurrences of the word rendered "made strong" in Heb. xi. 34 is used of the spiritual sphere; and has to do with spiritual strengthening.

The Apostle is not referring, here, to these New Testament occurrences of this word; but to the examples of Divine strengthening in the Old Testament. But the New Testament use of the word shows us that these Old Testament examples must refer, in the same way, to spiritual strengthening.

Moses affords a good example, and shows how to be weak in faith means to be weak in strength.

Jehovah had said to him, "they shall hearken to thy voice" (Ex. iii. 18), but Moses answered and said,

"But, behold, they will not believe me, nor hearken to my voice, for they will say 'Jehovah hath not appeared unto thee'" (Ex. iv. 1). Here was spiritual "weakness" indeed, and the result was great depression.

But this is hardly the "weakness" referred to in Heb. xi. 34. He was not "made strong" out of that "weakness." He had to be made weaker still, and sink into still lower depths of natural weakness before he could be "made strong" in spiritual strength.

It was very different in v. 10, when he realised his own insufficiency.

To doubt Jehovah's sufficiency was one thing; but to believe in his own insufficiency was quite another. This, and only this, could become the true source of strength, "O, my Lord, I am not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue" (Ex. iv. 10). That was having "no confidence in the flesh." That was the weakness which could be turned into strength by the Divine alchemy.

Jehovah said unto him, "Who hath made man's mouth? . . . now therefore go, and I will be with thy mouth, and teach thee what thou shalt say . . . Aaron . . . thy brother cometh to meet thee . . . and thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him 'instead of God'" (Ex. iv. 11-16).

Here was a case of being made strong indeed. Moses could surely say, as Paul did in a later day, "when I am weak, then am I strong" (2 Cor. xii. 10).

But this process of Divine strengthening must needs be continuous; for our weakness is continuous.

Moses himself was soon depressed again. At the end of the fifth chapter he is in despair at his want of success. But this was from want of faith, not from want of strength. It was not weakness but wickedness to tell Jehovah that He had not kept His word by delivering the People.

To have "no confidence in the flesh" (Phil. iii. 3) this is true weakness; this is the weakness that can be converted into spiritual strength; for the very man who used these words could say, in the next chapter, "I can do (or, am strong for) all things through Christ, Which strengtheneth me" (iv. 13).

We have an illustration of an opposite experience in the case of king Uzziah. Of him we read: "he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction" (2 Chron. xxvi. 15, 16).

Weighty words! Solemn lesson! Oh! that they may be written on our hearts! They are the counterpart of the Apostle's words, "When I am weak, then am I strong."

Many examples are given by other writers, but they are all cases of physical weakness occasioned by fear of

man. The weakness which our subject speaks of is that which comes from believing what God has told us about ourselves.

It is to know that we are weak, not because we feel weak, but because God tells us *we are weak* when we act or work in our own strength.

If we judge by feeling, we may feel strong in ourselves, as King Uzziah did. But that is the very weakness, which is our danger. True weakness is (when we feel strong), to believe that we are weak because God tells us so; because God tells us that the flesh is absolutely powerless to do service for Him. In other words, spiritual work can be done only by spiritual strength. Fleshly strength is entirely out of place in the spiritual sphere. It is weakness itself. To realise this because God tells us it is so, and we believe what He says, that is the secret source of the Divine strengthening which is produced "by faith" *i.e.*, by believing God.

There is an experience of weakness which comes from "the fear of man." There is a strength which comes from the incitement of "the praise of men."

But true weakness and true strength come from believing God. He tells us that *without Him we can do nothing* (John xv. 5); it does not say we can do only a little with a little of our own strength, but "nothing" without His strength.

It was when we were "without strength" we were saved (Rom. v. 6). And it is when we are without the same strength that we can do all things.

Hence we cannot cite Elijah's weakness in 1 Kings xix., for that was occasioned by the fear of Jezebel; neither can we cite Hezekiah's weakness, for that was caused by the fear of the King of Assyria (2 Kings xix.) and the King of Terrors (Isa. xxxviii).

But rather, we can turn to Isaiah. He realized true weakness when he saw the majesty of Jehovah's glory. He realized his own uncleanness when he heard the Heavenly beings cry "Holy, Holy, Holy is the LORD of hosts." Then it was that he exclaimed "Woe is me! for I am undone; because I am a man of unclean lips." There was no strength left in him. But it was exactly then that "out of weakness he was made strong." For, when he heard the question "whom shall I send and who will go for us? Then said I, send me" (Isa. vi. 8).

Then it was that Jehovah could say "Go!" as He had said to Gideon when he realised his poverty and helplessness: "Go in this thy might" (Judges vi. 14). In that weakness lay his strength. "Out of that weakness he was made strong."

It was the same with Jeremiah at his call: "Ah Adonai Jehovah! behold, I cannot speak, for I am a child" (Jer. i. 6). This was Jeremiah's source of strength; and it has been ever thus from that day to this.

"How ready is the man to go,  
Whom God hath never sent!  
How timid, diffident, and slow,  
God's chosen instrument."

We see the same in Ezekiel. His own strength was turned to weakness by the vision of Jehovah's glory, as was Isaiah's. (See Ezek. i. 28; ii. 1, 2; iii. 14; 23, 24). We see the same in Daniel (See Dan. x. 8), and in John (Rev. i. 17).

Nehemiah was specially conscious of his own weakness and realised his need of entire dependence on Divine strength. (See Neh. iv. 4, 5, 9, 14).

All who have taken this low place before God, believing His word, that all work for Him must be done in His strength and not their own, have ever found this to be the place of true strength.

When we are thus weak, then are we indeed strong, and only then; for then it is Divine strength. In such weakness we take hold of His strength (Isa. xxvii. 5).

Our strength is to have "no confidence in the flesh" (Phil. iii. 3), and to put no confidence in man (Ps. cxviii. 8).

This is the very thing that Israel was warned against; and the passage is worth quoting because it is usually taken in the very opposite sense; and used as a false and baseless exhortation; "Their strength is to sit still." It shows the mischief of garbling Scripture when this is put on a picture-card or hung up as an illuminated wall-text.

For, who are they of whom this is said in Isa. xxx. 7? If the context be read, it will at once be seen that these words are a very solemn warning against putting our confidence in man.

Israel is being rebuked for trusting in man instead of Jehovah. "Woe to the rebellious children, saith Jehovah, that take counsel but not of Me . . . that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust (or put confidence) in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust (or confidence) in the shadow of Egypt your confusion . . . For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this *their strength is to sit still*" (Is. xxx. 1-3, 7).

The pronoun "their" refers to the Egyptians; and the meaning is that, so far from helping you, they will "sit still," and you will be put to shame.

This warning is needed to-day by us, as well as it was by Israel in a by-gone day. For we are told that this was the fact in the case of Israel. "They (Israel) were all ashamed of a people (the Egyptians) that could not profit them, nor be a help, nor profit, but a shame, and also a reproach" (Isa. xxx. 5).

Christians to day are tempted to go down to Egypt for help!

We see it being done on all hands: the turning to man, instead of to Jehovah; asking counsel of man, instead of God; adopting the world's maxims and methods in raising money for the Lord's work; in seeking help of Egypt, instead of God; in having confidence in the flesh, instead of in Jehovah.

Listen to His words of counsel in the face of Israel's conduct and ours. They are written in v. 15.

"For thus saith Adonai Jehovah, the Holy One of Israel:

"In returning [to Me] and rest, shall ye be saved;

In quietness and confidence [in Me] shall be your strength,

And ye would not."

How solemn is the warning! How needed is the lesson!

Oh! may we learn it, for our souls' good.

Our strength is Jehovah, and not Egypt; not in man, not in the flesh. When we are weak as to all these, then alone are we in a position to find that "the joy of the Lord is our strength," and to learn the lesson of the words we are considering; words written of God's witnesses of old:—"Out of weakness were made strong."

## Contributed Articles.

"I WOULD NOT HAVE YOU IGNORANT."

No. 8.

BY JAMES CHRISTOPHER SMITH.

WE have found the above expression in five of Paul's Epistles, and the teaching is addressed to four local Assemblies, namely, to the Assemblies at Rome, at Corinth, at Colossæ, and at Thessalonica.

We come now to the last in this series of articles, the reference being found in 1st Thessalonians. In the canonical order of Paul's Church Epistles, the Thessalonian Letters come last; and it is in them that we get the subject of the Second Advent specially mentioned.

It is referred to by such conceptions and expressions as the *Coming* of the Lord; the *Epiphany* of the Lord; the *Day* of the Lord; the *Descent* of the Lord.

It is no marvel, therefore, to find that our last reference occurs in connection with one aspect of the great subject of the Advent.

It is found in the well-known passage 1 Thess. 4. 14-18, and may be rendered as follows:—

"But we do not wish that you should be ignorant, brethren, concerning those that are falling asleep, in order that you may not sorrow, even as the rest who are not possessed of a hope: for if we believe that Jesus died and rose again, so also [we believe that] God, through Jesus, will bring, along with Him, those that have fallen asleep."

Such is the first part of the statement. The other part gives a precise explanation as to how this first part is to be fulfilled. It may be well, therefore, to pause a little and endeavour to grasp the terms of the above remarkable sentence.

The statement concerns "those that have fallen asleep," in other words, "those that have died." We must bear in mind that these Thessalonian believers had only recently "turned to God from idols," and

were not familiar with Christian teaching as we are from our youth.

When Paul preached the Gospel there, he told them of the Lord's return as a part of the Teaching: and more than that, he told them of the coming Apostasy (see 2 Thess. 2. 5); but a situation had arisen which called for further instruction. In the meantime, since the Apostle's visit, some of the believers had "fallen asleep," and evidently the mind of the Assembly was disturbed about this.

Naturally they would ask: How will the return of the Lord affect those whom they sorrowed over? Will they be left where they are? Will the living ones have an advantage over them? Will the living ones enter into the coming glory while their dead friends are deprived of it until a later period?

The answer to such heart-enquiries can come from God only; but the needed revelation came through the Apostle. So he desires that *they should not be ignorant* about this matter, which was touching their hearts and their homes. With new instruction the stinging sorrow would be assuaged.

Their loved ones had died: yes, but Christ had died. More than that, Christ had risen again. These two facts *they believed*. To carry through the analogy, the Apostle then asserts that those mourned over are not lost any more than Christ was lost while His body was in the grave.

Resurrection is God's answer to all these questions. And resurrection means the Lord's return. But here we must carefully note the *exact wording* of this great unfolding of Truth.

The Apostle declares that

*God will bring Jesus.*

Not only so, but he also declares that He will bring, "along with Him,"

*those that have fallen asleep.*

It is a remarkable conception, that God will bring Jesus and those that have fallen asleep back together! The language has been used before: it is only new in its application.

God brought Christ into the world before (see Acts 13. 23), and He will bring Him again (see Heb. 1. 6). One of the differences is that the first time He was brought *He came alone*; but the next time He is brought He will have *along with Him those that have fallen asleep*. This will be the blessed satisfying fruit of His Passion and His Blood.

So the Apostle teaches: and so would the believers at Thessalonica be assured: and so are we assured and comforted.

But now we must give attention to the *explanation* as to how precisely this GREAT CONSUMMATION is to be accomplished. Here it is:—

"For this we tell you, by a word of the Lord, that we, the living ones, the left ones, unto the Coming of the Lord, shall in no wise forestall those that had fallen asleep, because the Lord Himself shall descend from heaven with a shout, with a voice of an archangel, with a trumpet of God, and the dead in Christ shall rise

first: then we, the living ones, the left ones, will, together with them, be caught away with clouds, to meet the Lord in the air; and thus, always, we shall be with the Lord."

"By a word of the Lord we tell you," just as the Apostle, writing of the same thing to the Corinthians, says: "Behold I tell you a secret" (1 Cor. 15. 51).

To worldlings and even to some professing Christians these apostolic statements are ludicrous folly. "No sensible person now believes them" we are told. So these blind leaders say, but God says the opposite. When Paul and Silas and Timothy declare, "This we tell you by word of the Lord," they mean just what they say; and if *the Lord hath spoken* who are we that we should question and withstand God? Besides, this is the very revelation we needed, the very thing that the Apostle would not have us ignorant of, because it is for the assuaging of our sorrow and the comfort of our hearts in view of the exodus of our loved ones until the Descent of the Lord.

It is too vivid, too literal, too real, too startling for our rationalising professors! To be looking out for such a consummation as this would interfere with their cherished schemes of world betterment.

But there it stands: "The Lord Himself shall Come Down": and the Descending One is quite equal to all that follows. Long before He had said: "I am the resurrection and the life." He is "the resurrection" and as such He will *raise* the sleeping saints: He is "the life" and as such He will *change* the living saints (Comp. 1 Cor. 15. 51-57. Comp. also Phil. 3. 20, 21).

He will clothe the corruptible with incorruption: that is *resurrection*. He will clothe the mortal with immortality; that is *life* swallowing up the mortal part (Comp. 2 Cor. 5. 4).

The norm or pattern according to which He will work is "His own body of glory": to this image, to this pattern shall the dead in Christ and the living in Christ be finally *conformed*.

Blessed hope indeed! Glorious consummation truly! Sorrow cannot live or linger in the heart where this Hope is warmly cherished.

It is the final form of the Sonship, for which we wait,  
"The Redemption of the Body."

The "meeting" with the Lord referred to (v. 17), is said to take place not here on earth, but "in the air." The conception is, that, in this particular part of the Second Advent, the Lord does not "come down" (or descend) all the way to the earth; but He catches away "those that are Christ's" to meet Him in the air, evidently implying that they will then be ready to "appear with Him" when He accomplishes the second stage of the Advent and manifests Himself in power and great glory, to deal with the Apostasy and all its Agents and Armies and so bring in the righteous rule of the Millennium when He shall

"Sit upon the Throne of His Glory."

Perhaps a word should be said with regard to the assertion of unbelief that Paul was mistaken when he said "*we, the living ones, the left ones,*" including

himself among them, inasmuch as he died before the Lord's return. It is no marvel that unrenewed rationalists should so speak; but how believing men and bible students can listen to this evil suggestion is amazing!

It has been said over and over and it is testified here once more that Paul was not telling out this secret merely as an ordinary believer; but he was writing as an Apostle, as a *writer of Scripture*, and he expressed *the organic continuity* of God's saints until the Lord should come.

God buries His workers but He carries on His work; His saints die, but the Church of God does not die; and if the saints are to cherish such a hope, century after century, how else could the Apostle state it?

We ourselves say the same thing to-day. We, at this moment, are "the living ones, the left ones," having organic continuity with those that have preceded us and with those that will come after us. It can only be to those living and left at the moment of the Descent that the words will be literally fulfilled; but it was and is a cherished hope to all the generations (the present living group of believers included). Are we, to-day, wrong in looking out for the fulfilment of this Scripture or for any similar statement of the Blessed Hope? If we are not wrong, then if our "exodus" should happen before the Lord's descent, unbelief may say that we too were mistaken.

But we would not be mistaken, for the simple reason that no moment of time, or day or year is given. Hence it is a matter of hope, and the hope abides; it is a fact of revelation and the deepest desire of our hearts, and we go on singing

"Hope of our hearts, O Lord, appear,  
Thou glorious Star of day."

The Apostle uses the same "we" and "our" in the corresponding passage in Philip 3. 20, 21.

But let this suffice: he that hath ears will hear.

In conclusion, we are *not ignorant now* as to how the Lord is to accomplish this mighty event, this wonder of the ages: and in view of the groaning creation and the sorrows of the saints, we "wait for a Saviour," and earnestly heed the Apostle's admonition, "Wherefore comfort one another with these words."

He says all the days,

"I come quickly."

We say all the days,

"Amen: come, Lord Jesus."

#### THE APOSTLES OF THE LAMB; AND THE APOSTLES OF CHRIST.

**I**N a recent publication over a respected name, a question was raised and stated thus:—"What Church is it that is built upon the foundation of the Apostles and prophets (Ep. 2. 20, a *prison* epistle)? Please observe the passage does not say built on the Apostle Paul, but on the Apostles—that is, Peter, John, James, Matthew, and the rest."

Thus the question was raised whether any Church was built upon the Apostles here named, and whether

they are the Apostles upon whom the Church of Eph. 2. 20 is built. The former half of the query will only be inferentially answered herein, but the latter half invites direct attention. For, if it has escaped the notice of the author, whose name is referred to above, that there are other Apostles than the first college of twelve plainly named in the New Testament, it may also have been overlooked by other readers; and this, although the subject is discussed on pp. 128-9 of *The Church Epistles* by the Editor.

Regarding the first College, it is well to be quite clear about their number, name, title and destiny. Their number is twelve, and is so stated 14 times. Their names, given alphabetically, are Andrew, Bartholomew, James Boanerges, James the Less, John Boanerges, Judas Iscariot, Judas Lebbaeus Thaddeus, Matthew, Philip, Simon Peter, Simon Zelotes and Thomas: as arrived at by collating Matt. 10. 2-4. Mark 3. 16-19; 15. 40. Luke 6. 14-16. John 14. 20. Their title is given in Rev. 21. 14, "The Apostles of The Lamb."

Their destiny is that, "in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19. 28): and this, in Luke 22. 30, is said to be "in My Kingdom." We have learned to distinguish clearly between the Kingdom and the Church.

Upon the apostasy of Judas Iscariot, his place had to be filled, and it was filled as recorded in Acts 1. 21-26. Former teaching was that the omission to put a blank in with the two names precluded the Lord's showing that He chose neither of them, as He had Paul in mind for the vacancy. But Paul says that Christ, after resurrection, "was seen of the twelve" (1 Cor. 15. 5), and in v. 8 "last of all was seen of me also." Those twelve must have included Matthias, in harmony with the last clause of Acts 1. 26.\*

The way is now clear for other apostles that may be found mentioned. If there were no others, what purpose was there for the "deceitful workers" of 2 Cor. 11. 13 to fashion "themselves into Apostles of Christ"? They had only to "fashion" their names. And why ape to be "Apostles of Christ"? "The twelve" were never so called. The same argument fits Rev. 2. 2.

But when God had made "that same Jesus" whom John had proclaimed to be "The Lamb of God" "both Lord and Christ," "When He ascended on high, He . . . gave gifts unto men . . . some APOSTLES," &c. (Eph. 4. 11), and these with the New Testament prophets constitute "the foundation" of Eph. 2. 20. Can they be identified by name? Have they titles distinct from the first twelve? Let the Word of God answer, using the R.V., the list begins with Barnabas and Paul (Acts 14. 14), then Apollos (1 Cor. 4. 6-9), the "us" including Paul, (the marginal reading in Bagster "the last Apostles" is very noticeable); "Epaphroditus, your Apostle" (margin, though put in text Phil. 2. 25 "messenger.") Titus is to be found in 2 Cor. 8. 23, and "our brethren" "they are

\* See however another explanation of 1 Cor. 15. 5., in Vol. XV. page 84.

all the (margin, Greek) apostles of the churches, the glory of Christ." Silvanus and Timothy are "apostles of Christ" as in 1 Thes. 1. 1; 2. 6, supported by Acts 17. Andronicus and Junius in Romans 16. 7 are "of note among the apostles." Their definition may be said to be weak, but anyway there are seven without them; and they bear the titles of "holy apostles" (Eph. 3. 5), "last Apostles," "Apostles of the Churches," "apostles of Christ." Paul being "Apostle of Christ Jesus" and "Apostle of Jesus Christ."

Reading 1 Cor. 3. 11 into Eph. 2. 20, and looking at these seven, constrains us to emphasize the exclamation "other foundation need no man lay."

H. L. M.

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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. 16.

### SOME QUESTIONS ARISING OUT OF THE DISPENSATIONAL EXPOSITIONS, CONSIDERED.

**I**N our last article we reconsidered the initial argument of this series: namely, the "ancient landmark" fixed by the Holy Spirit as the boundary line of the dispensation; and centred our attention more particularly upon the great Dispensational Landmark, Isa. 6. 9, 10. We found that it gave us an UNBROKEN line, running through the history of Israel, and terminating not at Acts 2, but at Acts 28.

We resume our retrospective study; this time, however, giving the questions set out in our last an immediate consideration.

The question is asked "*How could the Lord Jesus Christ offer the Kingdom to the Jews before His death in view of Daniel 9. 26, 27?*"

In the first place, we would correct a mis-statement. If at any time we have used the words "offer the Kingdom to the Jews"—we have by so doing failed to express scriptural teaching. We would rather express what the above words are intended to teach, by saying that the Kingdom was proclaimed to the Jews, as "having drawn nigh," as "about to be set up," and that the Lord Jesus was the long promised King.

The question comes then to this: "How could the Lord Jesus proclaim that the Kingdom had drawn nigh, before His death, in view of Daniel 9. 26, 27?" We are not seeking to evade the true difficulty, but are endeavouring to rid the question of misconceptions.

We can sometimes answer our own questions by asking ourselves another. We might ask, "What was the use of preaching anything at all in view of the Rejection and Death foretold in Isa. 53."

Such words as the following should be carefully pondered in connection with this question. "For of a truth in this city against thy Holy Servant Jesus,

Whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, *to do whatsoever Thy hand and Thy counsel foreordained to come to pass*" Acts 4. 27, 28. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But these things, *which God before had shewed by the mouth of all his Prophets*, that Christ should suffer, He hath so fulfilled" Acts 3. 17, 18.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked hands have crucified and slain*" Acts 2. 23. The fact that all the prophets united in their testimony to the sufferings of Christ, as well as the glories that should follow, did not dispel the ignorance of the Rulers of Israel; and the fact that all was according to the determinate counsel and foreknowledge of God did not alter the fact that by WICKED hands they crucified the Lord of Life and Glory.

Daniel had understanding given to him; but, the mass of the people cared as little for Daniel as for Joshua or Moses. Daniel 9. 24 tells us that "Seventy Sevens" have been marked off from the rest of time, in the which God has determined that He will accomplish all His purposes regarding His people and His city.

Without going into the question as to whether we are to understand years or days, we merely point out that Daniel had been praying about the "Seventy YEARS in which the Lord would accomplish the desolations of Jerusalem" Dan. 9. 1-3; and that the Lord reveals to him a further fact—that not only would He bring back the captivity at the close of the seventy years—but that, in seventy sevens (of years presumably), He would accomplish *all* that He had promised for Israel and Jerusalem. To show that we must read here seventy sevens of years—we find within a few verses (Daniel 10. 2) that Daniel mourned "three sevens of DAYS." If it had been left as in Dan. 9. some might have wondered whether Daniel mourned for twenty-one years, or that the seventy sevens were 490 days. As it is, all is clear.

The prophecy continues to state that at the 483rd year Messiah would be cut off and would have nothing, and that the final seven years, in which the reminder of the purposes of God would be fulfilled, would be preceded by desolations and the desolator. This final seven years is the theme of the book of the Revelation, in which Daniel's secret is unveiled, the "mysteries" or secrets of the Kingdom of Heaven solved. Its seven assemblies, seven vials, seven trumpets, seven woes, etc., all deal with this wondrous period of seven years.

In all these things we must remember that there are two aspects to be considered: the Godward, and the manward.

From the Godward aspect, Christ was the pre-ordained Lamb, the Appointed Sacrifice for sin. Type after type prefigured His great offering. The Body in which He suffered was prepared for Him, and, as He left the Glory, He said "Sacrifice and offering Thou

wouldest not, but a body hast Thou prepared Me . . . . Lo, I come, (in the volume of the book it is written of Me), to do Thy Will, O God" (Heb. 10. 5-8). The Lord Jesus also said "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power (authority) to lay it down, and I have power (authority) to take it again. This commandment have I received of MY Father" (John 10. 17, 18).

At the centre of this great problem lies the great fact that God is Sovereign; and, however impossible it may seem to us, His purposes would have been carried out whatever man might have done. The Kingdom could be proclaimed by the Lord, notwithstanding Isa. 53 and Dan. 9; and it could be proclaimed again in Acts 3, notwithstanding Ephesians 3.

We can most unhesitatingly say that, quite apart from the ignorance, blindness, and violence of man, the Lord Jesus would have offered Himself as a Lamb without blemish and without spot when the time arrived. There could be no Reign of Righteousness while sin was unforgiven, no Kingdom without the offering, no glory without the sufferings.

But man in all his precipitate folly, and Satan with all his knowledge power and craft, are facts that must not be forgotten. Hence it was that the wickedness of man, and the craft of the Devil, were all foreknown, and all overruled to the accomplishment of the gracious purposes of God. Hence there is no difficulty in the fact that the Lord Jesus proclaimed the nearness of the Kingdom before His death, for, the next prophetic period enumerated is but seven years to the Millennium. Indeed, as we have seen, His Death was a necessity alike for Salvation from Sin, and for the introduction of the Kingdom.

Closely linked with this question is the one dealing with Dan. 2. 44. Again, it is of the utmost importance to observe just what is actually stated. The verse does not say, "In the days of those Kings shall the Kingdom be 'offered' or 'proclaimed,'" but definitely and unconditionally "The God of Heaven shall SET UP a Kingdom."

These kings were not reigning in A.D. 30. They are future from that date. The Lord knew that the Kingdom, though *proclaimed*, would not be *set up* when the Messiah and His Fore-runner, or even His Apostles after His Resurrection, heralded it. He knew that an interval of centuries would run its course while Israel was scattered, and wandering homeless and in unbelief (*see* Hos. 3). The Kingdom was proclaimed, but unbelief and unrepentance were allowed to effectually delay its manifestation. A reference to Acts 3. 20, will be timely here, and we will at the same time seek to deal with the difficulty connected with this passage as stated in the letter quoted above. Will our readers turn to this passage? It will be seen that, consequent upon the repentance and conversion of this people, was

\*Our readers should note the important rendering of R.V. in this verse, which is: "so that" instead of "when." (Ed.)

the coming of the "times of refreshing from the Presence of the Lord."

But there is one thing more supplied by this passage which is important in helping us to understand Acts 3. This destruction, which comes from the Presence of the Lord, takes place "When He shall have come" (2 Thess. 1. 10, Greek), and not before. So in Acts 3. 19, 20, we get the same connection. "When the times of refreshing shall come from the Presence of the Lord and He shall (or as the R.V., that He may) send Jesus the Messiah." Here two related events are made consequent upon the Repentance and conversion of Israel.

1. The times of refreshing from the Presence of the Lord.
2. The sending of Jesus the Messiah.

The real difficulty, however, seems to be in verse 21 "Whom the Heavens must receive until the times of the restitution of all things."

The times of RE-freshing, and the times of RE-storation, are both parallel with the RE-generation spoken of in Matthew 19. 28, "When the Son of Man shall sit on the throne of His Glory."

Neither can take place apart from the personal Presence of the Messiah Himself. The Heavens must receive Him till that time; and, that blessed time, Peter says, hinges upon Israel's obedience to His words in Acts 3. 19. Peter himself had doubtless been among the number who asked the Lord "Wilt thou at this time restore (same word as "Restitution," Acts 3. 21) the Kingdom to Israel?" No one acquainted with Old Testament Prophecy will need us to give proof from the Word that the Restoration of Israel, and the Restoration of all things spoken by the Prophets, are inseparable; and that, moreover, both are impossible without the Presence of the King.

Instead of verse 21 teaching us that we must not expect the Lord to come for centuries—it rather teaches us to expect nothing in the way of fulfilment of the glorious promises of the Old Testament until He does come; and, consequently, it urges upon the hearers of Acts 3 the vital importance of Israel's repentance; for the passage continues the argument, namely, that the wider blessings to "All nations" await Israel's conversion. This is clearly shown in the concluding verses (25, 26). "Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the Kingdoms of the earth be blessed. Unto you FIRST, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

The "turning away every one from his iniquities" is an absolutely necessary prelude to a reign of Righteousness and a Kingdom of Priests (*see* Rev. 1. 5, 6 for example). This will help us in considering the next question relating to the omission of the subject of the Kingdom from Matt. 1. 21. If, (we are asked); "a King shall reign in Righteousness," and if His people shall all be righteous, then there must needs have taken

place the Atonement for sin. "For there is none righteous, no not one," and such can only be justified through the redemption that is in Christ Jesus. When the time for the setting up of the Kingdom arrives, after the fulness of the Gentiles has come in, the Scripture lays emphasis on the "turning away from iniquity" (Rom. 11. 26), "and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Some have sought to make a distinction between the preaching of Salvation to Israel in the Gospels and the Acts, and the proclamation of the Kingdom. For our own part we cannot help seeing that they are two related parts of a complete whole. If in the Gospel of Matthew, which is so replete with the witness to the King and the Kingdom, we find, in the verse relating to the birth of Christ, something to do with His initial and important work as Redeemer and Deliverer—surely we need find no difficulty therein. Luke gives a more lengthy account of the period of the conception and birth of the Lord Jesus; and there, we not only find the mention of the forgiveness of sins, the saving of His people, but a most emphatic witness regarding the Kingdom, which must be kept in mind when reading Matthew's Gospel. The Angel Gabriel who told Daniel the wonders of the seventy sevens, is sent to Nazareth, to a virgin espoused unto Joseph of the house of David. To this virgin the angel speaks. "Fear not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the THRONE OF HIS FATHER DAVID, and He shall reign over the HOUSE OF JACOB for ever, and of His Kingdom there shall be no end." This wondrous statement was made to Mary, remember, *before* the birth of Christ. It is not repeated in Matt. 1. 21, but an additional lesson is given by Matthew which Luke does not give, as to what the Angel said to *Joseph* concerning the child about to be born. "Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." Thus by linking together the Angelic messages to both Mary and Joseph, we get additional teaching concerning the glorious mission that Christ came to fulfil. Luke 1. 68-79 should also be read.

In John 18. 37, the Lord Jesus said to Pilate "Thou sayest that I am a King—to this end was I born." Pilate then asks if he shall release "The King of the Jews." The soldiers mock Him with the same title, and finally it is written above the cross as an accusation. Do we need further testimony?

The next question for our consideration is that which asks "How can the term 'Kingdom of Heaven' be made to mean the 'earthly Kingdom'?"

We believe the difficulty here is in the conception formed of the meaning of the term "Kingdom of

Heaven." The word Kingdom means sovereignty and Kingly rule rather than territory—just as Wisdom, Earl-dom, Christen-dom. The term literally is "The Kingdom of the Heavens."

We have already referred to Daniel, and we would ask our readers to turn again to that Prophet, and read Dan. 4. We cannot quote at any length, but note verse 3, "His Kingdom is an everlasting Kingdom." Verse 17, "The Most High RULETH in the Kingdom of Men," so also verses 25, 26, "The Heavens do RULE."

"The Heavens" are to be read as meaning "The Most High"—just as we read "I have sinned against Heaven," Luke 15. 18, or as in John 3. 27, and Matt. 21. 25.

Nebuchadnezzar in many ways is a type of Antichrist. The Image he set up bears the number of man—the mark of the beast—see Dan. 3. 1. Daniel in vision sees a yet future Nebuchadnezzar, Dan. 7. 7, 8. In verse 9 of chapter 7, the Ancient of Days sits, and before Him comes the Son of Man, and to Him was given dominion and glory, and a Kingdom, that all People, nations and languages should serve Him, verses 13, 14, and this Kingdom is said to be "Under the whole Heaven," verse 27. This Kingdom is the same as that of Rev. 11. 15, "The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

The Lord Jesus is to "reign over the house of Jacob." Yet He says "My Kingdom is not of this world" John 18. 36. It will be IN it, though not OF it. When He taught His disciples to pray, He said "Thy Kingdom come, Thy will be done ON EARTH as it is in Heaven"—"in Heaven" is singular—and differs from the term "The Kingdom of the Heavens" which is plural. But note, the prayer for the coming Kingdom expands into the prayer that there may be established the RULE of Heaven on Earth; in other words—"The Kingdom of the Heavens." Then will be fulfilled the passage of Deut. 11. 21, "The Days of Heaven upon Earth." These Heavenly Days are further described in Ps. 72. and 89. (see verse 29), "His throne as the days of Heaven," "As the Days of Heaven" in character and duration. The Kingdoms of this world, are at present under the sway of Satan—God is still Sovereign—but, for the time, Satan is "the God of this age."

Since the days of Nebuchadnezzar, the Supremacy of Earthly Government has been in the hands of the Gentiles. The day is approaching when the Kingdom and Throne of David shall once more be established, when Israel shall be head and not tail, when the Satanic usurpation shall come to an end, and "on earth as in Heaven" the will of the Lord will be done. This will be the Kingdom of the Heavens. He Who is King will be the Son of Man, yet "THE LORD FROM HEAVEN." The dream of Jacob at Bethel will be fulfilled, Heaven and earth will be united—so the Lord seems to have told Nathaniel. Nathaniel had said "Thou art the Son of God, Thou art the King of



Israel." Jesus said unto him "Hereafter ye shall see Heaven open and the angels of God ascending and descending upon the Son of Man." As King of Israel he looked forward to the uniting of Heaven and Earth, then "on the earth" will have come "The Kingdom of the Heavens."

The reader will find further remarks on the terms "Heavenly," etc., in a subsequent number.

Another related question is asked "Did not Jesus state the object of His mission in Matt. 15. 24?"

He did. I must confess that I am at a loss to understand why this question is put. If Christ came to found a Kingdom; and that Kingdom the Kingdom of Israel; and if it was necessary in the founding of that Kingdom to "save His people from their sins," and further, if that Kingdom is connected with the *Restoration*—all of which we have before stated, then Matt. 15. 24 is quite in harmony. He did come to ISRAEL: He did come to them FIRST, He came to save that which was LOST. We can also understand how it was that a Gentile woman had no claim on the Lord Jesus as the "Son of David" for that is the Kingly Title. Her only acceptable address to Him is "Lord" and a recognition that Israelites are her "Lords" (masters) also.

We remember hearing a preacher take this passage for his text, and he certainly did preach the Gospel of the Grace of God. He *thought* he was preaching from Matt. 15. 21-27, but in reality he was contradicting the position laid down there, by reading into Matt. 15. his knowledge of the Gospel as set forth by the Apostle Paul, wherein it is neither the Jew nor the Gentile that has a precedence, but all is of pure unalloyed grace.

No! Christ "was not sent but to the lost sheep of the House of Israel." In Matt. 10. 5-7, we find this limited sphere of witness connected with the Gospel of the Kingdom. "These twelve Jesus sent forth, and commanded them saying *Go not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not*: *But go rather to the lost sheep of the house of Israel.* And as ye go preach, saying, The Kingdom of the Heavens is at hand." Hence we see that Matt. 15. 4 only confirms that for which we have contended, namely, that the Lord Jesus came preaching the Gospel of the Kingdom; and that, while the Jew retained his place of pre-eminence, the Gospel of the Kingdom with its miraculous accompaniments (Matt. 10. 8) still obtained.

If we assume that the Kingdom of Heaven embraces the blessings and privileges that are proclaimed in Ephesians, we shall, with Matt. 10. 5 before us, have to exclude Gentiles and Samaritans from these blessings.

After the Resurrection of Christ the Samaritans and the Gentiles were included in the witness, with Jerusalem as the centre (see Acts 1).

Romans 15. 8-12, gives us a clear scriptural statement as to the ministry of Christ. We referred to this in our first article, but it may be helpful to refer to it again.

"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, as it is written, 'For this cause I will confess to Thee among the Gentiles and sing unto Thy Name.' Again he saith, 'Rejoice ye Gentiles, with HIS PEOPLE.' And again, 'Praise the Lord all ye Gentiles; and laud Him all ye people.' And again, Esaias saith, 'there shall be a ROOT OF JESSE and he that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.'" These passages quoted from Psa. 18, Deut. 32, Psa. 117, Is. 11, and 60. 21, are all millennial in their setting, and in the contexts of the passages quoted "His people" are differentiated from; and placed higher than, "the Gentiles."

This is the great characteristic of "the Gospel of the Kingdom." In this preaching the *Jew is first*. Israel is yet to form a "Kingdom of Priests." They are to be the leading nation. But, this emphatic distinction is entirely obliterated in the present Dispensation of the Mystery. Of these twain, the Lord is now making "one new man." The middle wall has been broken down. The sphere of blessing has been transferred from earth to Heaven, and all distinctions of *race* fade before the wonderful display of *grace* that shines forth in the "Gospel of the Grace of God" of which "Paul, an Apostle of Jesus Christ" was made the steward and custodian. This question concerning Matt. 15 being included under the first head of the summary seems to yield now conclusive evidence that our first premise was Scriptural and true, and that, to believe and teach that the Church, which is His Body is anywhere contemplated in the Gospels is to overthrow the plainest statements of the Word of Truth.

We cannot understand how any one can read Matt. 15. 24, and at the same moment teach that Christ came to "found the Church," instead of coming to the Circumcision to "confirm the promises made unto the Fathers," promises which referred to the Kingdom and all its blessedness.

Space again forbids us going much further. We would most earnestly ask our readers to search and see for themselves what "The Church which is His Body" really is, and, to do this independently of the writings of men.

We will conclude this present article with a consideration of another of these questions which concerns Matthew 23. 38, 39.

"Behold YOUR HOUSE is left unto you desolate. For I say unto you Ye shall not see Me henceforth, till ye shall say Blessed is He that cometh in the Name of the Lord." Contrasted with this is Matt. 21. 13, "MY HOUSE." While admitting the weight of the two expressions "MY House" and "YOUR House," we would also point out that in Matt. 21. the words occur in a quotation from the Old Testament; whereas in Matt. 23. they are the words spoken by the Lord.

If we press the point in Matt. 21., we shall have to admit that even there the words used "MY House" do not apply to the time in which Matt. 21. was spoken, for

even then at that time that which was called "MY House" had been made into a "Den of thieves." It was as much "Your house" in Matt. 21 as in Matt. 23. The desolation of this house is connected with the rejection of the King, which had been already prefigured as far back as Matt 13. 1. "The same day (the day of the culmination of rejection in Matt. 12.) went Jesus out of the house," to speak the mysteries of the Kingdom of Heaven.

Matt. 23. 38, 39 certainly indicates that the people, among whom the Lord Jesus had ministered, among whom He had wrought His mighty miracles, had failed to recognise the day of their visitation, and the things concerning their peace. But does this preclude a further respite, a further opportunity of repentance? Did not the Father hear the prayer of the Son, "Father forgive them for they know not what they do?"

If we see a difficulty in granting a second opportunity in the Acts 3., we shall, if consistent, have to deny that at any period, however remote, the Spirit of grace and supplication will be poured out upon Israel.

Further, a reading of the Acts, and a comparison of Matt. 13. and Acts 28. all show that the Jews of the Dispersion were given the opportunity to manifest their condition of heart, even as their brethren in the Land before them had done. Both proved to be alike; and both fulfilled Isa. 6. 9, 10. The "House," which continued throughout the Acts was soon desolated after the close of the Acts, by the armies of Titus. The desolation continues from that moment until Matt. 24. 15, Is. 6. 11, and Daniel 9. 26, 27, are all fulfilled.

A further question is asked, whether the Jews in Greece and Macedonia were a part of the Dispersion?

Peter addressed the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bythia. Paul addresses the Jews in Galatia, Corinth and Rome.

James speaks of the Dispersion as including members of the *twelve* tribes—and gives no locality or region.

The question as to whether they were the so-called "lost ten tribes" is beside the mark, and wholly beside and beyond the matter under consideration. All that we can say is that the people to whom the Lord Jesus confined his ministry are placed by Scripture in one section, and the Jews resident in countries outside the sphere of Christ's Personal ministry are placed in the other section. The first reach their climax in Matt. 13. the second in Acts 28.

We must, the Lord willing, take up the subject again in our next article. Meanwhile, let us all remember "those of Berea" Acts 17. 10, 11, and seek grace to emulate their nobility.

CHARLES H. WELCH.

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## Things New and Old.

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### THE ROUTE OF THE EXODUS.

TRAVERSED AND DESCRIBED BY A  
MODERN WRITER.

**A**N actual journey over the path by which Moses led the Children of Israel out of Egypt is described by Franklin E. Hoskins, of Beirut, in the *National*

*Geographic Magazine*. All the most prominent towns and places mentioned in the books of Exodus and Numbers retain their ancient names to this present hour. Maon, Dibon, Madeba, Heshbon, Amman, Edrei, Kenath, and Jericho are all found on our present maps.

"Critics seated thousands of miles away in distance," says Mr. Hoskins, "and three thousand years later in time have formulated doubts and queries, have raised imaginary difficulties, which vanish into thin air when the observant traveller enters the almost changeless Peninsula of Sinai with the Bible in his hand. Some have gone so far as to deny that the inspired writers had the Sinai region in mind at all. Nothing could be more gratuitous and farther from the truth. The Bible writers plainly knew that country, and the writer, after 26 years in Bible lands, and many journeys in these more remote portions, would record his convictions that the geography of the Bible fits the land as the key fits the lock.

"We camped literally within the Old Testament, pitching our tents thirty-two times between the Nile and Jordan. There was a strange thrill in dating letters from 'The Jabbok' (Gen. 32. 24), where Jacob wrestled with the angel; from the Nile, where Joseph first came in contact with Pharaoh; from Sinai (Exodus 33. 11), where Jehovah spoke with Moses face to face, and from Nebo (Deut. 34. 6), in the land of Moab, where Moses had his only view of the Promised Land, and where 'the angels of God upturned the sod from that lonely and unknown grave.'

"Crossing the Suez arm of the Red Sea and journeying 'three days in the wilderness,' we spent a quiet Sabbath among 'the palms of Elim,' and drank from its springs of water.' Another six days' journey carried us along 'by the Red Sea,' through the 'wilderness of Sin,' past Rephidim to Mount Sinai, on whose sublime summits we spent a part of our second Sabbath. Another five camps carried us down from Sinai past Hazeroth, through the 'wilderness of Paran,' and well up along the coast of the Gulf of Akaba to Elath and Ezion-Geber.

"Crossing the great cleft of the Araba south of the Dead Sea, we climbed into the mountains of Edom and from the summit of the traditional Mount Hor, had, like Aaron, our first glimpse of the Promised Land. Then followed a series of camps by the Arnon, along the breezy plateaus of Moab, culminating in a never-to-be-forgotten Sabbath on Nebo itself, with its matchless view embracing so much of all succeeding Bible history, not forgetting Greece and Rome, and the empires lasting till the present day.

"For ever against the sky line, neglecting every other feature in the wide expanse as seen from Nebo, rises the Mount of Olives, where Russia, Austria, Germany, and the other Christian nations of the west are still striving for possession of the Promised Land, while the real owners, the Jews, are scattered over the face of the earth. It is a small and unimportant looking land upon a map of the world, and yet so great in human history. After Nebo came some lovely camps by the quiet waters of the Jabbok, among the woody glades of Gilead, on the stormy banks of the Jordan, which marks the close of the Exodus and the beginning of the conquest of Canaan.

"Just south of the centre of the Peninsula, like a great light-house between the continents, rises the huge granite range of Sinai to a height of over 8,500 ft. The triple peaks of Serbal (6,730 ft.), Musa (7,363 ft.), and Catharine (8,536 ft.) all lie within a circle whose diameter is not more than 25 miles. Geologically this mass of primeval gneiss and granite, or, in more precise terminology, of colourless quartz, flesh-coloured felspar, green horn-blende, and black slate, is one of the most impressive sights of our earth. Since the days of creation these crystalline masses have undergone no geological changes, but have reared their summits above the ocean from the beginnings of time, unaffected by the transitions that have so completely changed the face of our world elsewhere.

"Only at their bases do these venerable mountains show any traces of alteration where the waves and the winds of the ages have crushed and ground their fadeless elements into the coloured sands which filled the geological gulfs and bays of the Jordan rift and made possible the beauties of Petra and all that region. Rising majestically from the encircling setting of desert and sea, the whole mass is cleft and rifted and shattered into a fascinating tangle of sublime valleys, towering cliffs, awful precipices, and magnificent peaks, which roll like billows far up into the crystalline blue of the heavens.

"Long before the days of the Exodus, this range was known as Horeb, or the Mountain of God, and into this maze of divine handiwork the Children of Israel were led only forty days or more after they had quitted the bondage of Egypt on the banks of the Nile. Here among these sublime valleys and majestic granite peaks they remained eleven months, while Moses, under God's guidance, transformed the mass of Hebrew slaves into Israel the Chosen People the miracle of human history."

## Signs of the Times.

### JEWISH SIGNS.

#### SYRIA THE SEAT OF FUTURE POWER, FROM THE ORIENTAL POINT OF VIEW.

Much of the deepest importance is taking place in Palestine; notably in connection with railways.

The following is from a Jewish contemporary:—

"We turn our eyes to the commercial outlook and see that an English company has built a railway from Haifa to Damascus, a city which has now 250,000 inhabitants. A German railway is running from Constantinople to Biredjik, on the upper Euphrates. The French hold a concession for a line to run from Biredjik to Damascus via Aleppo and Homs.

"Thus Palestine is becoming the key to Africa and Southern Asia. Within a few years a man will be able to get a train at Ostend and travel straight to Port Arthur. In a few years a person will be able to travel by rail from the Cape to Cairo. There is yet a third great world line from Constantinople via Palestine, Persia, India and Burmah to Hong-Kong. The importance of these three great lines of communication cannot be sufficiently dwelt upon, and certainly cannot be exaggerated. With the Siberian Railway we have nothing to do now. With regard to the other two, this is to be noted: they both of them meet in Palestine.

"Palestine is the great centre, the meeting of the roads; who holds Palestine commands the great lines of communication, not only by land, but also by sea. The power in Syria would not only control the railways, but would be master of the Suez Canal, and in addition would dominate Egypt. With a modern power like France or Germany firmly established in Syria, the British could only remain in Egypt on sufferance, because Syria with its mountain ranges is easy to defend and hard to conquer, and in the case of Egypt, the reverse is true.

"Nedshif-Asuri Bey, the leader of the Arabic National Party in the Ottoman Empire, has written an instructive book concerning the awakening of the Arabian element in Asiatic Turkey. The book makes frequent references to the aspirations of Russia to establish its influence in Asiatic Turkey, and to the settlement of Jews in the Holy Land. The author points out that it is Russia's constant endeavour to obtain ascendancy over the country containing the Sepulchre, and thus to acquire predominance over the whole Christian world. This is proved by the constant building of Russian schools and monasteries in Syria and Palestine, where young Christian Arabs are educated at the expense of the Muscovite Government. Greek priests have been gradually forced out of Palestine, and their places taken by Russian "popes." The whole Stamboul patriarchate is rapidly coming under Russian control, and representing as it does the 700,000 Christians of Turkey, it would be a powerful weapon in Russian hands. With regard to the ownership of Palestine, Asuri Bey tries to prove that, even according to Biblical data, the Arabs have an equal right with the Jews."

Meanwhile, Germany is taking a growing interest in Turkey, and in the railways in Syria and Palestine. These are among the things which are working together to raise one phase of the Jewish problem into greater importance.

### SIGNS OF THE APOSTASY.

#### MAN AND HIS "SCIENCE" SO-CALLED.

Mr. William Watson has the following lines in *The Daily Chronicle* (London, Eng.), aptly setting forth man's true relation to Science.

"You babble of your 'conquest of the air,'  
Of Nature's secrets one by one laid bare.  
Her secrets! They are evermore withheld:  
'Tis only in her porches you have dwelled.  
Could you once lift her veil as you desire,  
You were burnt up as chaff before her fire.  
When will you learn your rank and place in Mind?  
Art may create: Science can only find.  
You do but nibble at truth: your vaunted lore  
Is the half-scornful alms flung from her door.  
Your lips her weak and watered wine have known;  
The unthinned vintage is for gods alone."

To this Mr. Chiozza Money (a well-known politician) replied in the following lines. They so well exhibit the

trend of events in the present day, which are seen to be fast leading up to "THE MAN" in whom "man's day" will culminate.

"You ask 'When will we learn our rank and place?'  
We who dare rend the veil on Nature's face.  
Take this for answer. We shall know not rest  
Till Nature is our plaything. Man's behest  
Reaches undaunted to your sacred fields,  
And makes an Empire where the poet yields.  
You vaunt your gods! But these were made by men.  
Man, who made words is greater than his pen.  
Tune, then, your muse to nobler harmony  
And sing of Man enthroned, as Man shall be.  
Emerged from Nature, Nature's rebel son  
Mounts to his Kingdom. It is well begun."

### THE COMING RE-UNION.

At the meeting of the Wesleyan Reform Union recently held in Sheffield, a most significant utterance was given by the newly elected President, Mr. J. H. Freeborough.

It marks another advance, which *The Manchester Guardian* heads as

#### "THE GREAT AGENCY FOR UNITING CHRISTENDOM,"

Our readers will be astonished at Mr. Freeborough's proposal. He said, the recent World Missionary Conference at Edinburgh was significant of present-day movements towards unity of Christian churches. He had a feeling that the movement would begin, perhaps, somewhere that they did not think of. His reading of history and his experience taught him that all great movements commenced at the top. Mr. Freeborough added, "Let us pray for the Pope." It seemed to him that the great agency for the unification of Christendom was

#### THE ROMAN CATHOLIC CHURCH.

No other Church had the outlook, the machinery, the tradition, the wealth, and the ability to bring together all the forces of Christendom. He knew that was a strange thing to say in a Protestant Union, but he felt that the secret of unity lay there, and if they could move that great power to realise the needs of humanity the day of Christ's coming would be in their time. They must look forward hopefully. *They were moving towards the Millennium!* To enable the Church to meet its future obligations there must be larger-minded, tolerant changes, and the old distinctions and conditions must give way.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

D. L. (Queensferry). You have a difficulty in understanding the reference to "Bishops and Deacons," in 1 Tim., written, as you say, "five years after the Revelation of the Mystery." You ask "Had the truths of the Mystery fallen into abeyance because of the carnal mindedness of believers?" We might ask, "Who said that the existence of Bishops and Deacons indicated carnal mindedness?" It is quite true that ordinances and ceremonies have no place in this Dispensation, but there is nothing in the nature of the Mystery which precludes order and organized fellowship. To attempt such "corporate witness" now would be indeed folly, in face of the 2nd Epistle to Timothy, but that is not the point in question. The Epistles to the Ephesians, Colossians and Philippians, were all written in the first year of this Present Dispen-

sation, A.D. 62. Philippians opens with the words, "Paul and Timotheus . . . to all the saints . . . with the BISHOPS and DEACONS." The teaching of the Mystery had not "fallen into abeyance" when Philippians was written, for that Epistle contains in the third chapter teaching of a superlative character. Eph. 4. details "some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers." These were not inconsistent with the Mystery, for they were given expressly "with a view to the fitting together of the saints (or Holiest of all), unto a work of *ministry* (*diakonia*, which gives us "deacon"), unto the building up of the Body of Christ." Bishops and Deacons had a work to do which was connected with the "Church of God," "the House of God," the *corporate witness* and fellowship on Earth of the Spirit's Unity in the Heavens.

The Church on Earth soon began to mind "earthly things," and finally deserted the Apostle Paul and the Truth committed to him. The Apostle does not exhort Timothy to start a fresh meeting, or to attempt to gain authority in the lapsed organisation, but, commissions him to entrust the Mystery "to faithful men, who shall be able to TEACH" (2 Tim. 2. 2); while Timothy himself is exhorted to "do the work of an EVANGELIST fulfilling the *ministry* (*diakonia*) that was his" (2 Tim. 4. 5). The period between Phil. 1. and 1 Timothy marks the brightest period of the Dispensation—a period covered by the "Bishops and Deacons." To day we are isolated; surrounded with every evidence of failure, chaos and ruin. The *Heavenly Reality* remains untouched, but the earthly witness, that part entrusted to man, has gone the way of all creature work and witness. Let us not think that the lack of manifest unity is more in harmony with the Mystery, than the enjoyment of it, as once witnessed under the supervision of Bishops and Deacons. You will be glad to hear that the subject of "Ministry" will D.V. be considered later, in Mr. Welch's "Dispensational Expositions." We wish you every blessing in your Bible studies.

E. C. (Croydon). You ask for a word of explanation on (1) Eph. 2. 20 and (2) John 10. 16.

(1.) The Pre-eminence of Christ is unaltered by changes of dispensation, hence in Eph. 2. 20, concerning the Church of the Mystery, and in 1 Pet. 2. 6, concerning the "Royal Priesthood, the Holy Nation," Christ is the "Chief Corner" stone, whether "in the heavens" (Eph.) or "laid in Sion" (1 Pet.)

No true Apostle or Prophet ever laid any "other Foundation." The "Apostles and Prophets" of Eph. 2. 20 are the same as those of Eph. 4. 11, the gifts of Christ "when He ascended up on high" (7-10), and must be distinguished from the "Twelve" (1 Cor. 15. 5-8).

The sphere of blessing of the Church of the Mystery is the "Holiest of all" (see *Things to Come*, April 1910). Hence during this dispensation the middle wall of partition, the enmity made by ordinances, which perpetuated the difference between Jew and Gentile, has been abolished.

In the Dispensation of the fulness of times, when all things, whether in heaven or on earth, shall be headed up in Christ (Eph. 1. 10), it will be seen that "the whole building," or "every building," has been "buidled together" for an habitation of God; the Church of the Mystery finding its inheritance in the "Holiest of all," the Church of Israel forming the *Royal Priesthood* ministering in the Holy Place and whatever their position "in glory," resting upon Christ the Chief Corner Stone.

(2.) Whether John wrote his "Gospel" after Paul had proclaimed the Mystery, or not, one thing is certain—it is a record of the words and deeds of Christ, Who was a minister of the circumcision (Rom. 15. 8), Who declared that He was not sent but unto the lost sheep of the house of Israel (Matt. 15. 24). On either side of verse 16 is the statement that the "Good Shepherd was to lay down His life for the sheep." See also John 11. 49, 50. After His death, which from the human standpoint seemed to indicate failure, Samaritans and Gentiles were included. See Acts 1, and Isa. 49. 4-6, 56. 1-8; Rom. 15. 8-12. You should refer to a "Bible Word Study" on the word "*aulē*," *Things to Come*, August, 1910, and remember that the second word rendered "fold" in John 10. 16 A.V. should read "flock"—many "folds" gathered together as "one flock." Christ is never spoken of as Shepherd in the Prison Epistles, although this is a prominent title in other scriptures and dispensations. John 10. 16 does not refer to the "Church." We wish you "good success" regarding the proposed Bible Readings in Croydon.

#### PIMLICO.

The friends who meet at 55 Moreton Street, Pimlico, for Bible Study are requested to note that the next meeting will be held (God willing) on Wednesday Evening, October 5th, at 7 o'clock. Subject for Consideration: "Till He Come" (1 Cor. 11. 26), "That blessed hope" (Titus 2. 13). To whom do these Scriptures refer?

#### DUNDEE.

Readers of *Things to Come* in Dundee, are invited to communicate with Mr. Chas. Reid, 15 Baxter Park Terrace for fellowship in the Word.

#### ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund*).

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# THINGS TO COME.

No. 197

NOVEMBER, 1910.

Vol. XVI. No. 11.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

##### FAITH CONQUERING THROUGH GOD.

###### (5) DAVID AND THE PROPHETS.

(Continued from page 111.)

viii. "WAXED VALIANT IN FIGHT; PUT TO FLIGHT THE ARMIES OF THE ALIENS" (v. 35).

THIS special example of what faith can do through God is most significant, and full of instruction.

It tells us that the path of faith is, of itself, a path of conflict. This conflict is with fighters. The word rendered "armies," here, means "camps"; and it is put by the Figure, *Metonymy* (of the Adjunct) for *those who live in camps*. It occurs *ten* times in the New Testament. In Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32 it is rendered "castle." In Heb. xi. 35; xiii. 11, 13. Rev. xx. 9, it is rendered "camp" in both A.V. and R.V.

This word is the first key to the instruction we are to get from this example of faith.

It does not refer to a mere warlike operation engaged in by two parties for their own purposes or conquests; or their mere personal aggrandisement.

"Waxed valiant in fight" is followed by another expression telling us the nature of the fighting.

It was not a mere exercise of strategic skill, or victory gained over a mere human foe, but the condition of conflict which rages within the special domain of faith. It is just the word which indicates that conflict which Israel entered upon with the nations of Canaan who were in possession of the Land; warriors living in camps, occupying the ground in advance, and contesting it at every step.

It points therefore to a conflict foretold, *which faith had heard of*, and believed, and entered on in the obedience which comes of faith.

We see this, first, in Abraham, "the father of the faithful." Abraham was not a mere soldier, but a simple believer; he was not a world-conqueror, but one who believed what he had heard from God, and acted upon it.

The moment he took the first step in faith's pathway, he found it was to be contested step by step by the great enemy.

The sphere of faith thus became the sphere of conflict. And that conflict, not personal as between man and man, but Dispensational as between Satan and the purpose of God.

We have already seen something of this in "the great conflict of the ages;" but, having the veil of Tradition over our eyes, we have regarded it too exclusively as a conflict between the *person* of Satan and the *person* of Christ. Instead of which the conflict was really with

#### THE PURPOSE OF GOD IN CHRIST.

It is this which gives us the key to the whole matter.

Satan's aim was not merely, or only, to prevent the promised "Seed" coming into the world as the personal Christ of God; but to make the word of Jehovah, who promised it, of none effect and to thwart His *purpose*, as contained in the promise which revealed it.

All he could know of God's purpose could be only as it was revealed. At first it was that Man (Adam) was the one in whom all dominion in the "heavens and earth which are now" (Gen. i. 28-30; Ps. viii. 4-9) was vested. Whether this means that Satan, before his fall, was supreme in the "world that then was" (2 Pet. iii. 6), and whether that fall led to the disruption of that world of Gen. i. 1, 2, we are not plainly told; though we may confidently infer it; for, already, in Gen. iii. 1, Satan is introduced to us as having fallen; and, if his fall did not take place between the 1st and 2nd verses of Gen. i., there is no other place for it between Gen. i. 2 and iii. 1.

Man, therefore, having been set, in the purpose of God, as the head of "the heavens and earth which are now, by the same word" (2 Peter iii. 7), was the object of Satan's first assault.

It was not personal or individual to Adam, but it was against the *purpose* of God in committing dominion in the earth to him.

Man therefore must be attacked so that God's purpose in him might fail.

This is the reason for what is revealed in Gen. iii. "The fall of man" was not a mere historical incident. We are not to look on it in connection with its subsequent effects, whether individual, moral, physical or spiritual; but in connection with its object, purpose and design, viz., to defeat the expressed *purpose* of Jehovah concerning man.

That was the one prime reason of the great event which lies at the root of human history. We are so taken up with its results, as they affect ourselves personally, that we are tempted to leave out of our account the result as it affected *the purpose of God* in Adam.

We must not dwell further on the course of that conflict here; but only notice the next and consequent purpose of Jehovah revealed for faith, in Gen. iii. 15.

Man had fallen. Man must die. But, was Jehovah's purpose in man to fall? That was the one great question which was now raised.

We, as we have said, naturally think of the Fall only as it affects ourselves. Self comes in, and comes first, and all the time, as usual.

But in the Word of God, God is first, yea, all in all.

He had given to man universal dominion in the earth; and now, man is to die. He has forfeited his trust. He has lost his dominion.

Now, it is time for God to work, His first word of prophecy is heard in the midst of the failure, and out of the depth of the ruin.

His purpose is declared, He will not improve man. He has been "marred in the hands of the potter." Jehovah declares His purpose to make a new man, ("the second man") a new Adam ("the last Adam"), "as it pleased the potter to make it" (Jer. xviii. 4).

This is why the coming "seed" of the first man is called "the Son of Man." It is He, "the second man," Who now has all dominion committed unto Him, and not "the first man, Adam." Hence, while it is man alone who received the promise in Gen. i. 28-30, it is "the Son of Man" Who takes up the promise in Psalm viii. 4, and Heb. ii. 6.

The purpose of Jehovah is now declared; and the one object of Satan's strategy is now clear.

It is not merely the *Person* of the coming One, but the *purpose of Jehovah in Him*, against which Satan's "enmity" is thus manifested.

There was nothing yet to show Satan by what line the Son of Man was to come. Hence his enmity was first directed against the whole race of mankind; and as early as Gen. vi. his whole plot is revealed.

We need not go through the details of that terrible assault which accomplished the destruction of all earth's inhabitants with the exception of "eight souls." These were saved; and these alone.

But the next thing we hear of is the call of Abraham, in Gen. xii. 31, and the promise to give him and his seed the Land of Canaan for his inheritance. All blessing for all mankind is henceforth vested in Abraham and his seed for ever.

From the moment that Satan knew of the declared *purpose* of Jehovah concerning Abraham, he evidently realised that there was not a moment to be lost in his attempt to meet it, by occupying the land in advance, in order to contest each step which should be made by Abraham's seed to take it into their possession.

The time must have been very short, but it was long enough. It must have been this moment which is referred to in Gen. vi. 4, and Gen. xii. 6. Not only was there the attempt on the whole human race "in those days" (*i.e.*, "the days of Noah"), but there was another attempt also "after that" affecting the Land. This latter was evidently more limited both in character and extent, and was confined to the Land of Canaan.

A few years later, Abram and Lot take their journey thither. "They went forth to go into the Land of Canaan and (it is added) into the Land of Canaan they came" (Gen. xii. 4). Why, this emphasis on "the Land of Canaan?" Because when Terah and his family first set forth from Ur to go thither, they did not come into the Land of Canaan, but stopped short and abode some years in Haran (or Mesopotamia). This delay, for aught we know, may have been the work of

the enemy, for it gave him the time he was needing to forestall the coming of Abram, and thus delay its approach.

Hence, when we read verse 6, and learn how "Abram passed through the Land unto the place of Sichem unto the place of Moreh," we have the significant parenthetical remark "and the Canaanite was then in the Land." These brief parentheses are often full of teaching calling our attention to them by their position and their brevity.

Modern critics love to read this word "then" in the sense of *still*, and make it refer to the late date of the authorship of Genesis, by meaning that the Canaanites remained still in the land after the exile in Babylon! Whereas the word means that the Canaanites were already in possession of the land, and had already occupied it in advance.\*

We must pass over the assault of Satan in attempting to forestall and destroy the purpose of Jehovah as to Abram's "seed" by the denial of Sarah; also the separation of Lot and his choice of Sodom, as his dwelling-place. Sodom was already marked out as being associated with the sin of the fallen angels (Jude 6), and the dread results of their irruption.

Gen. xiv. reveals the presence of several branches of the Rephaim, who evidently rebelled against the four kings (Amraphel, Arioch, Chedarlaomer and Tidal). Four branches of them are named, or at any rate four of the names by which they were known by others: for the *Rephaim* we are told were known as *Zamzuzumim* (Deut. ii. 20), and *Emim* (Deut. ii. 10), and *Horim* (Deut. ii. 12).

It looks as though the five kings were closely connected with these, for after the four kings had smitten them, they went out against them and were defeated.

But, alas! Lot was living in Sodom, and was taken prisoner "with all his goods."

Here we reach the point which furnishes us with our first illustration; another example of Abraham's faith—its power to conquer through God.

Abram was no warrior. He was no world-conqueror; or invader of other countries. He was a man avoiding all "strife." But, through faith, he "waxed valiant in fight, and put to flight the armies of the aliens."

But while his faith could do this to rescue his nephew Lot, the same faith restrained him from using this valour to acquire the land by his sword. If he could do the one, he could surely have done the other; but he had *heard* of the land; he had received the promise, and faith would wait God's time for his possession of it.

Not only would he not "take it in possession," but he would not take from the king of Sodom "from a thread even to a shoe-latchet" or anything that was his—lest he should say "I have made Abraham rich" (Gen. xiv. 23).

Abraham was already "rich:" he possessed the Word

\* For a similar significant parenthesis see chap. xiii. 7. The emphasis of this parenthesis is to show the evil of the disputes of brethren in the presence of the enemy.

and promise of God; and, having this, faith possessed all. He had need of nothing that Sodom could offer. Lot, on the other hand, "walked by sight." He lifted up his own eyes (Gen. xiii. 10). Abram "walked by faith," and lifted up his eyes, only at the command of Jehovah (Gen. xiii. 14).

Abraham by faith could "wax valiant in fight and put to flight the armies of the aliens," in rescuing Lot from the war on Sodom; but it required the Angels of God to rescue Lot from the destruction of Sodom.

What Abraham had heard from God we are not told. But his action in rescuing Lot stands out as being so unlike every act of his life, and takes on such a special character from the blessing of the King of Salem and the colloquy with the King of Sodom and the intervention of Melchisedek, that faith must have played a large place in the whole event.

The God Who had delivered Abram (v. 19) was the God Who had called him, and the God Who must have spoken to him.

He was *Elyōn El*, "the most HIGH GOD, the possessor of heaven and earth," the One Who had the right, therefore, to give the Land to whom He would.

Abram admitted this claim, and by faith he upheld and vindicated this right.

He had said to the King of Sodom "I will not take even to a shoe-latchet, and I will not take anything that is thine, lest thou shouldest say 'I have made Abram rich';" and immediately "after these things the Word of Jehovah came unto Abram in a Vision, saying 'Fear not Abram I am thy Shield, and thy exceeding great reward'" (Gen. xv. 1). Here was blessing indeed: here was possession in truth; for as yet it was only through faith, faith in what he had heard from "the Most High God, the possessor of heaven and earth."

(This section (viii.) to be concluded in our next.)

## "TRUSTING GOD IN SICKNESS,"

BEING

### A REVIEW

OF TWO PAMPHLETS BY PHILIP MAURO.

1. *Sickness among Saints: to Whom shall we go?* By Philip Mauro. Price 4d.

2. *Trusting God in Sickness: Objections considered and Questions answered.* By the same. Price 4d. Both published by Samuel E. Roberts, 5a Paternoster Row, E.C.

THE above books have been sent to us with a request from the Publisher that he may be "favoured with a review."

Lest our silence might be mistaken for a want of courtesy to the Author, or for a want of ability on our part to meet his arguments, we feel it due to both parties, as well as to our readers, to give our thoughts upon the important subject which is here raised.

We gather out the three principal points which it is the author's object to substantiate.

(1) It is asserted throughout the two booklets that, in all cases of sickness, a child of God should trust wholly in the Lord; and that it is a sin of the utmost

gravity to consult a Medical Practitioner, or even to depend on the use of any "means" he may prescribe.

(2) It is asserted that these latter gentlemen are all working in the special sphere of Satan's activities and works; and that it is not possible for any one of them to diagnose a physical disorder in a child of God; and, further, that no medicinal remedy can reach it (p. 33 of No. 1 and p. 24 of No. 2).

(3) It is asserted that sickness among saints is one of the principal works of Satan (pp. 26, 29 No. 2), and that "sickness is the assault of Satan upon the physical body" (p. 25 No. 2).

And, further, that diseases in the people of God are "really caused by some departure either individually or corporately, from the ways of God; or, they are permitted for the purpose of chastening, or instruction" (p. 31 No. 1). In proof of this latter proposition we are urged to "see Deut. 28. 21, 22, 27, 28, 35, 59, 60, 61."

But we are sure that no one can read those verses without seeing that they must refer exclusively to the People of Israel, and to the Land of Israel; for the promises and threatenings include one just as much as the other, and can have no possible general reference to Gentiles as such, or to the Church of God.

As to the *second* statement, it is contrary to the experience of the vast majority of our readers. For we all know of many godly Physicians who must feel slandered by being spoken of as they are in these pamphlets (for we find no exception made in their favour).

Moreover, it is contrary both to fact and experience that they are "unable to diagnose a disease in a child of God." Of course in some cases they may find it just as difficult to do this in "a child of God" as it sometimes is in the case of a child of the devil. We are thankful that this is only the author's statement, and not the statement of God's Word, for it is contrary to our every day experience. Moreover, it is equally contrary to our experience as to the *cause* of disease among the children of God. We all of us know many of blameless life and sure and certain trust in God, of whom the statements made are wholly untrue. It is easy for one in robust health to write these hard things, but there are thousands of believers who will be saddened, and perhaps maddened by them. Diseases are more often than not hereditary. How can all these be said to be either from Satan or from God? The writer puts himself back among the Pharisees who opposed our Lord in John 9, when they foolishly asked "Who did sin, this man, or his parents, that he was born blind?" We know of believers whose holiness of life and happiness of heart we greatly covet, but who can scarcely move from their bed on account of a sickness which they brought with them into the world.

But it is the first of the above three statements that contains the fundamental fallacy which underlies the whole of both booklets, and vitiates all the conclusions drawn from it and built upon it.

We see here the importance of agreement as to the definition of the terms we use. This is observable at the very outset.

The writer fails to define the sense in which he uses the term "*Trusting God*," but we are easily able to detect the only sense in which the expression is used; viz., that we are not to use any means whatever; any such use being wholly incompatible with any real trust in God (pp. 18-20 No. 2).

In other words we are to sit still and do absolutely nothing except to eat food (which, after all, is a means); or to obey James 5. 14-16 which again involves the use of means, though these are alleged to be Divine, and binding on us to-day. This will be referred to below.

Our own definition of "trusting God" in this sphere is no different from that trust which we should have in Him "at all times." (Ps. 62. 8).

When we have need of any supply and we trust in the Lord, He supplies *our need* by *His own means*: means which He employs, and which become ours when used by us.

If He supplies our own financial need, He does not give us the money miraculously, so that we put our hand in our pocket and find it there; but He employs means of *showing* us, in His own perfect way, and of guiding us (Ps. 32. 8), what we are to do; or *showing* to a friend or even a stranger how he or she is to be His means in supplying that need.

On one occasion, we were "trusting God" in such a time of need, and He actually used and "shewed" us our dear brother, the author of these two booklets, as His means of supplying it. He actually sacrificed a return ticket from Naples to New York in order to come through London and see us and supply our need. We had not told him of it, and he will not know, until he reads these words, that he was being used as God's "means" to supply the very need for which we were "trusting God."

Had he been a physician, and our need had been healing, he might have been sent and "shewed" to us in exactly the same way.

Our reason for using the expression God "shewing" us His means will appear below. It will be better for us first to note the Scripture declarations that it is God Himself Who is the Creator of all things, and not Satan. Satan did not create any one of them, nor did he give wisdom and understanding in the use of God's creatures (though he may deceive men in the abuse and perversion of them). The Scripture declares that "every creature of God (*i.e.*, every thing created by God) is *good*, and nothing is to be rejected, being received with thanksgiving, for it is sanctified by the word of God and prayer" (1 Tim. 4. 4). The Figure used here is called *Pleonasm* (by which a statement is put in two ways, negatively as well as positively), in order to greatly emphasise it. So here, we are told *not* to reject it, but, on the contrary, we *are* to receive it, and that "with thanksgiving." We believe that we are acting in accordance with God's will and commandment when the wisdom and experience of a godly Physician tell us of some "creature (or creation) of God" which He has prepared and provided for our special need in any sickness.

His Word has told us that "He causeth the grass to grow for the cattle, and herb for the service of man" (Ps. 104. 14). This does not refer to food, for that is the subject of the next line—"to bring forth\* food out of the earth."

The word rendered "service" here shows that it does not refer to *food*, but to the profiting of the one to whom the "service" is rendered. It is the same word that is translated "labour" in v. 23, while, in Num. 3. 36, it means "all that serveth thereto."

God has created many things "for the service of man," and He has told us to "receive" them and "not to reject them." Among them He has created the "herbs" of the field, which are not for food merely, but for medicinal use and service.

It is in Coverdale's Translation (preserved in the English Prayer Book) that Ps. 147. 3 is rendered "He giveth medicine to heal their sickness." Without pressing this into our service, we merely note it, and pass on to consider the Scriptures adduced in these booklets. These are *three* in number, and on these is built up the whole of the arguments.

(1) The *first* is Ex. 15. 26. Here, note that it is a negative promise. It is a promise that He will *not do* a certain thing, not that He *will* do it. No, He will not do it, provided certain conditions, which He lays down are fulfilled. "*I will put none of these diseases upon thee which I have brought upon the Egyptians.*" Those diseases refer to the plagues of Egypt from whence He had just brought them out. What they were, we are told further on: "the botch of Egypt . . . the emerods (or hæmorrhoids) . . . the scab . . . and the itch" (De. 28. 27). In v. 60 they are further described as being the diseases which they were "afraid of." Moreover, there was not only the promise "I will take away from thee (*i.e.*, Israel) all sickness, but *I will lay them upon all them that hate thee*" (Deut. 7. 15).

If the former scripture refers to us, then this latter must also equally refer to us, in which case we are truly sorry for those who hate and oppose us, for there would soon be a great number of our brethren under treatment for the "itch" and the "botch" and the "scab," with no physician able to diagnose their terrible diseases.

The fact that they are not all thus *hors de combat*, but are as active as they are hostile, is the very best proof that these scriptures in Exodus and Deuteronomy, do not, and cannot, refer to us, now, in this Dispensation, but to Israel and to Israel's land only.

It is remarkable, that the context of Ex. 15. 26 supplies us with a notable proof of our true position as to the Lord's use of means, or rather *our use of His means*, which He shews to us when we are "trusting God."

In verse 25, immediately before the verse relied upon by the author we read that, when Israel came to Marah, where the waters were bitter and undrinkable, Moses, trusting God, "cried unto the LORD." What did the LORD do? Did He work a Miracle with the water?

\*There is nothing about "that He may bring forth." It is the Infinitive mood with the Preposition, "to bring forth food."



He could, of course most easily have done so, had it been His usual way of working. But it was not His usual way. Hence we read that "*the LORD shewed him a tree*, which, when he had cast into the waters, the waters were made sweet" (Ex. 15. 25).

Before we leave this passage we must notice the *condition*. It is "If thou (*i.e.*, as a nation, not as individuals) hearken . . . DO . . . give ear . . . keep" God's Laws. This negative promise is conditional on *obeying* God, and not on "*trusting* God."

In the Dispensation of Grace in which we happily find ourselves to day, the word which characterises it is "DONE," not "DO."

We are not going to put ourselves back under law, to which, having "died with Christ," we are "dead" and from which therefore we are "free" (Rom. 7. 1-5 and 6 margin).

We sincerely hope none of our readers will be misled by these booklets, and put themselves "under law" from which they have been once for all delivered.

When we "trust God," we are in the region of faith and of grace, not in the sphere of "works" where we are punished and chastised by God for any neglect of duty in obeying His laws.

(2) The *second* of the three texts on which the super-structure is built is Ps. 41. 3. "The LORD will strengthen him *upon the bed of languishing*: Thou wilt make *all his bed in his sickness*." The italics are the author's.

This is a Psalm of David, and refers of course to David's Son, and David's Lord. (See v. 9.)

If it is to be taken as a direct promise to ourselves, let it be so taken in all its fulness. There will be then no need for any nurses. But this application is absurd. If the LORD is to make our bed it will be *by the same use of means*. It is the Figure of Speech called *Anthropopatheia*, by which God is spoken of as a man, in condescension to our weakness. But *the truth is all the truer*, and means very much more than bed-making. It means that he will be Jehovah Jireh (as well as Jehovah Ropheka) and that He will provide all that will be needed on a bed of sickness. He will *show* us some one who will nurse us, and better still, all that this involves. He will have before "shewed" the nurse others who will have *trained* her so that her nursing may be more efficiently performed.

If the Lord sees to all this He will do it perfectly, and we shall not have trusted Him in vain. He will *show* us the nurse, as well as the Physician and the medicine, as he showed Moses the "tree" in Ex. 15. 25.

We gain rather than lose anything by this second scripture.

(3) This brings us to the *third*, viz., James 5. 14.

Here we have an Epistle written by James, not by Paul; and written not unto us, but unto "the twelve tribes of Israel" (v. 1).

The author sees this difficulty and we observe the pen of the "Counsellor" rather than that of the Expositor.

In the first place we have never said that it is "not

for Gentile members of the body of Christ." It is written *for* them, for their learning; but it is *not addressed to* them. The Law is there but not the Gospel. Religion is there but not Christ. The Synagogue is there (2. 2.) but not the spiritual body of Christ. The coming of the Judge is there (5. 8, 9) not the coming of the Saviour. Justification by works is there (2. 20-26) but not Justification by faith.

The errors of Judaism are dealt with but not the sins of Gentile believers. The place of worship was the Synagogue, not the upper room or place of assembly. Who are the "ye" of ch. 4? Who are the "rich men" of ch. 5. 1? The Spiritual and vital Christianity of Ephesians, Philippians and Colossians is nowhere seen.

Only twice is Christ named at all (1. 1, and 2. 1). The word "Gospel" is not used, the Mystery is not mentioned; and the fundamental doctrines of Incarnation, Atonement, Redemption, Resurrection, or Ascension are not even referred to.

We may add that, in the great majority of Greek Manuscripts, the Epistle of James follows immediately after the Acts. It does so also in several of the printed Greek Texts (as in that of Dr. Tregelles).

All this shows that it is to the Acts period, the Pentecostal Dispensation, that the Epistle of James belongs, and not to this the subsequent, and now present, Dispensation of the Mystery.

The Author says (p. 38, No. 1). "I should not dare to say that the gift of healing, or any other gift had ceased."

But *we do dare to say they have ceased*; and we say it on the sure and certain warrant the Word of God.

"In 1 Cor., 13, we are distinctly told that the spiritual gifts seen in full exercise in that Church in Corinth were to "cease." Four times is the word "done away" used, (though it is translated differently each time\*).

Of course the Spirit may, as the author truly says, "impart His gifts wherever or whenever it is His sovereign pleasure to do so." No one disputes that. He may bestow a special gift to-day, and He may give the gift of wisdom to many a godly Physician or Barrister, but it will be exceptional, and not general: it will not be in accordance with the principles of His administration in the present Dispensation in which He has Himself told us these "gifts" were to "cease." They will not be His special activities which are seen at work throughout the Dispensation of the Acts (Heb. 2. 4).

Indeed, this "laying on of hands" of James 5. 14, is one of the very things which these same Hebrew believers were in a later day commanded to "leave," by the Holy Spirit through Paul, and to *go on* to perfection. But the author of these booklets would bid us disobey this later command, and not "leave" them, but, *go back* to an earlier command which had been abrogated, and continue to obey it, *i.e.*, of course if we can: for he adds "I am free to admit that I have

\*Verse 8. Where it is rendered "fail" and "vanish away" v. 10, where it is rendered "done away;" and v. 11, where it is "put away."

never met anyone possessed of the gift of healing as exercised by the Apostles" (p. 38, No. 1).

We were wrong in saying in our letter addressed to him on October 27th, 1909 (which we thought was private) that the Apostle "could not" use his gifts of healing. It would have been better, and equally conclusive to have said that he *did not* use them. But this argument from silence is not allowed to us. We still however restate the fact that there is *no mention of their use after Acts 28*.

When the author of these booklets asserts that these sign gifts were *never used for the Lord's people, but only for unbelievers*, he forgets the raising of Dorcas from the dead by Peter (Acts 9. 36-43), and the raising of Eutychus by Paul (Acts 20. 7-12), which were indeed the greatest gifts that could possibly have been given and used. Surely these Scriptures hardly agree with the sweeping statement that "every exercise of the gift of healing from Acts 3 to Acts 28 was upon those *who were not* members of the assembly of God. On the other hand there is no suggestion in the Acts or in any Epistle that the gift of healing is to be used in case of sickness among the saints."

We must leave these opposing statements to the judgment of our readers.

There is surely no need to say much more, because what we have said covers so much ground that we may pass over minor arguments and statements.

That we must not place too much reliance on the writer's arguments which depend on the expositions of Scripture, may be seen from three examples. (1.) One is Jer. 8. 22, which certainly will not bear the interpretation the author seeks to put upon it. If "balm" were not used as a medicine, and if there were no "physicians" in Israel the whole point of the question is lost; and it is used in vain. By "balm," he says, we are to understand "God's salvation," and by the "Physician there" we are to understand "Christ." If our readers will only substitute these meanings they will see what the sense then becomes. The author's conclusion is right, but it cannot be right *unless the words mean exactly what they say*. The whole statement is void of sense, and could not be understood unless "balm" were used, and "physicians" were in practice.

The same applies to Isa. 1. 6 (which the author of these booklets fails to quote). The condition of the nation of Israel is compared to a body with "wounds and bruises and putrifying sores." And Jehovah, to heighten the terrible condition, adds "they (the wounds) have not been closed, neither bound up, neither mollified with ointment." This statement of the illustration could not have been understood unless the practice of such medical treatment was quite common and well known. So well known indeed as to make it quite unnecessary for any command to be given one way or the other.

(2.) The second is that of King Asa in 2 Ch. 16. 7-12.

Quite a wrong turn is given to this history. The

assertion is made that the case of Asa is "strictly parallel" with the case of Saul in 1 Ch. 10. 13, 14 (p. 21, No. 2).

All that our readers have to do is to "open the book" and see for themselves whether the passages are "similar." In the case of Asa, king of Judah, he sought to Benhadad, king of Syria, for help against Baasha, king of Israel. In doing this he disobeyed many direct commands of God; and, when a prophet was sent to reprove him, Asa put him in prison, and oppressed the people.

In return for this treatment the LORD "smote him with a disease in his feet," not because he sought to physicians, but to show Asa's further obduracy, when it is added "yet, in his disease he sought not to the LORD, but to the physicians."

Of course, he did wrong; but the wrong as stated in v. 7 was his relying upon the king of Syria instead of on Jehovah and His promised help against all enemies. Asa should have trusted the LORD, as we have explained in our definition of such trust, and the LORD would have assuredly kept His promise and sent deliverance by *showing* him some wonderful "means" from both enemies and disease, as He showed Moses the "tree" in Ex. 15. 25.

But how can this be "strictly parallel" with the case of Saul? Saul's sin was positive, Asa's was negative. Saul disobeyed a direct command not to seek to a familiar spirit, which was a capital offence; "therefore the LORD slew him." But where is the direct command not to seek to a Physician, which Asa had disobeyed? Had there been one, and Asa had been slain for it, then the cases would have been "strictly parallel," but not otherwise.

(3.) The third passage is the well worn one of Timothy and the wine. We are indeed pained to find our dear brother, whose prowess in logic is so keen and brilliant, reduced to such a miserable exposition of 1 Tim. 5. 23. True, it is only what the author says "*is to be inferred*," but the reference to the bad water supply of Ephesus came upon us quite as a surprise. We had heard of the wine being used for "external application," but we must confess that we had never thought about the water-works of Ephesus.

But, even so, the argument is of no avail. The author says the wine was recommended "on account of his stomach. We have here not a prescription for the treatment of disease, but advice as to the most suitable thing to use for drinking purposes. Wine is not medicine," &c.

But why leave out the last words of the sentence, "and thy often infirmities." It distinctly says "for thine frequent sicknesses," and the word here used denotes diseases; and yet in the face of this it is stated that "we have here not a prescription for the treatment of disease."\* We have only to read John 9 to see that it is used of the "sickness" of Lazarus, which was so severe that he died of it, although he was such a saint.

\*See also Acts 28. 9 where it was used of the "diseases" which Paul healed at Melita.

The author makes a great distinction between "food" and "medicine," holding that food is the only medicine which the child of God ought to take. As for "poisons," it is a fact that even foods taken in excess may become poison; while in our own personal case certain foods, if persisted in, would in a short time prove as deadly as any poison. But how are we to know all this? Of our own instinct? It requires a Physician with wisdom and experience to tell us what food is a suitable medicine for our disease. And if our disease is a "chastisement from God," why should we seek to get rid of it all, either by food or medicine?

And, after all, where does "food" end, and "medicine" begin? We have heard of one who argued that "cod-liver oil" was medicine, and that "malt extract" was food; but, when pressed as to what they would be when mixed, the answer was "medicine."

Surely this is the *reductio ad absurdum* of the whole matter.

It is most significant that, in his quotation of 1 Tim. 5. 23, the author of these booklets should have failed to complete the quotation "and for thine often infirmities." Not only do we not get the explanation that these "often infirmities" means "frequent sicknesses," but the clause is wholly omitted. Whether this was by design or infirmity we will not judge, but in any case it is most unfortunate.

The author of these booklets, though he mentions the case of "Luke," fails to notice that when Paul had "finished his course, and the time of his departure was at hand" he was "trusting God in his sickness," and the Lord answered his trust and "shewed" him Luke, "the beloved Physician" (2 Tim. 4. 11), as He had "shewed" Moses a tree (Ex. 15. 25); and so ordered events that Paul, though all had forsaken him, should not be without such medical aid which Luke could give him; and that, out of all the other saints who might have remained with the Apostle, he could say "only Luke is with me."

Moreover, while the author asserts that "wine is not medicine;" the omitted sentence proves that it was to be used expressly for Timothy's "frequent sicknesses"; and not for his beverage simply because the water was inferred to be impure.

The author forgets that wine is one of God's creatures, and that it is "good." He overlooks the fact that in the Parable of the good Samaritan the Lord "shewed" to the half dead man, not a tree as He had showed Moses, but a "good Samaritan" who had with him "oil and wine" with which he treated the wounds of the man (Luke 10. 34); and this is mentioned in proof of his goodness.

He forgets also that while God has provided *water* "for the beasts of the field and the wild asses" (Ps. 104. 10, 11), He has caused the earth to bring forth "*wine* that maketh glad the heart of man" (v. 15).

The cause for which the author of these booklets "pleads," and the brief that he holds must be in a sad plight if it needs such a use, and such a forgetfulness of Scripture, and ignores all Dispensational teaching.

We trust that the minds of our readers will be relieved, and will return to a sane trust in God, not merely in sickness, but "at all times." If we look around we shall not fail to observe the ominous fact that there is scarcely a form of new and false system of Theology, Philosophy or Religion but what has *healing in sickness* as one of the planks in its platform, from Mrs. Eddy down to Mrs. Sears, who now offers "immortality for four guineas!"

In saying this we are using sound logic, for we are reasoning from the general to the particular.

We are pained to note that in these two pamphlets the opposite system of false logic is pressed into service, by reasoning "from the particular to the general."

Or, why, in an appendix, give a loathsome example of diabolical cruelty in a "Research Laboratory" in Philadelphia, U.S.A.?

Is it because we may take this as a typical case, and believe that is applicable to all medical schools? When this example of an extreme case is cited without any limiting words, or saving clause, it looks as though we are to do so.

As to "Satan's interest in this subject," which is one of the sections (p. 33 No. 2): whichever of the two alternatives offered in solution of this question (which is not of our raising); we can see a third, which we deeply deplore. *We already have evidence that one effect will be (whatever may be the cause) to destroy the good and great influences of the author's other wonderful books.*

Another evidence of "Satan's interest" is his evident aim at this present juncture is to separate ourselves and our beloved brother Philip Mauro. Only by this way can he damage and destroy the testimony of us both.

But, Satan can succeed only by our own consent.

Sad to say, the "Brethren" are doing their best to help our great enemy; for we find that wherever we go for public ministry the so-called "open letters" are there before us, diligently circulated before our arrival.

But even these tools of the enemy cannot succeed except by our mutual consent.

So far as we ourselves are concerned, nothing shall be wanting on our part to ensure his defeat. We are ready to sacrifice everything that is personal, and write only in the interest of God's truth, God's cause and God's people.

"We are not ignorant of his devices."

Therefore we ask our beloved brother to aid us in defeating them, for no one should be able to detect them more readily than the author of *The World and its God*.

It is only to this end that we have kept silence so long, and have not made as yet, any reply to the "open letters," and not because we have none to make. We are holding back because we wish to heal the breach rather than to widen it. Our brother will, we are sure, readily pardon us for any infirmity of the flesh in what we have now written on the invitation of his publisher.

In spite of his inference, we steadfastly *refuse to take offence*, and we can assure him that we are not rejecting

his teaching in order to seek "a pretext for resorting to man's remedies" (p. 15, No. 1).

On the contrary we believe that the LORD will show us, as He showed the "tree" to Moses, some of His wonderful "means" which He (and not Satan) has provided for those who trust in Him "at all times."

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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. 17.

"THE GOSPEL OF THE KINGDOM,"

AND

"THE GOSPEL OF THE GRACE OF GOD."

THE first question we are to consider in this article is "Why is there no reference to 'the gospel of the kingdom' in the Acts."

There are many theological terms and expressions (such as "Substitution," the "Millennium," &c.), which are not found in the pages of scripture, yet the truths implied by them are found repeatedly from Genesis to Revelation.

Just so with regard to "the Gospel of the Kingdom" in the Acts.

At first thought, one would imagine that the term "The Gospel of the Kingdom" was of frequent occurrence in Scripture; but, as a matter of fact, it occurs some four times in all. We admit that the term "The Gospel of the Kingdom" does not occur in the "Acts," but we most strongly repudiate that which is implied in that statement, namely that the Gospel of the Kingdom was not the Gospel proclaimed in the Acts.

If we keep strictly to the logic (or rather the lack of it) of the above question, we shall have to argue that no one preaches the "Gospel of the Grace of God" unless somewhere in his remarks he actually uses this expression. According to this theory it is not sufficient that he preaches Christ Crucified, Buried, Risen, Glorified: it is not sufficient that he includes in his preaching every important scriptural characteristic of the Gospel of Grace; he has not preached it—nay we will say to him afterwards "Why was there no reference to 'the Gospel of the Grace of God' in your sermon?" In vain would he go over the points of his address, the Shibboleth is missing. Even so is it in the present case. Every characteristic of "the Gospel of the Kingdom" is found in the preaching of the "Acts."

Repentance, Baptism unto the forgiveness of sins, Conversion, Miracles, and Gifts, all these are connected with "the Gospel of the Kingdom," and all are found in the Acts. The very first verse in the book shows us that the book of the Acts is a continuation of that which "Jesus began to do and to teach." This is confirmed in Heb. 2. 3, 4.

Of those who affirm that the Gospel preached in the Acts is not "the Gospel of the Kingdom," we would

ask, What Gospel is it? A careful comparison of the terms of the Gospel as preached by Paul, and recorded in Eph., Phil., Col., Tim., and Tit.—the "My Gospel," and the "My Doctrine" of these Epistles, with the preaching in the Acts will reveal much that is widely distinct and different.

Why do those who believe that the Church began at Pentecost shirk the plain meaning of Peter's climactic words "Be baptised . . . for the remission of sins" (Acts 2. 38), or such words as "Be baptised and wash away thy sins" (Acts 22. 16). Why do they not preach plainly and consistently, as some do, that Baptism is essential to the forgiveness of sins?

"The Baptism of John," the forerunner of the King, was a "baptism unto Repentance." The Baptism of the Acts, after the King had gone, was a baptism unto the remission of sins, accompanied by the call to repentance; but, neither John's preaching nor Peter's preaching can be made to harmonise with the Gospel of the Grace of God as set forth by Paul in the Epistles concerning "the Church which is His Body." The actual word "Gospel" occurs but twice in the whole book of the Acts, once spoken by Peter, once by Paul.

In Acts 15. 7 we read, "The Gentiles by my mouth should hear the words of the GOSPEL and believe." This refers to Peter's message to Cornelius. If therefore we read *that* message, we shall find the "Gospel" as understood by Peter, and as approved by the Lord in that period.

Peter's Gospel is recorded in Acts 10. 34-43: "Of a truth I perceive that God is no respecter of persons, but, in every nation he that feareth Him and WORKETH RIGHTEOUSNESS is accepted with Him."

We find in verse 22 that Cornelius was a "just man, and one that feareth God." In verse 2 we are told that he was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." In verse 4 he was told "Thy prayers and thine ALMS are come up for a memorial before God." "Prayers and Alms" are included in the laws of the Kingdom in Matt. 6, and it is noteworthy that the word rendered "alms" in Matt. 6. 1 is given by the Critical Greek Texts of Lachmann, Tischendorf, Tregelles and R.V. as being "Righteousness" (see margin).

Cornelius gave alms, he was a just man, a devout man, one who feared God—yet, according to the same chapter, he had neither believed the Gospel, nor knew the Lord Jesus Christ.

Can we imagine the Apostle who wrote Eph. 2. 8, 9; 2 Tim. 1. 9; or Titus 3. 5 prefacing "his" gospel with the opening words of Peter's address, Acts 10. 35?

However, we go a little further. Do we find Peter preaching the Gospel that is linked with the Church—although he had given to him the keys of the *Kingdom of Heaven*?

We believe that Peter did use the keys given to him to open it with a fresh offer to the Jews, and a new offer to the Gentile; and that he consistently preached

the "Gospel of the Kingdom" accordingly. But those who teach that Peter admitted Cornelius *into the Church* (meaning thereby the "One Body") fail to distinguish many things that differ.

In verse 38 he goes on to speak of "How God anointed JESUS OF NAZARETH (a title never used after Acts 28., and never occurring in *any* of Paul's Epistles) with the Holy Ghost and with power: Who went about doing good and healing all that were oppressed of the devil: for God was with Him, "and we are witnesses of all things which He did both in the *Land of the Jews* and in JERUSALEM."

Peter speaks of the earthly *life*. Paul omits this and starts his Gospel with the *Death* and Resurrection of the Lord Jesus. Peter continues "Whom they slew and hanged on a tree, Him God raised up the third day." "It is He Which is ordained to be the Judge of quick and dead. . . . Whosoever believeth shall receive the remission of sins." The *evidence* that Cornelius and his house believed the words of Peter was that holy spirit (*pneuma hagion*) fell upon them (as upon Israelites in 2, 4). And they "spake with tongues." If Peter's preaching was the preaching for this dispensation, by what warrant do we deny that the standing of Cornelius as that of a Christian should not be still advocated?

Returning now to Acts 15, let us notice verses 28, 29, "For it seemed good to the HOLY GHOST, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

Here it is definitely claimed that the Holy Ghost sanctioned the imposing of four restrictions. One of them presents no difficulty, but the first three, and particularly the two dealing with "things strangled" and "blood" do present difficulties, if Peter preached "the Gospel of the Grace of God," as we know it from Paul. The whole case is restated again in chapter 21. 25, when each item is carefully repeated.

If Acts 15 is one and the same as the ministry of Paul, how do we reconcile the abstaining from that which "seemed good to the Holy Ghost," with the inspired injunction "that eat" of 1 Cor. 10. 25. "Whosoever is sold in the shambles, that eat, asking no question for conscience sake." Read the following verses, which give no such commands as given in Acts 15, but simply tell the believer to be ready to yield point of liberty—not for his own sake, for to him idols and meats are nothing—but for the weaker faith and conscience of another. "Whosoever" is as extensive as the word "whosoever" in John 3. 16, and includes the three kinds of meat that were *forbidden in Acts 15*.

If we see that the ministry of Paul is to be differentiated from that of Peter, and also that the ministry as recorded in the Prison Epistles must be kept distinct from the ministry of Paul so far as it is found in the "Acts," we shall not only have no difficulties, but we shall be relieved from the necessity of continually attributing to the Apostles a series of mistakes, compromises and confusion.

One thing more; we have endeavoured to point out, in our article on Satan's opposition to the purposes of God, that our wily foe constantly uses the elements of a past dispensation as an effectual means of stumbling in another. That which "seemed good to the Holy Ghost" in the Pentecostal Dispensation does not "seem good" now, for the self same "Spirit speaketh expressly" in 1 Tim. 4. 3, and shows that this very thing, used in an undispensational way, will form part of the propaganda of Satan in the "latter times" "commanding to abstain from meats."

This we have already seen to be referred to in Col. 2. 21, where it is distinctly placed in opposition to Christ as Head of the Body.

In Acts 10., Peter used the keys of the kingdom to admit the Gentile; but the keys of the *Kingdom* turn the lock of the *Kingdom*, not the lock of the *Mystery*.

Cornelius and the other Gentile believers were not on an equality with those of the circumcision, any more than they will be in Millennial days. In the dispensation of the *Mystery* however, not only are all "ordinances" completely banished, but all distinctions between circumcision and uncircumcision also are entirely abolished.

Turning for one moment from Peter's one use of the word "Gospel," let us consider Paul's *only* use of the same word, Acts 20. 24. Paul had testified "both to the Jews and also to the Greeks (note even this is not the fuller wider word "Gentile") repentance toward God, and faith toward our Lord Jesus Christ." He had "gone preaching the Kingdom of God" among them (verses 21 and 25), but a change was coming, for he says in verse 22 "and NOW," etc., and he looks forward to the fulfilment of another ministry which he had received of the Lord Jesus "To testify the Gospel of the Grace of God."

Paul desired to "finish his course" at the threshold of his imprisonment, and at the conclusion of his ministry in the last prison Epistle he had the "joy" he coveted for he could say "I have finished my course, I have kept the faith." And it is in this last Epistle, with death drawing near, that the Apostle urges Timothy to "Keep that good deposit" (1. 14); to "commit the things heard of him (Paul) to faithful men" (2. 2); to "rightly divide the word of Truth."

While it is true that the word "Gospel" (*Euangelion*) occurs but twice in Acts, the word "Preach" (*Euangelizo*) occurs 15 times. A glance at the original will show that both words are from the same root, and if we preserve this relationship we could say, for instance, instead of "to preach" "to Gospel," and render Acts 8. 12, "When they believed Philip gospelling (or preaching the Gospel) the things concerning the Kingdom of God, they were baptized." The verse following adds the inevitable Kingdom accompaniments (miracles and signs), and helps us to see that Philip preached "the Gospel of the Kingdom" as did Peter and the rest of the Apostles.

If any still doubt this, will they please point to the passage or the passages, wherein the twelve Apostles

had any other Gospel or commission given to them? will they tabulate the differences between the Gospel of Peter and that of Paul?

One remarkable feature in Paul's preaching is found in his first recorded sermon, and runs throughout his epistles—that is the subject of "Justification by Faith," "By them all that believe are JUSTIFIED from all things, from which ye could not be JUSTIFIED by the Law of Moses" (Acts 13. 39). Twenty-seven times does this word (*dikaio*) occur as used by Paul; and so important is it, that the apostle declares that the "Gospel is the power of God unto salvation to every one that believeth, FOR therein is revealed a Righteousness of God from faith to faith, as it is written The just by faith shall live."

Justification by faith made Paul's Gospel what it was. What are we to conclude then when we find that neither in the Acts nor in either of his Epistles does Peter once use this important word "to justify"? True, we may be able to find something parallel—but we maintain that Peter's complete omission of this important word, and the introduction of it in Paul's first recorded address, call upon us to see the difference that there is between the Gospel committed to Paul and that to Peter.

We have spent rather a long time upon this question, but we believe that the importance of the point raised warrants the amount of space devoted to its consideration.

The next question awaiting us is closely related to the above: it asks, "Did not the church the One Body begin at Acts 2?"

We are directed to Acts 2. 47, "The Lord added to the church." The R.V. omits the word "church" from this verse, following the result of the labours of Lachmann, Tischendorf and Tregelles. The majority of the revisers were of opinion, we should suppose, that the church did begin at Pentecost; yet, they were obliged to leave this important word out as there was no manuscript warrant for retaining it. The question before us, however, does not end here. Not merely does it say "the church," but it defines what church is meant—"the church which is His Body." Many are misled by their idea of the church into unscriptural beliefs, and we will first devote a few words to the consideration of the word "church," and then more particularly "the church which is His Body."

The word church or "*ekklesia*" means "a called out company." Such is the inspired description of the people of Israel by Stephen in Acts 7. 38, "the church in the wilderness." Does this mean that they were members of the One Body? Were the Gentiles fellow heirs and fellow members of that church?

In Acts 19. 32-41 this word church or *ekklesia* is the name used by the Spirit of God for the trade society of metal workers, and is translated "assembly." (Compare the "chapel" in the trade society of compositors to-day.) In verse 39 the town clerk reminds the people that if they have any grievance, there is a "regular assembly"

or *ekklesia* "church," this time indicating the "courts" with the "pro consuls" of verse 38.

Another important example is found in James 2. 1, 2, were we read of the "synagogue;" while in 5. 14 he speaks of "the elders of the church"—referring to the same thing. It should be remembered, in this connection, that in the message to the seven churches in the Book of Revelation we have several mentions of the "synagogue." In James "the Judge standeth at the door," even as in the Revelation.

In support of the belief that the church began at Pentecost, we are continually having quoted to us, with all the added solemnity which the traditional interpretation gives, the words of Acts 2. 42: "And they continued stedfastly in the Apostles Doctrine, and Fellowship and in Breaking of Bread and in Prayers."

We have sometimes suggested that the dear brother who thus quoted these words cannot be numbered among such, for in verse 46 we find that those who continued *stedfastly* in the Apostles' Doctrine could also continue daily with *one accord* in the temple, a position that seems hardly reconcilable with the teaching of Ephesians or Hebrews.

If "the church that is his Body" began at Pentecost, then we are not merely mistaken in one or two points, but we must stand convicted of absolute inability to understand the New Testament at all, for the inspired scriptures written by Paul after Acts 28, constituting the Epistles dealing with the dispensation of the Mystery, certainly teach something radically different from that contained in the Gospels or the Acts.

We are perfectly certain that the one who wrote about the tabernacle "Not made with hands" could not continue with "one accord" with those of Acts 2. 46. What has the One Body to do with "This is that which was spoken by the prophet Joel"?

We are further asked "Was not Matt. 16. 18 fulfilled then?" We believe that it *began* to be fulfilled, and that, had the nation of Israel been, like Peter, enabled to behold in the Lord Jesus "The Christ, the son of the living God," the church (or assembly) of Matt. 16 would have gone on to completion.

Peter speaks of some "living stones" in 1 Peter 2. 5, 9, but the day of the fulfilment of Matt. 16. 18 awaits the days that are depicted in the book of the Revelation.

It is significant that Rome has chosen Peter and "the keys of the Kingdom of Heaven," while she has ignored Paul, with his ministry of "things unseen." It suits the purposes of Rome to help forward the traditional belief, that "The church began at Pentecost," but all Rome's pretensions lose all appearance of Scripture warrant when we abide by "the ancient landmark" of Acts 28. *There* we find our all "in heavenly places" in Christ; *there* we are done with the things "made by bands;" *there* we have no need of any priest—we are united to the great High Priest Himself.

(To be continued.)

CHARLES H. WELCH.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### "PROFANE AND VAIN BABBLINGS."

THE BLASPHEMIES OF THE "NEW THEOLOGY."

The newspapers of Oct. 17, 1910, will shock the mind of every believer in the Word of God. Its

"Statement of belief"

which forms the latest manifesto of Mr. R. J. Campbell, consists of his own "affirmations."

There is no appeal, or reference to Scripture, from beginning to end. Indeed, how could there be.

The "affirmations" are founded on the words of the old serpent the devil, in Gen. 3.

"Ye shall be as gods" (v. 5),

"Ye shall not surely die" (v. 4).

It is therefore not the "New" Theology, but the very *Oldest* Theology in the world.

We regret that we have time and space only to give the very words of the parts that depend on these two lies of Satan. Mr. Campbell's "affirmation" is, that

"We believe that humanity as a whole, and every human being in particular, is essentially divine, 'of one substance with the Father.' That which is fundamental to our being is eternally one with God. This is the truth which has to be brought into perfect expression in our total life, so that all mankind may say with full Christ-consciousness, 'I and my Father are one.'

"We therefore believe in the Atonement, that is, the making-one of man and God, or rather the perfect realisation of our essential oneness with God. The means whereby this is being effected is the continuous offering of the Christ on the altar of the human heart. This is the process whereby mankind is being saved and lifted up to its eternal home. Wherever self-sacrificing love is at work there the Atonement is going on. Every individual is saved as he becomes possessed by this spirit. Salvation is the uprising of Christ in the soul, so that we can say with the apostle, 'Not I, but Christ.' 'Christ liveth in me.'

"We believe, too, in individual immortality, but we do not think of it as only a going on, but rather a going up. We believe that the 'one far-off divine event to which the whole creation moves' will be a glorious consummation in which every individual being will consciously and fully realise himself in every other, and behold all as one."

In the face of such antagonism as this, how sad it is to see "Brethren" "rending" and "devouring" one another. Instead of this, all who still hold fast by the Bible should be standing shoulder to shoulder in its defence; for what with the modern critics and the New Theology, the fight now is *whether we have any Bible at all!*

#### ANOTHER "NEW RELIGION."

"IMMORTALITY" FOR £4 4S.

with (of course) the plank of "healing" in its platform is announced as "a Religion for the Re-construction of Civilisation."

Truly, civilisation *needs* re-construction badly enough; but all these nostrums are the devices of Satan to keep

the mind from the coming of the One Who alone can accomplish such a gigantic work. It is

"THE NEW THOUGHT CULT"

and the members of it are to be Immortal until they desire death. It comes from the brain of Mrs. Dr. Julia Seton Sears, who hopes it will "spread like wild-fire" through England when once it has taken a grip of the imagination of the English People.

Mrs. Sears claims 17,000,000 adherents in America, where it was started 15 years ago.

It differs from the Christian Scientists in that it acknowledges the existence of disease, and freely admits that physicians can deal with it up to a certain point, but she claims that, by the influence of mental power alone, the person who has mastered her teaching can resist and conquer disease far better than if he resorts to the use of drugs and medicine.

"The hour has struck," says Mrs. Sears, "for a new civilisation to begin in the world. Two thousand years ago there was a reconstruction of civilisation by the new interpretation which the Gospel gave to life and conduct; and now a revolution not less momentous is about to begin, which will express itself through the medium of our teaching. The man or woman who can combat disease through his or her own powers alone becomes more independent and self-reliant, and a happier age will be introduced."

"Our teaching," Mrs. Sears continues "certainly claims for the new thought religion that it can overcome the obstacle of death itself, but its interpretation is not the ordinary vulgar one of a belief that our disciples will never die. Those who become impregnated with our faith recognise, like the Pythagoreans of old, that life here is only a stage on a great journey, and, when we reach a certain distance, we feel that we no longer wish for life here below, but crave the higher and nobler existence which lies beyond. Until that moment arrives every one of us is indeed immortal, and we can render ourselves impervious against accident or disease, so long as we believe that our work in the stage of our existence which lies on earth is not yet accomplished."

#### IMMORTALITY FOR FOUR GUINEAS.

Mrs. Sears told a member of the *Daily Chronicle* staff that "a four guinea fee formed a condition of being admitted to the great secret."

"If you want Health," she said "have it. If you are tired of disease, stop it. We point the sick to the truth of the great creative energy of the universe. We teach the dying world how to build a new body by building a health consciousness. There are three basic principles on which we hang all our predictions:—

- "1. Belief in the one life. In it there is no disease, sin, sickness, or death. Satan's lie again (Gen. 3. 4).
- "2. Man may become conscious of an infinite union with the great God. Satan's other lie (Gen. 3. 5).
- "3. Thoughts are creators, and man can create an environment of vitality and immortality by the exercise of that thought. And how is it done?"

It only remains to be said that the first Church was to be opened in London, on Oct. 2nd.

Our readers will see in this another sign of the times when people, forsaking the fountain of truth which God has provided, will readily hew out any cisterns of their own devising.

They will note also how Satan is deceiving the people by setting them work in ameliorating the effects of sin which he himself introduced.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

P. M. Being loth to keep open, or widen the breach, by sending you a formal reply to your two "open letters," we answer the two questions with which you close your second "open letter" in this column, as we could not well include it in the review of your two pamphlets (sent to us for that purpose).

You ask us (1) "What 'Church of God' was it that Paul persecuted in his unconverted days (Gal. 1. 13; Phil. 3. 6); and was it a different 'Church of God' from that mentioned in 1 Tim. 3. 5 and 15."

We reply that our belief in the inspiration of the Word of God is whole-hearted; and, our desire to obey its every exhortation being supreme in our heart, we exhort you to be of "the same mind" in obeying one of its precepts written in Phil. 1. 10, where the prayer for us both is that we may "try the things that differ." You will agree of course that this is the best rendering of the words in that verse, as preserved in the margin of the A.V. and R.V. (except that the R.V. puts "prove the things that differ.") Now, we must do this in connection with your question, because, in the next paragraph you use the same expression of "the members of Christ's body."

Now, dear brother, it is just such ambiguity as this, which misleads the believer, and does not give him the "instruction" of which he stands in such great need (2 Tim. 2. 24).

We suggest to you that the words of the Holy Ghost are perfect in their *usage*, as in all else. He never uses one word or expression and then leaves it to us to substitute another for it.

You will readily admit that the word "Church" is one of those words which is used in different senses; and one, therefore, which requires us to obey the injunction to "prove the things that differ." The rendering "assembly" [of called out ones] is generally recognised as covering most of the different usages, unless we retain and use the Greek word "*ecclesia*." If we do this we should see that "*ecclesia*" is used (1) of all Israel, as being called out from other nations (Gen. 28. 3); (2) of the Tribal Council called out from each Tribe (Gen. 49. 6); (3) of a "congregation" called out from the nation for worship (Deut. 18. 16, and Acts 7. 38), unless this be used here of the whole nation; (4) of any such "assembly" (Ps. 22. 22, 25, this is the "*ecclesia*" of Matt. 16. 18; 18. 17; 1 Cor. 14. 19, 35; Gal. 1. 13; Heb. 2. 12); (5) of separate "assemblies" in different localities (Acts 5. 11; 8. 3; 1 Cor. 4. 17, etc.); (6) of the Guild or Company of Ephesian Craftsmen (Acts 19. 32); and (7) of a Town Council "assembly" (Acts 19. 39).

Now we might as well ask what "Church" was it that was called together in Ephesus (Acts 19)? But the answer will show that anything can have the sanction of Scriptural words, if we do not "prove the things that differ."

Our answer therefore to your first question is, Yes. It is the same "*ecclesia* of God" which Saul persecuted that is spoken of in the passages you refer to, (as well as 1 Cor. 15. 4, which you do not quote), inasmuch as all of them were written *during* the Dispensation of the Acts, and *before* the secret of "Christ and His

Church" had been revealed in the Prison Epistles. In these we read not of "the Church of GOD" but of "the Church of CHRIST" which is thus proved to be one of "the things that differ," and this makes all the difference to your first question.

You, yourself, prove the difference in the very same verse, in the case of the expression "the day of Christ." You would not, we believe, confuse this with "the day of the Lord" (1 Thess. 5. 2), or with "the day of God" (2 Pet. 3. 12). And we do the same in differentiating between "the *ecclesia* of GOD," which Paul persecuted when he was yet in total ignorance of "the *ecclesia* which is His (CHRIST'S) body" (Eph. 1. 22, 23).

(2) Your *second* question is "What Church is it that is 'built upon the foundation of the *Apostles* and prophets' (Eph. 2. 20, a *prison* Epistle)? Please observe the passage does not say built on the Apostle Paul, but on the Apostles—that is Peter, John, James, Matthew and the rest. I do not see how the meaning of this can possibly be missed."

You will, we hope and believe, clearly "see" that you have again "missed" the point by failing to obey Phil. 1. 10.

You put "*Apostles*" in italics, and say they are Peter, John, etc. In other words you use the word of "the Twelve Apostles" and do not prove the difference between them and other Apostles which were *subsequently* called and sent forth for the special purpose defined in Eph. 4. 11-13. Many of these are named; and they are not PETER (who was an apostle of the circumcision) as were others of the "twelve." But PAUL who was "the apostle of the *uncircumcision*," with BARNABAS (Acts 14. 4, 14), ANDRONICUS and JUNIAS (Rom. 16. 7), APOLLOS (1 Cor. 4. 9, Margin); while SILVANUS and TIMOTHY were included among these Apostles, who numbered, it would seem, many more than "twelve" (1 Cor. 9. 5, 2 Cor. 11. 5; 12. 11, 12) and were given after Christ had "ascended up on high . . . and gave gifts unto men . . . some *apostles* and some *prophets*," &c.

Of this new order of "prophets" (for surely you would not say that Eph. 2. 20 refers to the Old Testament prophets), many are named, and are *proved to differ* from those of the Old Testament, in 1 Cor. 12. 28, and Eph. 4. 11. They are BARNABAS (Acts 13. 1), AGABUS (Acts 11. 28; 21. 10); SILVANUS, SILAS and JUDAS (Acts 15. 32); MANAEN and LUCIUS (Acts 13. 1); TIMOTHY "A man of God" (i.e. a prophet, 1 Tim. 6. 11; 2 Tim. 3. 17); the DAUGHTERS OF PHILIP (Acts 21. 8), and others not named (Acts 8. 17, 44-46; 19. 6)\*.

You will surely not miss seeing that you have confused the prophets of the Old Testament with the Twelve Apostles; and both, with those whom the Lord when on earth said He would, and afterward *did* send, after His ascension (Matt. 23. 34, and Luke 11. 49).

Had you proved these "things that differ" you would never have asked "what church is built on the *apostles* and prophets (Eph. 2. 20—a *prison* Epistle)?" For from the very fact of its being a "prison Epistle" you would have seen that, in those three Epistles, the word "church" is used in a sense in which it had never been used before.

Our answer to your second question, on the above ground, is No! It is not the same *ecclesia* which Paul persecuted, which was afterwards built on the foundation of the twelve apostles.

\*The noun "prophet" does not occur in Rom. 12. 26 which is an Adjective and means "prophetic writings," while "the word of prophecy" in 2 Pet. 1. 12 means, "the prophetic word."



# THINGS TO COME.

No. 198

DECEMBER, 1910.

Vol. XVI. No. 12.

## Editorial.

### HEBREWS XI.

#### XIII.—THE FIRST GROUP.

##### FAITH CONQUERING THROUGH GOD.

##### (5) DAVID AND THE PROPHETS.

viii. "WAXED VALIANT IN FIGHT; PUT TO FLIGHT THE ARMIES OF THE ALIENS" (v. 35).

(Concluded from page 123.)

OTHER examples of the faith that "put to flight the armies of the aliens," and of those who were made valiant in fight, must be looked for, not in Israel's wars with neighbouring nations such as Syria, Babylon, Assyria, or Egypt, but in the casting out of the "aliens" who had taken the land in possession. These are the aliens which are specially referred to here. These are the foes which were to be extirpated. Against these they had the promised presence and blessing of God. His word had been given to Moses, and repeated to Joshua "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee. I will not fail thee nor forsake thee" (Josh. i. 5).

The latter part of this promise had been first given to Jacob (Gen. xxviii. 15). It had been passed on to Moses, and by him to all Israel (Deut. xxxi. 6), then to Joshua (Josh. i. 5). Samuel had claimed it (1 Sam. xii. 22), and Solomon had made it his plea in his prayer at the dedication of the Temple (1 Kings viii. 57); while in Heb. xiii. 5 it is passed down to us to-day.

Through faith in that word, Moses had put to flight the armies of Sihon, king of the Amorites, and Og the king of the giant cities of Bashan, for these had been put in their possession by Satan—"the Prince of this world." Hence, we read that "Jehovah said to Moses: 'Behold I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land (Deut. ii. 31).

It was no act of cruelty in thus casting out and cutting off these nations of Canaan. They were usurpers of most evil kind. They were the Nephilim (Num. xiii. 33) and the Anakim, and the Rephaim (Deut. ii. 11, 20). They had gone by other names given by the still earlier inhabitants of the land. They were known as "Emim," "Zamzummim," "Avim," and "Horim" (Deut. ii. 10, 20, 23).

It was because of their nature, and because of their Satanic origin and character, that it was absolutely necessary they should be destroyed and exterminated.

It was necessary that the sword of Israel should do

for these what the Flood had done for those "in the days of Noah."

Not long since, a friend declared that she could not believe in Inspiration, because she thought it so cruel of God to destroy those nations. "Ah, dear lady," we replied, "you know nothing whatever about it. Have you not read of Him

"Who smote great kings,

For His mercy endureth for ever:

And slew famous kings:

For His mercy endureth for ever:

Sihon, king of the Amorites,

For His mercy endureth for ever:

And Og the king of Bashan,

For His mercy endureth for ever:

And gave their land for an heritage,

For His mercy endureth for ever."

(Ps. cxxxvi. 17-21).

Yes, it was "mercy" for His People; mercy for us. But there was to be no "mercy for them."

It was disobedience to this command of extermination that was the direct cause of Israel's apostasy; Israel's dispersion is traced back entirely to this failure.

Israel, instead of obeying God and exterminating those aliens, "learned their works" and worshipped their gods, sacrificing their very children unto devils. "They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was defiled with blood" (Ps. cvi. 37, 38).

They refused to shed the blood of those guilty creatures, and were snared by "him who has the power of death" into shedding the blood of their own innocent sons and daughters.

And all this, in spite of the promise of their God to make them valiant in war, and to put to flight the armies of these aliens.

Not so was David. His first act on becoming king over all Israel was to advance against one branch of them, the Jebusites, which occupied Jebus. There he slew them, and Jebus became "Zion, the city of the great king." This is why Zion acquired such a glorious name, and will yet become the joy of the whole earth. God had "chosen Zion," and it was He Who had made David valiant in war.

It is in these exploits we are to see the illustration of our subject.

It was not in the resistance of Egypt, Assyria or Babylon. These enemies were raised up by God for judgment on Israel, for the very reason that Israel had mingled with the heathen instead of cutting them off.

Israel could not stand against the invading armies which came from without; for they had no promise to rest on. Indeed there was a direct command to submit to Babylon. Hezekiah's successful resistance to

Assyria showed what could be done by one who destroyed the idols of Canaan and put away the gods of the Canaanites.

Israel, instead of putting to flight the armies of the Canaanites, was put to flight and carried away out of the land by the Assyrian armies, and after a time Judah was carried away to Babylon.

These are not the "aliens" referred to in Heb. xi. 34. Still less are we to look for our illustrations among the Maccabæans. Modern critics would fain see in those later times the examples of this faith. By so doing, they not only bring the sacred records down to a late date B.C., but they miss the whole point of the sacred history; and lose the thread which runs through it from beginning to end. They do not see the purpose of God; hence they fail to see the objective of Satan.

And now, we may ask, this being the *interpretation* of the history, what is the *application* for us? What is the lesson we are to learn for our own instruction and edification.

There are two. One is individual and the other is Dispensational.

The individual application is, that we are to look for our enemy within, rather than without. Our war is to be waged with our old nature. Our enemy is firmly intrenched in his citadel. Like the Canaanites of old, he occupies the ground in advance. We find him already in possession, and the command has gone forth that we are to hold no parly with our old nature; we are to give it no quarter. In God's sight it was crucified when Christ was crucified, and we are to "reckon it as dead." We are not to have any communication with what is dead. We cannot improve it, and we may not confer with it.

Our course is clear.

But there is something very important in connection with the other application, which we said is Dispensational.

The command in the history was accompanied by the promise "I will never leave thee nor forsake thee."

We have seen how this was first made to Jacob (Gen. xxviii. 15); and was handed down through Moses for journeying (Deut. xxxi. 6); passed on to Joshua for conflict (Josh. i. 5); claimed by Samuel (1 Sam. xii. 22); pleaded by Solomon for service (1 Kings viii. 57); and now, once again, for the last time, it comes to us. It is introduced by the words "He hath said." Yes, He hath said; and He will make good His own word.

"He hath said, I will never leave thee nor forsake thee."

Where do we find it? Here, in this very Epistle to the Hebrews; and at the close of an Epistle in which the Apostle had been pleading with them to leave the beginning of the account of Christ's teaching; to leave the things which were behind; to leave the practices, and beliefs, and ordinances, of a Dispensation which had passed away, and to go on unto perfection; for, "that which is perfect had come."

In Heb. xiii. 5, we find the promise: and it stands in connection with the New Dispensation on which their,

and our lot is now cast. They were to remember their leaders (not "rulers") who spoke to them the Word of God (v. 9); and, because God hath said "I will never leave thee nor forsake thee" (v. 5), they might boldly say "the Lord is my helper," and, "I will not fear what shall man do to me?"

The promise now comes to us, and it is coupled with a command not to fear man, but to remember the word which as it comes to us, tells us that Jesus Christ remains the same. Though Dispensations may change. He remains the same, "yesterday," in the past, in the Old Dispensation of the Old Testament; and the same "to-day," in which the gospel of the grace of God, and the gospel of the glory of Christ are proclaimed; and "for ever," when those glories will be consummated.

And then, following on this, we have the exhortation based upon it; "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein," and then, after referring the one sin-offering, so suited to the special needs of those whom the Apostle was addressing, his exhortation becomes general, and includes ourselves to-day; "Let us go forth therefore unto Him without the camp, bearing His reproach."

Our enemies are within. Not only the old nature within us each, as individuals; but, *within the camp*. We may not fight or "strive" with these, for they are our brethren, and the Canaanites are in our land (Gen. xiii. 7, 8).

The only course open to us is to separate (v. 9); and to go "outside the camp" altogether. Not to form another camp of our own among their camps, but to go forth "unto Him." He has gone into the holiest of all, even Heaven itself. That is now our "place of worship," and He Himself is our one object of worship.

Yes, "without the camp," outside the place of fighting and strife; for, as we have seen, the word "camp" is the same word that is translated "armies" in xi. 35.

"The servant of the Lord must not strive" (2 Tim. ii. 24). The Dispensation has changed. It is now the Dispensation of the gospel of the glory of Christ, and we are to go forth from those strive, whether "aliens," or "brethren," outside all camps—"unto Him."

## Contributed Articles.

### IS THE CHURCH "THE BRIDE, THE LAMB'S WIFE"?

IT is ever a difficult matter to persuade Christians to re-examine their doctrinal position in the light of fresh unfoldings of truth. So many believers have long since settled their articles of faith, and, should they in their study of the Scriptures meet with passages which conflict with what they have received, the

temptation is to pass them by, hoping that "some day" the divergencies may coalesce. The earnest student of the Word of God, however, will not be content with such methods. He has the oracles of God before him and the Spirit of Truth within him, and will remember with humble gratitude the encouraging aspiration of one of old, who, under the inspiration of God Himself, wrote "Then shall we know if we follow on to know the Lord." We must never make "faith" an excuse for spiritual sloth.

Thank God, not a few have stepped out in faith to listen to what God the Lord shall say unto them, and whose one desire, by grace, is to "leave the things that are behind and press towards the mark for the prize of the high calling of God in Christ Jesus." It is to such that we would seek to minister as the Lord shall help us.

One of the initial difficulties in the path has reference to the "Bride." Who and what is she? Commentators, whether Romanist, Anglican, Puritan, or Brethren, invariably reply "The Bride is an expression used of the Church." But is this the answer of revelation? We think not.

In the first place two important points should be noticed. (1) The word "Bride" occurs only in the Old Testament, the Gospel of John, and in the Revelation. They are never used by the Apostle Paul in any of the epistles addressed to the Churches.

(2) The expression "Body of Christ" is never used by any writer in the New Testament save the Apostle Paul.

It was by the same Spirit that these holy men of old wrote, and the distinction here pointed out is surely of the greatest significance.

In endeavouring to "try the things that differ," it will be well for us to state our thesis, and then seek to show that it is according to the Scriptures.

We believe that the Church of this dispensation is a company differing from those designated "the Bride, the Lamb's Wife."

We hold that the Church is the "Body of Christ," a heavenly company consisting of believers gathered out from the world in this dispensation.

The Bride on the other hand we believe has reference to Israel, and Israel alone.

In the Old Testament Israel is spoken of as being (1) married to Jehovah, (2) divorced from Jehovah through sin, and (3) in the prophetic Scriptures as being purged from her sins and married once more to Him Who in wrath had put her away. This is most clearly brought out in Isaiah 54. 5-7 "For thy Maker is thy Husband . . . . For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee but with great mercies will I gather thee."

With these striking verses agree such passages as Hos. 2. 16, "It shall be at that day saith the Lord that thou shalt call Me ISHI (my husband). See also Isaiah 62. 4; Jer. 3. 14; Jer. 31. 32.

Where in the Scripture do we find mention of the fulfilment of this marriage, if we do not find it in Rev. 19? And it is to be noted that the Word says: "His wife," not "His bride," hath made herself ready. This points us, we think, to the fact that the one who is about to be married was a wife in time past, *i.e.*, the divorced wife.

The new Jerusalem in Rev. 21. is no doubt a literal City. But as a city is not a city without inhabitants, so the new Jerusalem would not be a City without its inhabitants, therefore, with its inhabitants it can be called the "Bride," just as Babylon in Rev. 17. is called "mother."

"The Bride the Lamb's wife" is no doubt a symbolic expression, but, in Rev. 21. 10, the angel gives the interpretation of the symbol as "that great city, the holy Jerusalem," and it would not be correct on our part to say that the *interpretation* of a symbol is a symbol also. The interpretation of "Babylon, mother of harlots" is "That great City," &c. (Rev. 17. 18). This is literal, therefore the new Jerusalem is literal also.

This holy City is that for which all the Old Testament saints looked. "They looked for a city which hath foundations, whose builder and maker is God." It must of necessity come down to the earth, and like Jacob's ladder reach from earth to heaven, before Abraham and Isaac and Jacob and his seed can inherit the land promised to them.

The advent of the Bridegroom was heralded to Israel by John the Baptist, who cried saying, "Repent." We read that John "rejoiced greatly because of the Bridegroom's voice." The Bridegroom Himself came crying "Repent," but he had to lament the hardness of the nation's heart, in the words "Oh Jerusalem, Jerusalem, how oft would I have gathered thy children together, but *ye would not*." They murdered the Prince of life, they cast the Bridegroom out of His inheritance.

Again the message still addressed to Israel was heralded by the twelve apostles; "Repent that your sins may be blotted out." The answer was given in the stoning of Stephen, who, in his defence, summed up the situation in the words "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye" (Acts 7. 51).

Peter and the rest of the twelve were then withdrawn from view, and signs of a change in God's dealings are seen in the calling of Paul, and in the commission given to him; but still the "longsuffering of God waited"? and for many years the good news was to "the Jew first." Israel however still refused and rebelled, and at the end of the Acts became the unrepentant divorced wife; and in consequence "Lo-ammi" (not my people). With the cutting off of Israel, history ceases; and time, in God's reckoning, ceases also. Time will begin again when Israel shall look upon Him Whom they pierced (Rev. i.). Israel will be purged from her wickedness and idolatry during the great tribulation days, the last seven years of Daniel's Prophecy. At the end of "the great and terrible day of the Lord," the marriage

of the Lamb will be celebrated, and His wife—Israel—will make herself ready.

Of course, in the regular order of things, the Bride looks after her own adornments, and prepares herself for the marriage, but mark the different language used when the Spirit speaks of the "Church"—the Body of Christ. There is no word of that "Body" *preparing* itself for presentation. Its adornment is all from above. "Blessed with all spiritual blessings, in the heavenlies IN CHRIST." "COMPLETE in HIM." "ACCEPTED in the BELOVED," "Made meet to be partakers." "He gave Himself for it that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing. "He shall change these bodies of our humiliation that they may be fashioned like unto the body of His glory."

The expressions used in connection with the Bride are thus seen to be quite different from those used in connection with the Body; and are a sure indication that we should not join together what God hath put asunder.

We think we may say that most Christians who love and study the Word of God are agreed that the coming of the Lord for His saints will take place *before* the tribulation begins, and that we shall be with the Lord before the judgments are poured out on the earth.

Why, we ask, if the Bride and the Body are the same, is it necessary for the Bride "to make herself ready" for the marriage, *after we shall have been with the Lord* (for some years at least), and *after we have been made like Him, and been glorified with Him*?

Another reason why we believe that the Body and the Bride are distinct companies is based on Matt. 22., the marriage of the King's son. The Lord, we read, came unto "the lost sheep of the HOUSE of ISRAEL," and therefore was speaking this parable to Israel, who, if the Bride had been Jewish, would have had a legitimate excuse for staying away from the marriage.

If the Bride were Gentile as well as Jewish, or more Gentile than Jewish, why did the Lord confine His ministry to Israel? and why was Divine intervention necessary before Peter would go to the Gentile?

Again the Bride, the new Jerusalem, has the name of the twelve Apostles of the Lamb on the foundations of the City, and on the gates the names of the *twelve tribes of Israel*.

Now, note the contrast when the Holy Spirit speaks of the "Body of Christ" "where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Sythian, bond nor free, but Christ is ALL and in All" (Col. 3. 11).

Again, "We are built upon the foundation of the Apostles and prophets Jesus Christ Himself being the chief corner stone" (Eph. 2. 20). Note the order: it is not prophets and apostles, but "apostles and prophets." Apostles first, then prophets. These apostles are usually understood to be the twelve apostles, Peter, James, John, &c., and Paul; and the prophets, the prophets of the Old Testament. It is well, however,

to notice that there was an order of apostles irrespective of the twelve. Barnabas was called an apostle (Acts 14. 14). Andronicus and Junia were of note among the apostles (Rom. 16. 7). Epaphroditus was an apostle (Phil. 2. 25) (Greek *apostolos* see R.V.) In 2 Cor. 8. 23 the word messengers is the Greek *apostoloi*—apostles.

There was an order of prophets also, and the "mystery" or "secret" of the Church was made known by their writings, see Romans 16. 26. But Paul laid the foundation (1 Cor. 3. 10), and it was *Paul's* gospel as he so often states. Rom. 16. 25:—"Now to Him Who is able to stablish you according to *my Gospel*, and the preaching of Jesus Christ according to the revelation of the Mystery, which has been KEPT SECRET since the world began, but is NOW revealed by prophetic writings."

We ask again, Why all this formality, and all these emphatic statements, if the company of believers called the "Bride" is the same as the company of believers called the "Body?"

The difficulties created in looking upon both as one and the same are so great that it is impossible to explain them away; while, if we rightly divide the word, there is perfect harmony.

"But" says one, "we should feel inclined to believe what you say were it not for Ephesians 5. which so clearly identifies the Bride and the Body, for there the Body and the Bride appear to be so much interwoven."

Now against this statement, we would make the bold assertion that there is no thought of the Bride in the whole passage, and the Holy Spirit has carefully guarded the wording lest we should confuse the two.

This Scripture Eph. 5. 22-33 is the last stronghold of those who still retain the idea of the Church being the Bride; and if we can show our contention to be correct, that this passage speaks only of the Body of Christ, there will be no excuse for refusing to "Go on unto perfection."

The passage before us is really *practical* and hortatory. It deals with the relation of the wife to her husband, and the husband to his wife, but, interwoven with these *practical exhortations*, is some very precious teaching with regard to the relationship of Christ to His Body the Church.

We would note first that the word "Body" is used twice in the passage *vv.* 23, 30. The word "Bride" does not occur at all.

Secondly, if we examine the passage prayerfully and carefully, we shall see that the figure of speech called "*Similē*" runs throughout, and occurs (to be exact) seven times.

"*Similē*" is a Figure of Speech, emphasising *resemblance* (not *representation* as in the Figure *Metaphor*). Hence, it is generally introduced by the word "As," "According as," "Like as," etc. Now to *compare* one thing with another does not mean that one thing is another. It is only a comparison drawn to enforce the truth or teaching conveyed. "*Similē*" abounds in Scripture; but, let us take two examples at random, Is. 55. 10, 11: "As the rain cometh down, and the snow from heaven

. . . so shall My Word be that goeth forth out of My Mouth" (Isa. 55. 10). Because this *Similē* (or comparison) is drawn between the snow and the Word, we should never think of saying that the WORD was Snow. The very use of this Figure, *separates* the two things which are compared. It does not identify them as being one and the same thing.

Again: "All we like sheep." This does not say that we *are* Sheep.

So, in the 5th chap. of Ephesians.

Let us put these *Similēs* down in the order we find them so that they may be clearly before us:

- (1) "Wives submit yourselves to your own husbands AS unto the Lord."
- (2) "The husband is head of the wife even AS Christ is the Head of the Church; and He is saviour of the BODY."
- (3) "AS the Church is subject unto Christ, SO let the wives," etc.
- (4) "Husbands love your wives EVEN AS Christ also loved the Church."
- (5) "SO ought men to love their wives AS their *own bodies*."
- (6) "Man nourisheth and cherisheth his own flesh even AS the Lord the Church."
- (7) The Husband is to love his wife EVEN AS himself.

Now, if we carefully note the comparison made in each case, we shall not be guilty of stating, as so many do, that the wife here is *equivalent* to the Bride, and thus equivalent to the BODY. The Holy Spirit has most carefully guarded the distinction.

In (1) the exhortation is merely to wives to submit themselves to their own husbands *as* they would submit themselves to the Lord, and according to (3) in the same manner as the Church is subject to Christ. The reason is stated in (2) because the husband is head.

Notice in verse 23, the Holy Spirit does not say that Christ *is* the saviour of the Bride, as we should have expected had it not been merely a comparison, but He is saviour of the BODY.

(4) Is simply an exhortation to husbands to love their wives, and, instruction as to how they are to do so.

(5) Again emphasises and guards the truth we are seeking to unfold by stating that the husband's body is not his wife, but that they are to love their own wives even AS *their own bodies*, for Christ loves His body the Church.

(6) Still further corroborates this truth by stating that man nourisheth and cherisheth *his own flesh*, according as Christ the Church; and, the reason is given: "FOR WE ARE MEMBERS OF HIS BODY."

The interpolation "of his flesh and of his bones" goes out with the R.V. and critical texts.

It needs no words of ours to emphasise what the Spirit reiterates in such a forcible way. "For we are members of His Body"; and we do well to take heed to His voice, lest we join together things which differ.

These words ought to be conclusive to every lover of the truth; and we trust that every one who reads these lines will, for the sake of truth, prove these things for himself.

(7) Is just as much in accordance with this interpretation as the other clauses, for it says that "a man ought to love his wife even *as himself*." But his wife is *not himself*, therefore the Bride is *not the Body*.

A few objections have been raised to some of these thoughts which, lest others are led away by the same reasoning, we would seek to answer.

Arguing from the standpoint that the predominant thought in Eph. 5. is the Bride, it is said "Why put one part of truth against another?" That is just what we are trying to avoid. We are endeavouring to give every scripture its legitimate weight. We are not doing as some accuse us of doing "robbing the saints of the Word of God," but we are seeking by His grace to make the scriptures speak in all their power, and this can be done only by "rightly dividing the Word."

One writer, who is so anxious about putting one scripture against another because he thinks the bride is the predominant thought in Eph. 5, does not know what to make of the "New Man" in Eph. 2, and the "perfect man" of Eph. 4; and, of course, every one who holds the Bride to be the Church is in the same predicament. It is said that the "new Man" is only the uniting of both Jew and Gentile, but it is much more than that. The Scripture says "to make in HIMSELF one new man," *i.e.*, He and His Body (composed of both Jew and Gentile) form this "New Man." This man is growing, and will eventually be completed and become the "Perfect Man" of Eph. 4.

It is further objected that Eph. 5. 27 says that "Christ presents the Church to Himself, that a man never presents his body to himself, therefore the Church is the Bride, and the presentation takes place in Rev. 19." But we would ask, Does a man present his bride to himself? We all know that he does not, neither is there any allusion to such a custom, so that the objection breaks down and falls to the ground. But the verb translated "present" in Eph. 5. 27 is "*paristēmi*" (to cause to stand beside), and is often translated "stand by"; so that we might render the passage:—"that He might cause it to stand beside Himself, a glorious Church, not having spot or wrinkle or any such thing." There is therefore nothing in the word used to offend our sense of propriety.

If the Church is the Bride, we would ask, Whom do those represent of whom it is said "Blessed are they who are called unto the marriage supper of the Lamb"? They are evidently not the Bride, but are separate companies, just as the Bride and the virgins of Matthew 25 are separate companies!

Many other similar objections are raised, but they are based on faulty reasoning, and are set against definite statements of Scripture, in order to uphold the theory of the Bride.

The following is another specimen of this reasoning :

"If you say that the Church cannot be the bride, because the latter is revealed in the Old Testament, then plainly the Church cannot be the House of God either. 1 Tim. 3. 15 shows such a conclusion to be false."

This scarcely requires refutation. God may have had a "House of God" in the Old Testament, and a different "House of God" in the New. In the Old Testament it was in fact a material house, in the New Testament a spiritual house, and therefore there is nothing in the argument at all.

Again, it is urged Scripture does not speak of the Church but of the mystery being "kept secret" (Rom. 16. 25), or "hid in God" (Eph. 3. 7). Here again the reasoning is false, for God may have had, and did have, a church (assembly or congregation) in the Old Testament, e.g., "the Church in the wilderness," but that does not interfere with the further revelation concerning "the Church which is His Body."

Immediately the same writer, after stating that it was the mystery not the Church which was revealed, adds: "the Mystery is distinctly the Church as the Body." This is just what we have been contending for. The Church as the Body was never revealed in all its fulness, until revealed through the "in-prison epistles."

Before we close, there is one scripture we should like to refer to, viz., Eph. 2: 21 "in Whom all the building, fitly framed together, groweth into a Holy Temple in the Lord." Here we have growth just as in Eph. 4. 13 and 16, and the time is coming when the temple will be complete, when the Body together with Christ the Head will become "a perfect man."

Where, in the future, do we find this temple? In Rev. 21. 22, we read "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof." Does not this point to the conclusion that the Lamb Himself includes the Head and the Body the Church? and that here we have the temple of Eph. 2? For, where the Lord is, His Church is, and shall ever be.

We shall be glorified with His glory; and, shall shine out in the heavenly city with the splendour of the Lamb Himself.

We would lovingly appeal to all Christians who love the Lord, and love His Word, to prayerfully consider these things, and we are sure they will be led to the same conclusions as we have been; and will thankfully praise the Lord, for having graced us,—the Church His Body,—with such heavenly grace, and for having blessed us with such spiritual blessings in "the holiest of all."

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## Dispensational Expositions :

*Being a Series of Studies having Special Reference to the Epistles of Paul and the Present Dispensation.*

No. 18.

### THE BODY OF CHRIST IN 1 CORINTHIANS.

[This article was divided into two parts owing to the demands on our space in our November number.

The heading, above, was part of a question which embraced two subjects, the latter part is given below.—EDITOR.]

THE next part of the question reads "How do you explain the expression the Body of Christ being found in 1 Cor. 12." In our article in *Things to Come*, June, 1909, we sought to give an explanation of this difficulty, yet we are still asked "how do we explain it." So for the sake of clearness we give the subject a re-consideration.

The passage is important; and, as we have found that others are in similar difficulties, we will not refer back to past articles, but endeavour, as grace is given to us, to go into the subject once again.

No one can read 1 Cor. 12., from the first verse onward, without seeing that the whole of the passage deals with "Spiritual Gifts:" not only so, but chapters 13 and 14 deal with them also.

This gives us the theme that was before the apostle and in his mind. Once (verse 2) these Corinthians were Gentiles, and, "howsoever" they might have been led, they were "led away unto those dumb idols" which were connected with "demons" (10. 19, 21). There were spirit influences at work, other than that which is the work of the Spirit of God; "wherefore," seeing this is so, I would have you on your guard, I would warn you to "try the spirits whether they are of God." "No man, speaking by the spirit of God, saith Jesus is anathema," and no man, when he is under the influence of an evil spirit, has the power to say "Lord Jesus" (cf. 1 John 4. 1-3). This was the first thing to be settled, then. After that, they could realize the difference between the true and the counterfeit, and be in a position to distinguish between the diversities of gifts given by the Lord.

"There are diversities of GIFTS, but the same SPIRIT; and there are diversities of ADMINISTRATIONS, and the same LORD; and there are diversities of WORKINGS, but the same GOD Who worketh all things in all."

Here, the thing to be noticed is that, however great the diversities, the Spirit, Lord, and God are the SAME. This is more fully illustrated presently by the figure of the human body.

Verse 8-11 gives a list of the "gifts of the Spirit," and we particularly call attention to the fact that no other name occurs in this list of things given but that of "The SPIRIT." Further down (in verse 18) we read that "GOD hath set the members each one of them in the body as it hath pleased Him," and as a parallel to this we read in verse 28 "GOD hath set

(exactly the same words as verse 18) some in the church, First Apostles, Secondly Prophets, Thirdly teachers, then miracles," etc. Keeping this Divine Order in mind, we ask the careful consideration of the following. In verses 4, 5 and 6, we have

Gifts of the *Spirit*,  
Administrations of the *Lord*,  
Workings of *God*.

In the verses following we have the Gifts of the *Spirit* set forth clearly and unmistakably. We also read some of the workings of *God*.

Will our readers point out the verses where we have the "Administrations of the LORD" set out? While they are endeavouring to find an answer, we will put forward that which we have gathered from the Word. The term "administrations" is, in the original, *diakonia*, from which we get the word "deacon," and the words "minister," and "to minister." If we now turn to Eph. 4. 7-13, we read of "the gift of Christ:" "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

We pause here for a moment to point out the obvious difference between the list here, and that already quoted from 1 Cor. 12. For clearness sake we will put them together.

And God hath set some in the church  
First, APOSTLES.  
Secondly, PROPHETS.  
Thirdly, TEACHERS (1st Cor. 12. 28).

And He (Christ the "One Lord" of verse 5) gave  
SOME APOSTLES.  
SOME PROPHETS.  
SOME EVANGELISTS.  
SOME PASTORS AND TEACHERS

(Eph. 4. 11).

Here we have a different numerical order—but let us proceed: "For the perfecting or re-adjusting of the Holiest of All, unto a work of ministry."

This word "ministry" is *Diakonia*—the same word that is translated "administrations" in 1 Cor. 12.

Here, we have the "Diversities of Administration, and the one Lord." It will be noticed that this clause is differentiated from the other two by the fact that whereas they read "but the same Spirit," "but the same God," verse 5 reads "and the same Lord." These things are not trifles, they are written for our faith and profit.

Further. When we open the Epistle to the Philipians, we meet with the same word there in verse 1. "The overseers and *deacons*." These are referred to in 1 Tim. 3. Tychicus is twice spoken of as a "faithful minister in the Lord" (Eph. 6. 21. Col. 4. 7. See also Col. 1. 7).

Paul, referring to the peculiar and special "Dispensation" given to him, namely "The Dispensation of the Grace of God" to the Gentiles, "The Dispensation of the Mystery" (R.V.) (Eph. 3. 2 and 9), refers to the Gospel connected therewith, adding "whereof I was made a *minister*"; see also Col. 1. 23 and 25. "His Body's sake which is the Church whereof I was made a *minister*, according to the dispensation of God, which

was given to me to you ward, to fill up the word of God, the mystery which hath been hid away from the ages." This is again referred to in 1 Tim. 1. 12.

In 2 Tim. 4. 5, in view of the fact that the time of Paul's departure had come, he turns to Timothy and says: "Do the work of an EVANGELIST, the *ministry* that is thine fulfil." Here for the *first* and *only* time in the Prison Epistles (with the exception of Eph. 4), do we read of the "Evangelist," and here it is connected with the word "ministry" (*diakonia*).

Gathering up the argument, we submit to our readers that the "Diversities of administration of the Lord" were not put into operation until *after* Acts 28, when the One Body in its *Perfect* form, and no longer in its *Partial* manifestation, had come, and that it was directly connected with the Mystery. Whereas in 1 Cor. 12 the Dispensation of the Mystery was not then made a subject of written revelation, and there we find emphasized, more than in the Prison Epistles, the Gifts and Agency of the Spirit. This subject demands closer attention than we can give it just here, so we pass on to consider the remainder of 1 Cor. 12.

Verse 12 follows immediately upon the list of the gifts of the Spirit, . . . dividing to each one severally according to His will. FOR, AS, TRULY, the body is *one*, and hath *many* members, and *all* the members of the body being *many* are *one* body, so also is the Christ. For by one Spirit were we all baptized into one body, whether Jews or Greeks (note—not yet the wider term "Gentiles" as is used in Eph. 3. 6) whether bond or free; and were all made to drink of one spirit, for the body is not one member but many."

Many members yet one body, many members yet all equally a part of one body, many divers gifts yet all to be treated as part of "The Christ"—such is the teaching of these verses.

Verses 15-26 give a detailed and graphic analogy between the parts of the human body and the unity that subsists between the saints. We say advisedly "parts of the human body"—for if our readers will see any thing more in these verses than an illustration of a unity of diversities, which is the point in question (see verses 8-11), then he will have to teach that in the "One Body" there are believers who have gifts which belong to the *Head alone*, for there is the Ear, the Eye, the Smelling; and furthermore he will have to speak of some members of the Body of Christ as being "uncomely," whereas, if we see here a powerful illustration of the subject that is placed before us in the opening words: "Now concerning SPIRITUAL GIFTS, brethren, I would not have you ignorant"—we shall learn the lesson intended for us. Was Paul, nay, is the Holy Spirit Who inspired him, so inconsistent as to use an illustration that does not illustrate? If verses 12-26 are to teach us concerning the Mystery of the One Body, it hardly fits this context of three chapters devoted to "Spiritual Gifts," but, if it illustrates the needed lesson that, whatever differences there may have been between the various gifts possessed by these believers, these gifts all came from the SAME spirit,

were given to each severally as He willed, and all were nevertheless perfectly equal and one "in Christ," in this case the illustration of the human body is most apt and convincing.

As we approach verse 27, it may be well to ask what the Corinthians knew of the "church which is His Body." We have the later revelation given (in Eph., Phil., Col.) after Israel had been set aside. The Corinthians had never seen these epistles. In Corinthians the "One Body" is ecclesiastical and local: in the prison epistles it is Dispensational and universal. "The Fulness of Him That Filleth All in All."

In Corinthians it is *Partial*; in Eph. it is *Perfect*. In this 1st Epistle to the Corinthians there is written for the FIRST TIME in the history of revelation all that was then known of this wonderful subject. No less than 43 times does the Apostle use the word "Body" in this One Epistle, some of the passages in a strictly literal sense, others in a spiritual or illustrative sense.

The very same spirit that threatened to spoil the unity of the believers at Corinth, regarding Spiritual Gifts, was also at work with regard to the Lord's Supper. In chapter 10. 16, 17 ". . . the loaf which we break, is it not a communion of the body of Christ?"

Because there is one loaf—we, *the many*, are one body, (*koti eis artos en sōmahoi polloi esmen*,) for we all partake of the one loaf. Here the same argument, the oneness of the many because all are partakers of Christ, is exactly parallel to the argument in 1 Cor. 12. This passage constitutes all that had been revealed at the time of writing 1 Cor. 12. How then can we teach the wondrous after revelation given with such solemnity in Eph. 3, as being already here in 1 Cor. 12? What would our readers know of the heavenly Places in Christ, and the threefold equality of Eph. 3. 6, if they were limited to 1 Cor. ?

This brings us to verse 27. "But ye are body of Christ and members partially." First we point out the absence of the article—it is not THE Body, but simply 'Body.' We need not translate it "A Body"—for in the Greek language the presence of the article demonstrates, *The Body*, while its absence describes. *The Body* is exclusive, shutting out every other body, which would be fatal to the argument of 1 Cor. 10. 17, regarding neighbouring churches.

"Body," without the article, indicates the character, essence, nature, likeness, etc., of the Body. In John 1. we do not translate the last clause "the Word was a God"—but "the Word was God." Had the original read "The Word was the God," it would have excluded the Father and the Spirit from the title; but as it is, "*The Word*" (with the article) points out Christ to the exclusion of all else, and the word "God" without the article describes His essential Deity. So to the Corinthians, the Apostle wrote "Ye are of the essence, nature, character, of the Body of Christ, and are members PARTIALLY."

The next word to engage our attention is this word

"Partially." It is a translation of two Greek words *ek merous*, and occurs in no other passage, except in 1 Cor. 13. Other combinations of this word occur: *meros ti* (1 Cor. 11. 18) "partly;" *Ana meros* (1 Cor. 14. 27) "in turn;" *Apo merous* (2 Cor. 1. 14) "in part:" but the particular expression "*ek merous*" is confined to 1 Cor. 12 and 13, and we submit that, seeing that 1 Cor. 12 and 13 are parts of one connected argument, we may reasonably expect, if a peculiar word is used in these passages, that it will carry with it the same meaning, and that each passage will reflect some light upon the other.

Turning then to 1 Cor. 13. 9-12, we read, "For we know *in part*, and we prophesy *in part*, but when that which is perfect has come, then that which is *in part* shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child, now that I am become a man, I have done away with childish things. For now we see in a mirror, enigmatically, darkly, obscurely, but then, face to face: now I know *in part*: but then shall I know fully even as also I have been fully known." The reference to the "enigma" makes us look back to Num. 12. 8, where the Septuagint uses the same word as in 1 Cor. 13. The word "enigma" is derived from a word meaning "to hint obscurely."

If we will turn back for a moment to 1 Cor. 2. 6, 7, we find that the Apostle had given *hints* of the impending change, but only to certain who had attained to the necessary quality of being *perfect* or *full grown*, which, in 1 Cor. 3. 1 and in 1 Cor. 13, is put in contrast with the word "babes" or "child." Until "that which is perfect" had come—the language of the Apostle to these Corinthians must necessarily be enigmatic, merely hints, obscure—and hence he says "we know PARTIALLY, we prophesy PARTIALLY, but when that which is perfect has come, then that which is PARTIAL is done away."

This word "done away," "put away," is also used in 1 Cor. 13. 8—prophesies shall be "done away," knowledge shall be "done away." These refer to the gifts of prophecy, and the gift of knowledge referred to already in 1 Cor. 12. 8-11. Gifts, then, were connected with the *imperfect state*, and were to pass away. Looking back now to 1 Cor. 12. 27, we read, right in the midst of a passage dealing with Gifts, "Ye are body of Christ and members PARTIALLY: and further on we read that that which is PARTIAL is to pass away when that which is PERFECT has come. The condition of things at Corinth was PARTIAL, not PERFECT. It was but babyhood compared with manhood. Now there has been revealed for OUR faith *that which is perfect*. The administrations of the Lord have at last been given "Unto the building up of *the Body of the Christ* (articles are used here) till we all attain unto the unity of the faith, and to the *full knowledge* (as contrasted to "knowing PARTIALLY") of the Son of God, unto a PERFECT man (no longer a child), unto the measure of the stature of the fulness of the Christ (the Church which is His Body is the Fulness of Him) that we may



be no longer children." Eph. 4. 12, 13, 14. Here we have Perfection: here we reach full knowledge: here "that which is Perfect is come"—IS COME! Then Partial things have been done away.

The Church at Corinth was essentially linked with Spiritual Gifts, and it is idle to talk of verse 27 while we ignore the tremendous issues that are all around that verse.

In that Church were set by God 1st Apostles, 2ndly Prophets, 3rdly Teachers.

In the Church of the Present Dispensation Christ has given Apostles, Prophets, Evangelists, Pastors and Teachers.

Here is a difference which Scripture emphasises. Further, after the three mentioned above in the Corinthian Church were "miracles, gifts of healing, helps, governments, kinds of Tongues." The Apostle Paul worked miracles and exercised the gifts of healing *right up to the last chapter of the Acts of the Apostles*, and then, all suddenly cease. He does not heal Epaphroditus: he does not heal Timothy: it would have been vain to have sent a handkerchief from Paul's body to Trophimus; for, that which was characteristic of the Partial, tentative, Pentecostal Dispensation—a *Dispensation wherein God stretched out His hands to a gain-saying people*—passed away with it. That which was Perfect had no room for "signs and wonders." Faith apart from sight, Hope without a sign, Love without a visible token, took its place, and there, and there only, the "Church which is His Body, the Fulness of Him That filleth all in all," was inaugurated.

If any of our readers still think that they are included in 1 Cor. 12. 27, I must leave them to it. If they can perform the miracles, and exercise the gifts of 1 Cor. 12, we may have reason to consider the validity of their claim. If they could so far establish their claim we should be perforce obliged to acknowledge that they were in the position laid down in 1 Cor. 13. 13, 14, and should not expect them to have much influence or power, for they would only "know in part," they would still be "children," they would be quite incapable of appreciating the position of the Perfect Man the full knowledge of the Son of God.

No! I would not exchange with them for all the gifts tongues and miracles that any one man could possibly possess. I have been "blessed with ALL spiritual blessings in the heavenlies in Christ," and, like Nehemiah, I seek grace to refuse to come down to the plains of Ono!

We must again draw to a conclusion.

Readers may refer to *Things to Come* June and July, 1909, for further suggestions on these subjects. Meanwhile we feel that, like Paul, we are "contesting in a good contest." May the Lord enable us to "keep the faith."

CHARLES H. WELCH.

## Signs of the Times.

### POLITICAL SIGNS.

#### THE REVOLUTION IN PORTUGAL.

This may be regarded from many points of view. The event stirs many tragic memories. It causes us to remember and connect Manuel the Great with Manuel (the late), for it was under the former that "the dispersed of Israel" suffered the expulsions, massacres, and apostasies enforced by the sword, the rack and the stake, over which Time has long drawn a veil. So thoroughly was the work done that at the present time, very few Jews are to be found in Portugal; probably less than 1,000 would cover the whole number.

In the reign of Affonso IV., who ascended the throne in 1325, the power of the Church began to make itself felt. Jews were compelled to wear a badge, were forbidden to wear gold chains, were not allowed to emigrate without permission under penalty of forfeiting their property, and, further, were held responsible for the plague of 1350. The reign of Affonso V. (1438-81) was the last period of tranquillity. According to the historians, Jewish luxury and love of display were in a measure responsible for the hatred which followed. In 1449 there was an anti-Jewish riot in Lisbon. John II., son of Affonso V., professed friendship for the Jews, and promised protection to the refugees who were at this time fleeing from Spain. His promise, however, was not kept, and horrible outrages were inflicted upon the unhappy travellers. John made slaves of many, and sent children to the island of St. Thomas, where they fell a prey to wild beasts.

John was succeeded by Manuel the Great, who, after a period of kind treatment, soon changed his benevolent attitude. For political purposes he sought the hand of Isabella, the daughter of Ferdinand and Isabella of Spain, under whose rule the Inquisition had had full play. The Spanish royal couple refused their consent to the match unless all the Jews in Portugal were driven into exile, and Manuel was forced to issue a decree in December, 1496, directing that all Jews and Jewesses, irrespective of age, should leave Portugal by October, 1497, under penalty of death and confiscation of their property. It seems that Manuel, in spite of this decree of banishment, recognised the value to the country of the Jews, and he sought to retain them in the land as converts. With this object in view he enjoined, in March, 1497, that all Jewish children, irrespective of sex, who should have reached their fourth year and should not have passed their twentieth should be taken from their parents and brought up as "Christians." The enforcement of this Pharaonic decree led to many tragedies. Large numbers of Jews rather than see their children baptised killed their little ones and then committed suicide.

The refugees were driven into a building in Lisbon and were told they were slaves. Many were dragged by the hair or beard to forcible baptism. Large numbers remained Jews in secret, but they took the first opportunity to leave the country. This emigration, however, was stopped; there were horrible massacres, and 4,000 Crypto-Jews were burned on pyres. Finally, under John III., the Inquisition was introduced in 1531. Its powers did not wane for more than 200 years, and it was not abolished until 1821.

Another device resorted to by the king was to order the exiled Jews to Lisbon ostensibly for the purpose of embarkation. There he imprisoned several thousands of them and attempted to force them to baptism. The intervention of the Pope led to the promulgation of a decree granting protection for twenty years to the Neo-Christians, but the attempt of the latter in large numbers to leave the country resulted in a further rescript in which King Manuel prohibited the transaction of business with Neo-Christians, and forbade the latter to leave Portugal without the royal permission.

But now, all this has gone, never, we hope, to return. Retribution has fallen on the nation, under Manuel, the late, who, by his flight, has greatly simplified affairs.

As mere on-lookers we cannot but remember that which confirms our belief in the truth of God's word that those who oppress His People Israel shall in due time be visited by His judgments.

A perusal of the following Scriptures will prove an interesting study on this point: Gen. 15. 14; Ps. 129. 5. Isa. 10. 1, 5-7, 12; 54. 15-17. Jer. 2. 3; 25, 14, 15; 50. 7, 15, 29; 51, 11, 24, 56; Obad. vv. 10, 15; Zech. 1. 14-16; 2, 8.

### SIGNS OF THE APOSTASY.

#### THE ALLIANCE BETWEEN "SCIENCE AND RELIGION."

The recent meeting of The British Association in Sheffield was marked by two notable addresses on Sunday, September 4.

One was by Sir Oliver Lodge, the spiritualistic scientist, the Principal of Birmingham University, in addressing a meeting held under the auspices of the Wesleyan Mission; the other by the High Church Archbishop of York, preaching in the Parish Church.

The statements were heralded as "a truce of God" (to use the Archbishop's words); an alliance that ends former combats between "Religion and Science."

Not between Science and the Word of God it must be observed. There is no truce in that combat: for the truce made in Sheffield consisted in the fact that both parties agreed that the Bible does not count, in these days.

The "higher" critics have done their worst; and both sides are at one in giving the Bible up, as the inspired Word of God.

(1) In the words of SIR OLIVER LODGE "human feelings and instinct for worship are more ancient than any human knowledge. It is in this spirit that the Old Testament is to be interpreted and understood . . . . to my mind, the whole *parable* of creation is quite consistent with evolutionary science."

(2) In the words of the ARCHBISHOP: "a sound theology, no longer claims for that noble foreword of the Bible [the book of Genesis] that it is a scientific treatise."

The former founds his dictum on "human feelings and instinct," while the latter bases his on "sound theology."

When the LIVING WORD was given over to the will of man it was written by the Holy Ghost: "The same day Pilate and Herod were made friends, for before, they were at enmity between themselves" (Lu. 23. 12). The same is true now: for, when the WRITTEN WORD is abandoned to the will of man, it is spoken of by the Archbishop as "the *friendship* of Religion and Science."

It is a remarkable coincidence, and will be full of

significance to those who observe "the Signs of the Times," that this *peace with dishonour* has been dearly purchased by both parties sacrificing the Word of God.

#### "THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH" (2 Tim. 4. 4).

The Newspapers have recently published some statistics which exhibit a great falling off in membership in the three principal Nonconformist bodies.

"Baptists, 1907-8-9 ... ..	12,286
Congregationalists, 1909-10 ...	3,783
Wesleyan Methodists, 1907-10 ...	9,869

This fact, which cannot be brushed on one side, reveals the great outstanding fact, that the efforts to "get the people in" by music and novelties have utterly failed.

The blame is laid on Theology or pulpit teaching, and the general conclusion seems to be that all "the machinery of organised Christianity requires a thorough overhauling."

Another remedy comes from Professor K. C. Anderson (of Manchester University), and appears in *The Dundee Advertiser* (Scotland), of September 14, 1910, under the title of

#### "WHAT SHOULD THE CHURCHES DO?"

"PRESENT-DAY DANGERS."

"I. ABOUT THE BIBLE."

His advice is one of the most solemn signs of the times we have yet heard of. It frankly and strongly urges that the Bible as it has been hitherto received should be thrown overboard. These are his words:

"It should go without saying that the Churches should tell the truth about the Bible in the light of the latest knowledge. Any suspicion on the part of people that the Churches are not quite frank in their dealing with the Bible, that they are clinging to theories of it discredited by the best and highest culture of our time, will be fatal to the Churches' influence. Whatever temporary gain may be secured by such a policy will be more than counteracted in the long run by a permanent loss of power. The Churches in their pulpits and Sunday Schools must not teach or imply a doctrine of the Bible which will contradict what its young people are learning in school and college, and what consequently they will have to unlearn in after years. For reasons which are entirely natural and right, the Churches are tempted to such a course.

"As a matter of fact, the Bible is not read to-day by the people as it used to be and as it certainly deserves to be. And the reason is not merely the distractions of our modern life and the claims of other reading, though both of these, of course, have their influence. It is rather that the people cannot regard the Bible as their fathers did, nor draw from it the same doctrinal conclusions. It is not merely a matter of scholarship. The people are not scholars, but scholarship has created a new mental world in which the people live, and to the influence of which they are sensitive, though they cannot tell why.

"The Churches should first of all try to understand the situation, and in the second place should bravely face the facts and adjust themselves to them. They are on their trial now, and it depends on how they act whether or not the world will flow past them and leave them stranded.

"It has been the doctrine of the Churches that the Scriptures are not to be classed among the literary productions of the human mind, that they had an exceptional origin, and that they express not the human but the divine mind, and contain thoughts that could not occur to the intelligence of men, and are therefore not amenable to the judgments of men. This strange theory has surrounded the Bible with a false sanctity which has prevented its study according to any true method. . . .

"But the whole was to be received because it was the word of God. It was infallible and inerrant, of equal value throughout, finished and accurate in every sentence and part. Other books are men's books; this is God's book, unique, separate from all other books—God its author, the writers amanuenses who wrote under the direction and dictation of the Almighty. This theory has destroyed the perspective of the Bible, which is not a book, but a library of books, making it a dead level, teaching people to value equally the thirty-first chapter of Numbers with the Sermon on the Mount, or an imprecatory Psalm with Paul's Hymn of Love.

"It is this ecclesiastical doctrine of the Bible that is the cause of the modern neglect of it.

"There is only one way in which the Bible can be saved to the people, and that is by a frank acceptance of the theory that the Bible is literature to be studied as all other literature is studied, and not as a collection of proof tests for any theology. The Bible does not need any irrational theory of infallibility to commend it to the people. Its own intrinsic worth is sufficient. The theory of the Churches that the Bible contains dogmatically authoritative revelations of the supreme wisdom and will has well-nigh destroyed the Bible. What the Churches should do about the Bible is *frankly to admit* the fundamental presuppositions of the modern study of the Bible that it is *literature and not dogma*. It is sometimes said that there is danger of shaking men's faith. But there is greater danger in leaving men's faith unshaken when it is resting on an unstable foundation. No duty is more pressing upon the Churches than this—to face the facts about the Bible."

The speed on the down grade is being greatly accelerated. Travelling on these lines is in keeping with modern railway travelling. The goal is rapidly being reached. The above is well headed "Present Day Dangers," but the "dangers" in the suggested remedy are greater than in the disease.

## Editor's Gable.

### OUR PROGRAMME FOR 1911

will (D.V.) include a series of articles on a subject entirely new to most of our readers.

It will be a privilege and honour to be the first Magazine to make known these precious things on this side of the Atlantic.

We have had personal correspondence with the author Mr. Ivan Panin, and his writings are endorsed by such well known ministers as the Rev. W. T. Swinnerton (Conn.), in *The Daily Advocate*; Dr. J. J. Summerbell, in *The Herald of Gospel Liberty*; Rev. E. H. Moore, before the Ministers' Meeting of St. Paul, Minn.; Dr. Daniel B. Turney (in *The Herald of Gospel Liberty*); and others; all of whom are old-fashioned believers in the inspiration of "God's Word written."

The purport of Ivan Panin's papers will be to show that our Bible, like all the other Works of God is perfect, and is constructed on the same marvellous *numeric design* running through its every conceivable detail. Mr Panin shows that this design could not have originated with man, nor have been carried out by man; that the numeric system on which it is built is similar to the mathematical laws observed in nature in the heavens above, or on the earth beneath. And further, that this numeric design insures its original text against errors and interpolations in much the same way in which the designs on the bank note are a guard against forgeries and counterfeits. And, as the modern "cash register" automatically counts and checks the coins, so this numeric system automatically checks its own accounts.

In a word, it does for the sacred words what our Structures do for the Word.

We propose to say more of Ivan Panin personally, introductory to his first paper, which we hope will appear in our January number.

The Rev. J. Christopher Smith will commence a series of the Bible Word Studies, and will specially include such words as are vital to a clear understanding of the Word.

Mr. H. C. Bowker, M.A., will contribute some papers on "The Gospel of the Glory of Christ."

The Dispensational Expositions will be continued by Mr. Charles H. Welch.

### ANSWERS TO CORRESPONDENTS.

J. S. (London). Thanks for sending the pamphlet, which so wickedly misrepresents our words. It is published as usual by Holness, and Pickering and Inglis! Our so-called "amazing assertion" is represented as being "that Paul (in Phil. 1. 21) is not here speaking of his death at all, but of *his return with Christ* when He comes with His saints."

This is indeed an "amazing assertion" for we are totally unable to recognize it.

If the writer will look at our *Lexicon and Concordance* under the word "depart," or in *The Church Epistles* (p. 157-159), he will see that we have said no such thing. What we have said is that Paul was speaking of "*having an earnest desire for the return (of Christ) and to be with Christ.*"

In saying this, we gave every possible evidence in favour of our rendering. But instead of dealing with that evidence, the writer entirely ignores it. He prefers to misquote, and then to deal with his own misrepresentation of our words.

E. M. (Scotland). You enquire as to an exposition in *The Witness* (p. 125), of 1 Cor. 15. 18. It reads as follows:—

"18. Then they which are fallen asleep in Christ are perished. They have died with all the load of unforgiven sin upon them, and without the hope of resurrection."

These last words are quite true, for it is the point of the Apostle's argument. But how can any one be "in Christ," dead or alive, with "all the load of unforgiven sin"? The statement of this scripture is so clear that any exposition only weakens it. This could have been made only by a confirmed *Ritualist*, whose creed on this subject is the same as that of the *Ritualist*.

SEVERAL ENQUIRERS. The Publisher of *Salvation and the Mortal Body* is A. B. Simpson, Christian Alliance, 692 Eighth Avenue, New York, U.S.A. But there are new pamphlets on the same subject, by the same author published by Samuel Roberts, Paternoster Row, London, E.C. See our review of them in our Nov. number.

W. K. (S. Devon). *Things to Come* must be doing good service when it is antagonised from the pulpit. It shows that "the god of this world" cannot afford to treat it as a negligible quantity; and this greatly encourages us; for, when the name of Micaiah, a true prophet of Jehovah, was mentioned, Ahab said at once "I hate him." (2 Chron. 18. 7). It is ever thus.

Like most other objectors to our teaching, you will note that they object to *what we have never said*. When the preacher you mention based his objection on the words "it is not for you to know" (Acts 1. 7), inferring that this is our teaching, he cannot have read what we have written. We constantly affirm the very same truth "it is not for you to know." We have again and again enforced this as the teaching of 1 Thess. 5. 1, as showing that we have nothing to do with "times and seasons."

It is the same with other matters. Pages have been written against us for teaching so-called "soul sleep," an expression which we again say *we have never used*.

It is easier to do this than to answer what *we have said*; and it is more effective, of course, because it makes people believe *we have said it*.

Brethren who persist in doing this must have cut the ninth commandment out of their law. We advise those who are troubled by such troublemakers always to ask for the *evidence* where such views are expressed, or the words in which it is taught; and, when this evidence is not produced, to brand their words as a direct breach of the Ninth Commandment.

## THE NEW TESTAMENT "APOSTLES."

To our note, the 4th paragraph, col. 2 of p. 132 of our November number, we may add that the spelling "Junias" was taken from the R.V. as being of the masculine gender; though it is impossible to say, from the inflection, which gender it really is. The word "kinsmen," however, seems to decide the question.

The Greek reads "Salute ANDRONICUS and JUNIAS my kinsmen and fellow prisoners, who are of note among the apostles" (Rom. 16. 7).

Further, after SILVANUS and Timothy add the reference "compare 1 Thess. 2. 6 with 1. 1" and, two lines below, add the reference 2 Cor. 8. 23.

## "THE WITNESS OF THE STARS."

We have received one hundred orders for the second edition of this work, but we do not feel justified in giving the order to print till we receive at least fifty more promises.

It may be that several intend to purchase it when published, but it would materially help to secure that end if they would kindly make it known.

To those who thus give the order now the price will be 4s. After its publication it will be 5s. The money need not be sent with the order.

## THE EDITOR'S SPEAKING ENGAGEMENTS.

In response to several enquiries, it has been decided to insert a notice of these each month (as far as they are known) at the time of going to press. These will be for

DECEMBER, 1910.

6th. CROUCH HILL. At Holly Lodge, Holly Park, 7.30 p.m.

7th. LEWES. At Pelham Rooms at 3 and 8 p.m.

14th. FOLKESTONE. At Y.W.C.A. Hall, Alexandra Road.

22nd. ILFORD. At Grange Road Hall, opp. Dalkeith Road, 8 p.m.

And Rev. F. Cecil Lovely, B.A., will be speaking in the same Hall on Thursday, Nov. 24th, and Rev. Jas. Christopher Smith on Dec. 1st.

## BIBLE READINGS

Are held on alternate Saturdays at 7 p.m.

SNARESBROOK (London, E.), at 42 Addison Road, by Mr. F. P. Binninger,

FELTHAM (London, W.) Communications to Mr. W. Soper, 83 Earlshall Road, Eltham, S.E. (Willhall Station).

## "HYMNS FOR CHRISTIAN CONFERENCES."

We have the plates of these hymns, and would gladly reprint an edition if there is any likelihood of there being any call for them. There are 34 hymns on the Inspired Word, prophetic subjects, and "that blessed hope."

The price would be 9d. per dozen, post free.

## NOTICES.

We are asked to announce that meetings for the study of God's Word are held at 130 Whitechapel Road, London, E., on Thursday evenings at 7.30 by Mr. Soper; Sunday evenings at 7 by Mr. Chas. H. Welch.

## THE WORK OF GOD IN BRITTANY.

We have received the following letter from Pasteur Lecoat since our last issue:—

"DEAR DR. BULLINGER,—

"I have been requested by many Roman Catholics, who love the Gospel, to buy for the preaching of the good tidings two old Catholic chapels. I bought them yesterday from the Mayor and the Authorities at Guerlesquin. Our Deed has the approbation of the Prefect of Finistère. Like as it was in Conval, the peasants came to me to offer the help of their arms, their horses and carts, but they have no money, and to put one of these chapels in respectable order for the preaching of the gospel I need two hundred pounds. I have already, this morning, written to some friends, but before sending a public and general appeal I want your kind advice.

"Yours very gratefully,

"P.S.—The priests are furious." "G. LECOAT.

## THE STORY OF THE BRETON MISSION.

We call attention to this, which we have printed at some expense, and are responsible for. It is very interesting, has 60 illustrations, and is only 1s. 6d.

It would help us and the work in Brittany if our friends would purchase it and use it to make that work more widely known.

## "TRUSTING GOD IN SICKNESS."

The Review of two works on this subject, with additional matter, is now ready. Price 2d., or 1s. 6d. per dozen, post free.

## BACK VOLUMES.

A reader, Mr. Herbert Gillet, of 4 Quentin Road, Blackheath, London, S.E., wishes to dispose of a set of the first 13 volumes of *Things to Come*.

## ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund*).

	£	s.	d.
T. H. C. (Bexley)	...	1	1 0
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(*Trinitarian Bible Society*).

Readers of "Things to Come" (Leicester) per G. R.	...	0	5 0
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