

THINGS TO COME



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WITH
Special Reference to Prophetic Truth
AND
"That Blessed Hope."

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PREFACE.

DEAR FRIENDS,

ANOTHER year has added its abundance of testimonies to blessing received through the pages of *Things to Come*. For this we thank the Giver of all spiritual gifts.

Our readers have continued their kind help which has enabled us to pay our way, and has kept us without any anxiety, besides enabling us to send out a larger number of free copies.

Our publishers report that, taking an average of fifteen months, they can report a substantial increase; and the last quarter shows a slight upward tendency.

The number of subscribers, compared with the preceding year is well maintained.

For this we thank God, and enter on another year, blessed with bodily health, and with an increased desire to show ourselves "approved unto God."

With the continued support and prayers of our readers, we shall be preserved without care.

Yours in the Lord's service,

E. W. BULLINGER.

"BREMERTON,"

GOLDER'S HILL, HAMPSTEAD,

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THINGS TO COME.

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Editorials.

HEBREWS XI.

XIII.—THE FIRST GROUP.

FAITH CONQUERING THROUGH GOD.

(5) DAVID AND THE PROPHETS.

(Continued from page 134.)

IX. WOMEN RECEIVED THEIR DEAD RAISED TO LIFE AGAIN (v. 35).

THIS sentence brings us to the last example belonging to the first of the final two groups, which has for its subject "Faith's power to overcome THROUGH God." The second of these last two groups has for its subject the contrast: "Faith's power to suffer FOR God:" the two together forming one group which stands in correspondence with the first group (Abel, Enoch and Noah) which is connected with "God" in a way that speak of the examples of faith's stand.*

The division of these 34th and 35th verses, in the A.V. and R.V., completely destroys the great and important distinction between these two groups, by thus merging them together. This affords another instance in which failure to rightly divide the word of truth hides the truth instead of revealing it.

Moreover, the rendering of the A.V. is more or less expansive. The Greek reads "Women received by resurrection their dead [sons]."

Two women are referred to, though they are not named. We (as the Apostle's readers were) are supposed to be familiar with the Old Testament histories, as they are written in 1 Kings xvii. 17-24 and 2 Kings iv. 14-37.

Neither, of this widow, nor of the Shunammite woman, is anything said about *their* faith; but only about the *prayer* of Elijah and of Elisha.

Those prayers were the evidence of their faith, and being "by faith" they must either have "heard" from God of His purpose, or have *judged* "by faith" as Manoah's wife had done (Judges xiii. 23) that God would not in the midst of His miraculous dealings make any mistakes, or have said and done so many wondrous things, and then fail His servants who were being guided and ordered by Him.

Elijah had *heard* enough of his God to believe that He would not bring calamity on a poor widow, whose cruse of oil He was at that same time miraculously supplying.

Elisha had *heard* enough from God to believe that

the son which he had promised to the Shunammite woman would not be taken away by death, except to subserve some greater purpose. Moreover, it is it is hardly likely that Elisha would have dared to make so direct and positive promise, unless he had *heard* from God that he was to do so.

After what standeth written—"faith cometh by hearing," we are left to conclude that the word of God (by which the "hearing" comes) had come to both Elijah and Elisha.

As to the resurrection itself, all the parties concerned must have *heard* and *believed*.

Now, the word "resurrection" by itself does not denote the additional "secret" (not "the great secret") concerning Christ and His Church (Eph. v. 32) of 1 Cor. xv. 51. This was *a secret*, never before revealed to the sons of men, that there was to be a resurrection which involves a "change."

Resurrections which had before taken place on earth, whether the son of the widow of Sarepta, or of the Shunammite woman, or of the widow of Nain, or the Ruler's daughter, or Lazarus, or the "many saints" at the resurrection of Christ; or Dorcas, or Eutychus, all these were merely a *standing up again* (as the word *anastasis* means) on earth, and in this life. But the "change" involves something more, and beyond this.

This "secret" was revealed in 1 Cor. xv. 51, but no explanation is given. The resurrection of those who "are Christ's at His parousia" had been revealed in v. 23, and now a further secret is made known concerning the "we" who shall "put on immortality" in that glorious coming day.

In the prison epistles, after "the great secret" had been fully made known by being committed to writing, we have a still further and clearer revelation in Phil. iii. 20, 21. Here there is no mention of resurrection at all (except in v. 11, "the out-resurrection out from among the dead"), but we have "the calling on high" in v. 14. Either or both of these include the glorious assertion in vv. 17, 20, 21:—

"Brethren be followers together of me and walk as ye have us for an example. . . . For our *politeuma* (or seat of government) EXISTS in heaven from whence, as Saviour also, we are waiting, the Lord Jesus Christ, Who will transform the body of our humiliation for it to become conformed to His GLORIOUS body according to the working of His mighty power, even to subdue all things to Himself" (Phil. iii. 17-20).

This is the resurrection of which *we* have *heard*; which we have *believed*, and for which we wait.

Oh, blessed faith, which thus enables us to overcome the world and conquer through God. "A great cloud of witnesses" witness to us of their faith, may we be

* See *Things to Come*, Oct., 1908, Vol. XIV., p. 109.

in their ranks and believe God in each successive revelation which He made to them, and has since made known to us.

THE AUTHOR OF BIBLICAL NUMERICS.

As being introductory to Ivan Panin's first paper (on p. 7) it may be well to give a fore-word of our own as to the personality of the writer which we have gathered from scattered remarks of his own in his published works and from letters of appreciation which have appeared in print.

Not at random does Jehovah choose his Prophets, Apostles, and servants of every kind, to be instruments in His hands in unfolding the purposes of His grace. The Divine Builder prepares different instruments, with different characteristics, to perform different parts of the entire work in the erection of His spiritual temple.

Ivan Panin's career is a further and modern illustration of this divine principle controlling the selection of God's "chosen vessels."

A Russian by birth he threw himself in his youth with enthusiasm into Nihilism, a composition of equal parts of Socialism and Anarchy. Compelled to leave his country, he went to Germany, and thence to America, graduating at Harvard University. At this time he was an Agnostic, whose learning, original thought, and unique style made him welcome as a lecturer before fastidious audiences.

We should expect that to happen which actually did happen in the conversion of Mr. Panin, the seizure, control, and use by the Holy Spirit, of His own wonderful gifts, producing an unique experience.

While analyzing the religion of Tolstoy, the fact that Tolstoy had discovered something in the teachings of Christ, awakened the hope that he too, the lecturer, might find, in the "teachings of Jesus," food for his hungry soul. Thence came searching of the Scriptures, the discovery of evangelical truth; and then the Agnostic became a believer in Him whom true Christians glory in crowning as their Saviour and their Lord.

After his conversion, seeking to extend his knowledge of God in Christ, there was revealed to him most unexpectedly a fact concealed from the church throughout the ages, but which now demands universal recognition, as most important, by all whose creeds are founded on the Bible.

Indeed those who have been distressed by many treacherous attacks from so-called "scholars" upon the authority of the sacred Scriptures might in view of this wonderful discovery join in singing praises to God.

The enemy has come in like a flood that all the foundations might be swept away; but the Lord has placed a standard in the hands of our brother, Ivan Panin, and round it all the children of God should rally.

What that secret is which was concealed from all other men, including, it may be, the very writers of the Old and New Testament books, will be seen as we proceed.

Those of our readers and their friends who may be harassed and even bewildered by the attack of Modern

Criticism upon the inspiration of the Bible, may now chase the clouds from their faces and let the light of Heaven shine upon them with holy joy and triumph. And those especially, who mourn over sceptical preachers of a mutilated Bible, may take heart at the truth here brought to them.

The establishment of the inerrancy and infallibility of the Scriptures, which the Fathers lived upon, and in the hope of which they died (and which their sons are trying to live and die without) is freighted with the most momentous and appalling consequences to a vast body of literature enshrined in Bible Dictionaries, Encyclopedias, and Commentaries; and to whole libraries of the output of the modern religious press. "The grass withereth, the flower fadeth: Surely the people is grass, but the Word of our God shall stand for ever."

Old, old words receiving comforting corroboration in these latter days! The common people no longer wait upon dictatorial scholarship for its last guess; and, as they wait, shiver in the chill of a half faith. The extraordinary numerical structure of the Scriptures is now demonstrated.

Mr. Panin shows the utter impossibility of such a mathematical design being the work of chance, or of mere man. An incidental result of the application of this universal law of mathematical design is the possibility of producing at last the autograph text as it came to the prophets and apostles from the inspiration of God. Such a result is surely stupendous. Critics have been telling us a great deal about the original autographs. They tell us that they are lost; undiscoverable; that no crypt has surrendered this priceless treasure; and should it be brought to light, it would be met by the onslaught of the whole school of destructive criticism.

In our youthful days, how the enemy flayed us with his unanswerable taunt that our best and oldest manuscripts were both corrupt and modern! The stamp of modernity upon the precious documents from which our English Bible came lay like a blight upon our only heirloom and heritage. Now, however, a perfect text can be obtained. The Key of "Bible Numerics" detects at once the true; and at the same time reveals how wonderfully perfect are the priceless words, which are the God-given boon of the church.

The section of Scripture strangely lost from some manuscripts—John 7. 53—8. 11, the last twelve verses of the Gospel of Mark, &c., are shown by the science of Numerics to belong to the inspired Word of God. Every one felt that these Scriptures were entitled to their place even if the Revisers signified their doubt, and enclosed them in brackets. Now, however, we know that these priceless gems belong in reality to the original Text of Scripture, and are not to be erased or even disfigured by brackets.

Numerous other examples, like the agony in the garden, the first prayer from the Cross, all now conclusively shown by Mr. Panin to be true Scripture, may be adduced to show that at last we may yet come to have an indestructible and inerrant text.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

I. THE VISIBLE GOD.

THESE are many gospels, and, if such a statement be objected to, it must be remembered that "gospel" simply means "good news," and that good news may relate to a variety of subjects.

There is the "gospel of the kingdom," the kingdom which is the subject of Old Testament prophecy, and which John the Baptist, the Lord and His apostles proclaimed as at hand (Matt. 3. 2; 4. 17; 10. 7).

There is "the gospel of God," "the gospel of Christ," the "gospel of the grace of God," "the everlasting gospel" to be announced by the angel flying in mid-heaven (Rev. 14. 6, 7).

The word rendered gospel is *εὐαγγέλιον* (*euangelion*), whence the Scottish "evangel," in common use in the days of Knox. It occurs 77 times in the New Testament and is always translated "gospel." The corresponding verb *εὐαγγελίζω* (*euangelizō*), whence we have *evangelize* and *evangelist*, occurs 50 times. But the rendering is by no means uniform. Sometimes it is "preach the gospel," sometimes only "preach," and occasionally the word "glad" or "good tidings" are added, as in Luke 1. 19; 2. 10; 8. 1; Acts 13. 32; 1 Thess. 3. 6. In this last passage the evangel brought to Paul concerned the faith and love of his converts at Thessalonica.

The Revisers have amended the translation in some instances, but, with that strange inconsistency which has made their work a monument of lost opportunities, have often left the A.V. rendering untouched, to the great loss of the English reader. Had they uniformly translated the verb by "proclaim good tidings," or some such phrase, much light would have been thrown upon many passages.

All the different gospels, or messages of good news, have a common origin and a common end. They originate with God, and their end is the glory of His Son, in whom He is glorified (John 17. 1).

He is the King who will occupy the throne of His father David, and, until He comes, that throne is vacant. The grace of God found its expression in Him Who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich; and, when we hear the glad message of the angel that the hour of God's judgment is come, and that man shall no longer, energized by Satan, work his evil will in the world, we remember that "the Father judgeth no man, but hath committed all judgment unto the Son."

The passage from which the title of these papers is taken runs thus:—"But, and, if our gospel is veiled, it is veiled in them that are perishing, in (or, by) whom the god of this world (age) hath blinded the minds of the

unbelieving, that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them" (2 Cor. 4. 3, 4. R.V.).

From this we learn that it is Satan's object to prevent men from seeing the glory of Christ. Hence the efforts of the destructive critics to drag Him down to their own level, prating of His having no knowledge beyond the current notions of His time; whereas, at twelve years old, He was found in the midst of the Rabbis, both hearing them and asking them questions, so that all that heard Him were amazed at His understanding and His answers. Hence, too, the teaching of the New Theology that so far from God becoming man, it is man who is becoming God.

Doubtless Paul is here referring to a special glory of the Lord Jesus Christ which the adversary hate and seeks to obscure; but all that concerns His glory is a source of delight to those who love Him, and so, in these papers, it is proposed to go back to the beginning, and contemplate His glory all down the ages.

In the passage above quoted He is called "the image of God." Now John tells us that "no man hath seen God at any time;" and Paul speaks of His "dwelling in the light that no man can approach unto; whom no man hath seen nor can see." For "God is spirit," and the idea of spirit cannot be grasped by finite minds. We cannot conceive abstract ideas. We must reduce them to concrete forms, and localize them. In order to understand what love, justice, truth are, we must associate them with a person exhibiting these qualities, and think of acts which manifest them.

"Do not I fill heaven and earth, saith the Lord?" These are words we assent to, but they are beyond our grasp. Now, though man cannot apprehend the idea of God, who is spirit, yet he cannot rest satisfied without knowing his Creator.

It is not enough to know His character, to admire the wonders of His wisdom and His power, we crave to see Him, to look upon His face.

This desire exists between man and man. We know some by correspondence, or by their public writings or utterances, but we want to look in their faces, to learn what no letter or book can tell us about them. Paul had this desire in regard to his converts (1 Thess. 2. 17; 3. 10; *cp.* Col. 2. 1). Peter, writing to the Dispersion, speaks of the "appearing of Jesus Christ, whom, not having seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice." Does there not breathe in these words a yearning desire to see Him, a sight which will intensify the love we have for Him though now we see Him not?

David looked forward to that meeting in the day of resurrection when he should behold His face in righteousness, and be satisfied, when he awoke, with His likeness (Ps. 17. 15). It is instructive to note that the word for likeness here (*t'mūnāh*) is the same word that is used by the Lord when, rebuking Aaron and Miriam, He said of Moses, "The *similitude* of the Lord shall he behold" (Numb. 12. 8).

Long before Philip gave expression to this longing in the words, "shew us the Father, and it sufficeth us," Job had cried, "Oh that I knew where I might find Him," and had his desire satisfied when he said, "I have heard of Thee by the hearing of the ear, but now mine eye *seeth* Thee."

When Adam opened his eyes upon the world, he must have thought, "What am I? Where am I? Who will solve my questionings?" and there was One at hand to answer him, One who walked with him in the garden and held converse with him day by day, One who said of Himself that He rejoiced in the habitable parts of God's earth, and that His delights were with the sons of men (Prov. 8. 31).

It was to bridge the gulf between spirit and matter, to provide a mediator between the Creator and the creature, that the Word, who was in the bosom of the Father, took a form, a visible form, of necessity a form of glory and beauty. To this Paul refers when he says that He "is the image of the invisible God, the first-born of all creation" (Col. 1. 15).

The word image (*εἰκών, eikōn*) which Paul thus twice uses of Christ, is found in 21 other places in the New Testament; 10 times in the book of the Revelation, of the image of the beast; thrice of Cæsar's head upon the coinage; once of man's idols, "they changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1. 23); once of the ceremonial law in that it was a shadow only (Heb. 10. 1). The remaining six passages are 1 Cor. 15. 49 (2) where "the image of the heavenly" must have some analogy with "the image of the earthly" (1 Cor. 11. 7), where man is said to be the image and glory of God, and Rom. 8. 29; 2 Cor. 3. 18, Col. 3. 10, which undoubtedly describe moral transformation, though the first includes material change as well. The general meaning of *εἰκών*, therefore, is a visible resemblance, and to this we believe the words of the Apostle in 2 Cor. 4. 4 and Col. 1. 15 refer.

It is satisfactory to find a statement in the Editor's *Lexicon and Concordance* which supports this. Under the title "WORD," he says, "God is spirit, and, as spirit has no likeness to matter, God Himself took some creature form, in order that creation might have a mediator or means of communicating with Deity."

More light is thrown upon this subject in that great passage in Phil. 2. 5-11. There Paul uses the word *μορφή (morphē)* form, first of Christ Jesus being in the *form* of God, then of His taking the *form* of a servant. There can be no question of the latter's describing a visible appearance under bodily conditions. Then the former must also describe a visible appearance. In that form He made the invisible God visible to the eyes of men.

That form, too, was the archetype or pattern after which Adam was created. When Elohim said, "Let us make man in our image, after our likeness," He meant a visible form, not a moral resemblance. Here again words are used of which there is no difficulty in ascertaining the meaning. *Tzelem*, image, is found 17

times in the Old Testament, four times of man's creation (Gen. 1. 26, 27 (2); 9. 6); once of Adam's son being in his father's likeness; 10 times of representations of things, idolatrous and otherwise; and twice (Pss. 39. 6; 73. 20) of man's evanescence in view of the eternity of God. *D'mūth*, likeness, is quite as remarkable, 15 out of 25 occurrences being found in the description of the Lord with the attendant Cherubim in Ezekiel, chapters 1, 8 and 10.

Further, the Lord, having taken this form, the *form* of God, did not lay it aside till He exchanged it for the form of a servant. In other words the appearances in the Old Testament history were not *temporary* assumptions of a body, as the writer once thought, but revelations of Himself as He was from the time when He became the firstborn of all creation in order to create, though of course the glory was veiled from the eyes of men.

There is a word in Phil. 2. 6 which has a bearing on this. The word rendered "being" is not the participle of the personal verb, but of *ἐπιάρχων (epiarchōn)*. It means, according to Liddell and Scott, "beginning to be" (or, to exist), and carries our thoughts back to that period of which John speaks, "In the beginning was the Word." Bishop Lightfoot, in his commentary on the Philippians (p. 108) says, "the word denotes 'prior existence,' but not necessarily 'eternal existence.'" It was, therefore, a condition assumed in time.

One more thought about this "form of God" which "the Word" originally assumed. It must have been superexcellently glorious. In Heb. 1. 3 we read of His "being the effulgence of God's glory and the very image (*impress*) of his substance."

There is a description of a created being in Ezek. 28 which will give some idea of what personal glory and beauty are. That awful being, God's enemy and man's, is there addressed, under the title of the King of Tyre, in these terms:—"Thou sealest up the sum, full of wisdom and perfect in beauty . . . every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold" (v. 13). It was this beauty and this brightness that caused his heart to be lifted up and brought about his rebellion and his fall (v. 17). If the creature was so glorious, what must the manifested and visible glory of the Creator be?

Ezekiel gives us some description of His glory. The throne he saw was as the appearance of a sapphire stone, and upon it "a likeness as the appearance of a man upon it above. And I saw as the colour of amber, as the appearance of fire within it round about, from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and there was brightness round about Him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (chap. 1. 26-28). Isaiah saw His glory, but has given no description of His appearance.

After the Lord had laid aside the form of a servant, and resumed His original form, the form of God, Stephen saw Him and so did Saul of Tarsus. Neither has given us any description of His appearance, but Saul was blinded by the light of His glory, for it was above the brightness of the noonday sun in a Syrian sky.

Many years later a vision was vouchsafed to John in the isle of Patmos. At the beginning of the Revelation He describes Him in the midst of the golden candlesticks and later (chap. 19) as He came forth to tread the winepress of the wrath of God. Both these descriptions are so familiar that it is unnecessary to quote them. It must suffice to say that they set forth realities, not to be spiritualized away as emblems of moral qualities or Divine attributes, but written for the plain wayfaring man, who reads God's words as meaning exactly what they say.—(To be continued).

H. C. BOWKER,
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THE QUICKENING OF THE MORTAL BODY.

(By JAMES CHRISTOPHER SMITH).

(Rom. 8. 11; 1 Cor. 15. 53, 54; 2 Cor. 5. 4).

IT is specially imperative in dealing with the Epistles of Paul to define the terms used. He uses words in new connections and in new senses, and so frequently uses them rapidly, in the flow of his argument, that we need great care and spiritual discrimination if we are to reach the truth he conveys.

Hence arises a feeling of diffidence and of insufficiency in treating any particular subject in these Epistles: but, remembering that, in these things our sufficiency must always be of God, we do not hesitate to go forward, looking to Him for the understanding needed.

Not only for the sake of the precious truths themselves, conveyed in the verses to be dealt with, but, in view of the way they are being applied, in some circles, there seems to be a definite call for a *positive exposition*, believing that the unfolding of the truth is the best way both to secure edification and to repel error (2 Tim. 2. 24).

We must first look at *the words* and the *use made of them* in the New Testament. We must, then, *in view of the contexts*, build up the positive truth conveyed by the words.

By this double method, on our part, analysis and synthesis, we may hope, under the guidance of the Spirit of Truth to reach the mind and meaning of God.

In the Scriptures above cited, the two words, demanding special attention, are the words "quicken" and "mortal."

1st. "QUICKEN."

The Greek word thus translated (*ζωοποιεῖν*) is a compound, made up of two words, namely, *ζαῶ*: to live, and *ποιεῖν*: to make.* This verb is used in the New Testament fourteen times as follows:—

* See Dr. Strong's *Exhaustive Concordance*; and Dr. Bullinger's *Critical Lexicon and Concordance*.

John 5. 21; 6. 6. 63; Rom. 4. 17; 8. 11; 1 Cor. 15. 22; 15. 36; 15. 45; 2 Cor. 3. 6; Gal. 3. 21; Ephes. 2. 5; Col. 2. 13; 1 Tim. 6. 13; 1 Peter 3. 18.

In two places (Eph. 2. 5 and Col. 2. 13), the word is still further compounded by the preposition (*σύν*: with) being prefixed.

The corresponding *substantive*, translated "quick" four times in the New Testament (viz., in Acts 10. 42; 2 Tim. 4. 1; Heb. 4. 12; 1 Pet. 4. 5), three of these being in the dual phrase, "quick and dead," simply means *living*.

Since 1611, when the Authorised Version was issued, many English words have changed their meaning and this one among them. "Quick," now, has a *time value*, rapid, sudden, without delay: and "quicken," in like manner, means to accelerate. We have it in the much used expression, "quicken the pace," where we detect a *time value* again.

Now, after a careful comparison of all the passages given above, and having regard to contexts and connections of thought and subject, the present writer fearlessly asserts that this word never means anything else than *to give life, to make alive*.

In this judgment he is supported by the repeated assertions of the admittedly acute and accurate Expositor, Dr. H. A. W. Meyer, in his most valuable *Critical and Exegetical Commentary on the New Testament* (published by T. & T. Clark), as well as by Lexicons and other eminent authorities.

The importance of this conclusion will appear when we come to our synthetic statement.

2nd. "MORTAL."

This word is the translation of the Greek *θνήστος*. It is the opposite of *athanatos*: deathless or immortal. Let the reader go along with this study and look up the following places where the word occurs,—

Rom. 6. 12; 8. 11; 1 Cor. 15. 53; 15. 54; 2 Cor. 4. 11; 5. 4.

It will thus be seen to occur in three of Paul's Epistles—twice in each, six times in all. It is not used by any other New Testament writer. It is derived from the Greek verb *θνήσκω*: to be dying, to die.

The Septuagint (Greek) Version of the Old Testament does not help us here, for in the only place where the word "mortal" occurs in the A.V. (Job. 4. 17), a different Greek word is used.

In accordance, then, with the use of the word in the above passages (with their contexts and connections and subjects) it is confidently concluded that this word invariably bears the significance of *deathly, dying*, or, *in a process of dying* (according to the appointment pronounced in Gen. 3. 19; and re-asserted in Hebrews 9. 27).

We are so accustomed to the word "mortal" that the average reader does not stop to enquire what it really means. It is to be feared that it is regarded as expressing nothing more than man's frailty, or, at the most, his liability to death; not realising that from our infancy we are under a decree of decay involving

ultimate dissolution, (unless, of course, God's mighty power shall arrest the process).

With these facts before us, let us now give earnest attention to the positive teaching of the texts at the head of this article (with the cross light of their allied references).

SYNTHESIS.

The words in Rom. 8. 11 must, of course, be taken with the words of Rom. 6. 12. Not only so, but the words of Rom. 4. 16-21, must, also, be compared, for in this latter passage we see at work, along another line, the *life-giving power of God* which "calls those things that be not as though they were" and is the actual solution of the question before us.

Abraham and Sarah were in their mortal bodies; but, so far as the fulfilment of the promise of seed was concerned, these bodies were "considered dead." But Abraham's faith laid hold of Him who is able to *give life to the dead*, and who in this case actually did so. The point to be carried with us here is the fact that *people still living were "considered dead,"* so that the fulfilment of the promise absolutely depended on the *life-giving God*, in whom they believed.

This parallel is of great value in determining the Apostle's thought in Rom. 8. 11.

It may be well, here, to notice the expression used in 2 Cor. 4. 11, where the Apostle speaks of the life of Jesus—the risen life, of course—being "manifested in *our mortal flesh*." "*Mortal flesh*," has in view the frail material of which the body is made: while "*mortal body*," has in view the organism—the united, fitted framework and functions.

As to Rom. 6. 12, the teaching there is of fundamental importance. As Chap. 5. 12-21 presents the *two Heads*—Adam and Christ: and as Chap. 7. 1-6 presents the *two Husbands*—Law and the risen Christ; so Rom. 6. 1-14 describes the *two Masters*—Sin and God.

Each one of these informing statements is followed by the question, "What then?" or "What shall we say?" pointing to the practical results.

The two Masters in Chap. 6 are sin and God. The old master is not yet absolutely dispossessed; but his dominance is broken, while the new Master now controls the house. This contrast is clearly stated in v. 13 and v. 14, in the striking words, "Present not your members *to sin*, but present yourselves *to God*, for sin shall *not lord it over you*, for you are not under law, but under grace."

And so, the exhortation in v. 12 is, "Let not sin, then, *reign*, in your mortal body, to obey its lusts."

Sin is there, but it is not to be master. Lusts are there, but they are no to rule.

Under the principle of Grace, God is master and the new nature dominates the life and controls the whole organism of the body: and the body, *as flesh*, becomes the vehicle or vessel for the exhibition, among men, of the risen life of Jesus.

Now all this leads us up to the further truth and future facts as to the "quickenings of the mortal body."

The paragraph where this remarkable expression occurs is in Rom. 8. 1-11. It begins with "no condemnation, now, to those that are in Christ Jesus." This is our judicial, inalienable standing in grace. It goes on to express the new law that now dominates and reigns, namely, "the law of the spirit of the Life in Christ Jesus." This new life positively *liberates* us from the control of "the law of sin and death."

In the flesh of Christ, which "resembled the flesh of sin," God *condemned sin*, and thus he prepared the way for a fulfilment of the Law's righteous demand in us, "who walk, not according to flesh, but according to spirit."

Then, after the paranthetic verses 5-8, giving some helpful thoughts on this contrast of *flesh* and *spirit*, comes the crucial portion of the paragraph where the actual and abiding gains of the position are set forth, and for the first time, in Romans, *the ministry of the Holy Spirit* is brought in: and then the Apostle, linking up the thought of the resurrection of the Saviour, points on to *the life-giving act of God by which the body itself shall stand in final conformity to this whole conception of the spiritual life in Christ our Lord*.

This, in turn, suggests the glorious statement of final issues in the rest of the chapter, where not we only are seen liberated from every vestage of the old creation, but the creation itself also is seen emancipated from its groans and bondage and sharing in the freedom of "the glory of the children of God."

The unity of thought thus becomes very evident in this inspiring chapter: and thus, also, our interpretation of verse 11 is confirmed. Carefully and closely let us regard it.

Note the three expressions (vv. 9, 10):

God's Spirit dwelling in us.

Having Christ's spirit.

Christ in us.

God's Spirit—Christ's spirit—Christ.

To have Christ's spirit is to have Christ. "And if Christ is in you the body is dead on account of sin, but the spirit is life, on account of righteousness." The body is under sentence of death, is in a dying state, on account of sin; but the risen life of Christ is already present, in the new creation, and the Holy Spirit seals all this to us, and is the indwelling earnest of the final act of emancipation with regard to the body. Hence the Apostle adds, "If the Spirit of Him that raised Jesus from the dead is dwelling in you, He that raised Christ from the dead will also give life to your dying bodies, on account of His Spirit that dwells in you."

Observe that he does not state a contrast but he draws a parallel. *Raising Jesus* is parallel with *giving life*. Christ's resurrection was literal, physical: in like manner, "also," our dying bodies will be made alive. It is the same kind of act of God: the impartation of life where death is. To make the dying body, by God's power, immortal, is the same kind of act as raising bodies that have reached the stage of dissolution. Christ said "I am the RESURRECTION and the LIFE." He is the "resurrection" to those whose earthly tent

has been dissolved: He is the "life" to those who are still in the dying body.

This is how the Apostle describes it in 1 Cor. 15. 51-57. The dead are to be *raised*: we are to be *changed*. And the changing is explained to mean the mortal, the dying, putting on immortality. As "the Life," He makes the dying bodies immortal: and as "the Resurrection," He makes the dead bodies incorruptible. And hence the Apostle adds, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written *Death is swallowed up in victory*. Where, death, is thy sting? Where, death, is thy victory?"

In either case it is *death* that is dealt with: in both actions it is *death* that is "swallowed up in victory."

And these words "swallowed up" lead us to the final proof of our interpretation, in 2 Cor. 5. 4. What the Apostle states, as a *future hope*, in such terse language, in Rom. 8. 11, he had already stated more fully in 1 Cor. 15. 51-57 and in 2 Cor. 5. 1-5; for the Epistles to the Corinthians were written before the Epistle to the Romans.

Accordingly we must interpret Rom. 8. 11 by the corresponding places in the Corinthian Epistles. We have just seen how the "mortal" is referred to, and how it is to be dealt with, in 1 Cor. 15. 51-57. The same teaching appears in 2 Cor. 5. 1-6. The words are, "For we that are in the tent groan, being burdened, inasmuch as *we do not wish to be unclothed* (or, in the words of v. 1 to have the tent actually dissolved), but clothed upon *that the mortal may be swallowed up by the Life*. And he that wrought us for *this very thing* is God, who gave to us the earnest of the Spirit."

Here we have the same language as in 1 Cor. 15., and in Rom. 8., and thus we reach *the time when it is to be done*. It is at the Descent of the Lord, as 1 Thess. 4., still more particularly describes it. It is at the moment of resurrection. He is "the Life," and the *mortal part* (as Dean Alford translates it) shall be swallowed up *by the Life*.

Thus, the process of death will be arrested, and Rom. 8. 11 will be fulfilled, the future hope of immortality being thus gloriously realised.

The teaching is one. The truth is unified. All hangs together in a perfect unfolding of the "blessed hope."

The mortal swallowed up by the Life:

Death swallowed up in victory!

"Thanks be to God who giveth us the victory through our Lord Jesus Christ!"



CHAPTER I.

THAT THE FIRST ELEVEN VERSES OF THE GOSPEL ACCORDING TO MATTHEW ARE CONSTRUCTED ON A HIGHLY ELABORATE MATHEMATICAL PLAN.

§1. THE New Testament opens with a genealogy of Jesus Christ, which is contained in the first seventeen verses of the Gospel according to Matthew.

This genealogy falls into two great divisions: verses 1-11 give the genealogy from Abraham, the father of

the Chosen Nation, to the Babylon Captivity, when they ceased to be an independent people. Verses 12-17 give the genealogy from the Captivity to the Christ Who was expected to restore the lost independence. The first division contains a brief introduction to the genealogy (verse 1): the second contains a brief conclusion (verse 17). The one is a sort of title, the other a kind of summary.

§ 2. The first great division of this genealogy, namely verses 1-11, presents the following phenomena.¹

The vocabulary² to this passage has 49 words, or 7 × 7. This number is a multiple of *seven* (Feature 1); and the sum of its FACTORS is 14, or 2 sevens (Feature 2). And these 49 words, or seven sevens, are thus divided: 28, or 4 sevens, BEGIN with a VOWEL; and 21, or 3 sevens, begin with a CONSONANT (Feature 3). Seven END with a vowel; and 42, or 6 sevens, end with a CONSONANT (Feature 4).

That is to say: the words in the Vocabulary (being themselves a number of sevens) are divided between words beginning with a *vowel* and those beginning with a *consonant*; between words ending in a *vowel*, and those ending in a *consonant*—by *sevens*.

§ 3. These 49 words of the Vocabulary, or seven sevens, have 266 letters, or 7 × 2 × 19. This number is not only itself a multiple of seven (Feature 5), but the sum of its factors, 23, is also a multiple of seven, it being 4 sevens (Feature 6. Compare Feature 2). And of these 266 letters, or 38 sevens, 140, or 20 sevens, are vowels; and 126, or 18 sevens, are consonants (Feature 7. Compare Feature 3).

That is to say: Just as the number of words in the Vocabulary is a multiple of sevens, so is the number of its letters a multiple of seven. Just as the sum of the factors of the number of *words* is a multiple of seven, so is the sum of the factors of the number of *letters* a multiple of seven. And just as the *words* are divided between *vowel* words and *consonant* words by sevens, so are the *letters* divided between vowels and consonants by sevens.

§ 4. Some of the 49 words of the Vocabulary to this passage occur more than once; thus every ancestor of Jesus Christ but one occurs here twice, the name of David occurring even thrice. Others, however, occur here only once: Terah, Tamar, Rahab, Ruth, for example. Now these 49 words of the vocabulary are, with reference to this fact, thus divided: 35, or 5 sevens, occur more than once; and 14, or 2 sevens, occur only once (Feature 8); namely: Βαβυλων, *Babylon*; βασιλευς, *King*; βιβλος, *book*; γενεσις, *begetting*, or, *birth*; επι, *at-the-time-of*; Ζαρα, *Zerah*; Θαμαρ, *Tamar*; Ιεχονιας, *Jechoniah*; Ιησους, *Jesus*; μεταικεσια, *removal*; Ουριας, *Uriah*; Ραχαβ, *Rahab*; Ρουθ, *Ruth*; Χριστος, *Christ*. These 14 words begin with the following letters: β, ι, ρ, γ, ε, ζ, θ, μ, ο, χ. The letters

¹ THE NUMERIC PHENOMENA here enumerated are those of the Greek, in which the New Testament is written. The text used in these papers is the Revision by Westcott and Hort.

² A VOCABULARY to a sentence, passage, or book, is a list of the words used therein. Thus the vocabulary to the sentences "He struck me, and I struck back" is: I, strike, and, back, he. The passage, consisting of seven words, has only five in its vocabulary.

β , ι , ρ , with a numeric value³ of 112, or 16 sevens (Feature 8) have more than one word under each of them. The other letters have only one word under each. Accordingly these 14 words, or 2 sevens, are thus divided: seven belong to letters that have *more than one word* under them; and seven belong to letters that have *only one word* under them (Feature 9); while the 10 letters with which the 14 words begin, have a numeric and PLACE VALUE⁴ of 945, or 135 sevens (Feature 10).

The seven words which are found under the letters which have only one word each, namely: *γενεσις*, *επι*, *Ζαρα*, *Θαμαρ*, *μετοικεσια*, *Ουριας*, *Χριστος*, have moreover, 42 letters, or 6 sevens (Feature 11); of which the vowels are 21, or 3 sevens; and the consonants are 21 (Feature 12. Compare Features 3, 4, 7).

These 42 letters moreover are distributed among the seven words thus: The FIRST word has seven letters; the LAST word has seven also, those between the first and the last have 28, or 4 sevens (Feature 13). And again: the first, third, fifth, and seventh, have 28 letters, or 4 sevens; the second, fourth, and sixth, have 14 letters, or 2 sevens (Feature 14). And yet again: of these seven words, some have *three* letters, *επι*; some have *four*, *Ζαρα*; some have *five*, *Θαμαρ*; some have *six*, *Ουριας*; some have *seven*, *γενεσις*, *Χριστος*; some have *ten*, *μετοικεσια*. These numbers 3, 4, 5, 6, 7, 10, have for their sum 35, or 5 sevens (Feature 15).

§ 5. The 14 words which occur but once in this passage (§ 4, above) are found of course in 14 *Forms*⁵. But these forms present this numeric feature: Seven of these are found again in the rest of the New Testa-

³ The Greeks had no separate symbols for designating their numerals, corresponding to our Arabic figures; but they used in their stead the letters of the alphabet. Each Greek word is thus the sum of the numerals for which each of its letters stands. The number for which a letter or a word stands is its NUMERIC VALUE. Thus the word *Ιησους*, *Jesus*, is composed of the letters ι , η , σ , \omicron , ν , ς ; their respective numeric values are: 10, 8, 200, 70, 400, 200. Their sum is 888, and this is the *Numeric Value* of this word. The Numeric Value of the letters of the Greek Alphabet is as follows:—

α — 1	ι — 10	ρ — 100
β — 2	κ — 20	σ — 200
γ — 3	λ — 30	τ — 300
δ — 4	μ — 40	ν — 400
ϵ — 5	ν — 50	ϕ — 500
ζ — 7	ξ — 60	χ — 600
η — 8	\omicron — 70	ψ — 700
θ — 9	π — 80	ω — 800

⁴ The PLACE VALUE of a letter as distinguished from its Numeric Value is the number of its place in the alphabet. Thus α , being the first letter of the alphabet, its place value is 1; of β , 2; of γ , 3; of δ , 4; of ϵ , 5; of ζ , 7; of η , 8; of θ , 9; and so on to ω , the last letter, which is 24. The PLACE VALUE of a word is thus the sum of the values of its letters. Thus the *numeric value* of *Ιησους*, *Jesus*, is 888. But its PLACE VALUE is the sum of 9, 7, 18, 15, 20, 18, or 87.

⁵ The FORM in which a word occurs is not necessarily the same as the vocabulary word. Thus *I struck him* has for its vocabulary *I, strike, he*; while the FORMS in which the words *strike* and *he* occur here are: *struck, him*. A Vocabulary of *Forms* is thus hardly ever the same as the simple Vocabulary. It is nearly always larger in the number of words. That is to say: Just as the 49 words of the vocabulary are divided by sevens between vowel words and consonant words, so they are also divided by sevens between words occurring more than once, and those occurring but once; while the latter in turn present several distinct features of sevens of their own.

ment; namely: *Βαβυλωνος*, *βιασιλεα*, *γενεσεως*, *επι*, *Ιησου*, *μετοικεσιας*, *Χριστου*. But seven are found nowhere else in the New Testament; namely: *βιβλος*, *Ζαρα*, *Θαμαρ*, *Ιεχονιαν*, *Οηριου*, *Ραχαβ*, *Ρουθ* (Feature 16). And these seven forms found nowhere else in the New Testament have a NUMERIC VALUE of 3703, or 529 sevens (Feature 17). These seven numeric values are: 314, 109, 151, 796, 1050, 704, 579. Their sum, 3703, is thus divided: the number with four figures, 1050, is 150 sevens; the numbers with three figures have 2653, or 379 sevens (Feature 18).

§ 6. Among the letters of the Greek Alphabet with which the 49 words of this Vocabulary begin, the following are *not* found: η , δ , ξ , π , τ , ψ , ω . Their number is seven (Feature 19). The letters with which these 49 words do begin are: α , β , γ , δ , ϵ , ζ , θ , ι , κ , μ , ν , \omicron , ρ , σ , τ , ϕ , χ . Some of these letters have only one word under them, others have more than one. Accordingly the 49 words of the vocabulary are thus divided: 42, or 6 sevens belong to the letters which have more than one word under them; and seven belong to the letters with only one word under them (Feature 20; compare Feature 9); namely: *Ζαρα*, *Θαμαρ*, *και*, *Ναασσων*, *νιος*, *Φαρες*, *Χριστος*: which are, in English—*Zerah*, *Tamar*, and *Nahshon*, *son*, *Phares*, *Christ*.

These seven words, moreover, have 14 SYLLABLES, or 2 sevens (Feature 21), and 35 letters or 5 sevens (Feature 22): of which 14, or 2 sevens, belong to the common words: *και*, *νιος*, *Χριστος*; and 21, or three sevens, belong to the Proper Names: *Ζαρα*, *Θαμαρ*, *Ναασσων*, *Φαρες*⁷ (Feature 23).

§ 7. Some of the 49 Vocabulary words occur in only one form (see note 5 above). Thus *Αβρααμ*, *Abraham*, and *Δαυιδ*, *David*, being indeclinable words, are found in only one form, even though they occur more than once here. But *Εζεκιαν*, *Hezekiah*, is found here in two forms: *Εζεκιαν*, *Εζεκιαν*, the Accusative case and Nominative. So that the Vocabulary of FORMS to this passage has more words than the simple Vocabulary. Now, of the 49 words of the Vocabulary to this passage 42, or 6 sevens, occur in only one form; while seven occur in more than one form (Feature 24). And these seven words occur moreover in this passage 49 times, or seven (Feature 25) sevens (Feature 26); namely: *Εζεκιαν*, *Hezekiah*, occurs twice; *Ιουδας*, *Judah*, twice; *Ιωριας* *Josiah*, twice; *Μαρασσης*, *Manassah*, twice; *δ*, *the*, 37 times; *Οζιας*, *Uzziah*, twice; *Σολομων*, *Solomon*, twice. These seven words have 21 syllables, or 3 sevens (Feature 27; compare Feature 21).

⁶ It is worth noticing that the division between the 17 letters used here, and the seven not used are marked by this numeric feature: The numeric value of the Greek Alphabet is 3999, or 93 *forty-threes*. Of this number the 17 letters used here have 2021, or 47 *forty-threes*; the seven letters not used have 1978, or 46 *forty-threes*: the unequal halves, with forty-three as their difference.

⁷ In the New Testament the word *Χριστος*, *Christ*, is not, as with us, a Proper Name. Its meaning is *anointed*: so that *Ιησους* *Χριστος*, our *Jesus Christ*, is *Jesus Anointed*. The word *Christ* belongs in the New Testament to a class of words which, while not proper names themselves, but Appellatives, designate a class: such as *Καισαρ*, *Caesar*; and *Φαραω*, *Pharaoh*. They are titles rather than names.

That is to say: Just as the 49 words of the Vocabulary are divided by sevens between *vowel words* and *consonant words*; between words occurring *once* and *more than once*; so they are also divided by sevens between words of *one form* and those of *more than one form*.

§ 8. It has already been noticed, in § 1, that the first verse of this passage is a sort of title to this Genealogy. With reference to this fact the 49 words of this Vocabulary are divided thus: the Title has seven words; the Genealogy itself has 42, or 6 sevens (Feature 28).

That is to say: Just as the 49 words of the Vocabulary are divided by sevens between vowel words and consonant words, between words occurring once and more than once; between words of one form and more than one, so they are also divided by sevens between *the title* and *the body* of the Genealogy.

§ 9. Of the 49 words of the Vocabulary, seven are not Nouns; namely: *αυτος, he*; *γεννω, beget*; *δε, in-turn*; *εκ, from*; *επι, at-the-time-of*; *και, and*; *δ, the*,⁹ with a value of 2331, or 333 sevens (Feature 29); and 42 are Nouns (Feature 30), with a numeric value of 29,358, or 4194 sevens (Feature 31).

Of the 42 nouns, seven are common nouns; namely: *αδελφος, brother*; *βασιλευς, King*; *βιβλος, book*; *γενεσις, begetting, or, birth*; *μετοικεσια, removal*; *υιος, Son*; *Χριστος, Christ* (see note 7 above). These have 49 letters, or seven (Feature 32) sevens (Feature 33); of which again the first has seven, the last word has seven (Feature 34), and the middle one has seven (Feature 35); the longest noun is *μετοικεσια*; the shortest *υιος*; the two have thus together 14 letters, or 2 sevens (Feature 36).

Thirty-five of the nouns, or 5 sevens (Feature 37) are Proper Names. They have 98 syllables or twice seven (Feature 38) sevens (Feature 39); and they occur in this passage 63 times, or 9 sevens (Feature 40).

Of the 35 Proper Names, in turn, seven are not male ancestors of Jesus; namely *Βαβυλων, Babylon*, *Ζαρα, Zerah*; *Θαμαρ, Tamar*, *Ιησους, Jesus*; *Ουριας, Uriah*; *Ραχαβ, Rahab*; *Ρουθ, Ruth*; and 28, or 4 sevens, are male ancestors (Feature 41). And these occur in this passage 56 times, or 8 sevens (Feature 42) even though they are named here each twice: David being named thrice, and Jeconiah only once.

That is to say: the 49 Vocabulary words are divided by sevens, not only between *vowel words* and *consonant words*; between words occurring *once* and *more than once*; between words of *one form* and *more than one form*; between *title* and *body* of the Genealogy; but also between *nouns* and *non-nouns*; Proper Names and common nouns; *male ancestors* of Jesus, and *non-male ancestors*.

⁹ It is to be noted here that these seven words have eleven syllables (Feature 1) 22 letters, or 2 elevens (Feature 2); of which the words beginning with a vowel have eleven; and those beginning with a consonant have eleven (Feature 3); while the value of these seven words, 2331, or 333 sevens is thus divided: the numeric value is $37 \times 3 \times 19$, and one over; the Place Value is 221, or $37 \times 3 \times 2$, and one under. That is to say: 2331 being $7 \times 3 \times 111$, it is divided into two numbers, each of which is a multiple of 111, within just one. It will be seen later that this sort of division is frequent in Scripture.

§ 10. Of the seven Proper Names that are not male ancestors of Jesus three belong to women: *Θαμαρ, Ραχαβ, Ρουθ*. These three names have 14 letters, or 2 sevens (Feature 43). One name is that of a city: *Βαβυλων*. It has seven letters (Feature 44).

That is to say: the 49 words of the Vocabulary to this passage, or seven sevens, having 266 letters, or 38 sevens, they being divided by sevens between vowels and consonants (§ 3, above), the women and the city are specially marked off from the other proper names by being apportioned so many sevens of letters to the women, and to the city respectively.

§ 11. Of the 49 words of this Vocabulary 14, or 2 sevens, are not found again in Matthew, but are found again in the New Testament (Feature 75). These 14 words are: *Αβια, Αμιναδαβ, Αμωσ, Αραμ, βι βλος, Βοες, Έσρωμ, Ιεσσαϊ, Ιωβηδ, Μανασσης, Ναασσων, Ραχαβ, Εαδμων, Φαρες*: in English being respectively *Abijah, Aminadab, Amos, Aram, book, Boes, Esrom, Jessc, Obed, Manasseh, Naasson, Rahab, Salmon, Phares*. Of these 14 words seven begin with a vowel, and seven with a consonant (Feature 46). They have 35 syllables, or 5 sevens (Feature 47), 77 letters, or 11 sevens (Feature 48). They have a numeric value of 5925, or 1275 sevens (Feature 49).

The study then of the mere Vocabulary to this passage brings out no fewer than forty-nine features of sevens in connection with the distribution of its 49 words: *i.e.*, between *vowel words* and *consonant words*; words occurring *once* and *more than once*; in *one form* and *more than one*; between *title* and *body* of the Genealogy; between *nouns* and *non-nouns*, Proper Names and common nouns; *male ancestors* and *non-male ancestors*; between words occurring *again* in Matthew, and words *not* occurring again. In all these and a number of other details there is a marked division by sevens to the extent of 49 distinct features: *one feature for every one of the 49 words*.

§ 12. It has already been seen above (see note 5) that the Vocabulary of FORMS is nearly always different from the ordinary Vocabulary. The 49 words of the Vocabulary to this passage occur accordingly in 58 forms. If now every *seventh* form of these 58 be taken out in their alphabetical order, we have *Ασαφ, γενεσεως, επι, Ιησου, Ιωσαφατ, Ναασσων, Σαλμων, υιον*: in English *Asaph, of-birth, at-the-time-of, of Jesus, Jehoshaphat, Naasson, Salmon, of-a-son*. Their numeric values are: 702, 1268, 95, 688, 1812, 1302, 1121, 880. Their sum is 7868, or 1124 sevens (Feature 50); of which the FIRST and the LAST have 1582, or 226 sevens (Feature 51). Compare Feature 34).

The VOCABULARY WORD which occurs most frequently in this passage is *δ, the*. Its numeric value is 70, or $7 \times 2 \times 5$ —a multiple of seven (Feature 52); and the sum of its factors, 14, is 2 sevens (Feature 53). The FORM which occurs in this passage most frequently is *τον, the* in the accusative case. Its numeric value is 420, or 60 sevens (Feature 54), of which the vowel has 70, or 10 sevens; and the consonants have 350, or 50 sevens (Feature 55). The longest Form *μετοικεσιας, of-re-*

moval, has a numeric value of 861, or 123 sevens (Feature 56). The FIRST alphabetical form, Αβια, *Abijah*, has a numeric value of 14, or 2 sevens (Feature 57); the LAST, Χριστου, *of-Christ*, has 1680, or 240 sevens (Feature 58).

§ 13. The number of words in this passage is 172⁹. If every seventh word of these 172 words be taken out in the order of its occurrence in the passage, there are obtained 24 of them with their numeric values as follows: 680, 9, 420, 9, 25, 1145, 9, 420, 1121, 704, 508, 426, 419, 770, 283, 376, 1812, 9, 420, 802, 376, 1041, 9, 1171. Their sum is 12,964, or 1852 sevens (Feature 59. Compare Feature 50); of which again every seventh number is: 9, 770, 376. Their sum is 1155, or 165 sevens (Feature 60), of which again the middle number has 770, or 110 sevens¹⁰, and the two outside numbers have 385, or 55 sevens (Feature 61).

The sum of these 24 numbers is, moreover, thus divided: Three of these values occur more than once; namely: 9, 420, 376. Their product is 805, or $7 \times 5 \times 23$. This number is not only itself a multiple of seven (Feature 62): but, the sum of its factors, 35, is also 5 sevens (Feature 63). And again: of this number 805, the middle one, 420, is 60 sevens, and the two outside numbers have 385, or 55 sevens (Feature 64. Compare Feature 61).

Of these 24 numbers, the three values 9, 420, 376, occurring more than once each, occur together ten times. The numbers that occur only once each are 14, or 2 sevens (Feature 65).

The number of words in this passage, 172, is, as stated before, 4 *forty-threes*. If now every forty-third word be taken out, we have: Ἐσρωμ, ἐγεννησεν, Οὐζια, Βαβυλωνος. These four words, *Hezrom, begat, Uzziab, of-Babylon* have in the Greek 28 letters, or 4 sevens (Feature 66), of which the first two have 14, or 2 sevens, and the last two have 14 (Feature 67). And again the FIRST and LAST have 14, and the two middle ones have 14 (Feature 68. Compare Features 34, 51, 58, 61, 64).

§ 14. Six words in this passage begin with the ROUGH BREATHING⁽¹¹⁾; namely: Ἐζεκιαν, Ἐζεκιας, Ἐσρωμ, Ἐσρωμ, υἱον υἱου: *Hezekiah, Hezekiah, Hezrom, Hezrom, of-a-son, of-a-son*. The sum of their numeric values 98, 248, 1145, 1145, 880, 880, is 4396, or 628 sevens (Feature 69). The sum of its factors $7+2+2+157$, is 168, or 24 sevens (Feature 70).

The two proper names beginning with the rough breathing, Ἐζεκιας, Ἐσρωμ, have as their numeric values 248 and 1145. Their sum is 1393, or 197 sevens (Feature 71); of which the vowels have 826, or 118 sevens; and the consonants have 567, or 81 sevens

⁹ 172 is 4 *forty-threes*. For the presence of forty-threes in this passage see note 6 above.

¹⁰ Observe that 770 is $7 \times 11 \times 5 \times 2$; and 385 is $7 \times 11 \times 5$; the division here is not only by sevens, but also by 11 \times 5, or 55.

¹¹ The Greeks have no letter corresponding to our "h." In its place they have an inverted comma (') placed over the vowels. This gives them the additional sound of "h." Thus α is a; but ᾶ is ha; ε is e, but Ἓ is he; ω is o, but ῶ is hō, &c. This inverted comma over a vowel is called the *rough breathing*.

(Feature 72). While the three forms in which these two names occur have a numeric value of 1491, or 213 sevens (Feature 73), the additional form Ἐζεκιαν (Hezekiah, in the accusative case) having a numeric value of 98, or $7 \times 7 \times 2$, a multiple of seven sevens (Feature 74). And of this number again the vowels have 21, or 3 sevens; and the consonants have 77, or 11 sevens (Feature 75).

§ 15. The first two words of this passage, βιβλος γενεσεως a *book of begetting*, or *Genealogy*, are really its title. This phrase has 14 letters, or 2 sevens (Feature 76), and a numeric value of 314 and 1268, *i.e.*, 1582, which is 226 sevens (Feature 77); of which EVERY SEVENTH LETTER has 3 and 200, *i.e.*, 203; which is 29 sevens (Feature 78. Compare Features 50 and 59). The numeric value of this phrase, 1582, or 226 sevens, is, moreover, thus divided: the 1st, 3rd, 5th, 7th, 9th, 11th, and 13th letters have 1127, or 23 sevens of sevens (Feature 79); the 2nd, 4th, 6th, 8th, 10th, 12th and 14th, have 455, or 65 sevens (Feature 80).

The FIRST WORD of the whole passage is βιβλος, *Book*; the last is Βαβυλωνος, *of-Babylon*. Their numeric values are 314 and 1555. The value of these two words is 1869, *i.e.*, 267 sevens (Feature 81); of which the vowels have 1351, or 193 sevens; and the consonants have 518, or 74 sevens. (Feature 82).

§ 16. Of the 28 (or 4 sevens)-male ancestors of Jesus in this passage, Δαυιδ, *David*, and Ιεχονιας, *Jeconiah*, are the only ones whose names do not occur here twice: *David* occurring thrice, and *Jeconiah* only once (see § 9). The numeric values of these two names, 419 and 946, have for their product 1365, or $7 \times 3 \times 5 \times 13$, — a multiple of seven (Feature 83), and the sum of its factors is 28, or 4 sevens (Feature 84).

§ 17. There are thus in this passage of 172 words, with a Vocabulary of only 49 words, at least¹² 84 features of sevens, *nearly two features of sevens for every one of the 49 Vocabulary words; and nearly one feature of sevens for every two words of the 172 in this passage.*

§ 18. The presence here of these 84 features of sevens is either accidental, or designed. It either just happened, by chance, or it was deliberately put in here

¹² At least. When this investigation of the numeric structure of this passage was begun, the writer thought the finding of, say, a dozen "features" of sevens here, already startling. When after a fresh examination of this passage he found a dozen more, he was amazed. Since then, every fresh look at the passage brings out more features of sevens, so that the number has now reached not three dozen, nor even four dozen, but seven dozen of features of sevens. And there is no certainty whatever that further search will prove the present analysis to be exhaustive. A hint of what vast fields may yet be explored is given in Notes 8, 9 and 10, above, in connection with the *elevens* and *forty-threes*. But the following numeric feature may be pointed out here, even though the consideration of numeric features other than sevens must at present be left for a future occasion:—

The number of words in the VOCABULARY is, as repeatedly stated, 49, a multiple of seven. Their number of FORMS is 58, or 2 *twenty-nines*. If now we add the numeric values of every seventh word of the SIMPLE VOCABULARY (which consists of 49 words, or seven sevens) their sum is 5220, or 180 *twenty-nines*. While if we add the values of every seventh word of the VOCABULARY OF FORMS (which consists of 58 words, or 2 *twenty-nines*) their sum is 7868, or 1124 sevens. If the numeric values had been reversed the sevens going to the sevens, and the twenty-nines to the twenty-nines, this in itself would have already been remarkable; but the inversion: the sevens going to the twenty-nines, and the twenty-nines to the sevens, make the symmetry far more striking.

by some MIND. There is no alternative. These numeric phenomena are here by sheer chance, or they are consciously, and deliberately designed by some Intelligence.

If not designed, the presence of these 84 features of sevens is due here wholly to chance. Now the chance for 84 features of sevens to happen *together*, as here, can be calculated, though rather laboriously. Seven times 84 is 588. With this number as the beginning of a series, we go back therewith 84 numbers, thus: 588 × 587 × 586 × 585 × 584 × × . . . 507 × 506 × 505. The product of these 84 numbers multiplied into each other is then to be divided by the product of 2 × 3 × 4 × 5 × 6 × × × 81 × 82 × 83 × 84.

After cancelling the numbers up to twenty, and going back only to 576 (thirteen out of the 84 numbers) there are still left the following: 587 × 577 × 571 × 293 × 193 × 191 × 143 × 115 × 97 × 73 × 53 × 29 × 17. The product of these numbers would already give a number of *some twenty-five figures*. The whole calculation would give a number the length of which would cover several lines of this page. And in this vast number (practically INFINITY) there would be only *one* chance that these 84 features of sevens just *happened* here rather than were *designed* by some Mind.

It would be theoretically improper to say that this one chance, in a practically infinite number, did not occur here. But the human mind is so constructed that it refuses to admit *practically* the possibility of this one chance taking place here;—and, accordingly, in all such cases, rational men agree to treat the occurrence of this one chance here as *impossible*; and therefore the presence of these 84 features of sevens here is treated as due not to chance, but to DESIGN. ¹³

¹³ The following letter explains the method of arriving at the result given in the text, according to the doctrine of chances:—

"You ask me to 'write out the rule or formula for the law of Probabilities so that we can print, and enable those who care, to figure out the chances of a "Coincidence" for themselves. Make it as plain and simple as possible.'

"I can do no better than to send you the proof sheets from my forthcoming 'The Last Twelve Verses of Mark: Their Genuineness Established,' where, after enumerating 14 features of sevens (Number of words in Passage 175 = 7 × 25; Vocabulary 98 = 7 × 7 × 2; Forms 133 = 7 × 19, etc., etc.) I say:—

"The presence of these fourteen features of sevens can be accounted for in only two ways: they are either *mere coincidences*, accidental, or they are *designed*. There is no alternative. If not designed by some intelligence, they have come into this passage by sheer chance. And if not here by sheer accident, they are here by design. Now the chances for anything just happening, being undesignated, are readily calculated. What are the chances for these fourteen features of sevens being here mere coincidence, purely accidental rather than designed?

"Only one number in seven is a multiple of seven, and the chance for any number being a multiple of seven is only one in seven: since the other six numbers that are not multiples of seven have as good a chance to merely happen here as the one that is a multiple of seven.

"Let a bag contain seven balls numbered respectively 1, 2, 3, 4, 5, 6, 7. If it were required that ball number 7 be drawn from the bag without looking at the balls, the required ball may be drawn at the first attempt, or it may not be drawn till the twentieth; but in the long run it will be found that ball number 7 will be drawn on an average not oftener than once in seven times; and this would also be the case with the other six balls. So that, if the choice for the number of words in this passage be left to mere chance, the numbers 172, 173, 174, 176, 177, 178, which are not multiples of seven have as good a chance to merely happen here as the number 175, which is a multiple of seven; and its chance for merely happening here, being undesignated, is accordingly only one in seven.

§ 19. A most elaborate numeric design of sevens thus runs through the first eleven verses of Matthew. The number of words in the Vocabulary is not chosen at random, but by—sevens. The vowel words and consonant words are chosen, not at random, but by—sevens. The number of letters in these 49 words, the vowels, the consonants are counted out by sevens. And so on through the entire list. Words occurring once, words occurring more than once; words occurring in one form, and these occurring in more than one;

"The chance for any two numbers being multiples of seven is only one in 91. Thus let there be fourteen balls in a bag marked respectively 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and it be required to draw by chance, *together*, numbers 7 and 14, the only two multiples of seven. Left to chance the drawings might be 1, 2; 1, 3; 1, 4; 1, 5; 1, 6; and so on to 14. Then 2, 3; 2, 4; 2, 5; 2, 6; 2, 7; and so on to 14, till all possible combinations by twos are exhausted. The number of these combinations will be found to be 91, so that the combination required to be drawn, 7, 14, has only one chance in 91. So that if the chance for a number of words in this passage being 175, or 25 sevens, is only one in seven, the chance for, say, their occurring at the same time in 133 forms, or 19 sevens, is only one in 91.

"The chance for any three numbers being multiples of seven is only one in 1330. For if it be required to draw together the only three numbers that are multiples of seven, namely, 7, 14, 21, from a bag of 21 balls which are numbered respectively 1, 2, 3, etc., to 21, there will be found no fewer than 1330 possible combinations of three numbers each: 1, 2, 3; 1, 2, 4; and so on to 1, 2, 21. Then 2, 3, 4; 2, 3, 5; and so on to 2, 3, 21. Then 3, 4, 5; 3, 4, 6; and so on through the 1330 possible combinations. If, therefore, the chance for the number of words in this passage and of its forms, being both multiples of seven, is only one in 91 the chance for the Vocabulary to this passage having at the same time a number of words that is a multiple of seven is only one in 1330.

"In other words: the chance for any one feature of sevens merely happening here is only one in seven; for any two to happen together, only one in 91; for any three, only one in 1330.

"The chance for every additional feature of sevens merely happening here, rather than being designed, diminishes each time a large number of times in accordance with a definite though rather complicated formula of Permutations and Combinations. The chance for four features of sevens is thus only one in 20,475; for five, one in 324,632; for six, one in 5,245,786; for seven, one in 85,900,584; for eight, one in 1,420,494,075; for nine, one in 23,667,689,815; for ten, one in 396,704,524,216; for eleven, one in 6,681,687,099,710; for fourteen, one in 32,626,924,340,528,840; the chance for each additional feature diminishing some sixteenfold.

"The presence, then, of these fourteen features of sevens here has only one chance in nearly thirty-two thousand millions of millions for merely happening without design. Now when the chances against a thing merely happening run into hundreds of thousands, it is already deemed highly improbable for it to happen. And when it runs into hundreds of millions, it is accepted as practically impossible to happen. But here the chances against these fourteen features of sevens being accidental are not hundreds of millions, but millions of millions. These sevens are, therefore, here not by chance, but by design.

"Now the Formula for this result is obtained thus: For, say, 14 features of sevens Begin with 7 × 14, which is 98. Go back from here 14 times thus:

$$98 \times 97 \times 95 \times 94 \times 93 \times 92 \times 91 \times 90 \times 89 \times 88 \times 87 \times 86 \times 85.$$

"Divide the product by 1 × 2 × 3 × 4 × 5 × 6 × 7 × 8 × 9 × 10 × 11 × 12 × 13 × 14 from 1 to 14. The result is the number of chances against 14 features of sevens being a coincidence.

"Therefore the rule is:

"(1) Multiply the Feature Number (7, 11, 13, or any other number under discussion) by the number of features obtained.

"(2) With this product as the beginning of an arithmetical progression, reverse the progression, making it to consist of as many members as there are features discussed.

"(3) The product of the numbers of this series obtained by multiplying them into each other is then to be divided by the series 1 × 2 × 3, etc., consisting of the same number of members.

"Thus what are the chances against 13 Features of thirteens being accidental?

"Answer 13 × 13 = 169. A series backwards of 13 numbers, with 169 as first is

$$\frac{169 \times \dots \times 157}{2 \times \dots \times 13.}$$

nouns; Proper Names, male ancestors, words occurring only once under a letter in the alphabet, words with the rough breathing, numeric values, and the rest—they are all dealt out here by the writer of this passage not at random, but in most measured proportions, by sevens ¹⁴.

¹⁴ The immediate object of this our first chapter is to establish the fact that the first eleven verses of Matthew are constructed on a highly elaborate numeric design. This has accordingly been done in the text. With some of the important consequences of this fact the reader may prefer to become acquainted at once:

(a) The 49 words of the Vocabulary being *designed*, the number intended by the designer is thus 49: neither less nor more. Now if this Genealogy be compared with the genealogies of the Old Testament, or with the narratives in Kings and Chronicles; it is found that Matthew omits some names; that is to say: According to the data of the Old Testament, the number of generations from David to Jeconiah is greater than according to Matthew. In some manuscripts the missing generations are accordingly supplied from the Old Testament. But whatever the reasons that moved the designer to omit these generations, *the omission was designed*, and any alteration of the text here, however apparently rational the grounds for it, is now, in view of this design, wholly inadmissible.

(b) Turn now to Features 16-18 and 45-49. We find that these eight features of sevens are in connection with words or forms found or not found in *the rest of the New Testament*. That is to say: certain features of sevens depend on the fact, for example, that the form $\text{P}\alpha\chi\alpha\beta$ is not found again in the New Testament. The same person is named again in the New Testament; in James, and in Hebrews. But there she is spoken of not as $\text{P}\alpha\chi\alpha\beta$, *Rahab*, but $\text{P}\alpha\alpha\beta$, *Raab*. The form $\text{P}\alpha\chi\alpha\beta$ is peculiar to Matthew, and it is on this fact that some features of sevens are founded. But how did the designer know that when James and Paul come to speak of Rahab, they would not use the same form $\text{P}\alpha\chi\alpha\beta$, but only $\text{P}\alpha\alpha\beta$? For unless he knew that $\text{P}\alpha\chi\alpha\beta$ is not found again in the New Testament his design of sevens in this particular case would be destroyed.

The designer, therefore, must have in some way had before him the rest of the New Testament, assuring him that this particular form $\text{P}\alpha\chi\alpha\beta$ is found nowhere else. In other words, if the designer was Matthew himself, or an editor, this passage with its design was designed with the rest of the New Testament already before him. In other words: if either of these was the designer, then *this Genealogy was written last of all the passages of the New Testament*.

The same fact is established by the form $\beta\iota\beta\lambda\omicron\varsigma$, of which the designer knew that this particular form is found nowhere else in the New Testament; and, by each of the 14 words under features 45-49, since of each of these the designer knew that they are found again in the New Testament, even though it was part of the design not to have them again in the Gospel of Matthew.

(c) The design thus assures us not only of the integrity of the text as we now have it, and of the time when it was written: but Features 50, 59 assure us also of the *true order of the words in the Vocabulary of Forms*; since these two features depend on the fact that those words are every seventh, taken in alphabetical order. Now the name for *Obed* is in some manuscripts $\Omega\beta\eta\delta$, rather than $\text{I}\omega\beta\eta\delta$. This change would at once derange the order of every seventh form, and to that extent would destroy these two particular features of sevens.

This conclusion is, moreover, corroborated by the fact that $\Omega\beta\eta\delta$ is one letter less than $\text{I}\omega\beta\eta\delta$, and features 5-13 would be destroyed by the change.

(d) The ancient manuscripts have hardly any notation facilitating the reading of the text, they have not even spaces between the words, much less the sign for the rough breathing. From the manuscripts, therefore, we should not know whether it is $\text{E}\zeta\epsilon\kappa\iota\alpha\varsigma$ or $\text{E}\zeta\epsilon\kappa\iota\alpha\varsigma$: *Hezekiah, or Ezekiah*. Now Features 43-46 and 57-59 show that only these particular words were *designed* to have the rough breathing, even though the sign is absent from the oldest manuscripts. *The numeric design thus gives certainty which had hitherto been obtained from sources extraneous to even the manuscripts themselves.*

In four distinct matters we have thus, so far, got certainty where before it was the mere opinion of scholars; and this certainty is obtained solely from the fact that an elaborate design of sevens runs through this passage.

Editor's Table.

It being found impossible to divide Mr. Panin's article, we are compelled to hold over other matters till our next issue.

NOTICES.

We are asked to give the following notices:—

LONDON. At 55 Moreton Street, Pimlico, S.W., on Wednesday, January 11th, at 7 p.m. Subject, Phil. 3. 14. (Address Mr. E. A. Sutton).

LONDON. At 130 Whitechapel Road, E., on Thursdays, at 7.30, by Mr. W. Soper; and Sundays, at 7 p.m., by Mr. Charles H. Welch. (Address Mr. Cross).

Also by Mr. Charles H. Welch, on alternate Saturdays, at 7 p.m., at

SNARES BROOK, Essex (London, E.) At 42 Addison Road. (Address Mr. F. P. Brininger).

ELTHAM, Kent (London, S.E.) At 83 Earlshall Road (Well Hall Station). (Address Mr. W. Soper).

THE EDITOR'S SPEAKING ENGAGEMENTS.

LIVERPOOL. At the Good News Mission Hall, Oakfield, on January 30th and 31st, at 3 and 7 p.m., with Rev. Jas. Ch. Smith. (Address Mrs. Elam).

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund*).

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THINGS TO COME.

No. 200.

FEBRUARY, 1911.

Vol. XVII. No. 2.

Editorial.

HEBREWS XI

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

- (i.) "WERE TORTURED NOT ACCEPTING DELIVERANCE."
(v. 35).

WITH these two words we are introduced to the latter of the last two groups:—Faith's power to suffer for God:

"But others were tortured not accepting proffered release in order that they might attain to a resurrection that was better [than a release from the torture procured by apostasy]."

We must first notice the place that these "others" occupy in the great theme which is the subject of this chapter.

These last two groups correspond with the first group of three—Abel, Enoch and Noah, both being occupied with reference to God. A glance at the structure will be sufficient to show this.

We are now in a position to attend to the rendering we have given above of the remainder of the 35th verse, which, in our last chapter, we saw was wrongly divided so as not to sufficiently and properly distinguish the two groups.

We must therefore break up the verse, and commence this last group with the words

"But others."

It is not merely "and others." A great demarcation is made, by the word "but," between the conquering and the suffering group; between those who overcame through faith in God's power to strengthen, and these "others" who were overcome and remained faithful in spite of all, through their faith in God's power to sustain.

This brings us to the heart of our subject, and shows us the nature of the faith in question.

It is remarkable that no mention is made of the "faith" of those in this last group. There is in the former group; "Who, through faith, subdued kingdoms, &c."

Here, it is simply, "But others were tortured," &c., with no reference to their faith! At the end of all it is added in words, which include them with the whole of the "great cloud of witnesses" from Abel onward, "and these all, having obtained a good report through faith."

How can we account for this seeming omission in

connection with those who suffered the loss of all things? What does the omission say to us?

Is it not to tell us this, and thus to emphasize the necessary difference between this last group and all the others who are mentioned in this chapter?

It was not "through faith" that these suffered, in the same sense that those overcame and wrought wondrous works by their faith which was given to them as the gift of God.

In this last case they suffered *on account of their faith*. The former overcame through believing what they had heard from God, these latter *were overcome* on account of their own faithfulness to God. Of course, they were able to endure only through God's sustaining grace. But the fact thus emphasized points us to the one feature which covers the case of this whole group.

Thousands of people have suffered in similar ways because of their sins and wickedness as men among men. Those who were not worthy of the world have been tortured, have had mockings and scourgings, bonds and imprisonments. They have been slain in war and executed by the sword for offences against the state and against their fellows. But these, "others" who are referred to here, are in a different class altogether; for, of these "the world was not worthy" (v. 38). While some suffered for their faithlessness to their fellow-men, these suffered for their faithfulness to God.

We are to distinguish this fact. It affects all that we have to say. It bids us look for the true reason, and for the practical lesson for our own selves. We bring God in, and all is clear. It was steadfastness in their belief of what they heard from God which brought all their sufferings from man.

Men had no other quarrel with them. Men had not been injured by them. The tortures and sufferings which they endured were all and wholly on account of man's rooted enmity against God and His Word. This it is which enables us to understand the words used.

Let us look at them:

"BUT OTHERS WERE TORTURED."

The word "tortured" means beaten or cudgelled to death. The Greek word is *tympanizō* which means *to beat on a tympanum* or drum. This was an instrument of torture, being a wooden frame resembling a drum on which criminals were stretched to be beaten to death.* See 2 Macc. vi. 19, 28, 30; vii. 9 (which we shall have to refer to later).

Not accepting the [proffered] liberation; *i.e.*, on the condition of apostatizing in order that they might attain (or obtain) a resurrection, better and far preferable to a release from torture procured by a denial of their faith.

The word "better" must be taken as referring either to the restoration to life mentioned in the earlier part

* Probably, the beating of drums was conjoined with this, in order to drown the cries of the sufferer.

of the verse (see 1 Kings xvii. and 2 Kings iv.); or, "better" than the redeeming of it for a while, from temporal death, on the conditions prescribed.

The Greek reads "not accepting THE redemption,* *i.e.*, the deliverance, procured on account of satisfaction given, which, in this case was recantation and apostasy.

Far "better" than ransom at this price was death itself in view of resurrection of which they had heard from God, and believed.

Certain as were their present sufferings, God's Word was no less certain, and their faith enabled them to prefer the certain future and glorious resurrection to a continued life on earth, especially in the times in which they were then living.

It was "better" than a resuscitation or regaining of their present life, to be again subject to death, and perhaps to torture.

They had *resurrection* as their hope, as all godly Jews had. Paul himself says before his judges: "I . . . have hope toward God *which they themselves also allow* that there shall be a resurrection of the dead both of the just and unjust." (Acts xxiv. 15). That "hope" was based on their "faith" (Heb. xi. 1), and their faith was based on the Word which they had "heard" from God.

Josephus tells us how "every good man . . . believes that God hath made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again, and, at a certain revolution of things, receive a better life than they enjoyed before" (Josephus *Against Apion* ii. 31. Whiston).

It is of course possible that the word "better" may refer to the resurrection "of the just," and "of life," as being better than that "of the unjust" or, "of condemnation." But the word may be "better," used of two good things, one of which is better than the other; rather than of one good—and the other evil.

This is why we have sought out a reference for the word, more in harmony with the context.

There can be little doubt that the Apostle referred to the case of "Eleazar one of the principal scribes" (in the days of Antiochus Epiphanes). "A man already stricken in years, and of a noble countenance, was compelled to open his mouth to eat swine's flesh which had been offered to a false god. But he, welcoming death with renown rather than life with pollution, advanced of his own accord to the instrument of torture [the *tympanum*] but first spat forth the flesh. When his friends had besought him to spare his life, he steadfastly refused and went straightway to the instrument of torture." (Read 2 Macc. vi. 19-31).

That *resurrection* was the hope that sustained those who thus suffered is shown by the account of the

* The word is *apolutrōsis*, which occurs 19 times in the N.T., and is rendered "redemption" 9 times (Lu. xxi. 28. Rom. iii. 24; viii. 23. 1 Cor. i. 30. Eph. i. 7, 14; iv. 30. Col. i. 14. Heb. ix. 15), and "deliverance" once, in this passage.

mother and her seven sons, as recorded in 2 Macc. vii. who were scourged* (v. 36) as well as tortured.

The second son in the midst of his tortures exclaimed to Antiochus "Thou, miscreant, dost release us out of this present life, but the King of the world shall *raise up* us, who have died for His laws unto an eternal renewal of life" (2 Macc. vii. 9).

"Likewise, the third son, who when he put forth his tongue to have it wrenched out as his brother's had been," stretched forth his hands courageously, and nobly said "From heaven I possess these; and for His laws' sake I contemn these; and from Him *I hope to receive* these back again" (v. 11).

The fourth son, in like manner, "being come near to death he said thus: 'It is good to die at the hands of men and look for the hopes which are given by God, that *we shall be raised up again by Him*; for, as for thee, thou shalt have no resurrection unto life'" (v. 14).

If these were the hopes of godly Jews who had returned from the home of Babylonian traditions which would do away with resurrection as a hope, we may be sure that those who suffered under Jeroboam, Ahab, Jezebel and Manasseh had the same blessed hope, and looked on resurrection as better than release from torture at the price of apostasy.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

NO. I. "DISPENSATION."

IN the Scriptures of Truth, words are used with wonderful uniformity of meaning. The benefit of this is often lost in translations. Translators frequently use different words for the same Hebrew or Greek word for the mere sake of variety of expression. The Word of God ought not to be so treated. And if it is so treated, to a certainty we shall be losers by the process.

In the series of words we are about to study, we shall have ample illustration of the truth of the above statements. Increasingly it is our conviction that we must define our terms and keep strictly to what the Bible *really says*, in "words which the Holy Spirit teaches."

The Greek word translated by "dispensation" is of great importance, and will well repay careful study. We speak and write of Dispensational Truth: the word "dispensation," however, does not quite bear out what we mean by that form of teaching: but when we see the exact significance and application of this word we shall value Dispensational Truth all the more.

Let us first of all get the word and its cognates, with their linguistic value and use, in the New Testament.

There are three words, all from the same roots,

*Not the same word as in v. 35, but the ordinary word for scourging (*mastix*), so rendered only in Acts xxii. 24. Elsewhere rendered "plague" (Mark iii. 7. 10, 29, 34. Luke vii. 21).

which we must put side by side so as to reach exact and reliable teaching.

The first is the verb *oikonomeō*.

The second is the noun *oikonomos*.

The third is the noun *oikonomia*.

Any reader can see that in letters and sound these words are very much alike, only in the two letters at the ends do they differ. The analysis of one, therefore, will show the radical significance of them all.

They are compound words, made up of two much used Greek terms, namely, *oikos*, "a house," or household: and *nomos*, "a law," or "rule." The noun *oikonomia*, accordingly, bears the significance of *the law of a house, or the administration of the affairs of a household*. (Compare Gen. 15. 1). It is exactly given in our word "stewardship."

Correspondingly, the word *oikonomos* bears the sense of *administrator of a house or steward of a household*: and, in the same way the word *oikonomeō* expresses *the exercise of such a stewardship or administration*.

The verb *oikonomeō* occurs just once: (Luke 16, 2).

The noun *oikonomos* occurs ten times, as follows: Luke 12. 42; 16. 1, 3, 8. Rom. 16. 23. 1 Cor. 4. 1, 2. Gal. 4. 2. Titus 1. 7. 1 Peter 4. 10.

The noun *oikonomia* occurs eight times, namely: Luke 16. 2, 3, 4. 1 Cor. 9. 17. Ephes. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4.

Here, then, is the *information* we need: here is the New Testament *use* of these words: here are the *data* from which alone we can reach the truth conveyed by these terms.

It will be seen that *oikonomos* is consistently rendered "steward," with two exceptions, viz., Rom. 16. 23, where it is *chamberlain*, and Gal. 4. 2, *governor*. The word "steward" would be equally appropriate and correct in these two passages. The one use of the verb, in Luke 16. 2, is in strict keeping with the above: "Thou mayest exercise the office of steward no longer."

Then coming to the word *oikonomia*, which will more fully occupy us, we note a peculiar variety of rendering. In Luke 16. 2, 3, 4, it is correctly rendered "stewardship." In 1 Tim. 1. 4, it is translated "edifying." There is no excuse for such a misuse of the word. Here, as elsewhere, it ought to be translated "stewardship": not "a godly edifying" but a "*stewardship (or administration) of God*." In the rest of the passages—(1 Cor. 9. 17; Ephes. 1. 10; 3. 2; Col. 1. 25)—the word appears as "dispensation."

One wonders what it was that made the translators of the Authorised Version use such a variety of terms to translate the same Greek word. Evidently they felt that, in Ephesians and Colossians, the truth therein taught, demanded some other word than 'stewardship.' And whether they meant the word 'dispensation' to express a *time value* is not easy to determine. The English word "dispensation" itself is a compound, made of two Latin words, meaning to *weigh out, divide out*, and cannot, therefore, according to its etymology, be said to convey a hint of Age-Time.

The Revised Version is no better. It retains the word "dispensation" in these passages but puts "stewardship" in the margin. There is perhaps a far-off affinity of thought between the two words, inasmuch as a steward in exercising his stewardship does *dispense* his master's goods, and, thus far, it would express a part, at least, of the content of stewardship.

But it is in modern Biblical exposition that the word has come to convey the idea of time, and to express what properly should be called *Age-Time teaching*.

Our English word "economy" almost exactly transliterates the Greek word and, if it had retained the Greek meaning, it would have been an excellent translation; but, in the present day the word "economy" has come to have largely a *domestic* as well as a *political* reference.

We fall back, therefore, on the word "stewardship" (or "administration") as the best translation in *all* the passages where the word occurs.

A steward, then, is a person to whom is committed or entrusted the management of a household or an estate, or whatever it is that is put under his care. This is the meaning in the first place in the Bible where the word occurs, namely Genesis 15. 2 (compare Luke 16. 1-4). And, when we remember how it is written that "it is required in stewards that a man be found faithful," we reach a thought which is at the very heart of the subject before us.

Here we are dealing with Truth, Scripture Truth, Truth revealed by God and committed to witnesses and stewards—and this revelation and this commitment according to Age-Time conditions. The thing committed, therefore, is *Truth*: and the stewardship is the *stewardship of Truth*: and the faithfulness required is *faithfulness in regard to the special truth Revealed*.

In view of all this, we come to the estimate of the value of this word as a vehicle of (or expression of) the mind of God. We think it a fair conclusion to say that the "stewardship" mentioned in 1 Tim. 1. 4, refers to the same subject as in Ephesians and Colossians and must be interpreted according to the fuller statements of these two Prison Epistles. Instead of giving heed to, or being occupied with *strange teaching*, and *myths*, and *genealogies* (things which give rise to useless questionings) we are rather to be occupied with God's stewardship of truth calling upon the exercise of our faith. Revealed truth is not something to debate about, but something *to be believed*.

Taking 1 Tim. 1. 4 in this way, it will be seen that the references in 1 Cor. 9. 17; Ephes. 1. 10 and 3. 2; and in Col. 1. 25 have to do with two subjects, viz., *the Gospel*, and *the Secret* (or Mystery)

1st. THE GOSPEL.

This is the subject of the whole paragraph in 1 Cor. 9. 1-23. What is called, in verse 12, "the gospel of Christ," is named *eight times* in the verses that follow, finishing with the striking words, "And everything I do on account of the Gospel that I may become its partner." This is Paul's gospel whose solemn authority he regards as so sacred that, in Gal. 1. 8, 9,

he pronounces a ban on those who would preach a different gospel.

And in this place, also, the dominant authority of it, as a revelation from God, commands the Apostle's mind and conscience in such a way that a woe rests on him if he does not preach it (*v.* 16). And why so? Because, as he adds, in *v.* 17, "If I am doing this of free choice, I have a reward; but if not of choice, I am entrusted with a stewardship." This Gospel was a "stewardship of God" to him, and hence to deal double in handling it, or to preach it from false motives, would convict him of guilt as being an unfaithful steward.

Now let us carry this with us to the next subject, namely,

2nd. THE SECRET.

We cannot here attempt to *expound* the passages in Ephes. 1. 10; 3. 2; and Col. 1. 25; it is enough to point out how all these verses refer to "The Secret," and the contexts sufficiently explain them. The point to specially mark is that Paul emphasises the fact that the revelation of this "secret" was a definite "stewardship of God," (like the "gospel" in 1 Cor. 9). It was *new* truth; it was never known before; and hence it was a new stewardship. In Ephes. 1. 9, 10, he speaks of the "secret of God's will," with a view to "a stewardship belonging to the fulness of the seasons" and explains this as a "heading up of all things in Christ."

The time for the administration of this secret was not yet come, but it is already a matter revealed and made known.

But when we come to Ephes. 3. 2, and Col. 1. 25, we are dealing with a secret and a stewardship concerning ourselves, as members of the body of Christ, and the administration of which is now present and which specially characterises God's testimony in this Age.

In Ephes. 3. 1-7, he declares that he is "the prisoner of Christ Jesus in behalf of the Nations" (Jews, as such, are no more mentioned); that the "stewardship of the Grace of God, bestowed on him, for them," concerned the Secret given by revelation, "the Secret of the Christ," (*v.* 5), thus unfolding further the manifold wisdom of God and our complete heirship and co-partnership with and in Christ, in one body. This is our present place and portion: this stewardship is to be administered now and committed "to faithful men" (2 Tim. 2. 2).

So, also, in Col. 1. 24-27, the Apostle says that all his *sufferings* were on behalf of Christ's body, the assembly: and he adds, "of which I became a servant, a minister, according to *the stewardship of God*, which was given to me for you, to set fully forth the Word of God—the Secret . . . hidden from the ages . . . but has now been manifested to His saints."

Thus we come into clear sight of some of the stewardships of Grace and Glory committed to this wonderful witness of Christ.

The subject is particularly helpful in showing how different stewardships of truth may be running in parallel lines during the same Age.

The twelve Apostles had a stewardship of testimony: and Paul had other and further bestowments of grace and stewardships of Truth; but we see them being administered, side by side, during the Pentecostal Epoch, until Israel ceased to be dealt with as a nation and the sign-gift testimony was superseded. After that the full blaze of the testimony that concerns us burst out, and found final expression in the Prison Letters.

We have a parallel to this in the long period during which Israel was under the Law of Moses. New truth came in and was stated, as the promises concerning David's throne and Kingdom: and the "oath" concerning the new priesthood after the order of Melchisedec; but while these things were revealed and spoken, they did not, *at that time*, free Israel from obligation to obey the Sinaitic Covenant and the Mosaic ceremonial law. Thus we see, there, two stewardships of Truth running side by side, just as we see the same thing in the Acts of the Apostles.

There is no violent break in the passing and coming of Age-Times: but, in the working of God, and in His overruling of events, there does come a time when the testimony of one Age ceases, and the testimony of the one that succeeds it, holds the field and dominates the new Epoch.

Let us learn from all truth in all ages; but let us see that we know the mind of God in the stewardships of truth that specially concern ourselves, in the Age now present! As Paul says: "The Grace of God bestowed on me *for you*."

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

II. THE CREATOR.

IT is only the fool who says there is no God, and Paul declares that men are without excuse for Atheism or Agnosticism, since the "invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity" (Rom. 1. 20, R.V.).

But though in the objects around us there is proof enough of a Creator, God has not left us without direct testimony in His Word. When theologians are unable to establish their traditions from Scripture, they resort to inference, and assert that they are *assumed* there. Not so Jehovah. Though a Creator can be inferred from the works of His hand, He repeatedly asserts Himself to be such, just as He proclaims His Divine attributes. We are not left to assume or argue them. The Word declares them.

Is it omnipresence? "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the

Lord: Do not I fill heaven and earth? saith the Lord" (Jer. 23. 23, 24).

Is it omniscience? "The eyes of the Lord run to and fro through the whole earth" (2 Chron. 16. 9). "I know the things that come into your mind" (Ezek. 11. 5). "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2. 22).

Is it omnipotence? "Is anything too hard for the Lord" (Gen. 18. 24; Jer. 32. 27)?

Is it immortality? "I lift up my hand to heaven, and say, I live for ever" (Deut. 32. 40). "Hast thou not heard that the everlasting God, the LORD, fainteth not?" (Isa. 40. 28). "Who only hath immortality" (1 Tim. 6. 16).

So too with creation. Jehovah challenges Job with the question, "Where wast thou when I laid the foundations of the earth?" (Job. 38. 4). All the four chapters (38—41) are filled with assertions by Jehovah of His creative power, and the result is seen in Job's confession, "I know that Thou canst do everything, and that no thought of Thine can be hindered" (ch. 42. 2, margin).

See, too, the repeated testimony in Isaiah. "To whom then will ye liken Me, or shall I be equal?" saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their hosts by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40. 25, 26). "Thus saith God the LORD, He That created the heavens and stretched them out; He That spread forth the earth and that which cometh out of it; He That giveth breath to the people upon it, and spirit to them that walk therein" (ch. 42. 5). "Thus saith the LORD, thy Redeemer, and He That formed thee from the womb, I am the LORD That maketh all things, That stretched forth the heavens alone; That spreadeth abroad the earth by Myself" (ch. 44. 24). "Thus saith the Lord unto the house of Israel. . . . Seek Him That maketh the seven stars and Orion" (Amos 5. 4, 8). These are some of the direct assertions by the Lord Himself of His work in "creation."

The testimonies of His servants inspired by His Spirit are multitudinous. We can only give the references to a few of them. Pss. 94. 9; 95. 5, 6; 124. 8; 134. 3; 136. 5-9; 146. 6; Prov. 16. 4; Jer. 10. 11-13; Jonah 1. 9; Zech. 12. 1.

Before leaving this part of the subject, we must call attention to the recognition of God as the Creator in the prayers of His people. The scoffer says, If God knows everything, what is the use of telling Him what He knows already? In our praises and thanksgivings, our prayers and supplications, we know we are telling Him what He knows already. But it is His due to be enquired of, and to be acknowledged. It is the recognition of the proper relationship of dependence in which we stand to Him. It is His right to be not only praised for what He has done for us, but also to be adored for His glorious character and His mighty works.

Hence Asaph cries, "The day is Thine, the night also is Thine, Thou hast prepared the light and the Sun. Thou hast set all the borders of the earth; Thou hast made summer and winter." (Ps. 74. 16, 17). So, too, Ethan in Ps. 89. 11, 12 and Moses in Ps. 90. 2. The Afflicted One of Ps. 102, thinking of his brief life, breaks forth into adoration in the words, "Of old Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old as a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end" (verses 25-27).

Listen to Nehemiah:—"There, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, with all things that are therein, the seas, and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee" (Neb. 9. 6); or to Hezekiah when he spread Rabshakeh's letter before the Lord (Isa. 37. 16); or to Jeremiah when he had completed the redemption-purchase of Hanameel's land in Anathoth, on which the King of Babylon's army was encamped (Jer. 32. 17). It were well if in our prayers to-day there were more of such adoration of God for *what He is*, quite apart from our needs and His provision for meeting them.

With reference to the glory of Christ in Creation, we are taught that "all things were made by Him; and without Him was not anything made that was made" (John 1. 3); that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col. 1. 16). See also Heb. 1. 2, 8, 10.

The relationship between the Father and the Son in creation, as in all His works, is indicated in the words "My Father worked hitherto, and I work," and when the Jews were angered at this, for they understood, and rightly, that it was a claim to equality with God, He added "The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise" (John 5. 17, 19). This was His usual method of dealing with objectors. Instead of softening the statement that gave offence, He repeated or emphasized it. See the conversation in John 6. 26-65, and note the hard sayings reiterated in vv. 37, 44, 62, 65.

The words in John 5. 17, 19 show that the plan of creation was the Father's, while the Son was the executive power. We read in Prov. 8. 30, "There I was by Him, as one brought up with Him," which the R.V. renders "as a Master-workman." Gesenius says the Hebrew word is connected with a verb which means, "to prop, stay, sustain," and hence "such as one may safely lean on." Hence it is translated "nurse" in Ruth 4. 16, and 2 Sam. 4. 4 (*cf.* Isa. 49. 23). It is undoubtedly akin to the word "Amen," which has the same letters as the verb to which Gesenius

refers, only with different vowel points. How beautifully it describes Him Who could be relied on to carry out the Father's purposes, the Amen, the Faithful and True Witness, Whom He called "Mine Elect, in Whom My soul delighteth," Who will not fail nor be discouraged.

Just as He bore a true testimony, speaking the words the Father had given Him, sealing His witness to the truth by witnessing before Pontius Pilate a good confession, so He had, long before, faithfully carried out the Father's purpose in creation, and the perfectness, the order, the beauty, the grandeur of its vastness, the exquisite faultlessness of its minute detail are the result.

Wisdom is the name He adopts in connection with creation (Prov. 8. 12). There, as well as in redemption, He is the wisdom of God as well as the power of God (1 Cor. 1. 24).

Well may we cry with the Psalmist, "O LORD, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches" (Ps. 104. 24); and ascribe praise to Him Who alone doeth great wonders, to Him That by wisdom made the heavens (Ps. 136. 4, 5).

The Almighty Himself challenges this acknowledgment. Elihu had asked Job, "Dost thou know the balancing of the clouds, the wondrous works of Him Which is perfect in knowledge" (ch. 37. 16); and the LORD repeated the question when He demanded, "Who can number the clouds in wisdom, or, who can stay the bottles of heaven?" (ch. 38. 37)

How marvellously is the wisdom of the Creator seen in the adaptation of the different parts of the frame of His creatures to the conditions of their existence. In one of the Bridgewater Treatises by Sir Chas. Bell, the human hand is described, and how the whole frame is conformed to it. He represents an objector saying "The bones and forms of joints you are thus admiring, so far from being peculiarly suited to the hand of man, may be found in any other vertebrated animal." But that, he says, "would only remind us that we erred in looking at a part only, instead of embracing a comprehensive system; where by slight, hardly perceptible, changes and gradations in the forms, the analogous bones were adjusted to every condition of animal existence." This variation within slight limits, of which the Evolutionist makes so much, only proves that so far from the Creator making experiments to improve His work, He, Who is perfect in knowledge, knew the end at which He aimed, and adapted the frame and organs of His creatures to the varied conditions in which He purposed they should live.

What shall be said of the manifestations of power in the works of His hands? We can but adduce two passages in illustration. "In His hand are the deep places of the earth; the strength of the hills is His also" (Ps. 95. 4). One has only to contemplate a hill sending out its roots into the valley to be impressed with the force of the Psalmist's words. The other verse is Jer. 5. 22. "Fear ye not Me, saith the LORD: will ye not

tremble at My presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail."

And what shall be said of the beauty of His works? He asks Job, "Gavest thou the goodly wings unto the peacock, or wings and feathers unto the ostrich?" And if the beauty with which He hath clothed the feathered tribes be such, what of those flowers of the field to which He said Solomon's array was not to be compared? His lavish hand has filled the earth with these lovely forms, of which

"Full many a one is born to blush unseen,
And waste its sweetness on the desert air."

Why were they made, but to delight the eye of those who were to tread this earth, and for whom His loving-kindness filled its depths with all its mineral wealth, and clothed its surface with all that was needed for their sustenance. "He hath made everything beautiful in its time" (Eccl. 3. 11).

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(To be continued).

Dispensational Expositions:

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

No. 19.

THE DIFFERENCE BETWEEN DOCTRINE AND DISPENSATION.

"O! the Depth of the Riches."

WE desire in this article to emphasize a somewhat unobserved distinction that seems fundamental to a right understanding of Truth, viz., the difference there is between *Doctrinal Truth* and *Dispensational Truth*. Hitherto we have emphasized the bearing of the Apostle Paul's commission upon this present Dispensation. We have insisted upon the sharp division of his Epistles according as they range themselves on either side of the "Ancient Landmark"—Acts 28.

We do not, however, deny by any means the perfect symmetry, or the unity of Paul's Epistles as a whole; neither do we say that, because the *chronological* order is so important we therefore discredit any attempt to show the wonderful teaching observable in the *canonical* order of his writings.

Among the important factors of Dispensational Truth, we cannot but see that the setting up of the kingdom necessitates at least the King and His subjects. But now, the King is rejected, the rightful subjects are "*Lo-Ammi*" ("not My people"), and the setting up of the kingdom has been postponed.

"It is not for us to know the times and seasons;" these things lie beyond our limits.

Let us turn to Peter's words in Acts 3, 17-26. Note

the two things spoken by the mouth of the Holy Prophets. "The sufferings of Christ and the glory that should follow." From 1 Pet. 1. 11, we gather that Peter's commission did not include the Dispensational parenthesis. He very plainly tells us so in the second Epistle. He confesses that there was a long interval between the "sufferings" and the "glories," and that some had grown weary of the waiting and had said "Where is the promise of His coming?" Peter knew his Lord sufficiently to know that all would be well. He says that this long-suffering meant salvation, but refers his readers to the writings of Paul, saying that in all Paul's letters there will be found references to these things in which some are indeed, confessedly, hard to be understood.

So far as Peter's ministry was concerned, the Jews as a nation, and the kingdom with its base at Jerusalem, were its centre and circumference. The book of the Acts is practically divided up into two grand sections. In the first section (Chaps. 1-12), *Peter* is the central figure; in the second section (Chap. 13-28), *Paul* is the important figure. Peter's work revolves around Jerusalem: Paul's carries him step by step to Rome; Peter's work in the Acts commences at Jerusalem. Paul's, in its full sense, commences at Antioch, in entire independence of Jerusalem and "The Twelve." Even his conversion, and his first witness took place *outside the Land of Israel*.

Peter's first miracle was one of healing:—Paul's, one of judicial blinding. Peter's was symbolic of Israel's restoration ("then shall the lame man leap as a hart." Isa. 35. 6). Paul's was typical of the effect of Israel's rejection of the Gospel ("blindness in part hath happened unto Israel until the fulness of the Gentiles be come in" (Rom. 11. 25).

After Acts 14, Paul comes into touch with the Jews and "the Twelve." He visits the Jews of the Dispersion, going to their synagogues, witnessing to them as their apostate brethren in the land had been witnessed to.

At the same time the Apostle Paul began a work among the Gentiles, linked with the work among the Jews, yet in many respects distinct from the ministry of Peter and "the Twelve." He founded churches, addressed to them Epistles, and gradually prepared them for the mighty upheaval, when the Jew and the Kingdom would be placed on one side, and the special work unto which he had been chosen could be undertaken, unhampered by the affairs of the transitional Dispensation during which "all the day long the Lord had stretched out His hands unto a disobedient and gainsaying people."

All this we have said before, but we have repeated ourselves, hoping that those of our readers who were not in need of the reminder will bear with it for the sake of those who may not have seen, or remembered what has been already written in these pages.

The Dispensational position and teaching of Romans has been a difficulty with some. One question which we are asked is, How do we reconcile our statements as to the hopes of the believer being linked to the Jew,

when in the Epistle to the Romans the opening chapters seek to dethrone the Jew from his former pre-eminence? There is no difference, all under sin. Salvation for either Jew or Gentile is obtained only through faith in Christ. Here we have an instance of the need for discriminating between DISPENSATION and DOCTRINE.

Let us take an illustration from Romans 3:—

"What then the SUPERIORITY of the Jew, or

"What PROFIT is there of circumcision?

"MUCH EVERY WAY."

At the close of the second Chapter the Apostle had said that circumcision profited if one kept the law; but, failing that, circumcision was nullified; that only "he is a Jew who is so inwardly, and circumcision of the heart, in spirit, not in letter, whose praise is not of men, but of God" (Rom. 2. 28, 29).

This has reference to individual standing before God—in other words this is DOCTRINAL truth. The Apostle immediately anticipates the objection of the Jew by stating and answering the question as quoted above (3. 1, 2). The Jew is represented as saying "If what you say is true, where then is the superiority, the advantage, the profit of being a Jew? where is the benefit of being numbered among the circumcision?"

The Apostle answers "MUCH every way!" In one breath he levels Jew and Gentile in the dust, in the next he emphasizes the pre-eminence of Israel. He does not in Rom. 3 enumerate their advantages: he reserves this for the opening chapter of the Dispensational section—(Chap. 9), where the context demands the full recognition of Israel's privileges. Here, in Rom. 3, the Doctrinal section, he does not give a list of Israel's advantages, but selects that one which most helps the teaching of the Doctrinal position, "First, indeed, that to them were entrusted the oracles of God."

This was a distinct advantage over all Nations. But the question was What had they done with the trust? They had betrayed it, as the very next verses show, and as the scope of the doctrine demands. The Apostle clinches the argument of Chap. 2. The Jew having greater *privileges* had thereby greater *responsibilities*." He says that they were "entrusted," but that they were "untrustworthy." The objector is not allowed to turn the Apostle away from his main argument. He does not fully answer the questioning of the faithfulness of God until he reaches Chaps. 9-11.

The next statement of the objector of Rom. 3, reveals the secret of the misunderstanding. We shall catch the force better if we read the two related questions with their answers together.

"What then the superiority of the Jew, or what profit is there of Circumcision?"

(Dispensationally) "MUCH every way."

"What then. Are we *better* than they?"

(Doctrinally) "NO, IN NO WISE!"

Thus within the space of nine verses the Apostle positively asserts that the Jew has a superiority, and as positively denies it. Either he contradicts himself (which we cannot admit), or else he is speaking of *two*

distinct things—which is the very truth we desire to emphasize. Let this clear distinction once be seen, and we shall have many of our difficulties solved at once.

We fully admit that which must be patent to all, that "Romans" is intensely individual so far as the subjects of justification and salvation are concerned. The Jew is not justified because he is a descendant from Abraham; the Gentile is not passed by because he could not prove his genealogy. The Jew was not saved because he was a Jew, and the Gentile could not be saved by BECOMING a Jew. One need only to read Gal. 2 and 3 to clear up this point.

Yet, with all this, we believe that "Romans" was written to a people who were looking for the Kingdom, and whose hopes were dependent for their fulfilment (humanly speaking) upon the repentance of the Jewish nation. This is no more contradictory than Rom. 3. 1, 2 and 9. The one relates to *Doctrine*, the other to *Dispensation*.

Rom. 8 was written to the selfsame believers as was Rom. 11. The one passage gives their indefectible standing IN CHRIST; the other their relation to the root and fatness of the Abrahamic "Olive Tree." In the one case we read "I am persuaded that neither death, nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In the other we read "Thou wilt say then, the branches have been broken out, in order that I might be grafted in. Right! They have been broken out through unbelief, and thou standest by faith. Be not high-minded, but fear, if God indeed has not spared the natural branches, lest it might be He spare not thee either." In Rom. 11 a "might be" is allowable. In Rom. 8 it would be intolerable. The one case is Dispensational, the other is Doctrinal. The "Olive Tree" may be cut down, but the believer can never be separated from his Lord. Abrahamic blessings may be temporarily withheld, but union with Christ is eternal.

It will be seen that much, if not all, the doctrinal teaching of the earlier Epistles of the Apostle Paul is as much truth for the present time as it was during the Transitional Period. The *Doctrine* of the Gospel has not been diminished; but has been enriched and amplified by succeeding revelations, "The Gospel of God concerning His Son" Rom. 1, 1 and 2, leading on to "The Gospel of the Glory of Christ." "The Gospel of the Grace of God" being a stepping stone from Grace to Glory—"The Gospel of the Glory of the Blessed God."

The Dispensational teaching is treated quite differently. The present Dispensation is quite distinct from all that went before. It is not the Pentecostal Dispensation developed; that will be the character of the "time of the end"; it is the unique, unprecedented "dispensation of the mystery" and of the unsearchable riches of Christ.

Another important consideration in the study of the Epistle to the Romans is the distinction observable between the *Nation* and the *Remnant*.

This we find very clearly in the 9th and 11th Chaps. Notice how the Apostle approaches "Dispensational Truth." There is no idle curiosity here; no hankering after something new, but in the opening words of Chap. 9, is evidenced the intense sorrow and anguish of heart with which the Apostle beheld the culminating apostasy of this people "beloved for the Father's sake." He could see the end fast approaching. He was dictating the last Epistle he would ever send to a church on Earth before the mighty dispensational upheaval came, setting aside for centuries his beloved nation. He had just brought the Doctrinal section to a glorious conclusion—"No separation" and "No condemnation" to those "in Christ." This was connected with no fleshly rites or ordinances, no legal works of any kind whatever.

This corresponds with the first part of the Covenant recorded in Gen. 17.

Verses 2-8 reiterate such words as "MY Covenant," "I will make," "I will establish," "I will give," "I will be." This corresponds with the *Doctrinal*, and unconditional section, viz., Rom. 1-8.

Verses 9-14, speak of "Thou shalt keep," "My covenant in your flesh," "He hath broken My covenant." This corresponds to the *Dispensational* and conditional section, viz., Rom. 9-11.

The Lord does not say that Abraham had to keep anything to become an "heir;" he believed in the Lord, and the Lord definitely prevented Abraham from entering into any obligation or compact, by sending him to sleep, while He alone made the Covenant. (See Gen. 15). When, however, the Lord speaks of "keeping" and "doing," He says "This is My covenant which ye shall keep," and then instructs them with regard to an *ordinance*—circumcision, but not with regard to His unconditional promise.

The ordinance of circumcision was suited to a special people on the earth; they bore a peculiar witness; they possessed the oracles of God; they enjoyed special privileges, and also incurred special responsibilities.

The popular fallacy, cherished by tradition, and nourished by pride, was that, because Israel descended from the Fathers, they must necessarily be safe. The advantages of the circumcision over the uncircumcision were great, but they were *Dispensational*, and not relative to salvation, justification, acceptance, or peace.

The initial step for Jew or Gentile was by faith into life and peace. Having once taken this step, the Jew could go forward into blessings which the Gentile believer was denied. In his pride he forgot that Abraham was the father of MANY NATIONS; that Abraham was a Gentile before he was a Jew; that Abraham's *justification* came before Abraham's *circumcision*; and, forgetting this, he "failed to distinguish the things that differed." His mistake has been perpetuated to this very day.

With the thought of the unconditional salvation by grace and its precious fruit of "No separation," the Apostle turns to contemplate his brethren according to the flesh,—drifting, drifting further from Him Who

was their true hope, peace, and salvation:—"I say the truth in Christ, I lie not, my conscience also bearing me witness in holy spirit." There is a reason for this solemn oath-resembling introduction.

Paul's peculiar Dispensation depended, humanly speaking, upon the foreseen defection of Israel; and included a gospel whose terms did not commend it to the exclusiveness of the Jewish teaching. This laid him open to the malice of his enemies, who spared no pains to damage his name, brand his utterances as heresy, and generally act in much the same way as many of our own brethren do to this day, whose eyes are as keen as that of a lynx to see the slightest deviation from the accepted standards, but who have no eyes or ears for the honest endeavours to rightly divide the Word of Truth.

Thus it is that immediately the Apostle mentions the Gospel unto which he had been separated, he adds "which He had before promised by His prophets in the Holy Scriptures" (Rom. 1, 1 and 2).

In Rom. 3. 21, as soon as he declares the grand foundation of his gospel, viz., "A righteousness of God apart from law," he adds "being witnessed by the law and the prophets."

This fact may account for such a solemn introduction to this Dispensational passage. The next two verses have been variously interpreted. Some have thought that the Apostle is seeking to show his love for his brethren; that he emulates Moses as recorded in Ex. 32. 32, "yet now if thou wilt forgive their sin . . . and if not blot me I pray Thee out of Thy Book which Thou hast written."

There is another rendering of the passage, which is far more in harmony with the tenor of the Gospel, and is expressed in the following translation. "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh (for I used to wish myself to be a cursed thing from Christ)." The Apostle who had so distinctly said that nothing could ever separate him from his Lord, would hardly be expected to utter such a wish as is suggested by the A.V. rendering in the very next verses.

If we translate the imperfect tense, *ēuchomēn*—"used to wish," we shall get nearer to the Apostle's meaning. He knew what it was to be like his brethren, far off from Christ, having no love towards Him. If we will note the introductory statements of Chaps. 10. and 11, we shall find the personal and typical character of Paul's experience mentioned again.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is an end of law unto righteousness for every one that believeth." One has only to read Phil. 3, to see how parallel Paul's case was with that of Israel. Paul's conversion also had a typical aspect.

"I say then, hath God cast away His people? Far

be the thought; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Quite in keeping with the passage, therefore, is the allusion by the Apostle to his own past in Rom. 9. How this would emphasize grace and magnify mercy. It would show that his present attitude was indeed, not one of ill-will, but of real sorrow and heartfelt prayer for his brethren.

Before he goes further into the Dispensational problem, he bears witness to the truth which we have sought to bring prominently forward, viz., the undoubted pre-eminence of Israel (Dispensationally). He enumerates their peculiar privileges, which he purposely omitted in Chap. 3. The list that follows is no haphazard collection: all is in perfect order, every item in its right place, as the structure will serve to show.

If Paul was beside himself with grief, nevertheless the words he wrote were given by inspiration of God.

ISRAEL'S DISPENSATIONAL PRIVILEGES.

(Rom. 9. 3-5).

- A | According to the flesh. (*kata sarka*). Brethren.
- B | Who are Israelites.
- C | To whom the Sonship.
- D | Glory.
- E | Covenants.
- E | Legislation.
- D | Service.
- C | Promises.
- B | Whose are the Fathers.
- A | According to the flesh. (*kata sarka*). The Messiah.

These privileges and blessings which Israel enjoyed are bounded on either side (A and A) by the FLESH. The relationship with Christ was "according to the flesh." This must be kept in mind when we consider the blessings of the *present* Dispensation, which are all "spiritual." Every member of this structure is enhanced by comparison with the corresponding member.

Does he sorrow over his "brethren according to the flesh?"—he praises God when he thinks of Christ, Who is also of Israel "according to the flesh."

Does he speak in the second case (B) of their distinguishing title "Who are Israelites?"—he speaks in the corresponding member (B) of the "Fathers." We seemed to naturally expect that "Sonship" ("Adoption" A.V.) would be balanced by "Fathers" in the structure, but as usual "natural" thoughts are not "spiritual." All were "Israelites" who descended from the "Fathers," but all were not "Sons." The Adoption, or placing as Sons, was by Promise, not by natural descent. This is where the Jew stumbled.

The very next verse in Rom. 9 takes up this thought, emphasizing the teaching which is already observable to those who will "seek out" the wonderful works of the Lord in His wonderful Word. "They which are the sons of the flesh, these ARE NOT the sons of God, but the sons of PROMISE are counted as seed" (Rom. 9. 8).

This leads us on to the next consideration, viz., that although the nation of Israel was addressed both by Peter and Paul, yet it was only "a remnant" that believed, and formed the nucleus of the assembly of God during Pentecostal Times.

"Isaiah also crieth concerning Israel. Though the number of Israel be as the sand of the sea THE REMNANT shall be saved" (Rom. 9. 27). "Except the Lord of Sabaoth had left us a SEED, we had been as Sodom, and been made like unto Gomorrha" (Rom. 9. 29).

(To be continued.)



CHAPTER II.

THAT THE GENEALOGY OF MATTHEW I. (Verses 1-17) AS A WHOLE HAS THE SAME NUMERIC STRUCTURE AS VERSES 1-11.

§ 23. It has already been pointed out in Chapter I. that the number of generations from Abraham to the Christ, is, according to the Old Testament greater than in this Genealogy by Matthew, who, for some reason, has preferred to make out three fourteens. But 14 is 2 sevens (Feature 1).

§ 24. This Genealogy has a Title, consisting of verse 1; and a summary, consisting of verse 17. It has already been observed in Chapter I. that the title in verse 1 has a Vocabulary of seven words. Now the summary has, in turn, for its Vocabulary, 14 words, or 2 sevens (Feature 2), of which seven already occur in the preceding portion of the Genealogy, and seven occur only here (Feature 3). These latter seven words are: *απο, γενεα, δεκα, εως, ουν, πας, τεσσαρες*: i.e., *from, generation, ten, until, therefore, all, four*. They have 14 syllables, or 2 sevens (Feature 4).

§ 25. The Vocabulary to this Genealogy has 56 nouns, or 8 sevens (Feature 5), of which verses 1-11 have 42, or 6 sevens; and verses 12-17, its second great division, have 14, or 2 sevens (Feature 6).

§ 26. The article *ο, the* (with its numeric value of 70, or 10 sevens) occurs here 56 times or 8 sevens (Feature 7), in seven forms (Feature 8); of which the form occurring the largest number of times, *τον*, occurs 42 times, or 6 sevens (Feature 9), and has a numeric value of 420, or 60 sevens (Feature 10); while the form *της*, which occurs the next largest number of times, occurs seven times (Feature 11).

§ 27. The Prepositions and Conjunctions of this Genealogy are seven in number (Feature 12), and they occur 56 times, or 8 sevens (Feature 13) as follows: *απο, from*, 3; *δε, in turn*, 38; *εκ, out of*, 5; *επι, at-the-time-of*, 1; *εως, until*, 3; *και, and*, 5; *μετα, after*, 1. They have, in all their occurrences, 126 letters, or 18 sevens (Feature 14); of which the prepositions have 35, or 5 sevens;

and the conjunctions have 91, or 13 sevens (Feature 15). And again, those occurring more than once have 119 letters; or 17 sevens; and those occurring only once have seven letters (Feature 16), with a numeric value of 441, or 9 sevens (Feature 17) of sevens (Feature 18).

§ 28. The Vocabulary to this Passage has a numeric value of 42,364, or 6,052 sevens (Feature 19). The Vocabulary of *Forms* to this passage has in its turn a numeric value of 54,075, or 7725 sevens (Feature 20), which are distributed alphabetically into *seven* groups, thus: Words under *α-δ* have 11,900, or 1700 sevens; *ε-θ*, 4739, or 677 sevens; *ι*, 14,287, or 2041 sevens; *κ-λ*, 504, or 72 sevens; *μ-ρ*, 8806, or 1258 sevens; *σ*, 4956, or 708 sevens; *τ-χ*, 8883, or 1269 sevens (Feature 21). Two of these groups fall to single letters *ι* and *σ*. Their numeric value is 210, or 30 sevens (Feature 22).

§ 29. The numeric value of the Forms to this passage is thus divided: The Forms *not found again in Matthew, but found again in the rest of the New Testament*, have a numeric value of 18,438, or 2634 sevens; while 35,637, or 5091 sevens belong to the remaining Forms (Feature 23). The Forms not found again in Matthew, though occurring elsewhere in the New Testament, occur in the New Testament 72 times with a total numeric value for these 72 occurrences of 50,617, or $7 \times 7 \times 1033$, a multiple not only of seven (Feature 24), but of seven sevens (Feature 25).

§ 30. Of the 72 words of the Vocabulary to this passage 22 are found nowhere else in the New Testament. These 22 words occur 42 times, or 6 sevens (Feature 26); and have 126 letters, or 18 sevens (Feature 27); of which seven belong to *Εζεκιαις, Hezekiah*, the one word with the rough breathing (Feature 28).

Of the 90 *Forms* to this passage 36 are found nowhere else in the New Testament; and these 36 *Forms* occur 56 times, or 8 sevens (Feature 29), of which those beginning with a Vowel have 35, or 5 sevens; and those beginning with a Consonant have 21, or 3 sevens (Feature 30). The numeric value of these 56 occurrences is 37,086, or 5298 sevens (Feature 31).

These 31 Features of sevens are of course designed.

§ 31. *A scheme of sevens thus runs through the Genealogy as a whole, as well as through its first half, verses 1-11.*

But while the scheme of sevens in verses 1-11 is most systematic, the sevens in the Genealogy as a whole, while clearly designed, do not form as orderly and systematic a scheme as in verses 1-11. The orderly and systematic scheme, however, is there; but in connection not with seven, but with—*eight*.

The number of words in the Vocabulary to this Genealogy, Matthew 1. 1-17, is 72, or 9 eights (Feature 1); of which 40, or 5 eights, begin with a Vowel, and 32, or 4 eights, begin with a Consonant (Feature 2), 56, or 7 eights, are Nouns; and 16, or 2 eights, are not Nouns (Feature 3). Of the 56 Nouns, 32, or 4 eights, begin with a Vowel, and 24, or 3 eights, begin with a Consonant (Feature 4). Of the 16 not-Nouns, eight begin with a Vowel, and eight with a Consonant. They occur moreover 56 times, or 7 eights (Feature 5).

§ 32. Of the 72 words of the Vocabulary to this Passage, 40, or 5 eights, are used by Matthew only here, and 32, or 4 eights, are used again by him in the rest of his Gospel (Feature 6). And these 32 words occur 200 times, or 25 eights (Feature 7). The 72 words of the Vocabulary are moreover thus divided: Words found in the New Testament in only one Form are 32 in number, or 4 eights; those found in more than one form are 40 in number, or 5 eights (Feature 8).

§ 33. In Luke 3. 23-28 is given the only other Genealogy of the Christ. Now with reference to this fact, the 72 words of the Vocabulary to this Passage (in Matt.) are thus divided: 24, or 3 eights, are common with the Vocabulary of Luke; and 48, or 6 eights, are not found in Luke (Feature 9).¹

§ 34. The word occurring most frequently in this passage is *o, the*. It occurs 56 times, or *seven eights* (Feature 10); while the principal verb of this passage, *γεννω, to beget*, occurs 40 times, or 5 eights (Feature 11). The number of ancestors of the Christ here (though Matthew is careful to have *three fourteens* of links) is—40, or 5 eights (Feature 12).

§ 35. Even apart from the 31 Features of sevens enumerated above, which are clearly designed, the chance for these 12 Features of *eights* to be accidental here is only one in $89 \times 85 \times 47 \times 43 \times 31 \times 29 \times 23 \times 19 \times 13 \times 8$, a number of *some fifteen figures*. The presence of these 12 Features of eights is therefore designed. *In addition then to a scheme of sevens running through this Genealogy, there is also a scheme of eights.*

§ 36. But the number of words in the Vocabulary to this Passage, 72, is 8×9 , a multiple of *nine* as well as of eight (Feature 1). Accordingly the 72 words are thus divided: 36, or four nines, are used in the Second half of this Genealogy, verses 12-17, and 36 are not used therein (Feature 2).² 18, or 2 nines, are not used again by Matthew, *but are found again in the New Testament* (Feature 3). And of these 18 words, nine occur in only one form, and nine occur in more than one form (Feature 4). And each set of these nine words occurs 18 times, or two nines (Feature 5). These 18 words occur *in the New Testament* 72 times, or 8 nines (Feature 6): of which Matthew has 36, or 4 nines, and the rest of the New Testament has also 36 (Feature 7).

§ 37. The 72 words of this Vocabulary, or 8 nines, occur in 90 forms, or 10 nines (Feature 8); of which 27, or 3 nines (Feature 9), with a numeric value of 17,532, or 1948 nines (Feature 10) belong to the words that are found nowhere else in the New Testament.

¹Luke 3. 23-28 has in turn a Vocabulary of 80 words, or 10 eights, of which 56, or *seven eights* are not found in Matthew, and 24, or 3 eights, as just stated, are found in Matthew. In other words the Vocabulary to the two Genealogies as a unit has 128 words, or $8 \times 8 \times 2$, a multiple not only of eight, but of eight eights, as well as $2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$, a number of *seven factors*.

²The Vocabulary to verses 1-11 has 49 words or *seven sevens*. The Vocabulary to verses 12-17 has 36 words or *six sixes*. The Vocabulary to verses 1-17 as a whole has 72 words or *eight nines*. 8 is a cube, $2 \times 2 \times 2$; 9 is a square, 3×3 . The scheme then is this: The first half of the Genealogy has for its number the *square of seven*; the second has for its number the *square of six*. The whole Genealogy has for its number the combination of a *square* and a *cube*.

Again, 36 of the 90 forms, or 4 nines, are found nowhere else in the New Testament; and 54, or 6 nines, are found elsewhere (Feature 11). And of these 54 forms, 36, or 4 nines, are found again in Matthew, and 18, or 2 nines, are not found again in Matthew (Feature 12).

§ 38. The number of letters in this passage is 1413 or 157 nines (Feature 13); of which the Title, or verse 1, has 45, or 5 nines; and the rest of the passage has 1368, or $9 \times 8 \times 19$, a multiple of eight as well as nine (Feature 14). Prepositions and Conjunctions have 126 letters, or 14 nines, and the other Parts of Speech have 1287, or 143 nines (Feature 15).

§ 39. The Nouns of this passage have a numeric value of 35,802, or $9 \times 9 \times 13 \times 17 \times 2$, a multiple not only of nine (Feature 16), but of nine nines (Feature 17). And between the two great divisions of this Genealogy this number is thus divided: Verses 1-11 have 29,358, or 3262 nines; verses 12-17 have 6,444, or 716 nines (Feature 18).

In addition then to the Scheme of sevens and eights, a scheme of NINES also runs through this Genealogy.

§ 40. The numeric value of the 72 words of the Vocabulary to this passage, 42,364, or $7 \times 17 \times 4 \times 89$, is a multiple of *seventeen* as well as of seven (Feature 1). Of this number, the Nouns have 35,802, or 2106 seventeens; and the not-nouns have 6562, or 386 seventeens (Feature 2). The two divisions of this Genealogy have thirteen words in common. Accordingly the numeric value of the 72 words of the Vocabulary is thus divided: the 59 words not common to both divisions have 34,663, or 2039 seventeens; while the 13 words common to both divisions have 68 letters, or 4 seventeens (Feature 3), with a numeric value of 7,701, or 453 seventeens (Feature 4); of which 2907, or 171 seventeens, belong to words beginning with a Vowel; and 4794, or 282 seventeens, belong to words beginning with a Consonant (Feature 5).

§ 41. The following five names, *Αβρααμ, Δαυιδ, Ιεσσαι, Ισαακ, Σολομων, Abraham, David, Jesse, Isaac, Solomon*, have this peculiarity: Of the names of the Ancestors of the Christ, 32 are used *only* for these persons³ (while *Judah* and *Joseph*, for example, are used for other persons also). Now while the other names are found only in the Genealogies, these five are found also in the rest of the New Testament. This fact, and this fact alone, makes them a class by themselves. Accordingly: of the whole numeric value of the Vocabulary, which is a multiple of *seventeen*, these five names have 2482, or 146 seventeens (Feature 6). And the total numeric value of all their 169 occurrences in the New Testament is 59,687, or 3511 seventeens (Feature 7). The 32 names themselves occur 68 times, or 4 seventeens (Feature 8), and have 187 letters, or 11 seventeens (Feature 9); of which 119, or *seven* seventeens, belong to Vowel words; and 68, or 4 seventeens, to Consonant words (Feature 10).

A scheme of seventeens, as well as of sevens, eights, and nines, thus runs through this Genealogy.

³ This is 4 eights.

§ 42. In view of these *sixty-eight* numeric features displayed in this Genealogy in addition to those enumerated for verses 1-11 in chapter 1, it is needless to bring further proof as to the presence of most elaborate numeric design in the structure of this passage. And this enumeration does not even begin to be exhaustive. In whatever direction one may look, and from whatever point of view one may take, most elaborate numerics meet us everywhere. Thus, to take up the single fact of the *Women mentioned in this Genealogy* BY NAME: Tamar, Rahab, Ruth, and Mary: $\Theta\alpha\mu\rho\rho$, $\text{Ρ}\iota\chi\alpha\beta$, $\text{Ρ}\ου\theta$, $\text{Μ}\alpha\rho\iota\alpha$.

Of these four women the first three are *Old Testament* personages. Mary is a *New Testament* personage; her name, however, which in the Greek is *Miriam*, is found in the *Old Testament* also.

Now these four names—the *only thing that makes them a class by themselves being the fact that they are named in this Genealogy*—are found in the *WHOLE BIBLE*, both Hebrew and Greek, 119 times, or—*seven seventeens*; their numeric value in both tongues is 3332, or $7 \times 7 \times 17 \times 2 \times 2$, again a multiple of *seven seventeens*, (with the sum of its factors 35, or 5 sevens, the number itself being a multiple not only of seven, but of seven sevens). And this number 3332, or 196 seventeens, is thus divided: Mary, the *New Testament* personage, has 442, or 26 seventeens; the other three, the *Old Testament* personages, have 2890, or $17 \times 17 \times 10$, a multiple of *seventeen seventeens*.

But in addition to this scheme of sevens and seventeens, thus seen to run through these four names, they present the following features: These four words occur in 14 forms, or 2 sevens. The Hebrew forms have a numeric value of 1953, or $7 \times 9 \times 31$, a multiple of both *nine* and *seven*. The numeric value of all the 119 occurrences of these four names in the Bible is 41,370, or 5910 sevens; of which Mary has 15,218, or 2174 sevens; and the other three have 26,152, or 3736 sevens. The number of letters in these 119 occurrences is 525 or 75 sevens.

Two schemes of sevens and seventeens thus run through the four names of women alone. And there are other schemes—of thirteens and nineteens—the enumeration of which is, however, no longer necessary.

§ 43. This Genealogy, then, contained in the first seventeen verses of Matthew, has an elaborate design of its own, of *eights* (beside sevens, seventeens, nines, &c.); while its larger subdivision, verses 1-11, has an elaborate design of sevens; and its smaller subdivision, verses 12-17, has an elaborate design of sixes: eight, seven, six, a descending series; and these designs are not only each complete in themselves, whether as parts of the Genealogy, or each as a distinct whole, but they form besides, each and all, parts of a still wider design running through the whole of Matthew, through the whole of the *New Testament*, and, as in the case of the four women, *through the whole Bible*.

Editor's Table.

We are sorry to have to hold over several interesting "Signs of the Times," Answers to Questions, and our own Editorial notes. We have only room to insert a few Notices, and the Acknowledgments.

NOTICES.

LIVERPOOL.

The meetings announced for January were postponed owing to the regretted illness of the Convener.

GLASGOW DISTRICT.

Meetings are held in the Christian Institute (Room No. 3) on Sundays, February 5th, and 19th, at 2.30 p.m.

LONDON (PIMLICO, S.W.).

The next meeting at 55 Moreton Street, will (D.V.), be held on Wednesday, February 8th, at 7 o'clock. Subject: "The Gains of Paul mentioned in Philippians."

At ILFORD (London, E.) Grange Road Hall, on Thursday, 2nd February, at 3.15 and 8 p.m.

At HASTINGS, Lower Public Hall, on Tuesday, 7th February, at 7.30 p.m.

At SUTTON (Surrey), "The Homstead," Grove Road, on Tuesday, 21st February, at 3.30 and 8 p.m.

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Mrs. K. (Australia) ...	0	4	0
J. D. N. (Toronto) ...	0	4	0
A. E. and L. C. (Richmond), monthly	0	3	0
F. P. (Ford) ...	0	2	6
J. S. (Southsea) ...	0	2	6
N. ...	0	2	6
Anonymous (Brighton) ...	0	2	6
W. L. (Devon) ...	0	2	6
H. R. P. (Hants) ...	0	2	0
Miss P. (Hastings) ...	0	1	0

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S. W. (Lancashire) ...	1	0	0
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THINGS TO COME.

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Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 14.)

(ii.) "HAD TRIAL OF CRUEL MOCKINGS AND SCOURGINGS."

"And others received trial of [cruel] mockings and scourgings, as well as of bonds and imprisonment" (v. 36).

THE word rendered "others," here, is not the same as in verse 35. There, it means "others" of the same kind as those mentioned and referred to throughout the former part of the chapter; having the same precious faith, believing the same words of the same living God.

Here, it refers to *different* classes of sufferers among those same believers.

They had the same faith and the same faithfulness, but they suffered in different manners from those referred to in the immediately preceding clause.

The former suffered tortures with a view to apostasy.

The latter experienced trials in consequence of their faithfulness.

The words of the A.V. "had trial" are very expressive, and beautifully idiomatic for reading in a Version. But this is not sufficient for those who desire to get beneath the surface.

We have given the more literal rendering "received trial," which may otherwise be expressed by "put to the test," or "experienced." And, what this test was, or these trials were, is described in the long list which follows.

The trials and mockings referred to here were not on account of anything in the private life or in the public conduct of these sufferers.

Many who are "of the world" have been mocked in our modern sense of the word by those who are "of the world." Every day, in the spheres of the world's amusements and politics, such trials and mockings are stock in trade of a very large class of people. But, these sufferers endured scoffings and scornings on account of their believing what God had said and caused to be written in His Word. This was a very different thing. The former may be well deserved; and those who experience them may find many to sympathize with and encourage them.

But these scoffings were endured alone, and only through faith—"as seeing Him Who is invisible."

Nothing short of a living faith in the living God can enable any to endure the experience of such trials.

They had to be endured, often, in loneliness and isolation, and in the solitary prison, as is intimated in the words which follow; with no surrounding friends to support, encourage, and cheer the sufferers with their words and prayers.

If we look for examples, we note one as early as Judges xvi. 25, in the person of Samson; and though his trials were not of the same exalted character, being brought on by his own sin and folly, yet, in their source, they were the same, for they came from his having heard what God had spoken concerning him, and believing what he had heard. His prayer in the prison showed that he knew the true relation in which he stood to Israel's covenant God.

But it is in those that were more or less types of Him Who is "the Faithful Witness," that we see the true examples specially referred to in these words of Heb. xi. 36.

In 2 Sam. xvi. we see David, the type of David's Son, and David's Lord—David's root and David's offspring, rejected by his own household—experiencing "the cruel mockings" spoken of him.

His faith enabled him to endure. His submission in receiving it "from the Lord" is wonderful.

When suffering under the cursings of Shimei, and urged by Abishai to execute summary vengeance. David replied "Let him alone . . . the Lord hath bidden him" (v. 11). We see the echo of these words in Psalm cix., where we have this scene referred to, and made prophetic of the then yet future mockings of Messiah. In vv. 20 and 27, it was received as from the Lord; and faith in Jehovah's word enabled David to say "Thou Lord hast done it." "This is Thy hand."

In other Psalms also these mockings are prophetically referred to. We must never forget that David was a prophet and, therefore, spake beforehand of the sufferings, death, and resurrection of Messiah. This is distinctly declared by the Holy Spirit through Peter in Acts ii. 30-33. Forgetting this, many modern critics, when they meet with references to the restoration of Zion, or return from the captivity, &c., immediately assume that such passages in the Psalms are by a much "later hand"; but, on such matters, as well as on others, modern critics are "willingly ignorant," and would not willingly part with any so-called "discrepancy," or what may appear a "difficulty" to them, lest they should lose an argument against the inspiration of God's Word.

The "mockings" endured by David were typical of those of Messiah; and there are evidences that in many instances Jeremiah's sufferings are also to be regarded as types. In chap. xx. 7 he says "I am in derision

daily, every one mocketh me,"* for since I spake, I cried out . . . because the word of the LORD was made a reproach unto me and a derision daily."

In Lam. iii. 14 he adds: "I was a derision to all my people, and their song (or mocking song) all the day."

These words agree with similar passages in the Psalms which refer to Messiah.

Indeed, if we carefully compare many passages of Jeremiah with those in the Gospels we shall see this point very clearly.

All who believed God, and were faithful witnesses for Him, were typical in measure of Him Who alone could be called "THE faithful witness" (Rev. i. 5).

Micaiah (1 Kings xxii. 24) was hated and suffered in consequence of his faithfulness to what he had heard and believed and uttered from God.

Nehemiah suffered in the same way from the scoffings of Sanballat and Tobiah (Neh. iv. 1-4).

In fact Jehovah sums up the sad history of Israel in 2 Chron. xxxvi. 16, where it is written: "they mocked the messengers of God, and despised His words, and misused (or scorned) His prophets," &c.

It all came to a head when "the Faithful Witness" appeared, and spoke the words He had received from the Father. The Parable of "the Vineyard let out to husbandmen" reveals the sad condition of the nation: beating, stoning, killing the messengers who had been sent to them, and above all, slaying the beloved Son Himself (Matt. xxi. 33, &c. Mark xii. 1, &c. Luke xx. 9).

In the lament of the Saviour over Jerusalem (Matt. xxiii. 34-37), He foretold that it would be as it had ever been: "behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city," &c.

What thoughts must have filled the Apostle himself as he penned the inspired words fulfilling this prophecy:—"and others were put to the test of scourgings and imprisonments; as well as of bonds and imprisonment," when he remembered how he himself had helped to fulfil them when he "made havoc of (or, ravaged) the assembly, entering into every house (or house by house), dragging men and women, delivered them up to prison" (Acts viii. 3); and, "breathing out threatening and slaughter" (Acts ix. 1), "destroyed them that called on this name in Jerusalem" (v. 21); and persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts xxii. 4). "I punished them (he says) in every synagogue and compelled them to blaspheme" (Acts xxvi. 10, 11).

With what feelings (we repeat) must he have penned these words as they were given to him by the Holy Spirit.

How well we can understand his feelings, when he says he "used to wish himself anathema [cut off]

* The former part of this verse can be understood only by noticing the force of the Hebrew idiom, by which one is said to do what he permits to be done.

from Christ" (Rom. ix. 3), so great was his hatred of that name.

But, we have to remember, that in all this he was most religious (Phil. iii. 5, 6. 1 Tim. i. 13), for it has been religion—false religion—which has ever sought to destroy those who believe God.

Bible Word Studies.

By JAMES CHRISTOPHER SMITH.

No. 2. "CHURCH."

THIS word decidedly calls for special study at the present time.

In religious and ecclesiastical circles the word is used in a great variety of strange and unwarranted connexions.

In the Bible the term bears a uniform etymological significance; while, at the same time, its application is governed by the different stewardships of truth in the successive Age-Time periods.

This distinction is vital to the understanding of the subject.

1st. THE USE OF THE TERM.

The English word "church" occurs, in the Authorised Version of the New Testament 115 times. This number, however, requires correction in two instances.

(1.) In Acts 2. 47 the word is omitted in the revised Greek texts. It is a case that shows the need of being careful not to put into or read into Scripture what the Spirit did not intend. The verse ought to read, "And the Lord was adding together, daily, those that were being saved," meaning those who were being saved from the wreck of the nation of the Jews, according to the Apostle's message, as in verse 40, "Save yourselves from this crooked generation."

Thus, "those being saved" would form the Pentecostal Remnant, according to the prophecy of Joel (vv. 17-21). Certainly this was not "the church which is Christ's body," "according to the revelation of the Secret," given afterwards, through the apostle Paul.

(2.) Then, in Acts, 19. 37, where we have the phrase "robbers of churches," there is no word for *church* in the Original, but the Greek word means "robbers of temples" or "sacrilegious men."

Eliminating, therefore, these two occurrences of the word we have, in all, 113 places where the term "church" occurs.

In this connection it is interesting to notice the books of the New Testament where the word does *not* occur, namely, Mark, Luke, John, 2 Timothy, Titus, 2 Peter, 1 John, 2 John, Jude. The books in which it is *used most frequently* are, Acts, Revelation, 1 Corinthians, 2 Corinthians, Ephesians.

It occurs 79 times in the singular and 34 times in the plural.

So much for the *actual use* of the English word "church."

2nd. THE MEANING OF THE TERM.

The English word "church" comes to us through the Anglo-Saxon (having its cognates in German and Scotch) and is commonly held to be derived from the Greek for Lord (*kurios*, Lord, *kuriake*, Lordly, or belonging to the Lord*). This current form of the word has been nothing short of a misfortune because it has led men's minds away from the meaning which the word has in the Greek text. The Greek word, translated "church," has nothing whatever to do with the word "Lord"; but it is a compound made of the Preposition *ek* (from, or, out of) and *klēsia* (called, being derived from *kalō*, to call). The word, therefore, transliterated, is *ekklēsia*, literally meaning *called out*, and may be put in English dress by the word *assembly* or *congregation*.

But neither of these two latter meanings really expresses the force of the Greek word which bears the significance of *people who are called out on some definite principle, and come together for some definite purpose*.

This was the meaning of the term in the old days of Grecian History, and it has precisely the same significance in the New Testament.†

It is never applied to a building or edifice, but always to *people*; never to the place of assembly, but to *those assembled*; not to the place of worship, but to the *worshippers*. This fact is of the deepest importance as we shall presently see.

According to any ordinary English Dictionary the word "church" means, (1) a house set apart for the worship of God; (2) the whole body of Christians; (3) the clergy; (4) any body of Christians. This is simply hopeless confusion: one may just as well say that it means anything that any religionist fancies; for, unless we keep strictly to the meaning of Bible terms it is impossible to reach Bible Truth.

We shall come back to this vital point.

3rd. SOME VARIETIES IN THE RELATION OF THE TERM.

The word "church" is used in a remarkable variety of relations. It is oftenest used in the simple expression "the church." Nine times we find the phrase "the church of God;" and three times "the churches of God." Once we find the expression "the churches of Christ" (Rom. 16. 16); but never the church of Christ, much less the church of Jesus (much used in these days). It is sometimes used with a *geographical* relation—"the churches of Galatia;" "the church that was at Antioch": and sometimes it appears in a *racial* connexion—"the churches of the Gentiles;" "the church of the Thessalonians." And one striking and interesting variety occurs in the expression "the church in thy house," "the church in their house" (Rom. 16. 5; 1 Cor. 16. 19; Col. 4. 15; Philemon, verse 2), showing

*By some it is thought to be an abbreviated combination of *kurion oikos*, i.e., house of the Lord.

†Compare Acts 19. 32, 39, 41 where the word is translated "assembly" and refers to the *multitude come together*, at Ephesus, against Paul, and in defence of the worship of the goddess Diana.

its relation to the house or to a household. Once we find the remarkable and all-inclusive expression, "all churches of the saints" (1 Cor. 14. 33). Four times in The Apocalypse we get the phrase, "the seven churches": and seven times *the Spirit* is directly associated with these seven Asian assemblies ("he that hath an ear let him hear what the Spirit saith unto the churches").

But most significant of all these varieties of relation are the expressions found in Ephesians and Colossians. These two Epistles contain (and are) the final and fullest statements of revealed Truth for us in this Present Age: and hence, special interest attaches to the word "church" or assembly, as found in these portions of the New Testament. In them we find these expressions: "the church which is His (Christ's) body;" "Christ is the Head of the church;" "Christ also loved the church;" "for His body's sake which is the church;" "that He might present it to Himself a glorious church;" "this is a Great Secret but I speak concerning Christ and the church."

These relations of the term "church," are unique and thought-impelling, as any careful student will admit.

There is one more variety of relation to be named and that is "the church of the firstborn ones, enrolled in heaven" (Heb. 12. 23). This, also, is unique and must be understood by the scope of the passage (and of the Epistle) where it is found.

And now we come to

4th. THE TEACHING CONVEYED BY AND CONNECTED WITH THE TERM.

And here we are confronted with a great difficulty. We find, as Nehemiah found, in his constructive policy of building the wall of Jerusalem, that "the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall."

So it is now in seeking to recover and reconstruct the lost teaching of

"The Great Secret"

of

"The Assembly which is His Body,"

we are hindered and barred, we are confronted and oppressed by a great mass of Pagan, Papal, Ecclesiastical and Religious jealousy, envy, misrepresentation, division and confusion. Faction holds the field: "there is much rubbish," so that we are hindered in building the wall.

Nevertheless, we go on with the work; while Sanballat and his abettors look on and mock and plot and hinder. The "holy temple in the Lord" is rising in spite of the unhappy intolerance and grievous denominationalism seen on every hand. With solemn emphasis we repeat Paul's challenge,

"IS CHRIST DIVIDED?"

Was Paul, or Peter, or Augustine, or Luther, or Calvin, Arminius, or Knox, or Irving, or Wesley,

"crucified for you?"

Let us cease our factionism and our foolishness, and return to the Lord and to His Truth!

The following is suggested as a basis for further and fuller study.

First, *the Assembly of Israel*.

During the long period "from Adam to Moses" (an inclusive period of time calling for more study), God's dealings were with individuals or at the most with families. There was no thought of a called-out assembly.

But with Moses and the Exodus there came a called out People, even "the Congregation of the Lord." Thus Stephen (in Acts 7. 37, 38) speaks, "This is that Moses . . . that was in the Assembly in the wilderness."

This continued: and in the period from Moses to Christ, God's dealings were with that Assembly. The Tabernacle was continually spoken of as "the Tabernacle of the Congregation," (or Assembly).* It is abundantly clear that the word *ekklēsia* here just meant Israel, and nothing else.

And when we remember that Christ's personal mission and ministry had special direction towards and reference to Israel, "the lost sheep of the House of Israel," we have no right to read into His use of the word "*ekklēsia*" a meaning that is inconsistent with that fact. He uses it three times, as recorded by Matthew only, whose Gospel is regarded as bearing a specially Jewish, Royal and Davidic stamp. See Matt. 16. 18 and 18. 17. The meaning in 16. 18 must not be regarded as differing from its meaning in 18. 17. What Assembly would the disciples understand Him to refer to? Any school-boy with a knowledge of his Old Testament History could give the answer. "I will build My Assembly." Yes, He will. The day is coming when His called-out converted and purified Israel will appear "clear as the sun, fair as the moon and terrible as an army with banners." Israel belongs to Christ, for He died for "*that nation*;" just as the other Assembly, "which is His Body," belongs to Him, for He "loved it and gave Himself for it."

Secondly, *the Enlargement, subsequent to Pentecost*.

At Pentecost Christ's new Israel began to take form (the "building" was begun): and soon after, we mark an enlargement of the meaning of *ekklēsia* in the fact that *Gentiles are associated with Jews*, which was strictly in accord with the Scriptures of the Old Testament prophets. This continued all through the period covered by the Acts: and it will characterise the New Israel of the Millennial Age.

Meantime the "building" of the new Israel Assembly is in abeyance "until the fullness of the Gentiles be come in," and another assembly is being "built together for a Habitation of God through the Spirit." Accordingly we find

Thirdly, *the Assembly which is His Body*.

This is part of the "manifold wisdom of God" and is the wonder of the principalities and powers in the heavenlies. It is associated with the calling of the Apostle Paul and his special stewardship. He

* The Septuagint has the remarkable variation, "The Tabernacle of Testimony."

distinctly declares, over and over, that this "Great Secret" was given to him by revelation, and through him was made known to "apostles and prophets" who became its *historic foundation* (see Ephes. 2. 20).

In this view, "Jesus Christ Himself is the *chief corner stone*;" while in a more fundamental sense *He is the Foundation* other than which no man can lay.

During the portion of Paul's ministry recorded in Acts we see the beginnings of this new stewardship of Truth: and "the apostles and prophets" connected with the work of its founding come more and more into view.

Then, after the final announcement of *Israel's blindness* and the *close of Bible History* we see coming into dominant prominence the second part of the ministry of Paul, as "the prisoner of the Lord for you Gentiles," occupied with the *setting forth in its fullness* of this entirely new revelation received from the risen Lord.

This is done in the Prison Letters of Ephesians, Philippians, and Colossians. There Christ is seen exalted far above all power and dominion: there He is seen Head over all and as such given to the Assembly: there He is seen Head of "the Assembly which is His body" and this body the fullness of the Head: there He is seen the Chief Corner Stone in the great new temple: there He is seen nourishing the whole body and giving Gifts for its upbuilding and increase: there He is seen cherishing and cleansing this Assembly until at last He "presents to Himself a glorious assembly not having spot or wrinkle or any such thing."

This is the Great Secret.

This is the Unity of the Spirit.

This is the Assembly . . . His Body.

This is His Inheritance in the Saints.

This is the Habitation of God.

To share in this membership and fellowship is our precious portion and endless joy!

To Him be glory in the Assembly for evermore!
Amen.

Dispensational Expositions:

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

No. 19.

THE DIFFERENCE BETWEEN DOCTRINE AND DISPENSATION.

(PART II. *Continued from page 22*).

IN our last article we remarked that, although the nation of Israel was addressed both by Peter and Paul, yet it was the remnant that believed, and formed the nucleus of "the Assembly of God" during the Pentecostal Dispensation of the Acts of the Apostles.

"Isaiah also crieth concerning Israel: though the number of Israel be as the sand of the sea, THE REMNANT shall be saved" (Rom. 9. 27). "Except the Lord of Sabaoth had left us a SEED, we had been

as Sodom, and been made like unto Gomorrha" (Rom. 9. 29).

The "Remnant," and the "Seed," are used interchangeably (as a reference to the passages quoted from Isaiah will show), the idea being that the seed *left over* is reserved for sowing.

"Isaiah is very bold (Paul seems to rejoice at finding these words in the old Testament Prophet) and saith, I was found of them that sought Me not, I was made manifest unto them that asked not for Me." (This shows that the inclusion of the Gentiles in grace, was no mere new idea of Paul); "but to Israel He saith, 'All day long I have stretched forth My hands to a disobedient and gainsaying people.'" This shows the attitude of Israel and of the Lord during the period of the Pentecostal Dispensation, which is the subject of the Acts of the Apostles. The time was fast hastening when another Scripture would be fulfilled: "Because I have called and ye refused; I have stretched out My hand and no man regarded . . . They shall seek Me and shall not find Me." Prov. 1. 24-28. "Even so then *at the present season* there has been a Remnant according to the Election of Grace, and if by grace, it is no more of works." "Israel hath not obtained that which he seeketh for (*cp.* Rom. 10, 1-4), but the ELECTION hath obtained it, and the rest were blinded (hardened)."

It is this Elect Remnant that gives the peculiar characteristics to the Acts of the Apostles. We must not forget, however, that although it was true when Romans was written, *it is not true NOW* that there is a Jewish Remnant. For the time being, God recognizes no distinction: "there is no difference" as to sin (Rom. 3. 22) and "no difference" as to grace (Rom. 10. 12). Both are alike; both are sinners; both are saved in unconditional mercy; both are raised to the heavenly places in Christ. In the present Dispensation *Doctrine and Dispensation* agree together, whereas in the past we have seen that it was not so.

The R.V. of Eph. 3 helps to show this, for, in verse 2, the Apostle speaks of the "Dispensation of the Grace of God," and, in verse 9, he speaks of the "Dispensation of the Mystery."

In the first part of the Acts the Remnant is centralized at Jerusalem. In the second portion the Remnant is found in the Dispersion among the Gentiles. In the Epistles of Paul written before Acts 28, the Jew and Jewish questions are everywhere prominent and uppermost (see 1 and 2 Cor., Gal., Rom).

To a large extent the Jewish Remnant never left the traditions of their fathers, nor the Law of Moses. Over twenty years after Pentecost it could be said "Thou seest, brother, how many MYRIADS of Jews there are which believe, and they are all ZEALOUS OF THE LAW, and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts 21. 20 and 21).

This passage clearly shows the Apostle's ministry had a great deal to do with the Jews of the Dispersion;

and certainly, his teaching would have the tendency to loosen the ties of legalism.

The charge which was brought against Paul is very similar to that which was brought against Stephen: "This man ceaseth not to speak blasphemous words against this holy place and the law; for we heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." How much did Stephen know? How far was he in advance of the other witnesses? We cannot tell. He sealed his testimony with his blood, and the mantle of Stephen fell upon Saul, and a double portion of his spirit was given him. Paul seems to have been raised up to continue the witness of Stephen, addressing himself more particularly to the Jews of the Dispersion.

Many have found fault with Paul for heeding the words of James and the elders at Jerusalem. We must not forget that he himself tells us that he became a Jew to win the Jew, and the whole transaction in the Temple was concerning the feelings of the Jews—not touching anything to do with the Gentiles. In no subsequent allusion to this important period of his life does the Apostle express any sorrow for his action. On the contrary, during the next few days he received the encouraging words from the Lord "Be of good cheer, Paul, for as thou hast testified of Me at Jerusalem, so must thou bear witness also at Rome" (Acts 23. 11).

Reverting to our reference to Acts 21, we see there the character of those who formed the bulk of Jewish believers. To such, it would appear, the Epistle to the Hebrews was written, wherein the accusation made against Stephen, quoted above from Acts 6, is fully answered. The holy place, the law, the destruction of this place, and the changing of the customs of Moses, are all fully explained and enforced.

For any share in the foretaste of millennial blessings granted to the elect Remnant of Israel, the Gentile had to remember that he was the "Wild Olive grafted in contrary to nature;" that the "Root bare him, not that he bare the Root."

He was warned concerning a possible "cutting off," but was comforted by the fact that nothing could separate him from Christ.

The *doctrinal* teaching of Romans has come through to us to-day, amplified, bearing added glory, by reason of the fuller revelation of the heavenly exaltation of Christ. We have the same glad message of "Justification by faith without deeds of law;" we have the same message as to the all-sufficiency of Christ for His people.*

The Gospel of Grace leads on to the Gospel of the Glory, each being a phase of the "Gospel of the uncircumcision" committed to Paul.

Consider the Gospel in "Ephesians."

With one majestic sweeping statement, the plan of

* We thus meet the misrepresentation of many who say that we rob them of the Bible, and take away the greater part of its teaching from them. We do nothing of the kind. We show how they may make restitution by returning the stolen property which belongs to the few.—(Ed.)

salvation is given. The sinner, DEAD in trespasses, is QUICKENED, RAISED, and SEATED in the Heavens WITH CHRIST. No intermediate stages, no room for reforms or ordinances, but a grand almighty act of creative grace, raising the dead sinner to the Right Hand of God.

The doctrine of Justification by Faith receives a full exposition in Phil. 3. The *doctrine* of the Gospel committed to Paul is still truth for this present time, but the *Dispensational teaching* is entirely different. The Dispensational teaching of Paul did not take upon it a distinctive character until after Acts 28.

In Eph. 3, and Col. 1, he speaks of the Dispensation given unto him, viz., the Dispensation of the Mystery. In this honour it has pleased the Lord to allow none to share. We shall be held responsible in that day for the way in which we have treated this Special Messenger. "Be thou not therefore ashamed of the Testimony of our Lord, *nor of me His prisoner.*" "If we deny Him, He also will deny us" (2 Tim. 2. 12).

To-day we are totally severed from Abrahamic promises, kingdom blessings, hopes and ordinances. We have no hesitancy in saying that the words of Scripture "There is therefore now, a Remnant according to the election of Grace" is not a truth for the time now present. God has obliterated every distinction, He knows neither Jew nor Gentile (dispensationally or doctrinally), He recognizes only "sinners," with no other plea but Christ.

The Jew never did take precedence in salvation (although he thought that he did); but he did take precedence so far as *dispensational* blessings were concerned, and will yet do so in the future Millennial Dispensation.

But now, neither in doctrinal blessings nor dispensational privileges, does he fare any better than the Gentile. Both Jew and Gentile who are "in Christ" are HEIRS TOGETHER; both are equally members of the SAME BODY TOGETHER; both are partakers of HIS PROMISE IN CHRIST by the Gospel (not "the promises"—the promises belong to Israel, Acts 2, 39. Rom. 9. 4), but "HIS Promise in Christ," that is the promise which is specially revealed now, in its own peculiar season (Tit. 1. 1-3).

The "One Body" of Eph. 4, is peculiar to the present Dispensation. Gentiles were not admitted into membership of a Body already existing—it is a new thing. While "the middle wall of partition" remained, while the enmity of Ordinances stood, the New Man, the One Body, was an impossibility. So long as it seemed good to the Holy Ghost to perpetuate a difference between Jew and Gentile, there neither was, nor could be, such a thing as the ONE BODY of Eph. 4.

Some have a difficulty in the fact that they find written BEFORE Acts 28 the words "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" (Gal. 3. 28).

It must be remembered that the great controversy in Galatians is of a *Doctrinal* character. Justification by

faith without legal works of any kind is the grand truth, and the inspired challenge. The Judaisers (Acts 15, and Gal. 2), sought to make believing Gentiles attempt to perfect themselves by going through the rite of circumcision. If this had been allowed, it would have lent colour to the idea that the Jew was in a safer place, and on a higher platform, than the Gentile; but this was not so. While the Apostle himself admitted that, *Dispensationally*, Israel had many things denied to the Gentiles, yet *Doctrinally* they were in exactly the same need of the same grace and the same mercy. There was profit in circumcision *Dispensationally*; there was none *Doctrinally* (compare Rom. 2. 25; 3. 1; Gal. 5. 2).

The words of Gal. 3. 28 echo and answer the Pharisee's morning prayer, wherein he blesses God that he was not born a Gentile, a Slave, or a Woman. We must also remember the final clause of this passage "in Christ Jesus." This reference has to do with the believers relation to Christ, and his standing in grace. "In Christ" all factions cease, all differences fade. In Abrahamic blessings, and the covenants made unto the Fathers, the Jew takes the lead. "In Christ" the Jew is not, and the Gentile is not.

We know very well that a clear distinction is drawn between the man and the woman—even regarding ministry in the Church—yet "In Christ" there is neither male nor female. Eph. 6. gives a word to the "masters" and to the "slaves"—yet "In Christ" there is "neither bond nor free."

This passage (Gal 3. 28), has reference to that truth which we have entitled "doctrinal" and which characterized the gospel proclaimed by Paul from the very first. It is noteworthy, in passing, that whereas the order of the words *before* Acts 28 is "There is neither Jew nor Greek," when we read Col. 3. 11, *after* Acts 28, the order is reversed—"There is neither Greek nor Jew." If we see nothing further than the admission of the Gentiles upon terms of full equality to a unity already existing, we signally fail in appreciating the riches of grace that obtains to-day over Jew and Gentile alike, utterly transcending every manifestation of grace that went before. God has fashioned the vessel anew as it hath pleased Him (Jer. 18. 1-6)

Failure to distinguish between the "nation" and the "remnant," the *doctrinal* and *dispensational* teaching, means failure to understand the Epistle to the Romans, or indeed to understand the whole New Testament. So complete is the apostasy of the nation, that by the time "Romans" was written, the end of all was visible to the eye of the Apostle; their iniquity was full. "Israel *hath not obtained* that which he seeketh for, but the ELECTION hath obtained it and the rest *were blinded*" (Rom. 11. 7).

"Have they stumbled that they should fall." "The branches *have been* broken out in order that I might be grafted in" (v. 11). These and similar expressions show that the nation had manifested the hardness of heart prophesied before by Isaiah (Isa. 6. 9, 10).

Rom. 11. 2 tells us "God has not cast away His people whom He foreknew . . . there has been a

remnant according to the election of grace." Israel's great stumbling was the cross and all that it meant. They were ignorant of God's way of justification. "Israel pursuing after a law of righteousness, has not attained to that law. Wherefore? Because it was not on the principle of *faith*, but as of *works*—they have stumbled at the stumbling-stone." To be wrong here is to be wrong completely.

It is useless to seek to understand "the Mystery" commissioned to Paul if we fail to appreciate his "Gospel," for he shows their close connection in the last verses of Rom. 16, "My gospel, the preaching of Jesus Christ in harmony with the mystery." The very knowledge and enlightenment of the Jew gave occasion for the flesh to work his undoing: whereas, the Gentile, who knew neither God nor His law, who did not trouble about seeking righteousness either by works or by faith, received the gospel more readily. "The Gentiles who did not follow after righteousness have attained righteousness, but the righteousness that is on the principle of *faith*" (Rom. 9. 30).

God's purposes are by no means thwarted or altered. All is made to contribute to the accomplishing of His will. Israel shall yet be righteous, they shall yet be blessed, even though but a remnant believed during the Pentecostal period: "for the gifts and calling of God are not subject to repentance (Praise God). For as indeed ye were formerly not believing in God, *but now* have been objects of mercy through the unbelief of others (Jews), so they too have now become unbelieving, that they also may obtain mercy through the mercy shown to you."

Here is a mystery of grace and mercy beyond our wildest dreams. Truly, our God delighteth in mercy. The Jews gave occasion for greater mercy by their unbelief—the Gentiles by their belief. How far above our thoughts or ways is the Lord! God is not slack; He is not unmindful; He keeps His Word. Great is His faithfulness.

The promises made to the fathers still stand true. God hath not cast away His people. All Israel shall yet be saved; ungodliness shall be turned away from Jacob. "As regards the Gospel, they are enemies on your (Gentiles) account, but as regards the Election, *beloved because of the fathers*" (Rom. 11. 28).

Here is God's Own Word, and words:—"blinded," "hardened," "broken off," "scattered," wanderers for long centuries, yet "BELOVED!" Oh for a heart to believe "ALL that the prophets have spoken."

More and more the conviction grows upon us that THE controversy of the Bible is not so much between God and man, but between God and Satan; and Israel's case is illustrative of wider issues. Electing grace operated in the midst of apostasy, but the rest, although hard and blind, were still *beloved* for the fathers' sake. They were not forgotten, "for God hath shut up together all in unbelief." Why?—In order that He might *pour out His wrath on all*? No! that is not Scripture; that is not the character of our God. "But, that He might show mercy upon all." O the depth of

the riches, both of the wisdom and knowledge of God! how unsearchable His judgments and untraceable His ways! . . . For of Him, and through Him, and for Him, are all things, to Him be glory for ever, Amen" (Rom. 11. 32-36).

Is *this* the conclusion of our Dispensational study? Does our attempt to rightly divide the Word of Truth magnify Him and enlarge our view of His purposes of grace? Who would have thought that out of Israel's apostasy the Lord could have brought forth such sweetness? (Rom. 11. 32). In His Dispensational dealings with sinful erring man, God has many untrackable ways of mercy, many untrackable riches of grace.

Soon the things depicted in "Romans" were to pass away, but out of the chaos the Lord was to bring forth the hidden mystery, to display still more His kindness and His grace, "that unto the principalities and powers in the heavenlies there may be shown now, by means of the church, the manifold wisdom of God" (Eph. 3. 10).

"He taketh the wise in their own craftiness." Satan was more subtle, more wise, than any living creature. Man has been his dupe and tool for ages, but out of it all the Lord will bring both grace and glory, "The devil that deceived them" is not to continue for ever. Oh may our understanding of these things open our hearts as well as our minds.

The more we know of the wonderful dealings of God, the more reason we shall have to confess "How unsearchable! How untraceable!" We are but on the fringe; we are called to humility, meekness, and long-suffering. Let us learn the needful lessons. The same chapter that instructs us to rightly divide the Word of Truth, also says that "the servant of the Lord must not strive, but be gentle unto all" (2 Tim. 2. 24).

Let us not make dispensational truth a weapon to turn against our brethren; let us rather realize that it is a part of our armour to be used against the enemy of our souls.

Let us learn to distinguish between the doctrinal and the *dispensational* teaching of the Apostle, and we shall then be in a position to more clearly appreciate just what the special blessings of this present time really are.

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER III.

THAT THE WHOLE OF THE FIRST CHAPTER OF MATTHEW IS CONSTRUCTED ON A HIGHLY ELABORATE MATHEMATICAL PLAN.

§ 44. The first chapter of Matthew consists of two great divisions. Verses 1-17 give the Genealogy of Jesus Christ: verses 18-25 narrate the peculiar manner of the birth of Jesus Christ.

The numeric phenomena of verses 1-17 have been given in Chapters I. and II. Verses 18-25 present the following phenomena of their own :

§ 45. This passage has 161 WORDS, or 23 sevens (Feature 1) which consist of 343 SYLLABLES, or seven (Feature 2) sevens (Feature 3) of sevens (Feature 4) $= 7 \times 7 \times 7$, the cube of seven. These 161 words have a VOCABULARY of 77 words, or 11 sevens (Feature 5), which occur in 105 FORMS (or 15 sevens) (Feature 6).

The NUMERIC VALUE of the 77 words of the Vocabulary is 51,247, or 7,321 sevens (Feature 7) : of their 105 Forms it is 65,429, or 9,347 sevens (Feature 8) ; of the 161 words of the passage it is 93,394 or $7 \times 7 \times 1906$, a multiple not only of seven (Feature 9), but of seven sevens (Feature 10).

Thus by merely scratching the surface, as it were, of this passage, we at once come upon no less than ten features of sevens, for which the chance of their being undesigned is just one in 396,704,524,216, only one in nearly four hundred thousand millions.

§ 46. It is idle, therefore, to go on demonstrating that the same elaborate numeric design already seen to run through verses 1-17, runs also through verses 18-25. Pages could be covered with the enumeration of the numeric features of this passage. Only one or two, not hitherto met with, need be pointed out here.

In this passage the Angel addresses Joseph. With reference to this fact the Vocabulary with its 77 words is thus divided : the Angel uses 28 words, or 4 sevens, leaving 49 or seven sevens as not used by him (Feature 11). Of the 105 Forms, he uses 35, or 5 sevens ; leaving 70, or 10 sevens as not used by him (Feature 12). The Angel's 35 Forms have 168 Letters, or 24 sevens (Feature 13). Of the 28 words of the Angel's Vocabulary, just seven are *Verbs* (Feature 14).

That is to say : the fact that a new feature is met with in this passage, namely, a *speech*, is at once signaled by some features of sevens being displayed in connection with that fact.

§ 47. Two letters are not found in this passage : ζ (=z) and ψ (ps) ; their numeric values are seven (Feature 15) and 700 or 100 sevens (Feature 16). The first word of this passage, τὸν (=of the), has for its numeric value 770, or 110 sevens (Feature 17).

§ 48. This first word, too, with its numeric value of 770, is a multiple of eleven as well as of seven, it being $11 \times 7 \times 10$ (Feature 1). The number of words in the Vocabulary, 77, is 11×7 , again a multiple of eleven, as well as of seven (Feature 2). Of these 77 words, 33, or 3 elevens, begin with a Vowel ; and 44, or 4 elevens, begin with a Consonant (Feature 3). The 77 words have 396 letters, or 36 elevens (Feature 4) ; of which 143, or 13 elevens, begin with a Vowel ; and 253, or 23 elevens, begin with a Consonant (Feature 5).

Only 22 letters of the alphabet are used in this passage, or 2 elevens (Feature 6).

There is thus a scheme of elevens in this passage as well as of sevens (the chance for these six features of

elevens, by no means exhaustive, being only one in 90,858,768).

§ 49. The number of words in this passage, 161 (§ 45 above), is 23×7 , a multiple of twenty-three as well as of seven. Accordingly 69 of these, or 3 twenty-threes, belong to the Vocabulary words beginning with a VOWEL ; and 92, or 4 twenty-threes, belong to those beginning with a CONSONANT.¹ The chief actor in this passage is *Joseph*, Ἰωσήφ. His numeric value 1518 is $11 \times 23 \times 6$, a multiple of both ELEVEN and TWENTY-THREE. In this connection it is to be noted that the four PERSONS named here Ἰησοῦς, Ἰωσήφ, Μαρία, ὁ ἀγγελος, *Jesus, Joseph, Mary, the Angel*, have for their numeric value 2940, or $7 \times 7 \times 60$; a multiple of seven sevens. (Feature 10 above.)

§ 50. Those interested in the more extensive enumeration of the Numeric phenomena of this passage will find it in "Bible Numerics," by the present writer, pp. 201-214, where they are given at great length, though in nowise exhaustively. Suffice it to say here that, in that work, the mere enumeration of the phenomena of sevens and elevens, in a bare, dry list, without any comment whatever, covers two tabulated pages.

To this may be added the following fact : It has already been seen in the analysis of the Genealogy, verses 1-17, that, though each of its two portions, verses 1-11 and 12-17, has individual schemes of its own, yet the Genealogy, as a whole, has marked Numeric schemes of its own, likewise.

Now the same is the case with this chapter as a whole. Though each of its divisions, verses 1-17 and 18-25, has distinct schemes of its own, the chapter as a whole, has a marked scheme of its own.

Thus, for example, since the Vocabulary to this chapter has 130 words, or 10 thirteens, a marked scheme of thirteens runs through the chapter as a whole, in addition to the sevens, eights, nines, elevens, seventeens and twenty - threes, already pointed out.

It being thus established that the entire first chapter of Matthew is highly Numeric, even to the syllables, letters, and DIACRITICAL MARKS (the rough breathing) we are at once enabled to settle a number of hitherto uncertain matters in Scripture Lexicography, and Textual Criticism :

(1) The three names Δαβὶδ, Ἰωσίας, Οὐζίας, (*David, Josiah, Uziah*), Westcott and Hort, who follow the best manuscripts give as Δαβεὶδ, Ἰωσειας, Οὐσειας ; that is, in each case they add the letter ε (e), increasing in each case the number of letters by one, and the Numeric value by 5. In the Genealogy these three names occur together. In verses 18-25 Δαβὶδ, (*David*) occurs alone. Now in this portion very many Numeric features are lost, and the design is seriously marred by the addition of this one letter in the name of *David*. The Received Text, in fact, has only five letters ; but spells it Δαβιδ, *Dabid*. But Numerics establish the true spelling Δαβιδ.²

¹Observe that 69 is 10 sevens (minus one) ; and 92 is 13 sevens (plus one). Each number is thus within one of a multiple of seven. Compare Chapter I., Note 8.

²A reading which is supported by Griesbach, Wordsworth the Memphitic Version of the 2nd or 3rd Century, and other authorities.—(EDITOR.)

With the ϵ in *David* being established as an interpolation from verses 18-25, it was natural to suspect also the lengthened spelling in verses 1-17, of *Josiah* and *Uzziah*, where they occur together with *David*. And Numerics, on examination, promptly ruled out the superfluous letter ($\epsilon=e$) there also.

That is to say: Even the best manuscripts and editors having, through lack of information and care, admitted an intruder into the Sacred Text, the Numerics at once cried out: Intruder! Interloper! Out with it! And nothing but prompt ejection of these intruders restores the beautiful order from what otherwise remains confusion.

(2). The ancient manuscripts having no spaces between the words, the separation of words often becomes a matter of critical acumen, and at times, alas! of sheer human conjecture. Thus in verse 17, Westcott and Hort thrice print *δεκατεσσαρες*, *fourteen* as one word. But the numeric schemes are broken up, and the designs are destroyed thereby in many features; since the *designer* intended it to be *δεκα τεσσαρες*, *ten-four*.

(3). In verses 18-25, Westcott and Hort leave three readings in uncertainty, which they honourably confess by their notation. In verse 18, they are uncertain about word *Ιησου* (=of *Jesus*). The Bible of half of Christendom, that of the Roman Church, reads: *Now of the Christ the birth was thus*, the word *Jesus* being omitted. Westcott and Hort bracket this last word in their uncertainty. But note, the passage has at present:

Words	...	161 or 7×23
Forms	...	105 or 7×15
Numeric Value	...	93,394 or $7 \times 7 \times 1906$
Forms, Numeric Value,		65,429 or 7×9347 , etc.

Omit this word, and the passage has

Words	...	160 or $4 \times 4 \times 10$
Forms	...	104 or 4×26
Numeric Value	...	93,706 or $2 \times 46,853$
Forms, Numeric Value,		64,741 or $64,741 \times 1$

Where, in the former case all is order, in the latter, all is confusion; and this disorder would be still more striking, were the illustration extended beyond these four items given here.

The numeric scheme thus at once cries out to the Roman Bible: Put back that rejected *Jesus*! Replace that missing piece in that Geometrical Figure! Restore the pearl to its vacant place in the necklace!

The same observation applies to the other two words: δ (=the) in verse 24, and $\text{o}\tilde{\nu}$ (=not), in verse 25, which, in their uncertainty, Westcott and Hort bracket as candidates for omission. The Numerics demand their retention.

(4). As the writer deals only with the text of Westcott and Hort, which, on the whole, comes nearest, in his opinion, to those of the original autographs themselves, he here leaves out of consideration the readings of the Received Text, which is the basis of the English Bible. But it may be here remarked that the word "first-born" in verse 25 is, according to Numerics, as well as according to the Critical Editors, an—interpolation.

(5). So-called Middle and Passive Verbs, in Greek, like *μεθερμηνευομαι*, are given in the dictionaries under the active form: *μεθερμηνευω*. Now, Numerics show that a Verb in *ομαι*, whether Middle or Passive, of which the Active form is not used in the New Testament, *must appear in the VOCABULARY* with *ομαι*; *μεθερμηνευομαι* rather than *μεθερμηνευω*. This, and many other similar facts (which will be pointed out as they come up) show that *our Bible Dictionaries must be re-written, if they are to represent the mind of the Bible writers.*

(6). The same is the case with words like *ελθω* and *ερψομαι* (to come). Both are Defective Verbs, with the defective parts of each supplied from the other verb. Compare the English *go*, and *went*; *good*, and *better*. Dictionary makers, however, treat *ελθω* as a part of *ερχομαι*. But in verse 18 here *συνελθω*, if put in the Vocabulary as *συνερχομαι*, makes confusion; but, as *συνελθω* it keeps the beautiful order. *Here also, and in all the similar cases, therefore, our Bible Dictionaries have hereafter to be rewritten, if they are to be Dictionaries to its writings AS DESIGNED.*

(7). In verse 20 Westcott and Hort are uncertain whether the Lord's mother should be called *Mary* (*Μαριαν*), or *Miriam*, (*Μαριαμ*), as the difference in the Numeric Value of the final letters μ , ν is 10, THE CHANGE FROM MARY DESTROYS THE DESIGN IN THE NUMERIC VALUES.

The Numeric design in this chapter thus GIVES CERTAINTY in four distinct cases where the most painstaking editors after twenty-eight years of toil *have to confess uncertainty*. It—CORRECTS as many as four clear errors of these same faithful and conscientious and devout editors; and, for scientific purposes, DESTROYS THE VALUE OF ALL OUR PRESENT DICTIONARIES. In the matter of Lexicography, they all need recasting according to Bible Numerics, to be the helps they were meant to be.

And it is thus that Scripture is found to judge the work of man rather than being fitly judged of man.

Things New and Old.

"THE MESSIANIC JEW."

THE First Number of a Magazine bearing the above-named title, and published at Johannesburg, South Africa, has just come to hand. It needs comment, as it agitates for a movement, likely to lead astray many Christians, both Jewish and Gentile, especially the former.

Its professed aim, as stated by itself, is:—

(1). Not to leave a stone unturned until the stain on the Name of Our Lord is wiped away and He stands revealed to the Jewish nation as the true Jewish Messiah.

(2). To awaken the national consciousness in the hearts of Hebrew Christians, and a corresponding

desire for the preservation of that consciousness in their future generations.

(3). To educate Gentile Christian opinion and to obtain a pronouncement that it is perfectly consistent and *scripturally authoritative* for Jewish Christians to maintain their distinctive *national* character.

The italics in each case are mine.

Except for the fact that, at present, Hebrews, though a distinct race, are, at present, not a nation, every true Christian will, I think, be in thorough accord with the first aim.

The 2nd and 3rd aims are unfolded by various writers in the journal, and to sum them up in brief, they appear to be as follows for Hebrew Christians, and them alone, be it noted:—

(a) Continuance of Circumcision:—

(b) Observance of the Jewish feasts in, apparently the present Jewish manner:—

(c) Meeting houses (Synagogues) for Hebrew Christians only.

The various writers, Jew and Gentile give evidence of lamentable ignorance of Scripture taken as an organic whole, of the Mosaic Ceremonial Law, of the Epistle to the Galatians (which they quote), and, like the majority of Gentile teachers, of the character of the dispensation under which we are now living.

CIRCUMCISION.—The Apostle Paul tells us (Gal. 5. 3) that he who is circumcised "is a debtor to do the whole law." The laws as to cleansing from ceremonial defilement are very clear and strict; and since the destruction of the Temple in Jerusalem, in A.D. 70, no such cleansing is possible; and, ceremonially, every Jew is hopelessly defiled; he is, consequently, not in a condition to observe the Feasts of the Lord, which must, moreover, be kept in God's appointed place, not in others of their own devising; and be accompanied with Animal Sacrifices. He cannot possibly "do the whole law."

Separate Synagogues appear to be desired on the ground that converted Jews, *and they alone*, are "the Israel of God" (Gal. 6. 16). But in chapter 3, verse 28, we are told that "there is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." This is enough to teach us that "the Israel of God" is a synonym for "the Church of God," which has, as such, no earthly calling, whatever national duties a Jewish or Gentile Christian may have to perform in the country of his birth or adoption. A Jew converted by God to the Gospel has, now, done with Judaism for ever; his only concern with those of his race being, to carry the same Gospel to them, and to teach them the meaning of their own Scriptures.

The writers seem to forget that "The Church (or Israel) of God" is a body called out from the Jews and from the Gentiles; the only difference being that, by the living union with Christ of each of its members, the Gentile, being naturally "afar off," receives higher promotion than does the Jew, to bring both to the same high level. Is this the cause of the jealousy?

No instructed Jew ought to be ignorant of the fact,

that when Israel is restored to his land and purged of his iniquities, a full two-thirds having been destroyed in the process, Gentiles may, if they please, have an inheritance in the land; "and they shall be unto you *as born in the country among the Children of Israel*," see Ezek. 47. 22-23. Then, he must be circumcised in flesh, for there is an earthly position, with Temple, Ceremonial Law, and Animal Sacrifices, as well as Spiritual Blessing for all this Israel, to every member without exception. But such Hebrew, and such Gentile converts (not proselytes) will be on a platform of absolute equality.

It is true that the Apostle Paul circumcised Timothy, and kept certain feasts; but the Temple was then standing; and God had not, as yet, suspended His Covenant relations with the Jews.

The very clear and simple statement in Ezek. 47. 22-23, should remove all dust from the eyes of a converted Hebrew, and enable him to understand the mystery of "the Church of God."

Everyone, Jew or Gentile, converted to the Gospel of the Grace of God, becomes thereby, spiritually, of the seed of Abraham, as the Epistle to the Galatians teaches us, see Ch. 3. verses 6-7.

There is, however, a class of unconverted Jews for whom separate meeting houses might be very desirable, or for whom special Bible Meetings might be organised, viz., those who, like many Gentiles in corrupt churches, have desired to know the real truth as revealed in God's word, and not as strained through the coal sack of the "tradition of the elders," Jewish or Gentile; but this does not appear to be the aim of the Magazine under review. The greater part of true Christians are either brought to Christ early in life through godly teachers, or through revivals in Bible Countries. Still greater blessing might well be expected amongst Jews through such meetings, as that race is, by covenant, nearer to God than are the Gentiles.

M. ALVES.

KING AHAB'S ARCHIVES.

INVENTORY OF PALACE FURNITURE FOUND.

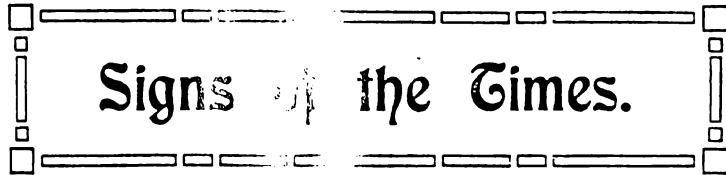
A DISCOVERY of vast importance for Biblical history, says the *Daily Telegraph*, is announced in the *Berliner Tageblatt* by the Orientalist, Doctor Yahuda.

It appears that Professor Reisner, who has been carrying out excavations for an American society on the site of the Israelitish capital in Samaria, has unearthed a hundred clay tables, covered with inscriptions, which are believed to form a portion of the archives of King Ahab, a contemporary of the prophet Elijah.

These inscriptions, which, merely in their quantity, constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tables, but are written in old Hebraic characters with the intensely black ink found on the Egyptian papyri of between one and two thousand years before Christ. One of them is a letter to Ahab from the King of

Assyria, who, Dr. Yahuda believes, was either Assurbanipal or his son Salmaneser II.

Another of the tablets contains a detailed inventory of the furniture of the Royal Palace, but further particulars of the find have not yet become known. Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history which some modern critics have been in the habit of treating as altogether mythical.



THE RESTORATION OF CHALDEA.

At length it appears that definite steps have been taken in this epoch-making work, and that the proposals of Sir William Willcocks are about to take effect. Their relation to unfulfilled prophecy cannot be over-estimated, showing us how, very speedily (as things move in these days) the land may rise, as it were, from the grave; and that which has appeared as impossible may be a realised fact.

Sir John Jackson, M.P., the eminent contractor, has signed a contract with the Turkish Government for the construction of a great dam at the Hindié section of the Euphrates, in connection with the Mesopotamia Irrigation Works, by which it is hoped to restore the prosperity of this ancient garden of the world.

The dam, which will be the most important work carried out in Mesopotamia in modern times, will, it is understood, cost several millions of pounds.

The irrigation works in Mesopotamia, which are based on the recommendations of Sir William Willcocks, who was engaged as adviser in connection with the proposals by the Sultan of Turkey in 1908, are as follows:—

A new barrage at Hindié, across a diversion of the River Euphrates, with thirty-six sluice gates and a lock for navigation.

An addition to the existing barrage at Hindié across a diversion of the existing branch of the river, comprising seven sluice gates and a lock for navigation.

A barrage across a diversion of the Hillé branch, containing ten sluice gates.

Excavation of these diversions of the Euphrates and other branches at Hindié and Hillé.

A diversion of the water of the Euphrates and the closing of the bed of the Euphrates by a dam.

A barrage across the reservoir at Habbania.

Excavating the reservoir.

"My hopes, my ambitions, my work are bound up with the re-creation of Chaldea" said Sir William Willcocks some time ago, when discussing his plans for rebuilding the vast irrigation canals in that ruined country.

For years he has been perfecting his gigantic scheme for restoring the ancient Chaldean irrigation works on the Euphrates and Tigris, the traditional site of the Garden of Eden. He has made a number of trips through these valleys, and is convinced that the construction of irrigation works will be comparatively easy and inexpensive.

Excavations made at various places along this river show that the ancient system of canals existed many centuries B.C. It passed from the Persians to the Arabs, who long maintained it in working order.

ALIENS AND THE JEWS.

Since the crimes and disturbances caused by criminal aliens in the East of London, some of our newspapers have written articles against the Jews as a whole; not distinguishing between criminal aliens and Jewish Refugees.

We are glad to insert the following letter, sent to us and our readers by the Barbican Mission to the Jews, and are thankful to give publicity to this timely utterance.

BARBICAN MISSION TO THE JEWS,
82 WHITECHAPEL ROAD, E.,
4th February, 1911.

THE JEWS OF EAST LONDON MISSION TESTIMONY

To the Editor of "Things to Come."

SIR,—In days when attempts are being made, in some quarters, to place the Jews of East London before the world in a light that is false and prejudicial, we deem it our duty to testify what we know.

For many years past the workers of the Barbican Mission to the Jews have gone in and out among the Hebrew population of Whitechapel, Spitalfields, Stepney, and adjoining townships and parishes, and have, in the nature of things, seen much of the home life and out-door labour of the people. Moreover, the preachers and teachers at the headquarters of the Mission, 82 Whitechapel Road, have come into close contact with men, women, and children of the same nationality, and thus have become acquainted with their needs and desires, their struggles and difficulties, both personal and social. As the outcome of close observation—observation, moreover, which is only possible to such as are known to be well-meaning and friendly, we give it as our profound conviction that a grave injustice is being perpetrated upon the Jews of East London, those who speak of them collectively as specially bad, and depict them as a body to be offensive and disloyal.

Speaking of what we see and know, we are bold to say that the family life and the social circle, as well as for industry and sobriety in business relations, the Jews of East London—even those who are "alien" in origin—set an example which, if observed and copied by the community in general, would assuredly tell with results upon the morals and vigour of the population as a whole. With regret we admit that there are bad Jews; but so also there are bad men in all nationalities; and it cannot be just to hold any one of people responsible for the ill-deeds of its delinquent members. Do we wish that our beloved land could be rid of "undesirable" Jews? So also do the Jews; and their leaders are ever advocating such a course. As, however, the fact that there are bad Englishmen does not mean justifies the description of all Englishmen as "double-dealing villains," so likewise, the fact that there are some disreputable Hebrews achieves nothing in the direction of making the entire people as a body to be "sinners above all men."

Having regard to the Houndsditch murders, and other acts of violence which have furnished a pretext for the misrepresentation against which we now protest, it seems to us quite extraordinary that the Jews as a people should have been denounced simply because from their midst there have come forward, at great personal sacrifice, men and women who have given important evidence against wrongdoers, who, though foreign, were not Jewish. Whereas gratitude should have been felt at the service thus rendered, there has for some time been an outcry against the nationality of the witnesses, as if the fact of testimony implied participation in the guilt exposed!

From a long and intimate experience, we re-echo the words of the Chief Rabbi, when he says that "Anarchism and lawlessness are diametrically opposed to the letter and spirit of Judaism." In the Old Testament, no less than in the New, there is a command to love God and honour the King" (see Prov. 24. 21; 1 Peter 2. 17). In these circumstances, we bear our testimony to the general character and loyalty of the Jews; and trust that in no case will the friends of Israel be dissuaded from taking a loving interest in the people, who, of God, are still "beloved for the fathers' sake."

We remain,
Faithfully yours,

(Signed) H. W. WEBB-PEPLOE,
Prebendary of St. Paul's Cathedral, and Vicar
of St. Paul's Church, Onslow Sq., S.W.,
President.

C. T. LIPSHYTZ,
Director and Superintendent Missionary,
Secretary.

Editor's Table.

ERRATA.

BIBLE NUMERICS.—In the January number, readers are requested to make the following corrections in their copies. Owing to distance (in U.S.A.), and time occupied in the post, Mr. Panin was unable to correct the printer's proof.

p. 7, col. 2, line 8, "Terah," should be "Zerah."

" " 19, "Feature 8" should be "Feature 9."

" " note 2. I treat merely for convenience *I* and *me* as parts of the same word. Were Numerics to be studied in English they would be two different Vocabulary Words; since *εγω* and *μου*, in Greek are two Vocabulary Words; and the English *I*, is only the German *Ich*, the same as the Latin *ego*; and *me* is the Latin *me*; distinct Vocabulary Words.

p. 8, col. 1, note 4. The *place* value of ζ, η, and θ, should be 6, 7, 8, and not 7, 8, 9.

p. 8, col. 2, line 11. Immediately after Feature 18, add the last five lines of note 5 at foot of col. 1, beginning with the words "That is to say, &c." These last five lines have nothing to do with the note.

p. 8, col. 2, line 16. "δ" should be "λ"

p. 9, col. 1, line 19 from bottom "are named," should be "are not named."

p. 9, col. 2, line 15. "Feature 75" should be "Feature 45."

p. 9, col. 2, line 17. The last name should be "Σαλμων" not Εαδμων.

p. 9, col. 2, line 24. "5925," should be "8925."

p. 10, col. 1, line 18. "sum" should be "product."

p. 10, col. 1, line 12 from bottom, "197" should be "199."

p. 10, col. 2, line 33. "sum" should be "product."

ERRATA.—The Gospel of the Glory of Christ; p. 4 of January number, col. 2, line 28, "in" should be "before."

ANSWERS TO CORRESPONDENTS.

M. T. (Enfield). It is impossible for us to print the Greek Text to accompany Mr. Panin's articles. Many of our readers know enough of Greek to test them for themselves and others. Those who do not, must be content to accept the conclusions and rely on the results of the testings in other hands. Several are engaged in the task: You rightly say that in these papers "accuracy is the sole element."

H. A. H. (Portsmouth). In note on p. 8, January Number. There is no "6" as the character for 6 is not a letter of the Alphabet, but an arbitrary symbol is used, something like an abnormal final "5" called "Stigma" (or mark).

E. J. M. (Sheffield). There is no "serious omission" in the A.V. or R.V. in Acts 14. 23. There is a serious *mistranslation*. And that is what you probably refer to. The word rendered "ordained" in the A.V. and "appointed" in the R.V. is the Greek word *cheirotoneō* which means to stretch out the hand (from *cheir*—hand, and *teinō*, to put or stretch out). Hence it means to choose by voting, or as we should say to vote by a show of hands.

NOTICES.

A Bible Reading is held on Tuesday evening, at 8 p.m., at 148 Albert Palace Mansions, Battersea Park, S.W., commencing March 7th.

GLASGOW.

A meeting for Bible Study is held at The Christian Institute, Bothwell Street (Room No. 3), on Sundays, at 2.30 p.m., March 5th and 19th.

PIMLICO (LONDON, S.W.)

The next meeting at 55 Moreton Street, will be held, "if the Lord will," on Wednesday, 8th March, at 7 o'clock, subject for consideration, "What is the Soul and what becomes of it?"

THE EDITOR'S SPEAKING ENGAGEMENTS.

IPSWICH.—Council Chamber, Town Hall, on March 8th, at 7.30 p.m.

WHETSTONE.—The Meeting Room, Athenæum Road, on March 9th, at 7.30 p.m.

OLD HILL.—Parish Church, on Sunday, March 12th, at 11 a.m.; and 7 p.m.

BIRMINGHAM.—Prior Rooms, Old Square, on March 13th, at 7.30 p.m.

WALTHAMSTOW.—Zion Baptist Chapel, Maynard Road, on March 15th, at 8 p.m.

BOURNEMOUTH WEST.—West Cliff Tabernacle, on March 16th, at 7.30 p.m.

ACTON.—The Lecture Hall, Church Road, on March 20th, at 7.30 p.m.

WORTHING.—Worthing Tabernacle, Chapel Road, on March 22nd, at 3.15 and 7.30 p.m.

MUSWELL HILL.—9 Hallelwick Parade, Colney Hatch Lane, March 27th, 8 p.m.

SUTTON-IN-ASHFIELD.—Providence Hall, on March 28th, at 7.15 p.m.

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund*).

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THINGS TO COME.

No. 202.

APRIL, 1911.

Vol. XVII. No. 4.

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 26.)

(iii.) "BONDS AND IMPRISONMENT.."

THESE are the concluding words of verse 36 which was the subject of our last paper.

"BONDS AND IMPRISONMENT"

awaited those who were faithful to the God Whom these sufferers believed.

We have already referred to Micaiah (1 Kings xxii. 26), and we might mention Hannani the seer, who was put in prison by Asa, in his rage (2 Chron. xvi. 10); and Jeremiah (Jer. xxxii. 2; xxxvi. 5) who, when put into the pit of the dungeon, sank into the mire. (xxxviii. 6).

All this suffering was brought on in consequence of faithfulness; and this faithfulness was the fruit of their faith: for it is, and ever has been, that the absence of faith in God leads to unfaithfulness to God.

And, if we ask why all this cruelty was so conspicuous in Israel, and is still, in Romanism, the answer is that, in both cases, the religious power was one with the civil power. Hence its bitterness, and its unrelenting character. In Romanism we see the true successor of Israel's persecuting spirit. Both are visible to this day.

For centuries Rome wielded the civil power; and even to-day wherever this is combined with religious power as it is still in some countries, alas! we see the same results.

The "Christian religion," as such, is no different in spirit and character from "the Jews' religion." All the persecutions of Rome have been inflicted in the name of "the Christian religion," and it would be much the same in our own day if it were not for the protection which the civil power affords us.

Paul himself had to appeal to the civil power of Pagan Rome for a justice which he could not procure from his religious brethren according to the flesh.

Religion condemns from its *feelings*; not from the principles of law or equity. When it *desired to have judgment* against Paul, Festus answered "It is not the manner of the Romans to deliver any man to die, before that *he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.*" (Acts. xxv. 15, 16).

Many of our readers have reason to wish that their own Brethren knew something of the justice of Pagan Law. How many are daily condemned without any such "licence." In the "whisperings and backbitings," which abound throughout the sects, characters are blasted, and reputations ruined without any such opportunity of answering for one's self.

Hence we need to-day as much as ever—(for religion will be the same to the end)—the same living faith in the living God.

Nothing else will stand us in any stead.

"*Semper eadem*" (always the same) is the motto of religion, and the Apostle experienced it. It was this that caused him to say "all . . . are turned away from me" (2 Tim. i. 15). He refers to those among whom he laboured most effectually and for a longer period than any others (Acts xix. 10). And at the end of his life and ministry he had to say "No man stood with me; all men forsook me" (2 Tim. iv. 16).

He suffered in a more refined way than those whom he dragged from their homes and delivered to prison. And it was probably more acute. For, in prison, the iron may enter into the flesh; but, in thus being forsaken, it enters into the spirit. But it hurts just the same!

Oh! to have a living faith in the living God. "He abideth faithful."

Hence, the Apostle could immediately add to his sad confession: "Notwithstanding, the Lord stood with me and strengthened me." -

The Word of the Lord was not bound. That is why he could add "that by me the preaching might be fully known, and that all the Gentiles might hear. And *I was delivered* out of the paw of the lion. And the Lord *shall deliver* me from every evil work, and will preserve me unto His heavenly kingdom to Whom be glory ever and ever. Amen" (2 Tim. iv. 17, 18).

The struggles of opposing worships were always of the fiercest. Nothing in the world has ever been so cruel as *religion!* More blood has been shed and more lives sacrificed in the name of religion than in any other cause. It is the same in modern times as in ancient; the same in the days of Antiochus as in the reign of Manasseh; the same under Diocletian and others as under Antiochus; the same under Ferdinand in Spain and under Mary in England, as under Diocletian.

The same is seen to-day, without shedding of blood, or breaking of bones, but not without breaking of hearts, among those who inherit the same religious nature and instincts.

Only among those who are endeavouring to "*keep the unity of the Spirit;*" do we discern "the bond of peace." It is among those who are seeking to *make* their own bodies that we see strifes, envies and divisions, and excommunications.

This spirit is seen in all systems of religions, in all ages.

The Apostle, of course, is referring to the establishment of false religion in the kingdoms of Israel and Judah which we may be quite sure was not accomplished without persecution.

We know that, under Jezebel's religious tyranny in Israel, the outward worship of Jehovah was, for a time at least, extinct.

We know from 2 Chron. that Jeroboam, who first introduced another religion into Israel, robbed the Levites of their possessions and property, and prohibited them from carrying out their duties in the worship of Jehovah.

They emigrated in a body to Judah; "and, after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. xi. 14-16).

Another and a greater exodus is mentioned as coming "out of Ephraim, and Manasseh, and of Simeon," in the reign of Asa, king of Judah (2 Chron. xv. 9).

In the reign of Hezekiah also "divers of Asher and Manasseh, and of Zebulun humbled themselves and came to Jerusalem" (2 Chron. xxx. 10).

These events show how severe was the pressure of the persecutions carried on by the idolatrous kings of Israel, Ahab and Jezebel, Ahaz and Manasseh as well as under Jehoiakim and Zedekiah.

So that it was not merely under Antiochus Epiphanes that religious persecution was so severely felt. It is only that we have further details given of them in Jewish secular history in the books of the Maccabees and by Josephus.

Josephus tells how, when "Antiochus had built an idol-altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law nor the Jewish religious worship in that country. He also compelled them to forsake the worship that they paid to their own God, and to adore those whom he took to be gods, and made them build temples and raise idol-altars in every city and village, and offer swine upon them every day . . . He also appointed overseers, who should compel them to do what he had commanded. And, indeed, many Jews there were who complied with the king's commands, either voluntarily or out of fear of the penalty that was denounced; but the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments, for they were whipped with rods, and their bodies were torn to pieces, and were crucified while they were still alive and breathed . . . and if there were any sacred book of the law found, it was destroyed, and, those with whom they were found, miserably perished also (Josephus *Antiquities* xii. 5, 4).

It has been the same sad story through all the ages:

not merely in Israel and Palestine, but in Rome, and wherever Romanism has had power, in every part of the world. Rome brought religious tortures to perfection and made persecution a fine art.

How many tens of thousands perished for their faith in God and His Word has been computed, but will never be known till "that day" of recompense shall come, and "the day of vengeance of our God."

Blood has been shed in wars of conquest, but the conquered had at least the opportunity of self-defence, as well as of overcoming. But it is religion that has never given any quarter, and has exhibited all the hatred and enmity of Satan himself against the people of God and the Word of God.

Jews suffered as well as, or even more than Protestants, throughout the persecutions of Rome in Europe.

The Armada that sailed from Spain was not for political conquest, but for religious supremacy. Thumb-screws, and similar instruments of torture found in the vessels sailing under the orders of Rome,* were not weapons for honourable warfare, but for *the subjugation of the conscience, and the extinction of liberty.*

These are, and ever have been, the two aims and objects of religious persecution.

The spirit of them is seen in the religious intolerance of modern Christian and so-called Protestant sects, who suffer not their members to worship outside their own bodies, without making them feel certain pains and penalties, often resulting in excommunication, and extending as far as surveillance of the private life and associations which bring "a visit" from those who assume and usurp an authority in defiance of the simplest laws of Christian liberty. Even those outside, like ourselves, are made to feel the secret power of religious boycotting which is as rife and rampant in some "Christian" sects as in the political sphere.

Let a member of such sects dare to learn and discover some new truth from the Word of God, which happens to be different from what has been determined on by the sects themselves, and at once he is made to experience the worst features of "religion," and to realize, even in his private life, the power of a secret inquisition, which is as real as that of Rome, and whose tortures, though not physical or in the body, are as acutely felt, and may have after-effects on bodily health and mental powers.

In our own day, though "the powers that be" are able still to protect us from the grosser outrages and physical tortures of former days, they are yet unable to reach those which are animated by the self-same spirit, and are more refined in their character, being calculated to produce their own peculiar mental and spiritual effects.

The same "like precious faith" is required in us, as much as it ever was by the saints of old, if we dare to believe God in what He has revealed in His Word.

The irreligious world has formulated its Eleventh Commandment. A breach may be made and tolerated in any or all of the other ten; but "Thou shalt not be

*Still preserved, and to be seen in the Tower of London.

found out," is more important than all, in the eyes of the world and is certain to bring down the world's condemnation.

It is the same in the religious world. It has its Eleventh Commandment: "thou shalt not differ in opinion." All else will be tolerated; but once this command is broken, the unpardonable sin has been committed.

We repeat therefore, once again, that nothing but a living faith in the living God "will stand us in any stead when we thus have to face religious intolerance."

Oh! to believe God; and "cease from man."

Let us remember these "others." They have no name; let us be content to have none.

Those who through God-given faith have been enabled to do great wonders may be known and named, and endured, and even praised by the world. But, there are "others" who must be content to walk with God—unknown by the world, and suffering for what they have learned from the Word of God, and for daring to believe Him instead of the traditions of men.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

No. 3. "FOUNDATION."

THE following paragraphs convey an interpretation which is humbly submitted to the judgment of Bible students. The facts on which the interpretation rests are here fully set forth. If the teaching is of God it cannot be overthrown; if it is of man it will come to nought as it ought to do.

We will follow our usual double method of analysis and synthesis.

i. THE TERM AS FOUND IN THE ENGLISH NEW TESTAMENT.

The word "foundation" is found in the English New Testament twenty seven times: *twenty three* times in the singular, and *four* times in the plural.

The plural instances are Acts 16. 26; Heb. 11. 10; Rev. 19. 14, 19.

Twice we find the verbal form "founded," namely in Matt. 7. 25; and Luke 6. 48. And the same form ought to appear in Heb. 1. 10; where the literal rendering, according to the Greek is, "Thou, *at the first*, O Lord, *didst found* the earth," a testimony of vast importance as we shall see.

2. THE GREEK TERMS TRANSLATED "FOUNDATION."

From what has been said above, it might naturally be concluded that the word "foundation" is the English translation of *one Greek word*. But that is not so, as we shall now point out.

Let it be carefully borne in mind that there are *two distinct Greek terms* which are translated in English by the word "foundation." The one is the word *themelios*, a word derived from the verb *tithēmi* meaning to *place*,

or *put in a position*. The other is the term *katabolē*, which is derived from the Greek verb *Kataballō* meaning to *cast down*, or *overthrow*.

The first, *themelios*, is found in seventeen places: while the other, *katabolē*, is found in ten places. The references are as follows:—

For *themelios*, Luke 6. 48, 49; 14. 29; Acts 16. 26; Rom. 15. 20; 1 Cor. 3. 10, 11, 12; Ephes. 2. 20; 1 Tim. 6. 19; 2 Tim. 2. 19; Heb. 1. 10 (where as already explained it is the verbal form, not the noun); 6. 1; 11. 10; Rev. 21. 14 (twice), 19.

For *katabolē*, Matt. 13. 35; 25. 34; Luke 11. 50; John 17. 24; Ephes. 1. 4; Heb. 4. 3; 9. 26; 1 Pet. 1. 20; Rev. 13. 8; 17. 8.

And now having pointed out the actual *use* of the terms, we must refer to their

3. DIFFERENTIATING FEATURES.

When we observe closely how these two Greek words are related to other terms and associated with them a remarkable phenomenon emerges.

It is found that the word *katabolē* is associated in every instance of its use, with the term *kosmos* (world); while the word *themelios* is never so associated. In other words it appears that the phrase "foundation of the world" is exclusively connected with the term *katabolē*, but that the term *themelios* is never found in that connexion. Here, therefore, there stands out a rather startling distinction.

And not only so, but it is also found that the phrase translated "foundation of the world" is *always governed* by one or other of two prepositions: *pro* (before), and *apo* (from): so that the ten instances, where *Katabolē* is used with *Kosmos*, are divided into the two groups namely, where we have "*from* the foundation of the world" and where we have "*before* the foundation of the world."

Clearly, here, whatever significance we attach to this remarkable phrase, we have in these two prepositions a *dividing line of time*, before which and from (or after) which time certain things happened. Such a definite and exclusive distinction as above indicated cannot be an accidental phenomenon; it behoves us, therefore, to consider what may be its import.

Hence we enquire further

4. WHAT IS THE MEANING OF "Katabolē Kosmou?"

And here, one other peculiarity ought to be noticed, namely, that the definite article *never appears* before either of these two nouns, thus making the expression still more distinctive. Accordingly, we might, to bring out its terse emphasis express it as "a world's *katabolē*."

We are thus face to face with the enquiry, *what is this katabolē?* Does it really mean "foundation"?

It is submitted here that it does not.

Many important points of exegesis and principles of translation enter into this question.

(1.) Many of us are agreed that the 2nd verse of the 1st chapter of Genesis records a condition of things which emerged, or happened, long after the original creation, "The earth became *tohu* (waste)"; and Isaiah

45. 18, distinctly asserts that it was "not *created tohū* (waste)." We are further agreed that the passage, 2 Peter 3. 3-7, refers to this, showing that things did not continue as they were from the creation of the world. On the contrary, "*the world that then was, being overflowed with water, perished.*" And this is contrasted with the "*heavens and the earth that are now.*"

(2.) The translators of the Authorised Version evidently did not know this teaching, and hence, when they came to translate *katabolē* they could think of only the word "foundation." This shows how necessary it is to know Age-Time teaching for the purpose of translation.

(3.) Now it would be strange indeed if there were no recognition of this far-reaching event (Genesis 1. 2), in the New Testament, other than the solitary passage in 2nd Epistle of Peter. But now we consider that there is a very full recognition of it in the tenfold use of this word *katabolē*.

This noun, as already stated, is derived from the Greek verb *kataballō* which means not "to set up" but to *upset, cast down, overthrow*. And while admitting that the word *katabolē* is used, in classical Greek, for a laying down in the sense of a beginning, yet we confidently submit and assert that, *as used by the Holy Spirit in the New Testament, the Noun takes the fundamental sense of the Verb* and means the opposite of laying a foundation, and refers to the *upsetting, the casting down, the ruin of that which had already been founded* (as stated in Heb. 1. 10).

We therefore conclude and believe that the expression we are studying should be translated, *world's overthrow, or world's ruin*.

And since this is the event (Genesis 1. 2), which stands as the background of God's operations, in connexion with *man's advent*, it becomes quite clear how it is the great

DIVIDING LINE

before which and *from* which all time-reckonings are ordered: and how this throws light upon man's speculations when he talks blindly about "pre-historic times."

Space will not allow here an exposition of all the ten references; but, in view of this translation and interpretation, how luminous the teaching is, how full of help in understanding the scriptures!

This can easily be proved by comparing the *three* (out of the ten) passages, where the expression is "*before the world's overthrow,*" namely, John 17. 24; Ephes. 1. 4; and 1 Peter 1. 20.

(1.) In John 17. 24, we have the climax of the Lord's High Priestly Prayer. He prays that His chosen ones may be with Him to behold His bestowed glory; and then He reminds His Father of the *love* that linked the Father and the Son, "*before the overthrow of the world.*" Thus He connects the glory, acquired *after the overthrow*, "*on account of the suffering of death,*" with the changeless love that was the essence of the fellowship of Deity, *before the overthrow*. "The Father loveth the Son." "God is love." And this

fellowship of the eternal, unchanging love became the irresistible plea, why His request for His chosen ones should be granted!

(2.) In 1 Peter 1. 20, we note the same kind of connexion. The blameless, spotless Lamb, even Christ, redeemed us by His "precious blood," amid the changes of time and the cruelties of men, *after the overthrow*; but this One, manifested at the end of the times, on our account, was *fore-known* (well known), in the ages *before the overthrow*. Thus again the acquired glory (v. 21), is connected with the changeless fore-knowledge.

(3.) And in Ephes. 1. 4, we see, in like manner, the spiritual blessing wherewith we are blessed now, *after the overthrow*, in the heavenly realms in Christ, connected with the act of God's choice, in the same Christ, *before the world's overthrow*.

Thus God's Christ links up time and eternity: and the great event of the ruin that befel the world (in Gen. 1. 2), became the dividing-line in all time-reckonings, in the creative and redemptive operations of God.

5. CONFIRMATORY CONSIDERATIONS.

It remains to mention that the use made of the other (and proper) word for "foundation," confirms the above interpretation.

The Greek word *themelios* means something *put or placed in a position*, and, hence, a foundation. Now it is quite beyond question, that when the founding of a thing, the laying of a foundation, is the indisputable subject, this is the word used (and not *katabolē*).

This will be seen by comparing Luke 6. 48; 14. 29; and 1 Cor. 3. 10, 11. In each of these places we get the New Testament Greek for "laying a foundation," and every time it is simply *themelios* and the verb *tithēmi* from which *themelios* is derived. Thus, to give literal expression as Paul uses it, in 1 Cor. 3. 10, we have *themelion tetheika*, "I have laid a foundation."

Further confirmation is found when we compare the passage in Job 38. 4-7, where God challenges Job in the sublime words "where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together and all the sons of God shouted for joy."

This foundation laying and singing and shouting cannot possibly be associated with the emptiness, waste-waters and darkness of Genesis 1. 2; but they can all be happily and fitly associated with Genesis 1. 1, where we are told that God "in the beginning created" all: or, as we told in Heb. 1. 10, "thou Lord, at the beginning, didst found the earth."

Now when we look up the Greek text of the Septuagint, at Job 38. 4, we find the very Greek word used there, which is used by Luke and Paul for *laying a foundation*.

Our readers now have a fruitful field of study before them. If they will examine for themselves, all the occurrences of the word *katabolē*, which we have given above, in the light of what we have written here, fresh light, we feel sure, will come with that which the Holy Spirit Himself has already "written for our learning."

Here we pause. Much more might be said; but we trust we have said enough to show the mind of the Spirit in the unity of scripture teaching: and if we have reached this end, great will be our benefit!

These are "Bible Word Studies." They are not intended to be exhaustive in their treatment, but to put Bible readers in the position to study for themselves.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

THIRD PAPER.

"MY DELIGHTS WERE WITH THE SONS OF MEN."

THE Evolutionist, so enamoured of the ape, that he wants him for a grandfather, thinks all living things have descended through that and other ancestry from the original protoplasm, in which Professor Tyndall discerned "the promise and potency of all terrestrial life."

The Theistic Evolutionist thinks the Creator endowed the original protoplasm with this power. Darwin, in the first edition of *The Origin of Species*, said, "Probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed," and he thought there was "grandeur in this view of life."

The Atheistic or Agnostic Evolutionist refuses to see creative acts, and falls back upon spontaneous generation, which means that he knows nothing about the matter; for, as Professor Huxley naively says, "When we do not know anything about the cause of phenomena, we call it spontaneous."

But all these philosophers suppose that the original molecule, possessor of such wonderful endowments, had to work out its destiny, in all its varied forms and developments, without any aid or direction from any power external to itself. To conceive this requires the brain of a scientist, for the ordinary imagination fails in the presence of so stupendous a miracle.

The Word of God paints no such picture. The Creator, having made the earth, and the man and the beast that are upon it, did not leave them without His personal oversight and care. Not one of them is forgotten before Him. "He giveth to the beast his food, and to the young ravens which cry."

But man is the special object of His care.

Rightly does the Westminster Catechism say that "the chief end of man is that he may glorify God and enjoy Him for ever." It was for this purpose he was created. The glorious and holy beings who surround the throne of the Most High in some degree apprehend His character, and respond to His thoughts with the adoration, worship, and love of their hearts. But they

can only offer praise for creation and preservation. He sought more than this, the adoration, the worship, the response of hearts that owe to Him redemption. Redemption was no afterthought. It was in His mind before Creation. Hence there were those chosen in Him before the foundation of the world, or, if *καταβολή* be more correctly translated "overthrow," before Satan's rebellion brought the world to wreck and chaos. Man was designed to be the object of a display of grace, which should be the theme of praise and blessing through the ages of ages.

"The Lord God planted a garden eastward in Eden; and there he put the man whom He had formed" (Gen. 2. 8). There are many spots of beauty and delight on the earth, but surely none has ever equalled the glory and beauty of the garden the Lord God Himself had planted, where grew every tree that was "pleasant to the sight, and good for food." How the Creator must have delighted in the astonishment and pleasure manifested by Adam, as each fresh scene of beauty broke on his admiring gaze.

"And the Lord God took the man and put him in the garden to dress it and to keep it" (verse 15). Here was work for his hands and a stimulus for his watchfulness. For "to keep" means "to guard," the word being the same as that used of the Cherubim who guarded the way to the tree of life; it is used in the Lord's promise to Jacob at Bethel; of a shepherd's keeping his sheep; and in many other similar connections. There was an enemy to be guarded against, one seeking entrance to the garden to bring ruin upon its tenants.

How did Adam learn to cultivate the garden? The answer is found in Isa. 28. 26, "His God doth instruct him to discretion, and doth teach him;" while of the preparation of the ripened harvest we read, "This also cometh of the Lord of Hosts which is wonderful in counsel and excellent in working" (verse 29).

It must have been when He walked in the garden in the cool of the day, and His happy children came to Him without fear, that He instructed them.

See the concern that the man might have fit companionship, one with whom he could share his thoughts; "I will make him a helpmeet for him."

Even after sin had wrecked the fair scene, and taught our first parents fear and shame, estranging them from Him, He did not cease to care for them. Even in pronouncing judgment, He revealed the coming grace, and taught them a way of access through bloodshedding, when He clothed them with the coats of skins. Thus Adam taught Abel how to offer the more excellent sacrifice. And the Lord delighted in Abel's obedience, while Cain's rebellious spirit only elicits the gentle remonstrance, "If thou doest well, shalt not thou be accepted?" We hear no more of the Lord's interposition after the sentence on Cain, till we read, "Enoch walked with God." Then the Lord must have walked with Enoch. There must have been a manifestation of Him Who was in the form of God, to constitute this fellowship. Thus Enoch received the instruction

as to the coming day, not yet arrived, of which Jude tells us he testified.

So too Noah walked with God, and thus received instruction about that earlier judgment, then imminent, which is so complete a type of the other yet to be accomplished (Luke 17. 26). The care of the Lord for the seed to be preserved to repeople the earth is shown in all the details whereby Noah was taught what to do; and how comforting it is to read of the company sailing an unknown sea in a ship without rudder or compass, that "God remembered Noah and every living thing and all the cattle that was with him in the ark" (Gen. 8. 1).

Passing on to Abraham we come to one who received the distinguished title of "the friend of God" (2 Chron 20. 7; Isa. 41. 8; Jas. 2. 23). How well pleased must the Lord have been when Abram refused to touch the spoil of Sodom which he had recovered from the four kings. "Fear not, Abram," said He, "I am thy shield and thy exceeding great reward," thy shield to protect thee from the vengeance of the federated kings, and thy reward, far better than all the spoil of Sodom.

How He delighted in Abram's confidence when He brought him forth to view the stars and said, "So shall thy seed be," and Abram "believed in the Lord, and He counted it to him for righteousness" (Gen. 15. 5, 6). It is not without significance, as showing the importance attached to this confession, that this is thrice referred to in the New Testament, twice in Paul's argument, (Rom. 4. 3; Gal. 3. 6); and once in James's (ch. 2. 23).

Further, the Lord's delight in Abraham is seen in His taking him into His confidence with regard to Sodom, and delivering Lot, unworthy though he was, for Abraham's sake.

But the culminating proof of His delight in Abraham is found in the striking words of commendation after the scene on Mount Moriah. How emphatic, how intense are the words, "By Myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

The beautiful account of the journey of Eleazar to Mesopotamia to seek a wife for Isaac further illustrates the Lord's response to those that trust Him. It is an inspired comment on the words of Ps. 33. 18, "The eye of the Lord is upon them that fear Him."

The quiet life of Isaac does not present so many instances of Divine interposition; but the Lord's care of him is evidenced, and an interesting question is raised by the statement that Rebekah, shortly before the birth of Esau and Jacob, "went to enquire of the Lord" (Gen. 25. 22). Was there any special place where the Lord's presence was made known, to which she could resort?

The history of Jacob evidences the Lord's watchful care and training. All through his life we see the

struggle between Jacob's determination to succeed by his own cleverness and the Lord's purpose that His benefits should be of grace. At Bethel, after the vision of the ladder, when the Lord stood beside him, and gave him His rich promises, we find Jacob vowing a vow, to assure to himself what was freely given, and to bind the Lord to keep His word by the promise of allegiance and of the tithe.

When, after his skill in outwitting the covetous Laban, he had amassed wealth of flocks and herds, and perceived the growing hostility of his father-in-law, he determined to flee away surreptitiously. But all would have been taken from him, had not the Lord interposed and revealed Himself to Laban, warning him not to seek a quarrel with his son-in-law. Jacob has to acknowledge, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty" (Gen. 31. 42).

But a greater peril awaited him in the vengeance of Esau, which he vainly thought to disarm by the threefold present, so skilfully disposed. Then came the great crisis in Jacob's life, and he learnt that man is at his strongest, when, in utter helplessness, he clings to God and cries, "I will not let Thee go, except Thou bless me." "Whatsoever God doeth, it shall be for ever;" and what He doeth, He doeth perfectly, for "nothing can be put to it, nor anything taken from it." Jacob learnt this when "Esau ran to meet him, and embraced him, and fell on his neck and kissed him." This was the meeting which God had in store for him, and such as he never dreamt of.

After this, Jacob's was a chastened life. Sorrows multiplied in his family. The death of the beloved Rachel, the misconduct of Reuben, the tragedy at Shechem, and the supposed loss of Joseph, all tended to keep him walking humbly. And the Lord did not leave him, but, according to His word at Bethel, kept him in all places whithersoever he went.

After the sack of Shechem, He constrained the neighbouring tribes to leave him unmolested, for "the terror of God was upon the cities that were round about them." Though Joseph was lost to him for more than twenty years, Jacob had to acknowledge the abounding grace of Jehovah; "I had not thought to see thy face; and, lo, God hath showed me also thy seed;" while, with his dying breath he bears testimony to the faithfulness of the Divine Angel of the Covenant, who had redeemed him from *all* evil.

Though no personal appearances of the Lord to Joseph are recorded, His guidance and protection are clearly seen. Three times was Joseph's life in danger. First, Reuben is moved to prevent his murder, his conscience probably aroused to remembrance of his sin against his father, and to a sense of his responsibility as the eldest son. But with the instability of his character, instead of keeping Joseph close to his side till he could restore him to Jacob, he goes away, and again the lad's life is imperilled. Simeon and Levi have no compunction about killing him, but Judah is moved

to suggest the sale to the Midianites, which satisfies their vindictive spirit.

In Egypt the Lord was with him and caused all he did to prosper. Then for the third time his life is in danger. For surely death was the penalty to a slave for such an offence as his master's wife alleged against him. Whether Potiphar doubted his wife's veracity, or for whatever other reason, only imprisonment is the consequence. This was severe at first (Ps. 105. 18), but he is soon brought into favour with the keeper of the prison, and as before, the Lord made his work to prosper. There is an interesting parallel between the subsequent history of Joseph and that of Daniel. God's hand is plainly manifested through it all, and this is beautifully recognised in Joseph's words to his brethren, when, after Jacob's death, they feared, with that unbelief so natural to man, that Joseph had not really forgiven them and would now be avenged; "Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Thus God moves amidst the affairs of men. They make their plans and carry out their purposes, but He moulds them to fulfil His will, and His will is that all things should work together for good to them that love Him, to them who are the called according to His purpose.

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(To be continued).

Dispensational Expositions:

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

No. 20.

"THE FEAR OF MAN"

AND

"THE SNARE OF THE DEVIL."

A PLEA FOR A RIGHTLY-DIVIDED WORD OF TRUTH.

ONE of the most often repeated phrases, among those who desire to understand the Dispensational Teaching of Scripture, is that occurring in 2 Tim. 2. 15, "rightly dividing the Word of Truth."

We believe the subject to be of such importance, that not only have we devoted many articles in the attempt to fulfil its teaching, but we desire also to examine the verse itself and its context a little more closely.

Hitherto, the attitude of those believers, who have sought rightly to divide the Word of Truth, has been defensive rather than otherwise; the great majority of christians considering the Dispensational study of scripture to be the peculiar hobby of a few who have nothing better to do.

We believe that sufficient reason will be shown in this article completely to alter the whole aspect.

Believers, who seek to obey 2 Tim. 2. 15, will have no more need to apologise for their attitude; but, will be enabled rather to point to the tremendous consequences attending failure to rightly divide the Word, involving, as it does, a denial of the testimony of Christ. But, of this, more presently. Our first consideration will be to note the position in Scripture which the verse before us occupies.

The Second Epistle of Timothy is, in many respects, unique. It is the last message which Paul was inspired to write before his death. Like those to the Ephesians, Philippians, and Colossians, it is a "Prison Epistle." Ephesians gives us the first full revelation of the Truth of the Mystery: 2 Timothy shows us the sad record of the well-nigh universal abandonment together with the apostle and his teaching. It speaks of the corporate failure of the church on earth. Ruin is its setting; individual faithfulness, its recurring exhortation; perilous times, formalism, and fables, and eschatology.

Amid all the unfaithfulness stamped upon the creature, the faithfulness of the Lord is emphasized and magnified (2 Tim. 1. 12; 2. 13, 19; 3. 11; 4. 3, 17, 18). In this Epistle the Apostle again and again emphasizes "the Truth." Like all God's works, His Word is perfect, and the passages in this Epistle, wherein the word "Truth" occurs, are arranged in perfect symmetry. Although we desire to consider the first occurrence particularly, we exhibit the correspondence of all these passages.

- A | 2. 15. Rightly dividing the Word of Truth (The unashamed workman).
- B | 2. 18. Concerning the Truth have erred (Hymenæus and Philetus).
- C | 2. 25, 26. Repentance unto knowledge of Truth (Taken captive, *zōgreō*).
- C | 3. 6. Never able to come to a knowledge of Truth (Led captive, *aichmalōtenō*).
- B | 3. 8. Withstanding the Truth (Jannes and Jambres).
- A | 4. 4. Turning away their ears from the Truth (The false teachers).

The first and last of these six members give us a definite contrast, with a suggestive alternative; and, the more we consider these things, and note the trend of events, the more we are convinced that the professing church will finally be found under one or the other of these passages (A, A); either rightly dividing the Word of Truth, or becoming heartily sick of the jangle and jumble, throwing over the Truth and believing the LIE. Oh! that the many believers who mourn the infidel tendency of the times, who realize that *the Apostasy* is at our doors, may see the divine safeguard set up by the Lord in a rightly divided Word!

On either side of 2 Tim. 2. 15, we read of "word battles" and "profane babblings." So also in 4. 4

those who turn away from the Truth are "turned unto myths." They will not endure "healthy" doctrine, so they receive teaching that "eats like a canker" (2. 17); "deseased disputings of men destitute of the Truth" (1 Tim. 6. 5). They receive not the teachers instructed in the message given to Paul (2 Tim. 2. 2), so they "heap to themselves teachers" to suit the "more enlightened times," with a more palatable doctrine.

2 Tim. 2. 15, is found in a solemn setting. The Epistle itself is, indeed, the great Divine safeguard provided for these "perilous times," which are characterised by "Spiritism," "New Theology," "Christian Science," "Christian Socialism," "Tongues," the "Gospels" of Art, Science and Education. These have no charm for those who "rightly divide the Word of Truth." Note well the Denominations and Sects that are foremost in the development of humanism and the apostasy, and it will be found that their nearness to Apostasy is in ratio with their failure to rightly divide the Word. This one fact is as instructive as it is solemn.

Dispensational Truth can be, and, alas, often is, used as a party Shibboleth. So has it been with every other doctrine of Scripture. Let us avoid "vain babblings" and "strifes"; let us seek rather that which is constructive, edifying, positive and real.

Having briefly noted the setting of the passage, we next consider the nearer context, and the relation of the verse to the rest of the passage.

On page 68 of *Figures of Speech* by the Editor, verses 14-26 are set out as follows:—

- A | 14. The aim of the enemy—"Subversion" (καταστροφή, *katastrophē*).
 B | 15. The workman (ἐργάτης, *ergatēs*).
 C | 16. Exhortation—"Shun."
 D | 17, 18-. Illustration—"Canker."
 E | -18. Effect on others—"Overthrown."
 E | 19. Effect on foundation—"Standeth sure."
 D | 20, 21. Illustration—"Vessels."
 C | 22, 23. Exhortation—"Flee . . . Avoid."
 B | 24, 25-. The Servant (δούλος, *doulos*).
 A | -25, 26. The aim of the enemy—"Opposition" (ἀντιδιατιθεμένοι, *antidiatithemenoi*).

We observed above that 2 Tim. 2. 15 was set in vigorous contrast with the false teaching of the last days; and here, in this structure, we learn a needed lesson by carefully noticing the teaching of the members A, and A; B, and B. We may expand these two members thus:—

A, and B., vv. 14, 15.

- (a) | 14. Strive not about words (λογομαχεῖν, *logomachein*).
 (b) | 15. A workman, approved before God.—Result "not ashamed."
 (c) | -15. Rightly dividing the Word of Truth.

A, B., vv. 24-26.

- (a) | 24. Not strive (μάχεσθαι, *machesthai*).
 (b) | 25-. A servant, in meekness instructing others.—Result "awakened from the Devil's snare."
 (c) | -25, 26. The knowledge of the Truth.

As a "workman" Timothy was to rightly divide the Word of Truth; then as a "servant" he was to so teach that peradventure God would lead some, who were in the snare of the devil, to the knowledge of the Truth; and they would be enabled to realize the blessedness of the words "And ye shall *know the Truth* and the Truth shall make you *free*." The devil's snare is a "*wrongly*" divided Word of Truth. Lifting high the "Truth of the Gospel," Paul bids believers to "stand fast to the LIBERTY wherewith Christ had made them FREE and not to be entangled again in the yoke of bondage."

Phygellus and Hermogenes are pointed out as among those who turned away from Paul (2 Tim. 1. 15). Hymenæus and Philetus were examples of those who "erred concerning the Truth" (2 Tim. 2. 17), while Jannes and Jambres are typical of those who "resist the Truth" (2 Tim. 3. 8).

Against all these Timothy was given a splendid antidote in the command "Rightly dividing the Word of Truth." So long as he sought to do this, so long would he recognise the important position and claim of Paul's testimony in this dispensation, and he would never join the ranks of Phygellus and Hermogenes. So long as he sought to obey 2 Tim. 2. 15, so long would he be preserved from the fatal error of Hymenæus and Philetus, and be delivered from the satanic snare of Jannes and Jambres.

While emphasizing, as we do, the importance of rightly dividing the scriptures, and recognising the special commission of the Apostle to the Gentiles, we desire to draw attention to another passage in this Epistle, viz., 2 Tim. 3. 16:—"ALL Scripture is given by inspiration of God and is profitable." Here we have no one-sidedness, no extremes; for the very Epistle which *most* emphasizes the *dividing* of the Word, emphasizes equally its *unity*. If we had no knowledge of the Old Testament Scriptures, the Gospels, the Acts, and the other Epistles, much of the Apostle Paul's teaching by contrast would be lost to us. Hence, by linking 2 Tim. 2. 15, and 2 Tim. 3. 16, 17, together, we find a complete statement regarding the Scriptures of Truth.

(1). The word of Truth needs to be rightly divided in order that we may be able to distinguish those things written expressly *to us* and *about us*, and to see

(2). That the "Whole Scripture" is essential to the complete equipment of the "Man of God."

In these particular articles we have felt called upon to emphasize the command of 2 Tim. 2. 15; but in other spheres of service, we equally emphasize the inspiration and profitableness of "*all Scripture*." Let us seek this divine equipose; there is no need for us to lose our equilibrium, for that is usually disastrous. We must

keep both aspects clearly before us while we seek grace to "try the things that differ."

Continuing our examination of the context of this command rightly to divide the Word of Truth, we observe that there is, in 2 Tim. 2. 15, a most important pre-requisite in the opening clause. Many ask "How may I learn the secret of rightly dividing the Word of Truth?" We have many times sought to show that our friends must not look on us, as though by some supernatural or miraculous agency we see these things a little more clearly. We would recommend a reading of Dan. 9. by way of illustration. Daniel *read* and *believed* what was written, and *prayed* in harmony therewith. The result was, he was led into truth. Understanding was given to him. *We expect no further revelation.* "ALL Scripture" is ALL-sufficient, and, if we wait upon the Lord in dependence upon Him, we shall undoubtedly be led into all the Truth (John 16. 13).

Thus, in the opening words of 2 Tim. 2. 15, we find absolute singleness of eye, a holy disregard as to the opinions of men, a recognition of the fact that God, and not man, is our Master. These are essential factors in understanding the Truth. How many, in positions of influence, have drawn back, and smothered their conscience, because of "the fear of man that bringeth a snare?" or, because of the fact that a wife and children depended upon their salaries! We speak not unfeelingly, for we know the power of some of these things; but we nevertheless speak truly. Some time ago, when a stir was made over the teaching of these columns, we approached the Editor to ascertain whether he desired us to continue. His reply was as full as it was simple, "study to show thyself approved unto GOD;" and, more than ever we realized why the Lord had in giving this, the command rightly to divide to divide the Word of Truth, prefaced it with these words. We are all on the look out for "short cuts," "business methods," or "royal roads," but we know of none more full of power than these opening words of 2 Tim. 2. 15.

Paul never attempted to please men; if he did so, all we can say is that he made a great failure; for, of all the Apostles, he seemed to be the one who was most opposed, and most forsaken. It is well for us to preach the Truth, even when we feel the edge turned against ourselves; but it is better if we can add to our doctrine, and our example also. See 2 Tim. 3. 10, "But thou hast closely studied with a view to following my *teaching, manner of life, purpose, &c.*" Paul not only enjoined upon Timothy a disregard for man's opinions, but it was the continued expression of his own heart also. "For do I now seek to persuade men or God? or do I seek to please men? If I were yet pleasing men I were not the servant of Christ" (Gal. 1. 10). "Let a man so account of us as the subordinate servants of Christ, and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that a man be *found* FAITHFUL. With me, however, it counteth for the very smallest thing that I should be examined by YOU or by MAN'S judgment" (Greek "day") . . .

"He that doth examine me is the LORD" (1 Cor. 4. 1-4).

This holy unconcern is a thing to "covet earnestly." It certainly was no mean factor in the Apostle's faithfulness, even though in the eyes of men his mission seemed fraught with failure.

"But, according as we have been *approved* by God to be entrusted with the Gospel, *so we speak*, not as pleasing men, but God, Who *proveth* our hearts." These words are found in the FIRST Epistle of Paul (1 Thess 2. 4) and they are echoed in the LAST—"Approved unto God" (2 Tim. 2. 15).

Wherever there are to be found Nehemiahs, there also will be the Sanballats, the Tobiahs and the Geshems, at one time ridiculing (Neh. 2. 19; 4. 1-4); at another, flattering and seeking to break down the separation (6. 2); at another, intimidating (6. 5): but the servant of the Lord, realizing the sacredness of his trust, is kept, through good report and evil.

As we read the Epistles of Paul, looking at the human side of them, we are impressed with the tremendous earnestness of the man, coupled with the consciousness that every word he uttered or penned would be criticised and might be used against him. Hence it is that we continually meet with such expressions as "I speak the truth in Christ, I lie not" (Rom. 9. 1 and 1 Tim. 2. 7). Both of these passages, by the way, have a dispensational bearing. "For we are not as many who adulterate (*hucksterize*) the Word of God, but as of SINCERITY, but as of GOD, in the SIGHT OF GOD, speak we IN CHRIST" (2 Cor. 2. 17). "But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I CONFERRED NOT WITH FLESH AND BLOOD, neither went I up to Jerusalem, to them who were Apostles before me . . . then, after three years, I went up to Jerusalem to see Peter (*historizo, to historize, i.e., to seek information of, and give information to Peter about many things of an historical character; not to ask his opinion as to the Gospel which he preached, not to receive Peter's confirmation of his Apostleship*) . . . Now the things which I write unto you, BEHOLD, IN THE PRESENCE OF GOD I LIE NOT" (Gal. 1. 15-20). Why this strong expression? Paul's apostleship and doctrine were called in question: the false teachers knew that to discredit Paul's message they must first attack him personally. Thus it was throughout the life of "the servant of the Lord." Hunted, criticised, buffeted, "on every side afflicted, but not hemmed in; seeing no apparent way, yet without having the way entirely shut up; persecuted, but not abandoned; cast down, but not destroyed . . . howbeit, having the same spirit of faith according to what is written 'I believed, therefore have I spoken.' We also *believe*, therefore also we *speak*, knowing that He Who raised up the Lord Jesus will raise up us also together with Jesus, and will *present* (*parastēsei*) us with you" (2 Cor. 4. 7-14). "Study to SHOW"

(*parastēsai*) (2 Tim. 2. 15) (the same word as "present," in 2 Cor. 4).

Paul could endure all things because he made God, not flesh, his refuge. He realised that the Gospel was a trust, a "treasure in earthen vessels." He believed, and also spoke; he practised no doctrine of reserve because of the fear of what "so-and-so" might say: he did not shun to declare all the counsel of God, but he had to be (and was) ready to take the consequences.

In 2 Tim. we see how the Lord was his never-failing support and strength. Did he say "all they which are in Asia be turned away from me," he could also say, "nevertheless I am not ashamed, for I know *Whom* I have believed, and am persuaded that He is able to keep my deposit (*i.e.*, the Dispensation entrusted to Paul) unto that day" (2 Tim. 1. 12, 15).

A reference to verses 10 and 11 will show that the Apostle's sufferings were directly connected with the fact that he had been "appointed a herald, and apostle, and teacher of the Gentiles." The special and peculiar office and teaching of Paul aroused the enmity of religious men; and the setting forth of the same to-day stirs up the same enmity, as some are beginning to experience. In perfect correspondence with the opening statements in 2 Tim. 1. 12-15, we read in the last chapter "in my first defence, no man came in beside me, but all forsook me (may it not be reckoned unto them), but the Lord stood by me, and gave me power, that through ME the PROCLAMATION (literally the 'heralding,' answering to the 'herald' of 2 Tim. 1. 11 might be fully made, and all the GENTILES might hear" (2 Tim. 4. 16, 17).

Here we see that the Apostle realised that his strength was the Lord, Who enabled him to fulfil the commission entrusted to him.

All these things have a bearing upon our text. If ever mortal could lend the weight of his practice to confirm his preaching, Paul could, when he counselled Timothy to be regardless of man's frown or approval, and to study to show himself approved unto God . . . rightly dividing the Word of Truth.

There is an interesting passage in the Septuagint, which helps to emphasize the teaching of 2 Tim. 2. 15. The word translated "rightly dividing" is used by the Septuagint in Prov. 3. 5 and 6, where entire absence of reliance upon man is prominent.

"Trust in the LORD with all thine heart,
"And lean *not* unto thine own understanding.
"In all thy ways acknowledge *Him*,
"And *He* shall RIGHTLY DIVIDE thy paths."

The parallel between these verses and 2 Tim. 2. 15 is so plain, that we feel further words of ours would only becloud its meaning. Suffice it to say that Dispensational Truth is not to be discerned by scholarship, nor by intellect, but only by the spiritual understanding, "the eyes of the heart being enlightened," and by the desire to please God. This is essential; all else is as valueless as tinkling brass.

We now turn our attention to the actual word used

by the Apostle in 2 Tim. 2. 15 "study." To the minds of many this word conveys the idea of a student, buried in his books; and they feel that, as they are not of a studious temperament, or have little or no time for such "study," the command is one into which they cannot hope to obey. The word rendered "study" has a far different meaning, however. It is variously rendered "be forward," "be diligent," "endeavour," "labour." These words do not indicate the knowledge of the student—they rather emphasize the spirit or zeal of the "workman." In Eph. 4. 3, we read "*Endeavouring* to keep the unity of the Spirit," where the word rendered "endeavour" is the same that is translated "study" in 2 Tim. 2. 15. This "endeavour" of Eph. 4. is impossible apart from the "study" of 2 Tim. 2. 15. They go together: for, only as we endeavour to rightly divide the Word of Truth can we hope to endeavour to keep the unity of the Spirit. To understand the teaching of the Mystery, of the "One Body," of the present Dispensation, it is essential that we discriminate between the diverse portions of "the Word of Truth;" otherwise we shall but add to the existing disorder, and increase the "confusion" which already exists.

In 2 Tim. 4. 19, the word rendered "study" is translated "be diligent." That is to say, it is not child's play, but pertains to the desire to go on unto the full knowledge of the truth, and to grow into full manhood. These are the things we have before us. "Study," "be diligent," "endeavour to show thyself," &c.

The Apostle urges Timothy to take this impregnable stand "before God." This was the secret of Elijah's strength, it is in this character that he appears upon the page of Scripture. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab 'As the Lord God of Israel liveth BEFORE WHOM I STAND'" (1 Kings 17. 1). Elijah's God "liveth," though Elijah be taken from the earth. Before Elijah's God Paul stood; and exhorts us to take our stand, for the Septuagint rendering of "I stand" is *parastēn*, exactly the same as is used in 2 Tim. 2. 15, translated "Show." Hence we could translate the passage "be diligent to make thyself stand approved before God." This helps us to see another wonderful lesson, for the same verb *paristēmi* occurs once more in 2 Tim. 4. 17, "the Lord stood with me." Paul as good as says: "Timothy, take your stand with God, you need fear no man, for He will surely stand with you in the time of trial, even as I have experienced again and again."

What blessed truth is here for the saints of God who have suffered excommunication, who have been cast out and reckoned unclean because of Dispensational truth and teaching. All in Asia left Paul. All forsook him, Demas among the rest, but the Lord, never! There is not a sight much more pitiable than that of a child of God, and an heir of glory, endeavouring to please man.

We hear much of "Christian Endeavour," but see little of the endeavour to please God by thus using His Word.

There is a simple grandeur in the isolated figure of the child of God, who, "fearing God fears nothing else," and it is only such an one who can hope in any measure to press forward in the things of truth, and particularly in the fulfilling of the exhortation to rightly divide the Word of Truth.

(To be concluded in our next issue.)

Things New and Old.

"THE PASSING OF APOCALYPTICISM."

UNDER the title of "The Blessed Hope," *The Christian* (London) has a valuable article on the effect which "modern" criticism is having upon Apocalyptic truth. As it has thrown discredit on the Prophecies which have already been fulfilled, so it is now, inevitably having the same result upon unfulfilled prophecy. By permission we reproduce these timely words from *The Christian*, of October 6th, 1910:—

"THE BLESSED HOPE.

"According to the teaching of the Apostle Paul, the Blessed Hope consists of 'the Glorious Appearing of our Great God and Saviour Jesus Christ' (Tit. 2. 13). Though the Hope may be regarded from various points of view, and though its development may involve several stages, yet the Apostle is careful, in the passage just quoted, to occupy us with the whole rather than with the part, with the mighty consummation rather than with individual or passing features.

"Thus, when we speak of the Blessed Hope, we engage our hearts and minds upon the return of the Lord FROM HEAVEN and His coming again TO EARTH—a completed and triumphant act, wherein the glorified Christ assumes authority and power over a race which, in a spirit of rebellion, rejected Him well-nigh two thousand years ago—when, in a gracious humiliation, in 'the form of a servant,' He was manifested 'to put away sin by the sacrifice of Himself.'

"Based on Divine promises, the Hope has not hurried realisation. It being the purpose of God, in a fashion high above all our thought, to 'gather together in one all things in Christ,' it follows that such majestic consummation, being the outstanding characteristic of the Return, must take place at the end of the dispensation. Then, and not before, will our Heavenly Father complete in glory that which He has begun in grace. Meantime, we do well to remember that the Almighty is not petulant and impatient, as is too frequently the case with men. He has plenty of time—time after the Divine measure, 'a thousand years as one day'! Hence it were folly to suggest that there has been 'delay,' or to think that the blessed promise will fail of fulfilment. Yet, sad to say, this has been done, and is being done to-day. Men have said, and they still say, that God is slack concerning His promises; while the truth is, as was declared long ago, He 'is longsuffering to us-ward, not wishing that any should perish, but that all should come to repentance' (2 Pet. 3. 8, 9).

"THE PASSING OF APOCALYPTICISM."

"What was once said in a spirit of unbelief, and with vulgar contempt of God, is now affirmed by professing Christians in the name of dispassionate Criticism: it is confidently declared that the Blessed Hope will not be realised! Having attacked the basis of Faith, the spirit of the age boldly disposes of the grounds of Christian Hope. A good while ago, miracles were declared to be discredited; now, with a like denunciation, it is maintained that the 'things hoped for,' as they relate to the Second Advent and its glorious issues, are illusory, and should no longer be expected! Criticism takes this form: 'The Early Church expected the Return of Christ. He did not come when looked for. The Apocalyptic hopes were never fulfilled: and history has disproved them'! The process of reasoning is as fallacious as the conclusion is assuredly absurd. History might, indeed, disprove mistaken expectations given forth by men in reference to particular times; but it cannot disprove the great and inspiring hope of the return of Christ at the end of the present dispensation, in connection with 'times and seasons which the father hath set within his own power,' and therefore has not laid bare to the mind of man. Nevertheless, it is thus that some

are now reasoning; and a well-known American monthly, assuming this point of view, recently illustrated the distressful fact in an article entitled 'The Passing of Apocalypticism.'

"DISPARAGEMENT OF HOLY SCRIPTURE.

"This sad development of unbelief involves very serious consequences. On the surface, there is a repudiation of primitive Christianity. Then, what is more astounding, there is a setting aside of the words of Christ, and a contemptuous disregard of the teaching of the Apostles whom He sent forth. More than that, by this development the entire volume of Holy Scripture is disparaged; for the Apocalyptic element is found in the Old Testament as well as in the New. In the former, there is the Book of Daniel, in the latter the Book of Revelation; and in addition to these there is our Lord's Mount Olivet discourse, which, whatever its difficulties for the expositor, has its solemn bearing upon the Advent hope. Other portions of Holy Scripture of a like character need not now be mentioned: yet all come under the mischievous influence of theorisings that not only contemn the authority of Christ, but flagrantly outrage the great Creeds of Christendom. And with the Creeds there goes the Ordinance of our Lord's own appointment, which from generation to generation has been observed 'till he come.'

"Are we surprised? Hardly so! The age which has confounded God with Nature; which confuses Christ with the 'Better Self' of sinful man; which classes the Holy Scriptures with Sacred Books of the East; and relegates Christianity to a place of comparative importance among the religions of the world—such an age doubtless finds peculiar satisfaction in the statement that the Blessed Hope, and all that belongs thereto, cannot be realised—simply because in the wisdom of God the appointed hour for the august event has not yet come! After this, who will deny that unbelief is without outlook, either for the earth or man? Verily its horizon is bounded by 'the things which are'!

"REVIVAL OF ANCIENT UNBELIEF.

"Those who speak of 'the Passing of Apocalypticism' cannot have reckoned upon the full meaning of their words. Like men who, in the early Church, declared that 'the resurrection was past already,' these will doubtless 'overthrow the faith of some.' In spirit, they say that the coming victory of Christ must be on a scale such as human agency, with its weakness and failure, will bring about. Where Scripture speaks of the destruction of the devil and his works, of Christ coming to be glorified in His saints and admired in all them that believe, these speculators can but see the outcome of Evolution—an outcome which, though without authority, they are careful to invest with glories such as the Holy Spirit applies to an altogether different line of events! Having dispensed with the old story of Eden, such men naturally have their difficulties with the prospect of Paradise restored, and thus are compelled to view the Lord Jesus Christ in a light altogether distinct from that presented in the Holy Scriptures.

"Opposed as they are to primitive Christianity, and inconsistent as they are with the teachings of Christ and His Apostles, the views against which we here raise a note of earnest warning are, as already hinted, not new. Though put forward in our day, they are in the succession of ancient doubt and hoary unbelief. There is nothing new in the question: 'Where is the promise of His coming?' and we are all familiar with the shallow assertion that: 'All things continue as they were from the beginning of the creation' (2 Pet. 3. 4). Hence the question is not one of tendency merely: it is of the spirit of Anti-Christ, and involves utter contempt for things that are precious beyond calculation to instructed disciples of Christ, even things that are vital to the faith which was 'once for all delivered unto the saints.'

"On points of interpretation believers may not all see alike, but all should cherish the Holy Book, and 'receive with meekness the implanted word' (James 1. 21 R.V.). As to the Books of sign and symbol—books of charm as well as mystery—if they appeal to any, it is to sincere followers of Christ, to such as acclaim Him Master and Lord, to such as have heard His words spoken to the seer of Patmos: 'I am the First and the Last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades' (Rev. 1. 17, 18). In other words, in these writings and in other portions of Divine revelation of a like character, we have sayings and teachings of a confidential character which 'the wise shall understand' (Dan. 12. 10; cp. v. 3). Here, likewise, we have instruction to which we do well to take heed, and in regard to which a particular blessing is pronounced: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein' (Rev. 1. 3).

"VITALITY OF THE SYMBOLIC BOOKS.

"It is a fact beyond dispute that the Apocalyptic Books make their own appeal to those who 'have ears to hear.' Hence it follows that it cannot be a truly spiritual criticism which judges these writings in haste, and then, on the assumption that all the great things lie in the past, and that the future will have no such

Divine intervention as is set forth in symbolic prophecy, proceeds to speak of 'the Passing of Apocalypticism.' Nay, indeed! As no word of God can be without power, as his word in its entirety cannot pass away, so neither can the prophetic delineations of the Apocalyptic Books pass away, or prove lacking in living virtue (Dan. 12. 4, 9; Rev. 22. 18, 19, cp. v. 7).

"If the Book of Daniel has its wonderful visions and its mysterious war in heaven, still it concludes with an assurance, personal to the faithful prophet, that he shall 'stand in his lot at the end of the days' (12. 13). If, moreover, the Book of Revelation presents scenes of judgment, as seals are opened, trumpets are sounded, and bowls of wrath are outpoured, still there is that grand undertone of blessing, that whisper of coming glory, so dear to the hearts of those who love Christ: 'Behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book. . . . Yea: I come quickly' (22. 7, 20).

"Like other Books of Scripture, these have been the consolation and support of the Church from the beginning; and we have every reason to hold that they will minister comfort and joy to the faithful unto the end. Indeed, the writings that are designated 'Apocalyptic,' display a Divine vitality, as they continue to point successive generations to the ever-approaching apocalypse of Jesus Christ, and to the assured manifestation of the new heaven and the new earth, with the city of the eternally saved, and the 'river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb' (Rev. chh. 21 and 22)."

Editor's Table.

BIBLICAL NUMERICS.

We regret to say that, owing to illness, Mr. Ivan Panin has not been able to send his article for this month. We hope to include it in our next number.

ANSWERS TO CORRESPONDENTS.

A. F. M. (Southampton). The parables must be interpreted in a sense in which the hearers would have understood them. They could not have interpreted them of this present Dispensation, for they knew nothing whatever about it. If there be an application of the Parables of the Ten Virgins, the Talents, or the Pounds, &c., for us, now, we must confine it to a general lesson as to faithfulness and watchfulness; and not put ourselves back into the standing of a Dispensation of works, which has passed away. Those who do that, rob the parables of their interpretation, and consequently get themselves into trouble over the property they have stolen, as is generally the case.

THEOPNEUSTIA.

We are glad to find that this good and most useful work has been re-printed and published by Messrs. Farncombe & Son.

It was written by the late Dr. Gaussen, formerly Professor of Systematic Theology, in Geneva, and many years ago it was blessed to ourselves and was of the greatest use in grounding us in the full inspiration of the Word of God.

The Greek word *theopneustia*, means God-breathed, and is the word used in 2 Tim. 3. 16, for the five English words "given by inspiration of God."

The work has been out of print for many years, and Bible readers are greatly indebted to Messrs. Farncombe and Son for their enterprise in re-printing it. It is David Scott's translation, and is re-edited and revised by Mr. B. W. Carr.

It is to be had of the publishers, Messrs. Farncombe, & Son, 30 Imperial Buildings, Ludgate Circus, London, E.C., England; price 1s. 6d. (postage threepence extra).

NOTICES.

The Editor's speaking engagements, during April, are as follows:—

BURY, Thursday, the 6th, at Y.M.C.A., Stanley Street, at 7.30 p.m.

DERBY, Friday, the 7th, at Schoolroom, Holy Trinity, at 7.30 p.m.

SOUTHEND, Wednesday, the 12th, at Clarence Road, Baptist Church, at 7.45 p.m.

PLYMOUTH, 27th—May 2nd. For particulars apply to Mr. R. S. Luke, 23 Seaton Avenue.

We are asked to insert the following:

GLASGOW.

Meetings for Bible Study will be held at the Christian Institute, 130 Bothwell Street (Room No. 3), on April 2nd and 16th, at 2.30 p.m.

CROYDON.

The Christians meeting in the Iron Room, Strathmore Road, White Horse Road, Croydon, cordially invite fellow Christians to a Conference in the above room, on Easter Monday, April 17th. A tea will be provided. The meetings will be (D.V.) at 3.0 in the afternoon till 5.0. Tea at 5.30. Evening meeting 7 till 9 p.m.

The nearest railway station is West Croydon, and friends coming either by train or tram should alight at that station.

Previous similar meetings have proved profitable, and we hope that this, with God's blessing, will prove profitable too.

PIMLICO (LONDON, S.W.)

The next meeting at 55 Moreton Street, Pimlico, will be held on Wednesday, April 12th, at 7 o'clock (If the Lord will). Subject for consideration: "Baptism."

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

	£	s.	d.
Anonymous (Sussex)	0	10	0
B. E. D. (Cardiff)	0	10	0
W. R. C. (Sheffield)	0	5	0
E. H. T. (Kent)	0	5	0
T. (Swansea)	0	5	0
Readers of <i>Things to Come</i> in Coalville (per G. R.)	0	5	0
A. E. and L. C. (Richmond) monthly	0	3	0
Anonymous (Brighton)	0	2	6
N.	0	2	6
T. S. (Brighton)	0	1	6
G. M. C. (Brighton)	0	1	0

(Editor's Publishing Fund).

M. S. H. S. (Surrey)	0	2	6
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(Breton Evangelical Mission).

The New Barnet Crusaders Bible Class	1	0	0
F. A. (Greenwich)	0	10	0
W. R. C. (Sheffield)	0	5	0
S. C. (Chapelton)	0	5	0
A. J. E. (Canada)	0	4	0
S. R. (Birmingham)	0	2	0

(Trinitarian Bible Society).

N.	0	2	6
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(Barbican Mission to the Jews).

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THINGS TO COME.

No. 203.

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Vol. XVII. No. 5.

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 39.)

(iv.) "THEY WERE STONED." (v. 37).

THIS is a fourth class of those "others" who exhibited faith's power in enabling them to suffer FOR God.

They were stoned, not as criminals who had sinned against man, but as sufferers who had resisted man in their faithfulness towards God.

Stoning was one of the prescribed methods of inflicting punishment, and there are nine cases of death from stoning recorded in scripture, and nine is the number connected with judgment.

1. The blasphemer (Lev. xxiv. 14).
2. The sabbath-breaker (Num. xv. 36).
3. Achan (Josh. vii. 25).
4. Abimelech (Judges ix. 53).
5. Adoram (1 Kings xii. 18).
6. Naboth (1 Kings xxi. 13).
7. Zechariah, the priest (2 Chron. xxiv. 20-22).
8. Stephen (Acts vii. 58).
9. Paul (Acts xiv. 19, 20. 2 Cor. xi. 25).

Of these, only Naboth and Zechariah come under the heading in our verse 37 of Heb. xi.; and both are important.

It is the more needful for us to consider well the case of

NABOTH THE JEZREELITE,

inasmuch as it has been the aim of modern criticism to make out that Naboth suffered merely from personal considerations and selfish motives.

Surely, the Holy Spirit, in giving these words to Paul, must have intended our thoughts to go back to such an example as that furnished by such a notable case as that of Naboth. This may be the reason why the enemy has sought to belittle and explain away the whole subject.

It has been urged* that when Ahab requested Naboth to exchange his vineyard for another which the king would give him, Naboth, in the independent spirit of a Jewish landholder, refused. Perhaps the turn of his expression implies that his objection was mingled with a religious scruple at forwarding the

*Smith's *Dictionary of the Bible*, article "Naboth," by the late Dean Stanley.

acquisitions of a half-heathen king. "Jehovah forbid it me that I should give the inheritance of my fathers unto thee," as though the emphasis were placed on "thee." This is not the case, so far as the Hebrew is concerned, nor was it the case so far as Naboth was concerned.

The history shows that the emphasis is to be placed on quite a different matter, namely, the faithfulness to Jehovah's law, which is by this very incident shown to be known and in full operation at that time; while the modern critics are endeavouring to make us believe that the Pentateuch was written five centuries later.

The event, therefore, at once rises before our eyes, in all its significance and importance.

The structure of Ahab's reign, as given in *The Companion Bible* sets this out, and shows that the incident connected with Naboth's vineyard is the second example of Ahab's "Personal Evil."

AHAB'S REIGN (1 Kings xvi. 29—xxii. 40).

Q | R | xvi. 29. Introduction.

S | T | xvi. 29-33. Personal evil. Idolatry.

U | xvi. 34—xx. 43. Public events. War with Syria.

S | T | xxi. 1-29. Personal evil. Naboth.

U | xxii. 1-38. Public events. War with Syria.

R | xxii. 39, 40. Conclusion.

Then it is shown that the portion marked *T* is thus divided by the Holy Spirit.

PERSONAL EVIL (1 Kings xxi. 1-29).

T | Q' | 1-16. The evil committed.

Q' | 17-29. The evil to be judged.

We need not show the further expansions of these two members. It is sufficient for us to be thus informed that the primary fact shows that this scripture is not written to eulogize Naboth's faith, but to exhibit a second example of Ahab's personal evil.

Naboth's faith is there all the same, and it is not until we reach Heb. xi. 37 that we are directed to it, as an example of faith's power in enabling Naboth to suffer FOR God.

Yes it was for God. The opening words of 1 Kings xxi. give us the key and the clue to the whole matter. There the revelation of Ahab's personal evil begins with the mention of Naboth.

"Naboth the Jezreelite had a vineyard." The verb rendered "had" means to "become," and compels the rendering "a vineyard came to be Naboth's [by inheritance]." This at once tells us that this vineyard was not Naboth's by purchase, but by inheritance, and the law of God left him in no doubt as to his duty toward it. That law told him that he held it under trust; and, that he could deal with it, only according to requirements of

Jehovah's law, which was clearly laid down for his instruction.

The law is given in Lev. xxv. 23, 24. "The land shall not be sold in perpetuity (*i.e.*, absolutely, or beyond recovery); for the land is Mine; for YE are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption (*i.e.*, a repurchase) for the land."

This was why Naboth declined King Ahab's demand. The words show us the lofty nature of the stand he took; "Jehovah forbid it me, that I should give *the inheritance of my fathers* unto thee."

It is clear from the context that Ahab required a total alienation of the inheritance, for he offered to give Naboth "a better vineyard than it," or the "worth of it in money."

But why do the modern critics wish to get rid of Naboth's obedience to Jehovah's law, by introducing the personal element, and making his refusal turn on the feelings of "a Jewish landholder"?

Why? Because it is held that the law was not given till some centuries later, and this incident, rightly understood, shows unmistakably that this law was in such full force that Ahab did not dare to take the vineyard without showing good cause, and a semblance at least of right.

This was the point of Jezebel's plot. She pretended to obey another law, the law of blasphemy, by which not only might Naboth be got rid of, but his property would revert automatically to the king. That this was the law is clear from the case of Mephibosheth, on account of the treason of Ishbosheth his father. David voluntarily restored the forfeited property to Ishbosheth's son (2 Sam. ix. 7). Not only was the property forfeited, but Mephibosheth's life also was forfeited. Hence he was in hiding at Lo-debar (2 Sam. ix).

In Naboth's case, not only was his life unjustly taken on account of the false witness on which he was condemned, but it is clear, from 2 Kings ix. 26, that his sons' lives were also taken. This was on the precedent of Josh. vii. 25.

The law of Moses had to be adhered to in all points, for the king had no power to inflict the punishment of stoning.

The law was moreover observed in proclaiming a fast; for the Mishna and Gemara explain that criminals were usually executed on days of solemnity "that all the people might hear and fear" (Deut. xvii. 13).

In any case, we lift the case of the stoning of Naboth out of the mere hypothesis of not wanting to sell an ordinary piece of land to a "half-heathen king," on to the very highest level of obedience to the law of Jehovah; and at the same time, furnish the evidence that that law was well known, and acknowledged as being, in that day, part of the social system in Israel.

This is a conclusion worthy of the scripture record. Naboth "believed God" as his forefather Abraham had done; and he submitted to be stoned to death rather than disobey Jehovah's law. This was faith indeed. We do not read that he made any defence or

offered any violent opposition. He heard the two witnesses (for the law of Deut. xvii. 6, etc., was again strictly carried out); he knew their witness was false; yet, he suffered in silence, and is here, in Heb. xi. 37, referred to and placed among those "others" whose belief of what they had "heard" from God enabled them to suffer for His sake.

Among these "others" stands out the case of "Zechariah the son of Jehoiada the priest" who was stoned for his faithful witness on behalf of Jehovah's written law (2 Chron. xxiv. 20-22). Jehoiada his father had rendered signal service to Joash the king. Indeed, Joash owed his life to Jehoiada; for, it was he whose wife Jehosheba rescued Joash as a babe "from among the king's sons that were slain" by Athaliah, and put him and his nurse in one of the chambers of the house of God and hid them for six years.

Zechariah had his father's faith, for Jehoiada, during those six years, witnessed to the truth of Jehovah's word that "the king's son shall reign as THE LORD HATH SAID of the sons of David" (2 Chron. xxiii. 3).

Zechariah his son exhibited a like precious faith when he appealed to the king and the people saying: "Why transgress ye the commandments of the LORD?" It was still faith in what "the LORD hath said."

This was the true witnessing which makes him worthy to find his place here, in the great cloud of witnesses who suffered death rather than fail to witness for God.

It is this Zechariah whom Jehovah specially raised up and sent to bring His people again unto Himself from their idolatrous ways; and of whom it was written "they testified against them."

We have before called attention to the rendering of these words in the Latin Vulgate, authorized by the Council of Trent: "*quos protestantes*," *i.e.*, who were witnesses against them. Rome is thus compelled to be the first to use the word "protestant;" while, ignorant of her own Bible, she declares that the name was invented at the Reformation (at the diet of Spiers).

May the Lord make us faithful "witnesses for" those truths which we have "heard" from Him, and ready to suffer, if need be, even with our lives, as true "protestants" have ever been.

There is another Zacharias, the "son of Barachias," whose death we read of in Matt. xxiii. 35, and Luke xi. 51, but he was not stoned. He was a prophet, while the one of whom we have been speaking was a priest. Doubtless it was for his faith.

The stoning of Stephen must surely have been present to Paul's mind, while he was being inspired to pen these words. He could but remember how he had "consented unto his death," and "held the clothes of those who stoned him" (Acts vii. 58; viii. 1). What his thoughts and feelings must have been, we can scarcely imagine.

He must indeed have needed precious faith in those other words which formed a special part of his gospel "having forgiven you all trespasses" (Col. ii. 13), and have rested on Him, "in Whom we have redemption through his blood even the forgiveness of sins" (Col. i. 14).

And, when he was himself stoned (Acts xiv. 19), he knew what it was to suffer for Christ's sake; and needed all the faith of which he afterwards wrote to those same "Hebrews" (Acts xiv. 19; 2 Cor. xi. 22, 25), in this chapter which we are considering.

Many of our readers, we are sure, are among these "others," but they have "like precious faith" to sustain them. If it was sufficient for those who "were stoned," it will surely be sufficient for any suffering which we may be called to endure through our faith in and faithfulness to God's Word, which through grace we have heard.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

FOURTH PAPER.

"MY DELIGHTS WERE WITH THE SONS OF MEN."

(Concluded from page 43).

THE Lord's watchful care over Israel is described in the words of the song which Moses spake in the ears of all the congregation: "The Lord's portion is His people, Jacob is the lot of His inheritance. He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him" (Deut. 32. 9-12).

What was the return He met with for all this tender concern? Murmuring, discontent, ingratitude. Jeshurun "forsook God which made him, and lightly esteemed the Rock of his salvation" (v. 15). "Yea, they spake against God; they said, can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? Can He provide flesh for His people" (Ps. 78. 19, 20)?

So the song which should have recorded their delight in the glory, and goodness, and grace of Jehovah became instead a witness against their ingratitude.

But there was a response in the heart of Moses. He had to a wonderful degree apprehended the character of Jehovah. The forty years of solitary communing in the desert had not been lost. Distrustful of himself, he had learned to trust God, and so He was able to use him, to carry out His purposes in regard to Egypt and Israel.

Into what close fellowship was Moses admitted! "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. 33. 11). In His rebuke to Aaron and Miriam, the Lord said, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Numb. 12. 8). And the epitaph upon

him is, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34. 10). Thus while the children of Israel were witnesses of His "works," Moses was admitted into the secret of His "ways" (Ps. 103. 7).

On two notable occasions Moses showed his confidence in the Lord's word, and a jealousy for His honour that must have been as a sweet savour before Him, acceptable indeed.

The first was when the children of Israel "made a calf in Horeb, and worshipped the molten image," and "thus changed their glory into the similitude of an ox that eateth grass" (Ps. 106. 19, 20). Moses was in the mount, and the Lord told him what was going on in the valley below. "Now therefore," He said, "Let me alone that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation" (Exod. 32. 10). This was a splendid offer, but the man who "refused to be called the son of Pharaoh's daughter," would have no honour that would dim the glory of God's faithfulness. His first plea is what the Egyptians would say. "For mischief did He bring them out, to slay them in the mountains and to consume them from the face of the earth" (v. 12). The second is the impossibility of His word being broken. "Remember Abraham, Isaac, and Israel, thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give to your seed, and they shall inherit it for ever" (v. 13).

Moses, as a new progenitor of the race, could only fulfil the promises as far as regarded the tribe of Levi, and what would have become of the promises, given by inspiration of God, which Jacob made on his deathbed in reference to the other tribes?

But this was not the only occasion when Moses made a similar plea. After the return of the spies, when Joshua and Caleb, seeking to stay the panic which had seized upon the miserable people, nearly forfeited their lives in doing so, we read, "And the glory of the Lord appeared in the tabernacle before all the children of Israel. And the Lord said unto Moses, how long will this people provoke Me, how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Numb. 14. 11, 12).

What is Moses' reply to this second offer? "Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that Thou, Lord, art among this people; that Thou, Lord, art seen face to face; and that Thy cloud standeth over them; and that Thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now, if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, "Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness" (Num. 14. 13-16).

Such a thought was intolerable to Moses. But he had another plea. On this occasion he does not refer to the covenant with Abraham, Isaac, and Jacob—He pleads the words in which the Lord had revealed Himself in answer to Moses' own petition to be shown the Divine glory. "And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression" (*vs.* 17, 18). May we not truly say, the Lord had delight in this holy boldness, with which Moses challenged Him on the ground of His own revealed character.

It must have been grievous to Him to reject His servant's pleading to be allowed to go over and see the land (*Deut.* 3. 23-26), but He made Moses all the compensation that was possible. From the top of Pisgah the Lord showed him all the land and said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes" (*Deut.* 34. 4).

And then the friendship that had lasted so many years, through cloud and sunshine, was carried to its final issue. So Moses the servant of the Lord died there in the land of Moab, "according to the word of the Lord." It has been thought that, at this last interview, the Lord unveiled the glory which none can see and live.

But there was more than this. The Lord was not unmindful that Moses was His friend. When our friends are dead, we speak of paying the last token of regard by attending them to the grave. Amazing thought! The Lord did this for Moses.

In the days of His flesh, when He walked a man among men, He was present at a wedding, and at various other feasts, but there is no record of His having ever attended a funeral. He met one once, but it was to turn it back, to give joy for mourning and to restore the dead son alive to the weeping mother. He came once to a grave, but it was to call forth the dead man whom He loved, and to dry the eyes of the weeping sisters.

He came to conquer death, and the enemy fled before His presence. No one ever died when He was by. Wherever He went, the results of sin were nullified. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up. And when at last He submitted to the stroke of the last enemy, of those who were crucified on Calvary, He was the first to die. He did not witness the decease of the thieves or of the malefactors.

But though He does not appear to have been present at any death-bed or burial during His life on earth, He condescended to be present at the death of His faithful servant Moses, and "He buried him in a valley in the land of Moab, over against Beth-poer, whence Michael brought him to stand in glory on Hermon's summit at the transfiguration.

"Moses my servant is dead; now therefore arise, go over this Jordan." Thus was Joshua constituted

the new leader of Israel, and he was encouraged in the undertaking by the promise, "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."

Joshua had been trained by Moses. The Lord honoured His servant Moses by making him the channel of endowment, for "Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him." There was in him the same jealousy for God's honour. See him on his face before the ark after the repulse at Ai. "O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites . . . shall environ us round, and cut off our name from the earth; and what wilt Thou do unto Thy great name?"

How Joshua's faith must have been strengthened when the Lord appeared to him as the armed Captain of the host before Jericho. Here was the unseen General who directed all the tactics of Israel. Nothing less could have enabled Joshua to engage in the undertaking that must have excited such derision among the men of Jericho, the silent multitude marching round the city daily, the stillness broken only by the occasional blast of the priest's trumpets.

It was this consciousness of the presence of the Captain that inspired Joshua's daring claim upon the Lord that the sun and the moon should stand still. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (*Josh.* 10. 12).

"There was no day like that before it, or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel" (verse 14). But there will be a day like it in the near future. When Israel's long chastisement is drawing to its close, and the last strokes are falling, and in the day, none like it, the day of Jacob's trouble, when Jerusalem is in her last agony, encompassed with triumphant enemies, "THEN shall the Lord go forth, and fight against those nations, as when He fought in the day of battle (*Zech.* 14. 3). It shall also be a day of abnormal atmospheric conditions. "The light shall not be clear, nor dark . . . not day nor night, but . . . at evening time it shall be light (verses 6, 7). Perhaps the promise of Isaiah will be fulfilled then, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (*Chap.* 30. 26).

Before Joshua died he could see the clouds of apostasy gathering over Israel (*Chaps.* 23. 12, 13, 15, 16; 24. 19, 20, 23).

The book of Judges gives us the sad tale, in repeated succession, of idolatry, chastisement by being sold into their enemies' hands, the cry of distress, and deliverance by the judge whom the Lord raised up for them: Seven times we read, "The children of Israel did evil in the sight of the Lord." He could not suffer His

people to forsake Him and serve the Baalim with impunity, though "His soul was grieved for the misery of Israel," which they had brought upon themselves.

In none of the judges He raised up for their deliverance could He have the same delight as in Moses and Joshua, though their imperfections are all forgotten in the inspired comment in Hebrews 11; only their faith is recorded.

The best of them was Gideon, whose words re-echo the challenge of Moses and Joshua, when he said, "If the Lord be with us, why then is all this befallen us? And where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" It must have been with satisfaction and delight that "the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites."

Alas, even Gideon failed in the time of victory and prosperity, for he made an ephod of the tribute of the grateful people, "and all Israel went a-whoring after it, which thing became a snare unto Gideon, and to his house."

The last of the judges was a faithful one indeed. Dedicated to God from his earliest years, the motto of Samuel's life was, "Speak, Lord, for thy servant heareth." Very close was the intimacy between the Lord and Samuel, almost recalling the days of Moses. How jealous Samuel was for Jehovah is seen by his grief when Israel rejected Him and demanded a king like the surrounding nations. But Samuel was taken into the Lord's confidence, and all His plan was revealed to His servant (1 Sam. 9. 15).

After the miserable failure of Saul, fit type of the one who will come in his own name, and whom apostate Israel will acclaim as their Messiah, the Lord chose David, a man after his own heart (1 Sam. 13. 14). The reason for such a title of honour is that David trusted in the Lord. During those hours of solitude when he kept his father's sheep, he learnt to know God, and how "He is a buckler to all them that trust in Him." (2 Sam. 22. 31). So when he went forth against the Philistine he could say, "the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Hence his refusal of all the armour in which Saul trusted, and his confident answer, "Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

Space forbids our dwelling upon the many other faithful ones in whom He could find pleasure, as the apostate nation hastened to its doom. There were Elijah and Elisha who lived in the presence of God, for twice in the history of each we hear them saying, "The Lord God of Israel before whom I stand," the consciousness of whose presence dwarfed Ahab and Jehoram to their true proportions; the faithful Micaiah, who was admitted to a view of the courts of heaven, that must have comforted him in the prison, where

"the bread of affliction and the water of affliction"—terribly significant words—were his portion.

The clouds that gathered over the kingdom of Judah were illumined by gleams of brightness in the reigns of Hezekiah and Josiah, and the glowing prophecies of Isaiah. Of Isaiah's personal history we know little, but the vision of the Lord's glory that was vouchsafed him (chap. 6.), shows to what fellowship he was admitted.

So fully was he in harmony with Jehovah's purposes that he could be used as the exponent of His predictions of the coming glorious days, when Israel, purged of its long continued rebellion, shall be restored to favour, and the Lord shall have a nation all-righteous, all-faithful, all-obedient, a nation bringing forth fruits appropriate to the kingdom of righteousness, over whom He will rejoice with joy, when He rests in His love, and joys over them with singing (Zeph. 3. 17).

Jeremiah's lot was cast in the evil days of Jehoiakim and Zedekiah. He passed through a painful discipline of suffering, but his close fellowship with, and confidence in the Lord is shown by the daring words of expostulation he sometimes used. The Lord who chose him before his birth to be His prophet, carried him safely through all his trials and revealed to him the glorious days that are yet to come.

Ezekiel had a more trying experience, perhaps, than even Jeremiah, but must not the Lord have been pleased with his patient, uncomplaining submission! To him He was able to reveal the return of the glory to Israel, and the pattern of the temple which the Lord shall build (Zech. 6. 13), and the city which shall bear the glorious name of Jehovah-Shammah.

Daniel closes the list of the greater prophets. How the Lord must have delighted in his faithfulness, and that of his three comrades from the beginning of their sojourn in the enemy's land; and what a testimony is given to him in the vision by the river Hiddekel, by the address, "Daniel, a man greatly beloved."

Thus the Lord always had his witnesses, to whom He could reveal Himself and His purposes, and whose confidence was a source of pleasure and satisfaction, for "the Lord's delight is in them that fear Him, and put their trust in His mercy" (Psalm 147. 11, Prayer Book Version).

Dispensational Expositions:

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

No. 20.

(Concluded from page 47).

"THE FEAR OF MAN"

AND

"THE SNARE OF THE DEVIL."

A PLEA FOR A RIGHTLY-DIVIDED WORD OF TRUTH.

WE would now draw attention to the title given to the one who is employed in this division of the word of truth. "A workman." We say "title,"

for a comparison with Acts 17. 11 will go to show that such "workmen" are God's "nobility." The Apostle uses this word in 2 Cor. 11. 13, speaking of Satan's agents, teachers whose policy it was to confound the things that differ. "For such are false apostles, *deceitful workmen*." These false teachers were leading the believers back to bondage (see 2 Cor. 11. 20). This same class of undispenational propagandists are pointed out in Phil. 3. 2:—

- | "Beware of dogs;
- | "Beware of EVIL WORKERS;
- | "Beware of the Concision.
- | "For we are THE Circumcision which
- | "worship God in the Spirit, and
- | "Rejoice in Christ Jesus, and
- | "Have no confidence in the flesh."

These evil workers were related to the religion of the flesh, whereas, in the present Dispensation, in a sense never before realised, the flesh is entirely set aside. Toward the end of the chapter the Apostle speaks of them as the enemies of the cross of Christ, whose end is destruction, and describes their characteristics by saying:—

- | "Whose God is their belly, and
- | "Whose glory is in their shame,
- | "Who mind earthly things."

Here again, instead of minding "heavenly things" (which would be in harmony with a rightly divided Word) these undispenational teachers were workmen who would have cause to be very much ashamed when "that day" came.

In 2 Tim. 2. 21, the words "prepared unto every good WORK;" and 2 Tim. 3. 17, "thoroughly outfitted unto every good WORK," carry the thought of the "workman" of 2 Tim. 2. 15 with them. In the final charge to Timothy the Apostle says "Be thou sober in all things, suffer hardship, do the WORK of an evangelist" (2 Tim. 4. 5). Timothy was a "workman," a brave "soldier," a "servant," a "man of God." Four times does the word "suffer hardship" occur in this Epistle. "Be not thou, therefore, ashamed with regard to the witness of our Lord, nor of me His prisoner, but suffer hardship together with the gospel" (1. 8). "Take thy part in suffering hardship as a brave soldier of Jesus Christ" (2. 3). "Suffer hardship, do the work of an evangelist" (4. 5).

A glance at the context of these passages will show that the special truth and gospel committed to Paul, in other words a "rightly divided Word of Truth," was largely the cause of the trouble.

The other occurrence emphasizes this. "Remember, Jesus Christ, raised from among the dead according to MY GOSPEL, in which I suffer hardship as an EVIL WORKER" (2 Tim. 2. 9). All these passages have a bearing upon 2 Tim. 2. 15. Will any say that it is a light thing; can we dare speak of Dispensational Truth any more under the term of a "hobby" or a "fad?"

Coming again to our text, we notice the word "approved." In its primary meaning it has reference

to the "assaying, examining and proving of metals." We are ever to remember that we "stand before God." He it is Who distinguishes between the vessels of gold, silver and earth (2 Tim. 2. 20). The puny attempts of man to assay us should be considered as a "very small thing" (1 Cor. 4). If God approve, we shall have no need for shame.

Paul was "not ashamed" in spite of all the adverse judgment of men. He paid no heed to "man's day," for he looked ahead to "that day" (2 Tim. 1. 12). Onesiphorus was "not ashamed" of Paul's chain, and here again, in mentioning this, the Apostle has in view "that day" (1 Tim. 1. 16-18). Timothy is exhorted likewise "not to be ashamed" of the witness of the Lord, and of Paul His prisoner, and he has the assurance that in "that day" he will be a workman who "will not need to be ashamed."

We now draw near to the most solemn aspect of this subject of "rightly dividing the Word of Truth" that we have hitherto contemplated.

We hope to show, from the context, that a failure to rightly divide the Scriptures, a failure to discern Dispensational Truth, brings a believer perilously near to DENYING THE LORD! This may seem a strong indictment, but we ask the reader's most careful attention for the next few minutes.

We are often told, by "those who oppose themselves," that they are satisfied with the words of Christ Himself. This sounds very loyal; but, logically, it sets aside the inspiration of "all scripture" emphasized in 2 Tim. 3; and really amounts to disobedience, for, if the Lord Himself has spoken again through another messenger, since He spoke as recorded in the "Gospels," and the "Acts," is it loyalty to disregard His latest command, His final word? We do not render obedience to Paul, for who is Paul?—"A chosen vessel," "an Apostle to the Gentiles," "a steward of the mysteries," "a prisoner of the Lord." No! we seek to conform to the words of Christ as given through Paul.

He Who when on earth, spake as never man spake, has once more spoken from heaven. The One Who said, "This is My beloved Son, hear Him," still speaks through the pages of "all scripture." We are all acquainted with the inspired contrast, drawn by the pen of inspiration, in Rom. 15. 8, and 15. 16. The ministry of Christ on earth was confined "to the circumcision," and related to "the promises made unto the fathers." Paul, in Rom. 15. 16, does not place himself in competition with the Lord; he does not say "I should be a minister to the Gentiles." No, not at all; he says "that I should be the minister of *Jesus Christ* to the Gentiles." So also with regard to the more exclusive ministry which he was called to fulfil after Acts 28. This very last Epistle (2 Tim.) opens with the words "Paul an Apostle of *Jesus Christ*."

When the Lord Jesus was on earth in the capacity of the "Minister of the Circumcision," and "the Son of Man," He said, "Whosoever shall be *ashamed* of Me and of my words, in this adulterous and sinful generation, *The Son of Man* also will be *ashamed* of him,

when He shall come, in the glory of His Father, with the holy Angels (Mark 8. 38). "Whosoever shall *deny* Me before men, him will I also *deny* before My Father which is in heaven" (Matt. 10. 33).

Here we have two solemn passages. Notice the words used, "ashamed" of the *Lord* and His *Words*; "denying" *Him*. Now turn to 2 Tim. 1. 8: "Be not thou, therefore, ashamed of the *Testimony of our Lord*, not of me His prisoner." It is still the same Lord, as in Mark 8. 38; still the same exhortation; but not the same message or mouthpiece. Paul's words are the *Testimony of our Lord*. To be ashamed of the Messenger, of his bonds, of his afflictions, was to be ashamed of his glorified Lord, and the Gospel (or good news) of His glory. Note the change of terms also. In Mark 8. 38, it is the "Son of Man." In 2 Tim. 1. 8, it is the "Lord." Which title is it that has been linked by God to the church and which to the Kingdom? We leave our readers to the inevitable result of their answers to this question.

We have not finished yet, however. As we draw nearer to 2 Tim. 2. 15, we read, in verses 11-13, words which will link our thoughts on to the other passage quoted above—"Denying Him" (Matt. 10. 33). "Faithful is the Word; for if we died together, we shall also live together. If we endure (suffering connected with the mission of Paul and his Gospel is particularly meant here), we shall also reign together. If we shall deny Him, He also will deny us; if we are faithless, He faithful remaineth, for deny Himself He cannot." The scripture goes straight on from these most solemn statements with these words, "Of *these things* be putting them in remembrance, adjuring them before God, not to be waging wordy battles, useful for nothing but to the subversion of the hearers," but rather, remember the things which are useful, which will make you unashamed, which will prevent you from denying, viz., "rightly dividing the Word of Truth."

The very context of 2 Tim. 2. 15 compels us to the tremendous conclusion that a failure to distinguish the peculiar features of this present Dispensation, which, by the opening words of 2 Tim. 2. 15, is largely connected with the magnifying of man into the place of God, is a virtual denial of the Lord and His testimony, and will be dealt with (so far as approval and recognition of service is concerned) in a way similar to that declared by the Lord Jesus Himself in Mark 8. 38.

It is important to notice, in 2 Tim. 1. 8, the title of Christ and the title of Paul. There we read "LORD" (not Son of man); of Paul we read "PRISONER" (not servant or Apostle). This lends weight to the oft-repeated phrase "the prison Epistles," for those Epistles are exclusively the Epistles of the Mystery and of the present Dispensation. It may be as well for us to remember that the words quoted above are part of "all scripture." We are sure that nothing can separate us from the love of God in Christ Jesus our Lord. If we died with Him we shall also live with Him, *faithful* or *faithless*, He cannot deny Himself.

This refers to *life*. This has no other *if* than that which links us to the death on the Cross. This "life" is "hid with Christ in God," indefectible and sure. The central clauses refer to service and reigning. To live is one thing, to reign is another. The work of Calvary assures the *life*. Enduring is marked out here in relation to reigning. We do not press the words beyond the warrant of scripture: let each one contemplate them as before the Lord. Paul was desirous that not only should the elect be saved (*life*), but that they should also obtain the glory (*reign*); for, in 2 Tim. 2. 10, he says "for which cause I am *enduring* all things for the elect's sakes in order that they may obtain the *salvation* which is in Christ Jesus, along with the *glory* of the age. How Paul's endurance helped with regard to these things we may not feel able to say, but we remember a similarly deep passage in Col. 1. 24, "Now I rejoice in my sufferings on your behalf, and am filling up the things that are behind of the tribulation of Christ, in my flesh, for His Body which is the Church, of which I have become a minister, according to the Dispensation of God, which is given me to you-ward, to fill up, or complete the Word of God, the MYSTERY. . . ."

Paul never intended to teach that his sufferings were vicarious (no writer in Scripture is so absolutely and unreservedly clear on the subject of the "Sacrifice *once for all*"), yet the ministry of Paul filled the Dispensational gap, and, humanly speaking, his tribulations and sufferings, endured for Christ's sake, were with a view to the preservation of the testimony of the Mystery, without which we should be in entire ignorance of "His calling" and of "our calling on high."

When the Lord called Paul to Himself and His service, He said "I will show him how much he must suffer for My Name" (Acts 9. 15). Paul refers to those who had believed through his ministry as "my hope, my joy, my crown of boasting in the *parousia* of the Lord Jesus." At the end of his remarkable ministry he says "I have contested the good contest, I have finished the race, I have kept the faith. Henceforth the crown of righteousness is laid aside for me, which the Lord, the Righteous Judge, will render unto me in that day, but not alone unto me, but also unto all them who have loved His appearing." Here the Apostle emulates his Lord, for, in the opening verses of Heb. 12., we read "Therefore . . . stripping off every encumbrance and the easily entangling sin, with *endurance* let us be running the race that is lying before us, looking away to the Prince-Leader and Perfector of [our] faith—¹Jesus Who for the sake of the joy lying before Him *endured* a cross, despising the *shame*, and is set down at the right hand of the throne of God."

As in 2 Tim. 4. and Heb. 12., so in 2 Tim. 2. 5, the crown has reference to the contest and the race. "If, moreover, any man contend even in the games, he is not crowned unless he contend lawfully." "If we *endure* together, we shall also *reign* together." Surely all these references to the crown and the reigning refer to one and the same thing.

The word rendered "approved," with the negative, gives us the word translated "castaway" in 1 Cor. 9. 27, where it should be rendered "disapproved," so far as the "incorruptible crown" is concerned, where once again we have the figure of the games, the race and the contest.

We will pursue this no further. Enough has been said to show that issues great and far-reaching hang upon "rightly dividing the Word of Truth." Christians, who fail in this respect; who turn their backs upon the teaching of the "prison Epistles;" who have taken up the delusive cry "back to Christ!" or "back to Pentecost!"; may find that they have been guilty, in some degree, of being ashamed of the testimony of the LORD and of Paul His PRISONER; and that such an attitude, while it exempts them from the "fight" and the "endurance" to a large extent, will militate against the participation in the "reign" with Christ in "That Day."

Some may be asking "Is there any key supplied in Scripture?" "Is there any standard whereby a believer may 'try the things that differ'?" "Suppose a believer does seek to put God first; does desire to be 'not ashamed;' does desire not only to live, but to reign; does desire rightly to divide the Word of Truth; how can he know that he has done so?"

In the first place it must be remembered that much is made in these Epistles of the "spiritual understanding," of the "eyes of your heart being enlightened," and, consequently, no rule of thumb will ever suffice.

On the other hand, the Scriptures do provide a key, a guide, a standard. The Apostle who charged Timothy to rightly divide the Word of Truth, repeatedly emphasized his own doctrine, gospel and teaching, as a standard and pattern. Read 2 Tim. 1. 8-12, also verse 13, "Have an outline of sound words or discourses which thou hast *heard of me.*" Teachers were to be taught this same exclusive message, "The things which thou has *heard of me* among many witnesses, *the same* entrust thou to faithful men who shall be able to teach others also" (2 Tim. 2. 2). Timothy is reminded of "*my gospel*" (2 Tim. 2. 8). While the Apostle tells Timothy that "approval" is connected with a right division of the Truth, he tells of some who are disapproved (2 Tim. 3. 8-10), and in verse 10 he supplies the alternative and antidote, which must be read together with 2 Tim. 2. 15: "But thou hast closely followed up *my* doctrine, manner of life, purpose, faith, long-suffering, love, endurance, persecutions, sufferings, what befell me at ANTIOCH, at ICONIUM, at LYSTRA."

Why does the Apostle specially refer to these particular places, in connection with a rightly divided Word? Because these places were visited in connection with a mission *entirely unassociated with the Twelve or with Jerusalem* (See Acts 13 and 14). Continuing, he says "Abide thou in the things which thou hast learned and of which thou hast been fully persuaded, knowing from whom thou hast learned them." The verses which

follow contain the reference to "*all scripture,*" which is profitable and necessary, all being "God-breathed."

This brings us to the conclusion of the matter. All scripture is written for our learning, but all scripture is not *for us* and *about us*. The writings of the Apostle Paul, penned after Acts 28, are the scriptures which are definitely written *to us, for us, about us,* and for which *we* are responsible. If we may so say, the prison Epistles are "Standard Truth." Any passage of Scripture which is in line with the teaching of these Epistles is to be accepted as truth for our Dispensation. Where there are differences, we at once divide such passage off from the Scriptures which are *for us*.

Thus we shall see, in the broad issues, that the complete system of LAW AND WORKS is set aside, for GRACE is the keynote, and these things are to be kept distinct. When I read the Dispensational chapters of Rom. 9, 10, 11, I see at once that there is a decided Dispensational difference between the Jewish and the Gentile believer; whereas, in Eph. 3, that "middle wall" is completely abolished. Applying my "standard," I find that, while the *doctrinal* section of Romans remains Truth for our times, the *Dispensational* must be set aside as being distinct from it, not affecting its truth; and thus we shall not be using one truth to upset another.

So with the one baptism of Eph. 4. The standard allows but *one*. Acts has plainly two. Here again therefore we have to "rightly divide."

The standard Truth has no room or word for Abraham, hence the believer sees that Abrahamic covenants and blessings are to be distinguished from those obtaining now.

This standard knows absolutely nothing about ordinances of any kind whatever, hence, we must be governed by this, and act accordingly. So it must be with regard to spiritual gifts, miracles, etc., etc.

There will be no difficulty whatever for an enlightened understanding in distinguishing that which is allowed or not allowed by the prison Epistles' standard. The stumbling-stone with most readers is that with which we have dealt—"the FEAR OF MAN." Oh! may we all remember the contextual references to "enduring;" to "denying;" to being "approved of God;" to the fact that some vessels are unto "honour and some to dishonour;" that some are "approved and some disapproved" (reprobate, 2 Tim. 3. 8); and that all these hinge upon the right or wrong application of Scripture; all depend upon the right or the wrong division of the Truth.

There are immense difficulties we know; for, not only have we the scriptures to deal with, but a vast amount of accumulated tradition, and the fast-spreading teachings of demons. In the midst of all this darkness shines "the Word of Truth" in all its unsullied integrity. What a pity it is that those who believe that Truth should be ensnared into the satanic attempt to bring about confusion by ignoring the great and solemn precept of 2 Tim. 2. 15, and the standard set for us in the writings of the Apostle Paul.

Once more let us remember that it is not that we

have merely neglected Paul, or despised the writings of Paul, if we have failed to rightly divide the Word; but we have been "ashamed of the testimony of the LORD," as well as of "Paul His prisoner," and, by so doing, have incurred in some degree the charge of "denying Him," that is found in close proximity to 2 Tim. 2. 15. Let us search the Scriptures, let us fear the face of no man, neither let us covet his approval, but let these words sink deeply into our hearts.

"Give diligence to make thyself to stand approved before God, a workman not to be put to shame, RIGHTLY DIVIDING THE WORD OF TRUTH."

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER IV.

THAT THE ENTIRE GOSPEL OF MATTHEW IS CONSTRUCTED ON THE SAME HIGHLY ELABORATE NUMERIC PLAN AS CHAPTER I.

§ 51. The second Chapter of Matthew tells of the childhood of the Lord. It has a Vocabulary of 161 words, or 23 sevens (Feature 1. Compare the number of words in 1. 18-25, which is also 161); these 161 words occur in 238 forms, or $7 \times 17 \times 2$, a multiple of seven (Feature 2), as well as of *seventeen* (Compare for the *seventeens*, chapter 1. of this Gospel); and the 161 words have moreover 896 letters or $7 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$, a multiple not only of seven (Feature 3), but also of two multiplied by itself seven times. This number 896 is, moreover, $7 \times 8 \times 8 \times 2$; a multiple not only of eight, but of 8 eights (Compare for the eights Matthew 1).

The numeric value of the 161 words of the Vocabulary is 123,529, or $7 \times 7 \times 2,521$, a multiple not only of seven (Feature 4); but of 7 sevens (Feature 5)¹; and the Numeric value of the 238 Forms is 166,985, or 23,855 sevens (Feature 6)².

§ 52. The Vocabulary, then—to look merely at that one item in this passage—has for its number of words so many sevens; its letters, so many sevens; its Numeric value, so many sevens; its forms, so many sevens; and their Numeric value also so many sevens. And pages could be filled with even a partial enumeration of the Numeric phenomena of this chapter as a whole.

§ 53. This Chapter consists of at least four logical divisions: verses 1-6; verses 7-12; verses 13-15; verses

¹Note that the factor 2,521 is itself $(7 \times 8 \times 9 \times 5) + 1$; within just one of the combination of seven with eight and nine (a square and a cube), the very combination so marked in the Numerics of Chapter I. This coming within just one of a striking multiple of sevens, etc., is frequent; and is as it were a sort of by-product of the regular Numerics of Scripture. Compare previous notes.

²Note again, that the factor 23,855 is itself $(7 \times 8 \times 6 \times 71) \cdot 1$; again within one of a multiple of seven in combination with six and eight. See note 1 above; and, for the combination of $6 \times 7 \times 8$, see previous chapters.

16-23. Each division in its turn shows the same phenomena by itself, just as the divisions of Chapter I. show the same phenomena by themselves. Thus the first division of this chapter, verses 1-6, have a Vocabulary of 56 words, or 7×8 , a multiple not only of seven, but also of eight; and 105 words, or 15 sevens. And the same is true of the other divisions.

There are some speeches in this chapter. Herod speaks, the Magi speak, the Angel speaks. And, accordingly, just as in Matthew 1. 18-25 the Angel's speech is definitely marked off from the rest by Numeric phenomena, the speeches here are equally so.

The Vocabulary to the Angel's speech, in 2. 13, has 21 words, or 3 sevens, which occur therein 28 times, or 7×4 .

The number of words in the Angel's second speech, in Matthew 2. verse 20, is 21, or 3 sevens, so that in the second chapter the Angel speaks in all 49 words, or 7×7 .

The words of the Angel common to Chapters 1 and 2 are these: *αυτος, γαρ, εμι, και, ο, παραλαμβανω, σι,* seven in number.

Of these seven words, *αυτος, γαρ, και, ο, παραλαμβανω* are used in all the three speeches, and they are used the following number of times: 8, 4, 6, 14, 3=35, or 5 sevens, of which the article *ο*, which occurs the largest number of times, has 14, or 2 sevens, and its Numeric Value is 70, or 7×10 .

The Numeric Value of the Vocabulary to the Angel's third speech, in Matt. 2. 20, is 17,276, or 7×2468 . There are thus in this Chapter, as in Chapter I., as it were rings within rings, wheels within wheels, each perfect in itself, though forming all the while only part of the rest.

§ 54. This chapter contains a quotation from Micah 5. 1 in verse 6. This fact is signaled by the following Numerics: The Vocabulary to this passage has 91 letters, or 13 sevens, with a Numeric Value of 9499, or $7 \times 23 \times 59$, a multiple of both seven and *twenty-three*, and of this number 9499, 1526, or 218 sevens, belong to the two words which have the largest and smallest Numeric Values, *γη, ουδαμως*, (*land, in no wise*), 11 and 1515. The Vocabulary of *Forms* has a Numeric Value of 10073, or 1439 sevens, of which the forms found nowhere else in Matthew (there being just 14 of them, or 2 sevens), have 8512, or 1216 sevens. But, in addition to this scheme of sevens, there are also features of elevens and twenty-threes in this quotation.

§ 55. Before leaving these chapters it may be noted that, though Chapters 1 and 2 have each their independent phenomena, they together form, nevertheless, a Numeric unit, in proof of which only one fact need be pointed out.

Chapters 1 and 2, which are, as it were, the *Introduction* to this Gospel, and deal only with the birth and childhood of the Lord, consist of three marked divisions: (a) 1. 1-17; (b) 1. 18-25; (c) 2. Now the number of words in these two chapters is 897, or $13 \times 23 \times 3$, a multiple of *twenty-three*. This number is thus divided. Portions (a) and (c) have 736, or 32 *twenty-threes*;

and (b) has 161, or 7 twenty-threes. In other words, the division is by twenty-threes, with the first and last sections forming one set, and the middle one, another set. And again: just as the number of words in the *passage* of Matt. 1. 18-25 is 161, or 7×23 , and the number of words in the *Vocabulary* of Chapter 2. is also 161, there thus being a clear Numeric connection between the two; so the number of *words* in Chapters 1 and 2 is 897, or $13 \times 23 \times 3$, again a multiple of *twenty-three*, but also of *thirteen*. Now the number of words in the *Vocabulary* to Chapter 1 itself (1. 1-17 and 18-25 combined) is 130, or 10 *thirteens*.

The systematic examination of the Numeric phenomena of Chapters 1 and 2 as a whole would take days, but features like these, the intertwining of thirteens and twenty-threes into the usual sevens, etc.,—the nearest approach to it in the works of man is found in the third *Capriccio* of Mendelssohn, where two-three melodies, each beautiful in itself, keep running into each other, and intertwining, yet ever harmonious, and ever thrillingly beautiful. Architecture has been wisely defined as frozen music. There is something in the architecture of these passages that is clearly musical, but hardly frozen. It almost throbs with life. . . .

§ 56. Every passage in Matthew so far examined, whether lengthy, as chapters 5-7; chapter 13, or chapters 24-25, or 26-28; or very brief, shows the same structure; for the passage as a whole, however large, as well as for its briefest paragraph. One example of the latter sort may suffice. In 10. 2-4, a separate paragraph in Westcott and Hort is given, the last of the twelve. This paragraph has a Vocabulary of 28 words, or 4 sevens, of which seven it has in common with the Vocabulary of 9. 36; 10. 1; another paragraph in Westcott and Hort. The names in this passage of the twelve apostles themselves have a Numeric value of 9639, or $7 \times 17 \times 9 \times 9$, the combination of *seven*, *seventeen*, and the square of nine, of this number Σίμων, Simon, the first in the list, and Ιουδας, Judas, the last, have 1,785, or $7 \times 17 \times 15$, again the combination of 7×17 . And again; of this number the names beginning with a vowel have 4,466, or $7 \times 11 \times 29 \times 2$ (which is not only itself a multiple of seven, but the sum of its factors is 49 or seven sevens); and the consonants have 5,173, or 739 sevens. Some of these apostles have surnames or appellatives; Judas *Iscariot*, Simon *Peter*, Simon *Kananean*; Matthew, the *Publican*. These four names with their *surnames*, etc., present the following phenomena. They have in all their occurrences in the *New Testament* 28 Forms, or four sevens, which consist of 196 letters, or $7 \times 7 \times 4$, a multiple not only of seven, but of seven sevens. They have a Numeric value of 26,166, or $7 \times 7 \times 534$, again a multiple of seven sevens. And, of this number, the words beginning with a vowel have 8,399, or 1,200 sevens, *with one less*; and those beginning with a consonant have 17,767, or 2,538 sevens, *with one over*. The division here is into two numbers, each of which is within *one* of so many sevens. The 28 Forms, or 4 sevens, begin with seven letters: θ, ι, κ, μ, π, σ, ι.

§ 57. Of the lengthy passages the following is a good example: The Sermon on the Mount as spoken by the Lord in Matthew 5. 3-7. 27 has a Vocabulary of 434 words, or 62 *sevens*, distributed as follows:

Chapter 5 has 245 or $7 \times 7 \times 5$
Chapter 6 has 112 or 7×16
Chapter 7 has 77 or 7×11

These main divisions are thus sub-divided:

(1) Chapter 5. *vv.* 3-16 have 91 or 7×13
vv. 17-48 have 154 or 7×22

Subdivided in turn thus:

vv. 3-7 have 21 or 7×3
vv. 8-9 have 7 or 7×1
vv. 10-15 have 56 or 7×8
v. 16 has 7 or 7×1

(2) Chapter 6. *vv.* 1-4 have 14 or 7×2
vv. 5-8 have 14 or 7×2
vv. 9-34 have 84 or 7×12

(3) Chapter 7. *vv.* 1-6 have 14 or 7×2
vv. 7-27 have 63 or 7×9

§ 58. It has been shown in a preceding chapter that Matthew 1. 1-17 has an elaborate scheme running through it, not only of sevens, but also of *seventeens* (perhaps because it is the sum of *eight* and *nine*, schemes of which are also present there). The following may be noted here in this connection: The first word of this Gospel is βιβλος, *book*; the last αἰωνος, of [the] *age*. Their Numeric values 314 and 1,131 have for their sum 1,445, or $17 \times 17 \times 5$, a multiple of *seventeen*. *seventeens*. The name Matthew, Μαθθαιος, has a Numeric value of 340 or 20 *seventeens*.³

Signs of the Times.

THE BAGHDAD RAILWAY.

A few weeks ago the above heading came suddenly into prominence, and has remained a somewhat familiar topic of the daily press.

The allusion is to the German scheme of a railway under German auspices which shall be continuous from Hamburg to the Persian Gulf.

The tone of the articles as regards the political position and purpose indicates that on every hand the scheme is seen to embrace momentous issues.

Baghdad, a city of Mesopotamia, standing on the Tigris, is no great distance from the ruins of ancient Babylon.

Babylon was situated on the Euphrates, which indeed ran through it. And at the present time a large number of German and other workmen are being employed upon these ruins, as well as upon the railway construction, one section of which is finished.

The railway, which is plausibly advertised as a commercial enterprise, when completed will command the commerce of the Persian Gulf, and through it of the East.

This railway which will run through eighteen hundred miles of Turkish territory was ceded to the Kaiser by the late Sultan.

It is evident that a railway running through Asia Minor to the Persian Gulf and the Euphrates commands a very important strategic and military position, one which cannot be left out of biblical and prophetic considerations.

Babylon of old became the greatest city in the then world because it was situated in a central position, and on admirable waterways to receive the shipping and caravans which came to it across the seas and deserts of the world.

The Baghdad Railway along with its future connections will exploit Mesopotamia, the Persian Gulf, and open up rich and fertile lands.

The necessities of trade and commerce and officialism will demand an emporium on a large scale, and a depot, not for goods only but also for military stores.

Thus, very quickly a huge population will very likely be brought together, nourished and sustained by the wonderful fertility of the country watered by the Euphrates and its canals; and in the ambitious words of Sir William Willcocks the world will witness the "re-creation of Chaldæa."

It is being brought home to the students of prophecy that the present day awakening out of the slumber of centuries of these old historic lands will issue in the continuous growth of commercial and industrial enterprise, and will necessitate the birth of some great metropolitan city.

The student of prophecy can to-day bring home to himself the rebuilding of Babylon, which will ere long arise from its ruins on the old plain of Shinar, and become in the words of the apocalypse "*Babylon the Great*."

For, the Apostle John boldly describes, as being again existent, the monstrous City of Babylon; not figuratively, nor spiritually, but literally the resurrection into twentieth century developments of that great approaching apostasy of which Babylon will be the fount and centre; and she is spoken of as "a Mystery," possibly alluding to her re-existence as being a *sign* or *symbol* in those days to all who may have eyes to see, and ears to hear.

We see in those old eastern lands events rapidly developing which an intelligent prescience foresees must bring about a series of changes which will materially alter the relationship of nations, and in this material age tend to evolve a purely commercial imperialism founded upon money, power, and the worship of man.

Also, this strong city of merchant princes occupying as it will the commercial and financial centre of the earth will affect the dominancy of the Western nations in a way which no eye can at present foresee.

In association with the wonderful present day movements in old Chaldæa we ought to attentively consider Zech. 5; the references are clearly to the rise of commerce and corn, and their values, associated with the "wicked woman" who builds her house in the land of Shinar, where she becomes established.

EDWD. W. FORSTER.

"WHEN THEY SHALL SAY PEACE, PEACE."

The *Standard* Newspaper (London, Eng.), recently had a leading article under the above title.

It shows how the natural man, ignorant of God's Word, is groping in darkness, for better Government and Universal Peace.

Alas! he is in need of them both, but looks for them

in vain, apart from the Prince of Peace, Whom the world has rejected.

Not until He comes "Whose right it is" will man's cravings be satisfied.

Meanwhile the wisdom of the world's wisest men is only like groping in the dark. The following extracts will be read with interest from this point of view.

"The sixteenth Congress of the Inter-Parliamentary Union, now in session at Brussels, represents one of the most ambitious attempts in history to convert by legislation an unregenerate world to the ways of peace and concord. Undeterred by the disheartening experiences of the last Hague Conference, the members of the Inter-Parliamentary Union are busily preparing for the next cosmopolitan debate in the Palace of Peace. In the telegram from our New York Correspondent which we published yesterday, an interesting account was given of the proposals to be submitted to the congress at Brussels by the delegates from the United States. They have been approved, we learn, by President Taft and by the State Department at Washington. Briefly, the Americans desire to establish a world State. To this end—so nobly characteristic of the American temperament—it is suggested that there be created an international judiciary, an international legislature, and (above all) an international police force. That there has hitherto been no method of enforcing the decrees of an international court of arbitration has long been a difficulty in the way of those who seek peace and ensue it. They could not consistently advocate the use of force, since a main principle of these missionaries of the millennium is that the employment of physical force is under all circumstances immoral. Their appeal has always been to the universal conscience of man. All things considered, the peace advocates are to be congratulated on the progress they have made. But now comes the American spirit, boldly advocating the renunciation of that doctrine, and suggesting a return to the argument of the sword.

"Divested of verbiage, what the Americans are really proposing is that all nations should confide their sovereign rights to an international committee, board, council, court, or oligarchy—call it what you will. *The head of that omnipotent assembly would be, in practice, the constitutional emperor of the world.* It is apparently contemplated that the "federation of the world" is to follow, rather than to precede, the appointment of the supreme council. To that body, it seems, armed with a police force, is to be entrusted the task of complete federation. The ambition to establish a world State is not new. It is notorious by reason of having caused the most devastating wars known to history. But these were waged in the interests of one nation, which desired to subjugate the rest. The Peace Congress at Brussels is to discuss a scheme for the subjugation of all nations by their common consent, so that wars and rumours of wars shall cease for ever. It is a great vision. But it insensibly gives rise to some obstinate questionings."

These questionings we need not follow; for, there is one great fact which is beyond all question, and that is the foreshadowing of "the lawless one," openly confessed as rapidly coming within the range of "practical politics" who is spoken of as "the head of that omnipotent assembly." The very collocation of these last words give us grave cause for thought.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

G. R. (Leicestershire). The word rendered "brethren" in Mark 3. 32, is the only word there is in the Greek for "brother" (*adelphos*). It is always rendered "brother," and there is no other word for "brother."

The word "cousin" is *sungenēs*, and means *kinswoman*. It is rendered "cousin" only in Lev. 1. 36, 58. In all other places it is rendered "kin," "kinsman," or "kinsfolk."

J. R. (Devon). (1) To understand Rom. 8. 20, you must understand the word "creature" in *v.* 19-22, is the same as the word "creation" in *v.* 22, and means

creation. Also that the first part of *v.* 20 is placed in a parenthesis by the structure, as follows:

A	19. For the eager (or constant) outlook of creation ardently awaiteth the revelation of the sons of God.	} Expectation
B	20-. For creation hath been made subject to vanity (not of its own will but by reason of him who hath made it subject).	} The reason
A	20. [Waiteth, I say] in hope	} Expectation
B	21. Because the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.	} The reason

Who the "him" is in *v.* 20 must be determined by the context, and the general analogy of Scripture.

(2) John 15, as well as the whole of the four gospels, must be *interpreted* of Israel, and be understood in relation to the old covenant and the kingdom. Everything was spoken to Israelites who were "under law." Hence "If ye do," "If ye keep," &c. In making an *application* to ourselves now, we must not go outside what is written for us, and of us, and to us, in the Prison Epistles. All *application* must be governed by these.

(3) 2 Pet. 3. 10. The "all" there must mean "all" *without distinction*; not "all" *without exception*, as in all similar passages. Moreover, this speaks of what God *willeth*. But the Lord has emphatically declared "man *willeth not*." Hence the *good* "will" has to be worked in us, before it can be worked out (See Phil. 2. 16).

(4) Rom. 8. 19, 20, 21. The word rendered "creature" and "creation" is the same in the Greek and means *creation*, or, anything that is *created*, and is used of both the old and new creation. The word is feminine, and "itself" in the Greek is necessarily feminine also, to agree with it in gender. But the *English* word "creation" is neuter gender, and the A.V. being in English the pronoun has to be rendered "itself." It is the same in *v.* 26, where we have "the Spirit itself." But in both the Greek and English the word "Spirit" is in the neuter gender. If the feminine Greek (*creation*) is rendered neuter in English (itself) in *v.* 21, it is a pity the same liberty was not taken in *v.* 26, and rendered "the Spirit Himself" and the neuter noun be rendered by the masculine gender.

(5) In Phil. 3. 21. The present bodies of our humiliation, will be redeemed only in resurrection. There are two words used for redeem. One means to redeem by *paying the price* (this was done for us on the cross): the other word means to redeem by *putting forth the power*. The former has been done as to our standing in Christ; the latter is yet future, when the same mighty power which raised Christ from the dead, will be put forth for the resurrection of our bodies (See Rom. 8. 11). When the *redemption* of our "vile bodies" takes place, they will be new-created like Christ's own glorious resurrection body.

NOTICES OF MEETINGS FOR BIBLE STUDY.

GLASGOW. Christian Institute, 130 Bothwell Street. May 14th and 28th, at 2.30 p.m.

NOTTINGHAM. Cobden Street, 7.30. Thursday evening.

SNARESBROOK (London, E.) Mr. C. H. Welch's meeting on Alternate Saturdays, will be held at "Dunster," 4 Spratt Hall Road, on May 13 and 27.

PIMLICO (London, S.W.) At 55 Moreton Street, Wednesday, May 10th. Subject: Resurrection.

THE MILLENNIAL CITY.

By the kindness of a friend, the paper on this subject, read before the Prophecy Investigation Society last November, has been published separately (apart from the "Proceedings, &c."), by Messrs. Morgan and Scott, price 6d. It is by Mr. E. A. Rawlence, and we can heartily commend it.

THE EDITOR'S SPEAKING ENGAGEMENTS.

April 26.	PLYMOUTH.	The Institute for the Blind, 7.30.
" 27.	"	At 9 Barton Crescent, Mutley, 3.30.
" 30.	"	Y.W.C.A., Ermington Terrace, Mutley, 3.30.
" 30.	"	The Protestant Evangelical Church, Portland Villas, 6.30.
May 1.	"	Wickliffe Congregational Chapel, Albert Road, STOKE, 7.30.
" 2.	"	The Congregational Chapel, PLYMPTON, 7.30.
" 4.	DUNDALK.	The Market Hall, 8 p.m.
" 5.	LONDONDERRY.	The Soldiers' Home, 7.30.
" 7.	DUBLIN.	St. Mary's, morn. and eve.
" 8.	"	Zion Church School Room, 3 p.m.
" 9.	"	At 16, Appian Way, 7.30.
" 10.	"	The Baptist Chapel, Harcourt Street, 7.30.
" 11.	"	The Baptist Chapel, Phibsborough, 7.30.
" 12.	KINGSTOWN,	The Mission Hall, Corrigan Avenue, 8 p.m.
" 25.	BELGIUM.	JOUMET (Charleroy) Y.M.C.A., 2 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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THINGS TO COME.

No. 204.

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Editorials.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 51.)

(v.) "WERE SAWN ASUNDER."

As we approach the close of the great "cloud of witnesses," it seems as though the examples of those in the second of these last two groups who *suffered for God* were so many more than those who *conquered through God* (in the former group), that no names are given. The apostle was evidently "moved by the Holy Ghost" to hasten on to the conclusion of his theme.

Those in this last group are so numerous, and the manner of their suffering so various that one kind after another is mentioned—as though it were impossible to include them all. The description "and others" is pathetic in its brevity, and full of significance. We can scarcely find any record of many of them in the Old Testament.

Tradition tells us that Isaiah was "sawn asunder"—but nothing is said about it, or any other so suffering in the Bible. Its origin is in the Jerusalem *Gemara*.* There we read, how, in the days of King Manasseh, Isaiah fled and took refuge in a cedar tree, whereupon the cedar swallowed him up. The fringes of his garment were seen and they betrayed him. When Manasseh was told of it he commanded the cedar tree to be sawn asunder. When the king's orders were obeyed the prophet's blood gushed forth, etc.

It is added, that this is what is referred to (in 2 Kings xxiv. 4), as that "which the LORD would not pardon."

There is no record of any individual cases of those who suffered in the ways here stated, in the historical books of Scripture. Hence, some modern critics desire to bring the references down to the time of Antiochus Epiphanes.

But there is no need to do this. Quite enough is said in 2 Kings xxiv. alone to account for all the horrors recounted in these verses. We read there, how Jehovah removed Judah out of His sight "for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled

* *Sanhedrin*. The *Gemara* is the commentary of the *Talmud*, while the *Mishnah* denotes the text.

Jerusalem with blood; which Jehovah would not pardon" (vv. 3, 4).

It is sufficient for us that, whether Isaiah thus suffered or not, there were others that did; and if he did not suffer thus in his own person, his prophecy has suffered in this manner; for modern critics do not hesitate to cut his book asunder and say there were two Isaiahs—one of whom wrote from i. 1—xxxix. 8, and the other from xl. 1, to the end. This is a crime as great as Manasseh's for Isaiah was only "a man of God," but his book is part of "the Word of God."

The Lord Jesus referred to *both* parts of his book and makes no such distinction between them.*

This is nothing in the eyes of modern critics who dare to commit a sin similar to that of Jehoiakim (in whose days was executed the judgment pronounced on Manasseh's sin). Jehoiakim cut up the word of God with his penknife; these men cut it up with their pens. That is the only difference. The result is the same.

They call themselves "critics," which means *able to judge*; but they judge without evidence. They do not understand the laws of evidence, so that the only and sufficient answer to their blasphemies is—"they say so."

Whoever they were that were "sawn asunder," the fact that remains for us is that they were able to endure even this manner of death "through faith." They "believed God" instead of man, like their father Abraham, and men resented it by thus putting them to death.

vi. "WERE TEMPTED."

There are many suggestions as to the "reading" and the rendering of this word.

This furnishes us with a good example of the principles which govern the doings of modern critics. Their human reason cannot understand why so apparently mild expression should follow such "torments, and ways of dreadful death." Through not understanding what is meant by the Greek word here used, they are "surprised" at finding it here; and they say: "This surprise having been all but universally felt, various have been the *conjectures* resorted to." (1) "Some are for leaving out the word altogether, its very form was suspicious" *epeirasthēsan* coming so soon after *epristhēsan* (= were sawn asunder), "might have been a mistake for it." This is said because the critics fail to see the beautiful Figure *Paronomasia* (two words having a similar sound with different meanings, to call our attention to the emphasis intended). "It might have been a marginal gloss of some dull

* Of the 60 quotations from Isaiah in the New Testament, 24 are from the first part (chs. i.-xxxix.), and 36 from the latter part (chs. xl.-lxvi.). Of these 60 quotations several are quoted more than once, so that there are 45 separate passages; of these, 16 are from the former part and 29 are from the latter part.

student." (Of course the modern critics are never "dull.") With them it is always the book that is wrong. It never dawns on them that what is wrong is with them.

It has seemed to many critics that some mention of *fire* might well be expected here, so that they have conjectured *epresthēsan*, *epurasthēsan*, *epurothēsan*, *epuristhēsan*, *enepresthēsan*, *enepuristhēsan*. Our readers will see that the critics are prodigal with their conjectures.

Others have *thought* that *mutilation* was more probably intended, and have conjectured *epērothēsan*. Many other *conjectures* may be seen in authors whose names are given. Luther read *eparthēsan* (= were thrust through).

After citing six more of these Alford says on his own account "*If any conjecture is to be made* (and he puts this sentence in italics) I would say that either the omission, or *epresthēsan* would appear to me the most probable."

And all these *conjectures* are indulged in because (he says) "As it stands, I do not see how any appropriate meaning can be given to the mere enduring of temptation, placed as it is between being sawn asunder and dying by the sword."

Those words "I do not see" are the key to the whole matter. Thus is the Word of God, quite apart from Textual Authorities, brought down to the bar of human reasoning.

From what we have to say as to the real meaning of the word in question our readers will see that there is no reason to doubt the correctness of the A.V. rendering, "were tempted."

And we have to keep in mind that this temptation or trial was in connection with their "faith," not with their "works." They were tempted not to commit crimes or immoralities, but to abandon their faith in what God had said, by listening to promises of deliverance, or heeding threats of diabolical tortures.

Like the temptation of our first parents, it was the Word of God that was in question. "Hath God said" was the only "trial" in their case; and it has been the trial of faith through all the ages. Promises were made to them that they should not die, and that they should be as God. They believed Satan's lies, and they fell. Their fall consisted in *unbelief*.

These "were tempted" as they were. Tempted, so that they should not believe God's promises; tempted to doubt His goodness; to disbelieve His Word. They were tempted, as our first parents were, by false promises; promises of liberty, of honour, and of promotion; and these were tried (as our first parents were not), by threats of tortures and violent deaths; but "through faith" they were more than conquerors.

It was religion by which these "others" were tempted and tried. Religion tempted them to believe its dogmas instead of God's words. Religion tempted them to forsake God.

It was not the irreligious world, with its vanities or politics, that thus tempted these "others."

The world goes to war, and throws down an honourable and an open challenge to a trial of strength. It does

not use secret arts or instruments of torture in a trial of faith. That is reserved for the sphere of religion. It has ever been so. Life and wealth and honour were frequently offered in the midst of unimaginable tortures to induce believers to forsake the God Whom they believed.

Micaiah knew what it was to be thus "tempted" when Zedekiah, the son of Chenaanah, smote Micaiah upon the cheek . . . and said . . . put this fellow in prison, &c. (2 Chron. xviii. 23, 26).

Jeremiah knew what it was to be thus tried, when "Pashur, the governor of the house of the LORD, smote Jeremiah the prophet, and put him in the stocks." How he was tried with mental tortures is recorded in the rest of the chapter (vv. 12-18). At any moment he might have secured immunity from his trials by holding his peace.

In chapter xxxviii. 6, we read how (because of the word of the LORD which he spake), they "took Jeremiah and cast him into the dungeon . . . that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire. So Jeremiah sunk in the mire."

We may be sure that these instances were by no means solitary or exceptional cases of trial and suffering and temptation to escape all by turning away from God and His Word.

Paul himself knew what this meant when he said before Festus how he "shut up many of the saints in prison and . . . compelled them to blaspheme" (Acts xxvi. 10, 11). He does not say that he succeeded. He uses the imperfect tense, which may have a tentative (as well as a frequentative sense *used to compel*). Hence it may mean that he *attempted* and *wished* to compel them to apostatize. Like all unbelieving Jews of his time, that was his object. He was a zealot in "the Jew's religion," which, like all other religions, filled him with hatred and madness against all who differed.

This was and is the spirit of the religion of Rome, and it is worthy of note that the phrase "to put the question" gave the name to the Inquisition, for that is the very meaning of the word. To "put the question" meant to examine by torture, with the view of forcing their victims to change their faith.

The very word *peirazō* is the root of the word here, "were tempted," *i.e.*, tried by questioning.

The word would be well understood by the Hebrews to whom the Apostle was writing. It must have had a sinister significance in their ears and their memories.

From the first Epistle of Peter we know that these "temptations" were still being endured by believing Hebrews. . . He speaks of "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7).

This word, "tried," has been taken heretofore as a verbal form, but the use of this very expression is found

in the Papyri used as an adjective in the sense of *genuine*.*

Hence the expression (*to dokimion*) means your tried faith; *i.e.*, your faith which has been *tried*, and *found genuine*.

In that day, the temptation was to abandon Christ as their Messiah and Saviour. In older days it was to abandon the worship of Jehovah for the idolatry of the heathen. What temptations were endured at the hands of Jezebel, Athaliah, Ahaz and Manasseh, no tongue can tell.

Elijah's words give us a faint idea of them, in his reply to the word of Jehovah which came to him in Horeb, the mount of God (1 Kings xix.) And we know the details of the temptation presented to Hananiah, Mishael and Azariah, in Dan. iii. Theirs was a typical example of our subject, "were tempted." With the burning fiery furnace before them, we know they stood steadfast in their faith, and went into it, not knowing they would be delivered.

True, they were delivered, but it was not their *faith* which delivered them. It made them without care as to the result.

This was the manifestation of their faith, and it was this that proved it to be genuine. The point of our subject is not faith's power to overcome, but faith's power to suffer for God.

We are not all Daniels, nor are we all tried with his trials. God had His own purpose to serve, and His own ends to accomplish in the deliverance of Daniel and his companions in captivity.

He may have no public end to serve in our case. It may be our lot to be among these "others;" but the same precious faith will enable us to endure.

He may not "send His angel" to deliver us from trial here and now, but He is going to "send Jesus Christ," and therefore we rejoice with joy unspeakable and full of glory, receiving the end of our tried faith, which is more precious than of tried and genuine gold which perisheth.

"THE LORD FROM HEAVEN."

(Second Edition of Sir Robert Anderson's book).

WE are thankful to see that this most useful book by Sir Robert Anderson, K.C.B., has gone into a second edition so soon. We have already highly commended it, and now we give a few paragraphs from the new preface to the new edition.

It is on the doctrine of the Trinity, and will be found as timely as it is good for the instruction of ourselves and all our readers. He says:—

"It would seem that very many who, by habitually repeating creeds, give a conventional assent to the doctrine of the Deity of Christ, are practically agnostics in relation to it. And to me this discovery is made still more startling by the fact that their doubts seem

* Is found on pawn-tickets and marriage contracts written about the same period of these Epistles. See Deismann's *Bible Studies* (T. & T. Clark, Edinburgh, p. 259, &c.).

to be confirmed by the language of the very formulas which were intended to set the question at rest for ever. For the phrase 'the Persons of the Trinity,' apparently conveys a meaning wholly different from that which the original words were intended to express. And to the illiterate it suggests error which leaves them an easy prey to the Unitarian propagandist.

"As the Latin dictionary tells us, the word *persona* is 'from *per-sono*, to sound through;' and it means, 'a mask, especially that used by players, which covered the whole head, and was varied according to the different characters to be represented.' And, according to the Oxford English Dictionary, our word 'person' means '(1) a character sustained or assumed in a drama, or the like, or in actual life; part played; hence, function, office, capacity; (2) an individual being.' It will thus be seen how closely the primary and classical signification of 'person' is allied to the Latin *persona*, and what slight affinity it has with the popular and ordinary meaning of the word. And yet its ordinary meaning has a definite influence upon the minds of ordinary people when they speak of 'the Persons of the Trinity.'

"The Deity is not to be likened to a triumvirate acting in unison. God is One. But He has manifested Himself as Father, Son, and Holy Spirit; and the crowning manifestations of Himself was in the Son. At the coming of Christ He was 'manifested in flesh.' The somewhat doubtful revised reading of 1 Tim. 3. 16 in no way affects the force of the passage. The statement that the Man of Nazareth 'was manifested in flesh' (*ephanerôthê en sarki*) would be nothing better than a grandiloquent platitude. 'He who was manifested in flesh' must refer to God. The words are the equivalent of John 1. 18, which tells us that the Son has declared Him.

THE ELEMENT OF MYSTERY.

"But, we are asked by people who own that they are in the habit of repeating the creeds: 'How could the Son be God, seeing that He prayed to God, and spoke of God as a Being distinct from His own personality?' This is a real difficulty; and it is not to be met by attempting to explain 'the mystery of God, even Christ,' but by freely owning that the mystery is one which reason cannot solve. How strange it is that while, on 'the authority of the Church,' men give an unquestioning assent to the superstitions of what they deem to be 'the Christian religion,' we hesitate to accept the mysteries of the Christian faith upon the authority of the Word of God! And with great humility I hazard the opinion that, in their zeal for the truth, the orthodox Fathers went to unwise lengths in analysing and defining the Deity. But be that as it may, certain it is that the formularies of those days create difficulties in many devout minds in our own times.

"In presence of the mystery of God, which, we are expressly told, we cannot fathom, our part is simply to accept the 'It is written.' But let us see to it that what we accept is really what is written. I am here

reminded of help received many years ago from having my attention called to the Greek text of John 1. 1. My lesson was learned during a railway journey, and my teacher was a Roman Catholic friend, one of H.M.'s judges of the Supreme Court, who pointed out to me the significance of the presence of the Greek article in the one clause, and its absence, in the other clause, of the familiar passage; *ho Logos ên pros ton Theon, kai Theos ên ho Logos*. Our English idiom fails us here; but if we might use the word 'Deity' as a synonym for 'God,' anyone could appreciate the difference between the statement that the Word was with the Deity, and the further statement that the Word was Himself Deity."

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

A FURTHER NOTE

ON THE WORD "KATABOLĒ."

SO completely absorbed was the writer with the *ten* instances of *Katabolē Kosmou* that he omitted to make it clear that he was dealing with this collocation of two words rather than with the word *Katabolē* apart from *Kosmou*. There is one more instance of the use of *Katabolē* by itself, making, in all, eleven occurrences of the word in the New Testament. A kind friend has pointed this out, and the omission is hereby corrected. The reference is Heb. 11. 11. The words are, "By faith Sarah herself received strength to conceive seed" (*eis Katabolēn spermatos*), a most unusual expression.

The same friend points to this passage, and the passage in Heb. 6. 1, as forming a double difficulty. These passages were not overlooked by the writer, but he considered it better not to burden the positive statement of facts with any discussion of these two references. But now that they have been called attention to, a few words on them may be useful.

1. HEBREWS 11. 11.

As the noun *Katabolē* occurs in this reference, it is here taken first.

The word rendered "strength" is, in the Greek, the usual word for *power* (*dunamis*) inherent, as distinct from power in exercise which is *kratos*. So that this word (*dunamis*) takes our thought away from the human instrument to the Divine Worker. Sarah "received power." Then the noun (*Katabolē*) is thrown into verbal form, and translated "to conceive." It looks easy, but on that very account it is suspicious. Will it bear examination? Can it be justified? We think it cannot. It has been suggested that we might well read "beginning" instead of "conception." That would certainly be nearer to a possible rendering, but we do not believe that the one or the other gives the meaning here.

We claim that the word, in this place, bears a meaning in keeping with what has been said of it already. Not that we would render it "overthrow." The exact shade of meaning must be determined by the thing spoken of. It is not here a material world, but a *living personal seed*; and keeping this in mind, we give it the significance fundamental to the verb from which it comes, and render accordingly, "By faith Sarah herself received power for (or unto) a casting down (or bringing forth) of seed, even past the due age."

It is a most uncommon phrase. There is a mystic or veiled reference in it, but we believe that the above translation (or some corresponding English words), is grammatically, physiologically, and typically correct, and, if so, this instance of the use of the word is in perfect harmony with the other ten where we rendered, "the world's overthrow (or casting down)."

2. HEBREWS 6. 1.

In this passage it is not the noun *katabolē* but the verb *kataballo*, which is translated "laying," the word for "foundation" being the regular word so rendered, viz., *themelios*.

This passage in itself is of the utmost importance: and it is claimed as distinctly supporting the significance already given to *katabolē*.

A full examination of this Scripture would fill a pamphlet. For the present, however, we must content ourselves with showing how the expression "not laying again a foundation" bears on the subject in hand.

No candid scholar can be satisfied with the A.V. rendering of Heb. 6. 1. Instead of "the first principles of the doctrine of Christ," we suggest that it ought to be translated, "Wherefore leaving the record (or account, or treatise) of the beginning of Christ, let us bear forward unto the perfection." For the record or account referred to, we may compare Acts 1. 1. And for the *beginning* referred to, we may compare Heb. 2. 3, and Acts 1. 1.

The statement is completed by the words of v. 3, "And this *we will do*, God permitting," namely, move forward to the perfection, a perfection unfolded in the rest of the Epistle. The words between are a parenthesis, and refer to the *account* whose special teaching we are to move forward from. The foundation of *repentance, faith, resurrection, judgment, washings, and imposition of hands*, refers back to the Synoptic Gospels,* and the Acts, where these things were in *place* and *time*, in association with kingdom testimony. That was a foundation truly laid, and must not be disturbed, so that instead of translating it "not laying again a foundation," we ought to render it "not casting down again a foundation of repentance," &c. (already laid); but go forward from it *unto the perfection*—to truth which really concerns us, to later truth, to new truth, with which such things as imposition of hands, teaching of baptisms and sign-gifts are not associated.

* The probability is that the Synoptic Gospels were already written; at all events, the Gospel according to Luke. It is startling to reflect that Paul never saw the Gospel according to John.

As we have said, the word for "foundation" here is not *katabolē*, but the proper word for "foundation," namely, *themelios*. And there is no instance or analogy in the New Testament for applying the verb *kataballō** to the *laying* of a foundation.

To say "not laying again a foundation of repentance," &c., is to make a meaningless suggestion. How can we lay again a foundation which is already laid? But when read as above—not *overthrowing* what has been already laid, but going on to something better, there is sense in it, there is consistency, there is power.

We therefore conclude that this passage confirms the argument, and brings new light at a hard place.

Dispensational Expositions:

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

No. 21.

"TILL HE COME."

AN ENQUIRY INTO THE NATURE OF THE SECOND COMING AS REVEALED BEFORE ACTS 28.

THE words quoted in the title "Till He Come," are the occasion of considerable difficulty to some readers, particularly in their desire to order their steps in harmony with a rightly divided word. We therefore devote this present article to the examination of the nature of the Second Coming as believed and hoped for by the saints of the Pentecostal Period; and to the enquiry as to whether the hope set before the believer *then*, and the hope *now*, are one and the same, or whether there is a difference to be observed.

If we turn to any of the many writings that have been published dealing with the coming of the Lord, we shall be sure sooner or later to come across the word *parousia*. Various opinions have been given as to the distinction to be made between the *Parousia* the *Epiphany* and the *Apocalypse*, words translated mostly "Coming," "Appearing," and "Revelation." We cannot attempt to discuss them all, nor to analyse the differences, but the ordinary and prevailing teaching seems to be that the *parousia* of Christ is to be thought of in connection with the coming FOR His saints, while His *Apocalypse* is to be connected with His coming WITH His saints, the first referring to the catching up of the church, the second referring to the executing of judgment, and being visible and manifest to all.

We had heard so much emphasis put upon the distinction made between the coming FOR, and the coming WITH His saints, that we "searched the scriptures" and came to the conclusion that it was more of the nature of "say now shibboleth" than "thus saith the Lord." The coming WITH His

* It is used only in other two places (2 Cor. 4. 9, and Rev. 12. 10), and each time translated *casting down*, as the subject in each case demands.

saints seems to refer in every case to that stated by Jude in verse¹⁴, "Behold the Lord cometh with His holy myriads," or in 2 Thess. 1. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels." If "saints" in 1 Thess. 3. 11, means "believers," what could the readers of that verse understand by it?

The apostle prays that their heart may be established at the coming of the Lord WITH all His saints. This coming is the *parousia*; and, if the traditional interpretation were true, these readers, to whom 1 Thess. 4. 14-18 was written would not be included in those who come WITH the Lord. The same spirit that wants to read the "church" into every passage of Scripture from Genesis to Revelation, has also seized upon the word "saints," and thereby robbed us of the blessed truth that in some places it means "the holiest of all," and in others the "angels." We do not mean to deny that there is a great distinction between the hope of the church and the hope of the kingdom, but we believe the dividing line has been obscured.

If "till He come" of 1 Cor. 11 is the same as "that blessed hope" of Titus 2, then we have a most powerful argument for the perpetuation of ordinances, for the connection between the kingdom and the church, for the relation of the new covenant with the Mystery, and for many other things which would tend to nullify much of the plain teaching of Scripture. If, on the other hand, we see that "till He come," refers to one thing, and "that blessed hope" to another, we have no need to violate scripture. The great secret need not be confounded with Israel; the church is seen distinct from the kingdom. The new covenant retains its scriptural connection with the house of Israel and the house of Judah. The book of the Revelation will be more easily understood, in its entire relation to the day of the Lord, from beginning to end, without any straining of points to bring the "church" into it.

Let us take the word *parousia* as a guide for our thoughts on this important subject. It is sometimes translated "coming," sometimes "presence." Etymologically the word means "a being beside," hence, it is translated "presence" or "coming," but always bearing the thought of personal nearness, and is derived from the verb *pareimi* which is rendered "to be near."

Notice the idea of nearness in the following passages—1 Cor. 5. 3; Gal. 4. 18, 20. The actual word *parousia* occurs 24 times in the New Testament. 17 of these occurrences refer to Christ, and seven to others. We give these seven occurrences first:—

"I am glad of the *coming* of Stephanus" (1 Cor. 16. 17).
Stephanus.

"God . . . comforted us by the *coming* of Titus" (2 Cor. 7. 6). Titus.

"And not by his *coming* only" (2 Cor. 7. 7). Titus.

"His bodily *presence* weak" (2 Cor. 10. 10). Paul.

"His *coming* again to you" (Phil. 1. 26). Paul.

"Not as in my *presence* only" (Phil. 2. 12). Paul.

"Whose *coming* is after the working of Satan" (2 Thess. 2. 9). Anti-Christ.

This last reference is solemn and important. The complete passage reads "and then shall that wicked one be revealed (*Apokaluptō*), whom the Lord shall consume with the spirit of His mouth, and the brightness (*epiphaneia*) of His *parousia*; even him whose *parousia* is after the working of Satan with all power, and signs and lying wonders."

Here we see the two *parousias* in vivid contrast. Satan travesties *truth*. Hence we find that the false Messiah has his *parousia* according to powers, signs, and lying wonders. Now these powers, signs and lying wonders are an exact counterfeit of Pentecost, as a reference to Heb. 2, 4 (Greek) will show; and, go to prove that which we will set forth presently, namely, that the *parousia* of Christ should have followed Pentecost, even as Peter tells us in Acts 3. 19 and 20, had Israel been but ready. The powers, signs and wonders are connected, by the reference to Joel, with "the day of the Lord," and, hence, with the book of the Revelation, when 2 Thess. 2. 9 receives its fulfilment.

We are mindful of the fact that some, seeing that these things are so, have said that there may be more than one *parousia*. Be that as it may, we want to find out what the word teaches; and, particularly, whether the Scriptures connect the *parousia* with the church of the Mystery.

The first canonical and historical use of the word *parousia* is found in Matt. 24, and, if we allow the canon of interpretation to be true that, first occurrences give the key thought, then most emphatically the *parousia* belongs to kingdom truth.

It has been pointed out, in *The Apocalypse or the day of the Lord*, by Dr. Bullinger, that Matt. 24. and 25. find many parallels in the visions of the Revelation, and, this being so, it only clinches the matter still more, that the *parousia* is linked with Israel and the kingdom. Matt. 24. and 25. were spoken of Israel *in the land*; that may account for the next revelation being given to assemblies outside the land, "to the seven assemblies in Asia," which is in perfect harmony with the way in which Isa. 6. 9 and 10, is first quoted in Matt. 13, *in Israel* (Matthew's sphere), and subsequently in Acts 28, *in Rome* (Revelation sphere).

"And as He sat upon the *Mount of Olives* (inseparably connected with the kingdom, see Zech. 14. 4; Matt. 26. 30; Acts 1. 6 and 12; etc.), the disciples came unto Him, privately, saying, 'tell us when shall these things be, and what shall be the sign of Thy *parousia* and the *suntelia* (or the gathering up of events that lead up to, and culminate in, the end) of the age?'" The book of the Revelation is the *suntelia* of the age.

We are certain that every word in Scripture is in its right place, and conveys its appointed meaning. What is the teaching connected with the use of the word "mountain" in Matthew? Its *first occurrence* is connected with the "kingdoms of the world," Matt. 4. 8. The next reference, Matt. 5. 1, is the scene of the "Sermon on the Mount," wherein the Lord enunciates the laws and character of the kingdom which He had come to set up. Another noteworthy

occurrence is Matt. 17. 1, with which we must read 16. 28, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom; and after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain, and was transfigured before them."

Now let Peter tell us what this meant. It will be far better for us, than to read any amount of sermons, essays and thoughts that have been given upon the subject by others. 2 Peter 1. 16, "For we have not followed cunningly-devised fables, when we made known unto you the power and PAROUSIA of our Lord Jesus Christ, but were eye-witnesses of His majesty, for He received, from God the Father, honour and glory."

"Honour and glory" are terms belonging to the kingdom, as may be seen by referring to Heb. 2. 6. and 7. and Psalm 8. It also has reference to the High Priestly work of Christ that intervenes during the time of His *absence* (contrasted with *parousia*, or presence) from the earth. "We see not yet . . . but we see Jesus . . . crowned with glory and honour."

We have not yet finished with Peter's witness. Not only does he teach us that the "coming in His kingdom" of Matt. 16. 28, is the *parousia* (2 Peter 1. 16), but he says also in v. 12. "Wherefore I will not be negligent to put you *always in remembrance* of these things, though ye know them, and be established in the *parousia truth!* . . . have these things *always in remembrance*. For we have not followed cunningly-devised fables, &c." The Apostle alludes to this again in chapter 3. by the use of the words "knowing this first." The *parousia* is not a fable, but a fact, "knowing this first, that no *prophetic writing* is of its own unfolding." 2 Peter 1. 20.

"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds *by way of remembrance*, that ye may be mindful of the words of the *holy prophets*, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, 'Where is the promise of His PAROUSIA?' . . . But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the *day of the Lord* will come as a thief in the night . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking eagerly forward to the PAROUSIA of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with a fervent heat. Nevertheless, we, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness." 2 Peter 3. 1-13.

Two *parousias* are here mentioned: the one connected with the kingdom, and the other the day of God; but, we ask, What has all this to do with the Church of the Mystery? Peter, writing to the Dispersion, and referring to the apparent delay in the *parousia* of Christ, seeks to instruct them with regard to the "break" that has come. He knows that the long interval is not because the Lord is "slack concerning His promise," but that it is really the Lord's "long-suffering." Peter, however, had not received the revelation of the Mystery: he had not, like Paul, received a commission which "filled up the Word of God, even the Mystery," Col. 1. 25 and 26, and hence he confesses that "our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of *these things*, in which are some things hard to be understood." 2 Peter 3. 15. and 16.

Peter DID know *parousia* truth, but he did not understand a great deal of Paul's teaching, yet we are asked to believe that the church, which is exclusively connected with Paul's ministry of the Mystery, has for its hope the *parousia* which Peter links with the kingdom and the day of the Lord, and that the hope of the dispensation of the Mystery was a subject fully known by "scoffers!"

It seems clear that the "signs of the *parousia*, and the *suntelia* of the age" are linked together, Matt. 24. 3, and it is important to notice the difference between the records of Luke and Matthew.

Read Luke 21. 6-11. "But before all *these things* (viz, those enumerated in vv, 6-11), they shall lay hands upon you," and before vv. 12-24 have their fulfilment. The compassing of Jerusalem in v. 20 refers to the Siege of Titus. Luke 21. 20 says, "When ye shall see Jerusalem compassed with armies . . . flee." Matt. 24. 15 and 16 says, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the Holy Place . . . flee."

Matthew leaps over the present interval, and takes up the thread of the "time of the end" according to Daniel's prophecy. The disciples' question "When," is answered by the repeated word "Then." See vv. 9, 10, 16, 21, 23, 30, 40; 25. 1. This word "then" does not merely punctuate an argument, as we sometimes use it, but is a definite mark of time.

In v. 21 (Matt. 24), we read, "Then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be." This singles out this tribulation from any other. Consequently, when I read in Rev. 7. 14, "These are they which came out of THE TRIBULATION THE GREAT," I feel that words cannot be more conclusively used, either in their order or definition, to show that this tribulation of Rev. 7 is the same as that of Matt. 24. 21.

During the period of this great tribulation, many false messiahs and false prophets will arise, and will show great signs and wonders, vv. 23 and 24. These

will be headed up finally by THE false prophet, and THE false Messiah, who will have his *parousia* after the satanic travesty of pentecost, and which would (if it were possible) deceive the very elect. The true *parousia*, however, will eclipse all Satan's parodies, "For as the lightning cometh out of the east, and shineth even unto the west, so also shall the *parousia* be of the Son of Man," v. 27. Thus will be fulfilled that which we read a little before in 2 Thess. 2. 8-10.

(To be concluded in July, D.V.)

Bible Numerics.

BY IVAN PANIN.

CHAPTER IV.

(Continued from page 58.)

THE following discussion deals with a class of words *running through the whole Gospel*. It furnishes the proof of its numeric construction as a whole, which may be lacking in a discussion of the separate portions in which the Proper names occur.

§ 59. The following is a list of the Proper names used by Matthew. I have already had occasion to say that Χριστός in the New Testament had not yet acquired the character of a Proper name as *Christ* with us. The same is true of *Cæsar*, which in the New Testament is only a title of the Roman emperor, and not a Proper name. The English use of *Pope* is a good parallel illustration. These two words, therefore, are not given in this list. Neither Γαλιλαία (Galilee) nor Ἰουδαία (Judæa) is in the New Testament a Proper name, but only the feminine form of the adjective *Galilean* and *Jewish*, of which the masculine forms Γαλιλαῖος and Ἰουδαῖος frequently occur in the New Testament. In fact, the word γῆ, *land*, which is understood with the feminine adjective, is now and then added, thus establishing beyond a doubt the adjectival character of these two words. Μαγδαληνή, *Magdalen*, is only a feminine adjective, meaning a woman from Magdala, and *Magdalenian Mary* is the true rendering of what is now *Mary Magdalen*. In like manner Ἰσκαριώτης, an *Iscariot man*, is omitted from the list of Proper names, this word designating only the citizenship of Judas. In the Gospel of John, moreover, the father of Judas, Simon, is also called an Iscariotan, Ἰσκαριώτης. Lastly, *Golgotha* is an Aramaic word of which the translation is immediately added in the text. The place was thus spoken of from its shape, just as we say Charlestown Neck, or Tiverton Four Corners, or even Down-town, as descriptive of the special localities, without the words *neck*, *four corners*, or *down town* becoming thereby Proper names. Accordingly, Matthew introduces the word with extraordinary discrimination, thus: εἰς τόπον λεγόμενον Γολγοθά, to a place *spoken of as Skull*, exactly the same phrase used by Matthew in 1: 16, *Jesus spoken of as Christ*. The case of *Emmanuel*, which

is otherwise parallel with Golgotha, is changed by the express direction in the text, They shall call his name Emmanuel.

Proper names in Matthew.

38	'Αβελ	1.	1007	'Αρχέλαος	*1.
14	'Αβιά	2.	702	'Ασάφ	*2.
487	'Αβιοῖδ	*2.	802	'Αχας	*2.
145	'Αβραάμ	7.	656	'Αχείμ	*2.
908	'Αζώρ	*2.	1285	Βαβυλών	4.
1064	Αἴγυπτος	4.	309	Βαραββᾶς	5.
812	'Αγφαῖος	1.	915	Βαραχίας	*1.
109	'Αμιναδάβ	2.	603	Βαρθολομαῖος	1.
1041	'Αμώς	2.	964	Βαριωνᾶ	*1.
361	'Ανδρέας	2.	556	Βεελζεβούλ	3.
142	'Αρύμ	2.	81	Βηθανία	2.
173	'Αριμαθαία	1.	99	Βηθλέεμ	5.
235	Βηθσαιδά	1.	888	'Ιησοῦς	150.
531	Βηθφαγή	1.	443	'Ιορδάνης	6.
277	Βοές	2.	685	'Ιούδας	11.
331	Γεθσημανεί	1.	232	'Ισαάκ	4.
722	Γεννησαρέτ	1.	349	'Ισραήλ	12.
384	Γομόρρα	1.	861	'Ιωαθάμ	*2.
103	Δανιήλ	*1.	1069	'Ιωάνης	25.
419	Δανίδ	17.	824	'Ιωβήδ	2.
420	Δεκύπολις	1.	1061	'Ιωνᾶς	5.
248	'Εζεκίας	*2.	951	'Ιωράμ	*2.
149	'Ελεύζαρ	*2.	1812	'Ιωσαφάτ	*2.
121	'Ελιακείμ	2.	1221	'Ιωσίας	*2.
519	'Ελιούδ	*2.	1518	'Ιωσήφ	11.
644	'Εμμανουήλ	*1.	733	Καϊάφας	2.
1145	'Εσρώμ	2.	343	Καισαρία	1.
1360	Ζαβουλών	2.	1183	Καφαρναούμ	4.
109	Ζαρά	*1.	100	Μαγαδάν	*1.
920	Ζαχαρίας	1.	340	Μαθθαῖος	2.
304	Ζεβεδάιος	6.	110	Μαθθάν	*2.
287	Ζοροβάβελ	2.	700	Μανασσῆς	2.
254	Ηλείας	9.	152	Μαρία	11.
1120	'Ηρώδης	13.	1648	Μωνσῆς	7.
1123	'Ηρωδιάς	2.	1302	Ναασσών	2.
420	'Ησαίας	6.	464	Ναζαρέτ	3.
151	Θάμαρ	*1.	650	Νεφθαλείμ	2.
1050	Θωμᾶς	1.	855	Νωέ	2.
833	'Ιακωβ	12.	288	'Οζίας	*2.
1530	'Ιερειχώ	1.	781	Ούρίας	*1.
371	'Ιερεμίας	*3.	696	Πειλάτος	9.
864	'Ιερουσαλήμ	13.	755	Πέτρος	23.
426	'Ιεσσαί	2.	704	Ραχάβ	1.
946	'Ιεχονίας	*2.	142	Ραμά	*1.
739	Ραχήλ	*1.	1060	Σιών	1.
283	Ροβοάμ	*2.	385	Σόδομα	3.
579	Ρούθ	*1.	1260	Σολομών	5.
1025	Σαδώκ	*2.	711	Συρία	1.
289	Σαλαθιήλ	2.	1070	Τύρος	3.
1121	Σαλμών	2.	806	Φαρές	2.
753	Σατανᾶς	4.	980	Φίλιππος	3.
1064	Σιδών	3.	843	Χοραζείν	1.
1100	Σίμων	9.	69,517	105.	528.

§ 60. The number of Proper names used by Matthew is 105, fifteen sevens (alphabetically distributed thus:

Alpha to Omicron have eighty-four, or twelve sevens; Pi to Rho have seven; Sigma to Chi have fourteen, or two sevens). Their numerical value is 69,517, or 9,931 sevens. The letters with which the 105 words begin are α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, φ, χ. The numerical value of these letters is 2,009, 7×7×41. Lastly, these 105 words occur in 161 forms, or twenty-three sevens, of which seventy-seven, or eleven sevens, begin with a vowel, and eighty-four, or twelve sevens, begin with a consonant. (The alphabetical distribution of the forms is also by sevens). An elaborate design of sevens then runs through the Proper names occurring in Matthew.

§ 61. But 105 is a multiple of fifteen as well as of seven. (Accordingly the alphabetical distribution is also by fifteens, thus: Alpha to Gamma have thirty, two fifteens; Delta to Chi have seventy-five, five fifteens. And again, thirty of the Proper names, two fifteens, are peculiar to Matthew, not being found again in the New Testament; seventy-five, five fifteens, are found again in the New Testament. And lastly, the Proper names which occur but once are thirty, two fifteens; those occurring more than once are seventy-five, five fifteens in number. There is thus here also an elaborate design of fifteens as well as of sevens. It is worthy of notice that the Proper name occurring most frequently in Matthew is *Jesus*, and this occurs 150 times, or ten fifteens.

§ 62. But this is not all. The number of letters in these Proper names is 682, sixty-two elevens; the factors of 682 are 2, 11, 31. Their sum is forty-four, four elevens. Alphabetically, the 682 letters are distributed thus: Words under Alpha to Kappa have 484 letters, 11×11 taken four times; words under Mu to Chi have 198 letters, or eighteen elevens.

§ 63. Again, the Proper names occur in Matthew 528 times, or forty-eight elevens, of which 440, or forty elevens, belong to the male persons, and eighty-eight, eight elevens, belong to the Proper names which are not male persons. A system of elevens thus runs through these Proper names beside the sevens and fifteens. There is also a system of eights to be seen in connection with the 528 occurrences, which the reader may study out for himself along with other numerical phenomena not specially pointed out. But the following singular feature must not be passed over:

§ 64. To the following persons only Matthew applies the title Prophet: Daniel, Isaiah, Jeremiah, Jonah, and the Lord Jesus. He mentions, indeed, other prophets, as Elijah, for example, and David and Moses; but the title Prophet he applies only to the five persons just named. Isaiah is called Prophet in 3: 3; Jeremiah in 2: 17; Jonah in 12: 39; Daniel in 24: 15; lastly, the Lord Jesus is called Prophet in 21: 11.

§ 65. A scheme of elevens and fifteens has just been seen to run through the Proper names. Now the names of these five prophets occur 165 times, or eleven fifteens, and of these the name of the Lord Jesus

occurs 150 times, or ten fiftens: the four other prophets occur fifteen times. This little bit of design once more proves that the word Ἰησοῦ bracketed by Westcott and Hort in Matthew 1:18 cannot be dropped without bringing confusion into what now is mathematical order. In like manner the status of 14:27, where the omission of Ἰησοῦς is offered as alternative, and of 22:20, where its insertion is offered as alternative, is, to some extent, settled thereby. For since this word was designed to occur just 150 times, it is clear that if it be omitted from the one passage it must be inserted in the other. The decision in one case is for the other also, though it cannot yet be said with certainty just what the decision shall be. It is, indeed, most unlikely that Westcott & Hort should be wrong in both of their primary readings, but even high probability is not yet certainty, and in this our investigation we must not rest content until its results are beyond all possible doubt.

§ 69. The presence in the Proper names of the elaborate design with its numerous mathematical features proves that Μαρίαν is the true reading in 1:20, and not Μαριάμ, since it is found only once in the first Gospel, and the change would diminish the number of forms by one, with the consequent overthrow of the design in the vocabulary of forms with its many remarkable features.

§ 70. In proving the status of Μιρίαν the purpose for which the examination of these proper names was undertaken is accomplished. It is well, however, to be reminded that once more the shorter spellings Δαυιδ, Ἰωσίας, and Ὀζίας, are proved true, since in the list of the Proper names the count of both the letters and the numerical values would be deranged by the longer spellings. In addition to this, however, several other troublesome matters are cleared up by this list:

First, it will be remembered that in the genealogy of the Lord we found the names of Aram, Aminadab, Boaz, Hezron, Salmon, and Rahab, occurring in forms other than those in Luke, James, and Hebrews. And it was shown that this was made necessary by the writer's design to have a number of forms (a multiple of nine) peculiar to that genealogy. The case is the same with the list before us. For these Proper names occur in 161 forms, or seven twenty-threes, of which 115, five twenty-threes, are found again in the New Testament, and forty-six, or two twenty-threes, are peculiar to Matthew, being found nowhere else in the New Testament. But in order to establish this numerical relation between these two classes, it was necessary for Matthew not only to spell differently the six words mentioned above, but also the word Νεφθαλίμ, which in Revelation 7:6 is spelled without the ε, Νεφθαλίμ, a change which would seem freakish were it not for the light shed upon it by the numerical phenomena of these Proper names. Lest however the presence of the twenty-threes here be deemed accidental, the author set a second seal of design thereto thus: The 528 occurrences of the forms, or forty-eight elevens, are distributed thus: Forms found again in the New

Testament occur 462 times, or forty-two elevens; the forms which are peculiar to Matthew occur sixty-six times, or six elevens. The design then is marked by twenty-threes in the number of the forms, and by elevens in their occurrences.

It is to be observed that neither Griesbach, nor Lachmann, nor Tischendorff, nor Tregelles thought it needful to give the shorter Νεφθαλίμ in Revelation. Alford alone agreed here with Westcott & Hort in changing the spelling, and yet unless the change is made no harmony can be had where the author meant it to be.

§ 71. Second, the status of Βαριωνά is now at last settled. Βάρ means in Aramaic *son*, so that translated the word means Son of Jonah, or John, since in the twenty-first chapter of John the Lord addresses Peter as Σίμων Ἰωάννον, Simon *son* of John. Some of the editors make it, therefore, two words. But if Barjona is two words, it has no place in the list of Proper names of Matthew, since Βάρ is a common noun, and Jonah is already in the list as the prophet's name. The numerical design is thus wholly lost if the word be read as two, and Westcott & Hort are proved right in giving it as one word.

§ 72. Westcott & Hort uniformly give the name of Satan as Bezebul, where all the other editors read Beelzebul. In Matthew the Sinaitic and Vatican both read Beelzebul; in Luke both read Beezebul; in Mark these two oldest manuscripts are divided: the Vatican having the shorter form, the Sinaitic the longer. Now both the count of the letters in the list of the Proper names, and that of the numerical values prove that the longer spelling is the true one.

§ 73. Ἰωβήλ given by Westcott & Hort in Luke 3:32 on the authority of the two oldest manuscripts, is wrong, and the structure of the genealogy in Matthew sustains that assertion. But while the full proof therefore cannot be given till the genealogy in Luke is examined, it may be noticed that were it the true reading, the form Ἰωβήδ would become peculiar to Matthew, with consequent derangement of the design connected with these peculiar forms.

§ 74. Lastly: In Matthew 13:35 Westcott & Hort offer the insertion of Ἡσαίου as alternative, with the Sinaitic manuscript. As the passage quoted is not in Isaiah, the insertion of the prophet's name here would not have easily been advocated by editors, but for two considerations: One is, there is already a quotation in the New Testament as from Jeremiah which apparently belongs to another prophet. The other is, the presence of the word here has been already a subject of discussion among the ancients, Porphyry using it even in the third century as a hostile weapon against the Faith. Now the count of the occurrences of the whole list as well as that of the five prophets proves that the word cannot be admitted.

§ 75. I have pointed out before some of the reasons an author might have for numerical design in his work, though just why he should take the pains to carry out his mathematics to the smallest detail had not yet

become quite so clear. Now, however, this also is made clear. For observe, these Proper names occur 528 times, a multiple of eleven and eight, with an elaborate system of groups of elevens and eights running through these occurrences in both the simple vocabulary and the vocabulary of forms. It has just been seen, however, that in the vocabulary of forms, which has 161 words, or seven twenty-threes, there is also one division by twenty-threes. Now it so happens that if the number of occurrences be increased by one the total becomes 529, or 23×23 , and the question naturally may be asked, What assurance have we that it is not this number rather than the other? In other words, how do we know but 'Ἡσαίου or Ἰησοῦς may after all have to be admitted where its admission is now offered as alternative? To this question the numerical scheme of the five prophets gives the decisive answer. Its answer would be decisive even if the probabilities were equally divided between the two numbers, which however, they are not. For while the twenty-threes are used for one division only, the division into groups of elevens and eights presents numerous groups. The scheme of elevens and fifteens then may reasonably be assumed to have been chosen for the five prophets for the sake of removing all doubt as to the number 528 rather than 529.

§ 76. The reader who may wish to examine the writer's tables needs to be reminded of the following: The apostle who is elsewhere called Jude is called, by Matthew, Thaddeus. I treat the two names as only one vocabulary word, just as Aminadab and Admein, Salmon and Sala were treated as one vocabulary word. The two are merely different forms of the same word; but while Thaddeus does not appear in the simple vocabulary, since Judas is already there, it is given in the vocabulary of forms as a form of Judas.

Jacob and Jerusalem occur in the Greek in declinable and indeclinable forms: 'Ἰάκωβος, 'Ἰακώβ, 'Ἱεροσόλυμα, 'Ἱερουσαλήμ. In the vocabulary of forms of course both appear. In the simple vocabulary, however, the question is, Which of the forms belongs here, Is 'Ἰάκωβος a form of Ἰακώβ, or is it the other way? As the vocabulary of Matthew 1: 1-17 shows by its numerical values that the indeclinable form is the parent form, the case of Jerusalem was treated likewise. The numerical values of the Proper names in the simple vocabulary prove the correctness of this view, while the count of the letters gives a second proof for Jacob, as its declinable form has more letters than its indeclinable form, which is not the case with Jerusalem.

§ 77. As these Proper names occur in all parts of Matthew, and as I have already furnished a minute analysis of two passages, you will not deem it necessary for me to furnish further proof that the whole book of Matthew is constructed on exactly the same plan, both as a whole and in its parts. Enough if I assure you that there is not a paragraph in the whole of these articles which does not teem with the most marvellous artistic designs of structure. The numerous features of design on the back of a bank note illustrate but

faintly the skill as well as the beauties of design to be met with here.

§ 78. The conclusions previously drawn to the writer of Matthew from the phenomena of the genealogy are found to be fully confirmed by the phenomena of the Proper names. We find him to be a great mathematician; a great artist, and in addition we find once more that when he wrote he had before him the whole of the New Testament. For otherwise he could not have planned as he did the number of the forms peculiar to himself. To make the form Νεφθαλείμ, for instance, peculiar to himself he must have known that in Revelation, the only time the word is again found in the New Testament, it appears as Νεφθαλίμ. In other words Matthew is clearly written last of all the New Testament Books.

Things New and Old.

THE PHARAOH OF THE EXODUS.

The following letter appeared recently from a correspondent in *The Jewish World*, and will, we are sure, be read with interest:—

"Permit me to say a few words in connection with the article "Pharaoh of the Exodus," which was reproduced from the *Globe* in your last week's issue. The writer seems to insinuate that the discovery of Menephtah, or the Pharaoh of the Exodus, which shows that he had died a natural death and had been laid to rest with his fathers in the Royal manner, is a reflection on the accuracy of the Biblical narrative. But as a matter of fact those acquainted with Jewish tradition will not be at all startled by the find of this Pharaoh. It merely confirms the view held by some of our great men a good many centuries ago. R. Nehemiah, a pupil of R. Akiba who lived 53-135 C.E., says distinctly in the "Mechilta" that Pharaoh himself escaped the disaster which had overtaken his army in the Red Sea. His view is that God, who let Pharaoh live through so many plagues and trials, saved him from sharing the fate of his army, in order that he should witness the crowning success of Moses' mission, and that he should declare throughout the earth the power of the God of Israel. Besides it does not say in Exodus that Pharaoh himself was drowned, so why should it have been concluded that he found his grave in the Red Sea? Why bring now the discovered mummy of the Egyptian King as a proof against the accuracy of the Bible? Pharaoh's death remained an open question with many of our great men, whose sense of orthodoxy was not in the least shocked in discussing it, so why should we be shocked in finding that what R. Nehemiah, one of our great teachers, said hundreds of years ago, should turn out to be true? Surely, one cannot undermine the fundamental truth of the Bible by bringing to light a fact the existence of which the Bible never disputed. Maybe if those lips of the ancient mummy could speak, they might confirm the sublime truth of the Book. The very fact that the body of the King, with whom our forefathers had so much to do, with whom our early history is so much associated, is to be seen to-day, must strengthen our belief in the truthfulness of the Biblical narratives. It shows in flesh the King, who had lived so many centuries in the minds of our people. On the other hand it dispels the theory of some who try to make out that the exodus of our people from Egypt is but a fable. We do not know what revelations the bowels of the earth have yet in store for us. Maybe discoveries will yet be made which will throw a bright light on every chapter of our sacred Book. Maybe the time will come when the excavations that are now continually being made in the East will dispel the theories of the modern Bible critics, and will illustrate beyond doubt the truth of our Biblical records.—Yours, etc.

Signs of the Times.

JEWISH SIGNS.

DEVELOPMENT OF MESOPOTAMIA.

SIR JOHN JACKSON'S RETURN.

Reuter's Agency is informed that Sir John Jackson, M.P., who recently signed an agreement with the Turkish Government for the construction of the great Hindia dam which forms an important part of the scheme formulated by Sir William Willcocks for the irrigation of Mesopotamia, has just returned to England. During his journey Sir John visited the Persian Gulf, stayed at Mohammerah, and proceeded up the Tigris to Bagdad. Afterwards he travelled across the desert to the site of the new dam on the Euphrates, about five miles from ancient Babylon. In connection with the great scheme of irrigation, Sir John's firm have between 2,000 and 2,500 Arabs employed on the dam and works connected with it.

When Sir William Willcocks went up the Tigris some months earlier, his boat was fired on by Arabs from the banks, but Sir John Jackson on the occasion of his journey experienced no trouble at all. When the complete scheme, of which the plan of constructing this dam at the head of the ancient Hindia Canal is part, is complete, it should convert a great deal of barren country into a fruitful land.—*The (London) Globe*, April 29, 1911.

POLITICAL SIGNS.

"1915."

A correspondent sends us the following information. They are facts, and are given here simply as such. We put no interpretation upon them, and make "no forecasts" which are so much in fashion in modern Journalism.

Not knowing or heeding the prophecies of scriptures, the one aim of our modern newspaper press seems now to be to give an account of things *before they happen*.

A leading writer in *Everybody's Weekly*, April 8, says, under the heading

"A CRITICAL YEAR IN THE HISTORY OF THE WORLD:—

"As 1815, bringing with it the overthrow of Napoleon, is a landmark in the history of Europe, 1915 will be a critical year in the world's history.

Certain world-events will synchronise in that year. The Panama Canal will be opened. The Treaty between Britain and Japan will come to an end, and is not likely to be renewed. Germany will have completed her present shipbuilding programme, and it is within possibility that in effective warships she will have the strongest navy afloat. The Kiel Canal will then have been widened."

We do not follow the writer's political forecasts. Our readers may be left to make their own, interpreting them by the word of God.

MODERN CRITICISM IN THE MISSION FIELD.

Never was there so great an activity in the missionary world, and never was the condition of things so alarming as they are at the present moment.

The grave question to be asked is, Who are the missionaries who are being sent out? and What are they going to teach?

These questions are indeed grave for they lie at the root of the whole matter. They refer not to a few excrescences, but to the very foundation and essence of the whole matter.

The following Editorial from *The Missionary Review*, for Oct. 10, 1910, sounds an alarm, which we reproduce here intact:—

"NEW THEOLOGY AND HIGHER CRITICISM.

"The editors frequently allow statements and expressions of opinion to appear in the *Review* from which they would emphatically dissent, but which are printed as a matter of record or as the opinion of some individual who has a right to be heard. As a rule we, at the same time, call attention to statements which, in our opinion, are not true to fact, and we dissent from wrong deductions and dangerous tendencies and opinions.

"In the September number of the *Review* there appeared an article by Dr. J. H. DeForest, an honoured missionary of the American Board in Japan, and reprinted from the *Japan Evangelist* (but by some oversight not credited to that paper). Dr. DeForest, in speaking of his 'Twenty Years of Experience of Japan,' calls attention to the changes in Christian thought and theology (page 691), and gives his approbation to the modern beliefs in regard to 'higher criticism,' evolution and 'new theology.' While the editors know that an increasing number of ministers and missionaries accept these modern views, we deplore the fact and believe that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential deity of Jesus Christ or his atonement for sin as the only hope of salvation for man—we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventative of any permanent work in upbuilding the Kingdom of God.

"It should also be borne in mind that while many, too many, missionaries accept and teach these modern views, very many others, and among them the most honored men on the mission fields, stand firm on the subject of destructive criticism and the 'old theology,' and write and speak emphatically of the dangers and damage to the cause of Christ by sending men to the mission field who are not firmly grounded in their faith in Jesus Christ as the only Saviour and the Bible as God's Word to man. Many missionaries wrote to the Edinburgh Conference expressing these views and giving their experience, and were astonished and indignant that their letters were not printed, while many others expressing opposite views of the newer school were found in the reports of the commissions.

"It is possible that evolution, with very strict and well-defined limits, is a method of God's work in the universe; we believe in progressive revelation of God to man, not in the sense that the earlier revelations were faulty, but that they were partial and adapted to man's development; we believe that, while the Bible was not intended to teach geology and astronomy, it does not teach error and it wonderfully corresponds in many details to the finding of modern scientists. It is well also to remember that the last word on science has not yet been spoken; man is constantly reconstructing his scientific theories. We believe that many articles in the creed of the so-called 'new theology' do not rightly and comprehensively represent the God of the Bible or the deity and atonement of Jesus Christ.

"These are days of drifting rather than steering for many Christians; they are days when men have loosed from firm anchorage and are in danger of being wrecked on rocks of error and unbelief. We can not too strongly urge the younger missionaries to stand by the positions that have been tried and not found wanting, to preach the Bible and to proclaim salvation only through the crucified and risen Christ."

SIGNS OF THE APOSTASY.

REVIVAL OF OCCULTIST RITES.

A body of occultists, including a well-known poet who has travelled all over the world, and is steeped in ancient and modern spiritual lore, are reproducing in London the ancient rites of *Eleusis* in a modern form, illustrating the good and evil fates of humanity.

The newspapers, with whom all such "copy" is treated as general literature and admitted (while anything for God's truth, is treated as controversial and excluded) have of course given publicity to it, with large half-page illustrations.

One of them which illustrates "the rite of Jupiter"—shows "Ganimede's serpent dances," while in another "Jupiter appears in the form of Dionysius, the God-man."

Thus while the minds of the people are being blinded to "the gospel of the glory of Christ" they are being opened to the secret devices of Satan.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. H. S. (Halifax). There is no discrepancy between the Parable of the Sower in Matt. 13 and Luke 8. In Matt. 13. 19, the seed is "the word of the kingdom," and in Luke 8. 11, it is "the word of God," the Parable being repeated at a later period of the Lord's ministry; with not precisely the same object in view.

You must not mix up the Parable of the Tares, in Matt. 13. 24, where the word "seed" is used with quite a different interpretation, which the Lord explains for us in v. 38.

F. J. B. (S. Australia). The answer to your two questions is very simple. 1. The distinction between "Ceremonial" and "Moral" law is unknown to Scripture, and is entirely of human origin. If you "died with Christ" you are necessarily "dead to the Law" and not to one part of it only. No Law of any kind can have any claim on a dead man. In the same way you are "dead to self," "dead to the world," "dead to sin": see Col. 2. 13-20, Rom. 7. 1-6, where the 6th verse reads in the margin of A.V. and of text R.V., "being dead to that wherein we were held."

To your other question, we would say, never take a few words from their context. Anything can be proved by such mangling of the scripture. Rom. 1. 7 cannot be an answer to the argument we base on James 1. 1. In the latter we have "the twelve tribes" and the definition follows "which are scattered abroad" that is "the Dispersion," so that there can be no doubt whatever as to whom the Epistle is addressed.

The case of Romans 1. 7 is just as clear, "To all that be in Rome": and again the definition follows in like manner, "beloved of God, called to be saints;" or as we prefer to render it, "by Divine calling saints."

D. D. (Ireland). When we wrote in answer to A. F. M. the Parable of the Ten Virgins and said, "we must not put ourselves back into the standing of a dispensation of works, which has passed away," we meant of course, by interpreting that parable as though it was spoken to us now in, and concerning, the present dispensation. That is what is so commonly done.

If we had been writing for ourselves and for those of our readers who believe with us, that the parable belongs to the time of Matt. 24. and is therefore still future, we should of course have said, "a dispensation which is yet to come." We thought those who knew us would have so understood us.

"THE GUILTY BY NO MEANS CLEARED."

The Editor's pamphlet under the above title has been translated into French under the title *Coupable ou Innocent*. Copies may be obtained of M. L. Valat, 3 Rue de-Montigny, Charleroi, Belgium.

BABYLON: PAST, PRESENT AND FUTURE.

We are glad to recommend a useful pamphlet on this subject by Colonel G. J. Van Someren (late Indian army). Copies may be obtained, price 4d. each (post free), from the author, 31 Cathcart Road, Kensington, London, S.W., or of Mr. N. Porter, 7 Sussex Place, South Kensington, London, S.W.

THE PRAYERS OF OUR READERS

Are asked on behalf of PASTEUR and MADAME LECOAT in Brittany, and of MADAME LOPEZ RODRIGUEZ in Spain. The former are quite disabled at present, from active work, and the latter is very seriously ill.

NOTICES OF MEETINGS FOR BIBLE STUDY.

A Correspondent suggests that a complete list of places should be given in *Things to Come*, where friends away from home may know where to meet with like-minded brethren. We shall be happy to insert such a notice on receipt of a Post Card, giving the particulars.

NOTTINGHAM. 57 Cobden Street, 7.30. Thursday evening.

SNARESBROOK, E. At "Dunster," 4 Spratt Hall Road. Alternate Saturdays. Next meeting, at 7 p.m., by Mr. Chas. H. Welch.

PIMLICO (London, S.W.) At 55 Moreton Street, Wednesday, June 14th at 7 o'clock. The subject to be considered will be "The Deity of Christ."

WEST CROYDON. The Christians meeting in the Iron Room, Strathmore Road, White Horse Road, West Croydon, beg to say that the now customary Bank Holiday meeting will be held (D.V.) in the above room, on Whit-Monday next, June 5th, 1911. All Christians are cordially invited. Afternoon meeting 3 to 5, tea 5.30. Evening meeting 7 to 9. Friends coming by tram or train should book to West Croydon Station which is nearest to the hall.

GLASGOW. Christian Institute (Room No. 3), 70 Bothwell Street, June 11th and 25th, at 2.30 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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THINGS TO COME.

No. 205.

JULY, 1911.

Vol. XVII. No. 7.

Editorial.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 63.)

vii. "WERE SLAIN WITH THE SWORD" (v. 37).

IN verse 34 we read of those who "escaped the edge of the sword."

But there were others who "were slain by the sword."

It was the same sword, and the same "precious faith," in each case; but how vast the difference.

In the first of these last two groups it was faith overcoming through God. Here it is faith suffering for God.

In the former case, faith overcame through believing what God had promised.

In the latter case, faith suffered in consequence of believing what God had said.

But it was the same precious faith; it "came by hearing"; and the hearing came by the word of the same God.

The Greek of Hebrew xi. 37 is literally, "by the slaughter of the sword they died." It might even be rendered "they were butchered by the sword."

This was specially the death which kings had power to inflict. They could not punish by stoning (as we have seen in the case of Naboth). The laws of God given to Moses were carried out by the properly constituted tribunals for such cases.

Execution by the sword was the only form of death which the king could constitutionally inflict.*

Jezebel could get rid of the prophets in this way, but she could not get rid of Naboth without a formal tribunal, and a legal sentence of death, albeit it was procured by false witnesses.

She could "cut off the prophets of Jehovah" (1 Kings xviii. 4); and what this means we learn from Elijah's lips in xix. 10, 14. "They have slain thy prophets with the sword."

It is astonishing how alert the modern critics are to discover, if possible, by any ingenuity, some fault with the Word of God.

One asserts that "one prophet only perished (he means, only one prophet perished, and not more; he does not mean that he "only perished" and nothing else happened to him) by the sword in the kingdom of Judah, viz., Urijah (Jer. xxvi. 23)."

*Maimonides. *Hilc. Sanhedrin* Ch. xiv.

This is one of numerous examples which show that the statements of modern critics must always be verified. We cannot trust them to the smallest extent, not even in giving a reference. We must verify even this. "The wish is father to the thought," and their "wish" is so strong that they put their "thoughts" for serious facts!

Our Lord said "O! Jerusalem, Jerusalem, thou that killest the prophets . . . which are sent unto thee" (Matt. xxiii. 37). So another critic at once questions the statement, and asks for evidence that the "true prophets had been put to death in the holy city."

We can at once satisfy his thirst for knowledge by referring him to Jer. ii. 30, where Jehovah charges Jeremiah to "Go and cry in the ears of Jerusalem . . . saying: 'your own sword hath devoured your prophets like a destroying lion.'"

Those who have this "wish" to discredit the statements of God's Word readily gulp down the thoughts of man, and treat them as facts and truths; but our readers will believe nothing that they say; and will examine every assertion, and verify every reference. The one resultant fact will be—"they say so."

On the other hand, the more we search, the more we learn; and the more we are able to learn, and lean hard on the smallest details of the Word of God; and very often the efforts of modern critics result in our discovering things that we should not perhaps have otherwise noticed.

We have an example in the present case.

On looking further at the words used, we find that in 1 Sam. xxii. 18, where it says that Doeg, the Edomite, "slew" 85 priests; the word *mūth* means *to put to death*. But in v. 21 we learn the manner of their death, when Abiathar told David "that Saul had slain the LCDR's priests:" the word "slay" being *hārag*, *to slay with the sword*.

This fact led to a further discovery, viz.: That the Jerusalem *Gemara* (the Jewish Commentary on the Talmud) explains that this word (*hārag*) was understood as the equivalent for beheading: "The prescription respecting those slain with the sword: they cut off his head with a sword, according to the manner of the kingdom (*i.e.*, by the execution of the king's orders). It goes on to explain that the head was sometimes "struck off with an axe." It was so, either with the sword or axe, in the case of John the Baptist by Herod Antipas (Matt. xiv. 10, Mark vi. 16, 27, 28, Luke ix. 9), and James the brother of John by Herod Agrippa (Acts xii. 2). It was this death that Peter, at that time, escaped.

Our verse (Heb. xi. 37) gives the equivalent for this technical term (*hārag*).

We are thus led to some light that is thrown on Rev. xx. 4 "the souls of them that were beheaded,"

which explains the expression in Rev. vi., 9, "the souls of them that were slain."

Of course, the word "souls" is used here for "persons," and the Genitive is that of Apposition—the expression meaning, "I saw the slain ones," and in Rev. xx. 4 "And I saw thrones, and those beheaded and they [*i.e.* the beheaded ones] sat upon them [*i.e.* the thrones]: on account of the testimony of Jesus and on account of the Word of God, and those who had not done homage to the beast, nor to his image, and did not receive its mark upon their forehead, and upon their hand; and they lived [in resurrection] and reigned with Christ a thousand years."

This verse is the fulfilment of Chapter vi. 9 where John says "I saw underneath the altar the souls of those who were slain for the word of God and on account of the testimony which they held."

Here the words have the same meaning: "souls" are put for "persons"; and, the Genitive is the Genitive of Apposition, *viz.*, "Souls, *i.e.*, those who had been beheaded for the word of God," etc.

The use of the word "souls" here is the same as in a vast number of passages of which Gen. xlvi. 27, furnishes an example: "All the souls of the house of Jacob which came into Egypt were three-score and ten."

Indeed, it has exactly the same meaning as in some thirteen other passages where the Hebrew for "soul" (*nephesh*, Greek *psuchē*), is translated, "the dead" (Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11); "body" (Lev. xxi. 11; Num. vi. 6; xix. 11, 13; Hag. ii. 13); "dead body" (Num. ix. 6, 7, 10). Why did not the translators render it "dead body" in Rev. vi. 9; and xx. 4? Why this inconsistency? Why render it "dead body" in Num. ix. 6, 7, 10, and "soul" in Rev. vi. 9, and xx. 4?

In the latter passage it was the dead bodies of those who had been beheaded for their faith, who lived again in resurrection, and reigned with Christ a thousand years.

We are aware that there is a Various Reading with regard to the statement in the next verse about "the rest of the dead," about which there are some who labour under a great mistake. We often hear it said that the words "lived not again until" form no part of the true text, and ought not to be there at all. But this is not the case. It is not a question whether the words should be there or not, but whether we should read *anezēsan heōs* ("lived not again until") or *ezēsan achri* ("lived not till").

Practically, all the textual critics prefer the latter reading; but this does not make any difference to the sense; for *ezēsan* means the same thing. The verb *zaō* frequently means *to live* in resurrection life; and that necessarily means *to live again*, whichever form of the verb we take. Our readers have only to refer to the following passages to see this for themselves.

In Matt. ix. 18, "My daughter is even now dead: but come and lay Thy hand upon her, and she shall live," *i.e.*, *live again*, as she had lived before.

In Mark xvi. 11, "They heard that He [Christ] was alive," *i.e.*, *alive again* in resurrection.

In Luke xxiv. 5, "Why seek ye the living (*i.e.*, Him That *liveth again*) among the dead?" And verse 23, "saying that they had seen a vision of angels which said that He (Christ) was alive," *i.e.*, *alive again*.

So we may compare Acts i. 3; ix. 41; xxv. 19; Rom. vi. 10; xiv. 9; 2 Cor. xiii. 4; Rev. i. 4, 18; ii. 8; xvii. 14. The only question about Rev. xx. 5 is, not whether "lived again" should *be in the text* or not, but whether it is the same word as in verse 4, where we read "they lived and reigned with Christ a thousand years." If it is, then it means "they lived (again in resurrection life), and reigned," &c. So that it comes to the same thing, and the supposed Various Reading is not worth talking about.

In Rev. vi. 9, John saw (in a vision, be it remembered), those who had been slain; and, likewise in vision, he heard what they are represented as saying.

In Rev. xx. 4, he sees (again in vision, for the "until" has not come to pass even yet, nor has the promise made to them in vi. 9, been yet fulfilled), these same dead persons alive again, sitting on thrones and reigning with Christ.

And we learn the additional fact as to the manner in which they had been slain; they were "slain with the sword," in other words, they had been "beheaded."

How could "souls," apart from the body, "sit" or "reign"? How could they "live" except by being raised from the dead, and living again in resurrection life?

It is strange how traditionists, and ritualists, will cling to the most absurd and inconsistent interpretations to suit something they have learned from someone else; and yet will not allow others the same liberty of believing what they have heard from God. They insist on taking "souls" in Rev. vi. 9 and xx. 4 *literally*. But they will not allow Romanists to take "this is my body" *literally*, nor will they allow Ritualists to take "we have an altar" *literally*. In these cases they are quite correct, for these *are* both Figures of Speech. Their inconsistency lies in taking "souls" in Rev. vi. 9 *literally*, when it is just as much a Figure of Speech, and is used of *the whole person*.

When they speak of an employer of labour employing a certain number of "hands," they understand and use the word "hands" in its figurative sense; "hands," *a part* of the person, being put for *the whole person*.

When they read in Rev. xviii. 13, how Great Babylon is to be punished because (among other things) she traded in "the bodies and souls of men," they understand this of the slave trade, and indeed agree to the accurate rendering of the word "bodies," as meaning slaves, referring to Ezek. xxvii. 13, where it is written, "they traded in the persons of men." In Ezekiel, the word rendered "persons" is the Hebrew *nephesh* (souls), which is again put as a part of the person, for the whole person, as in Rev. vi. 9.

Even so should they understand the word "souls" as being put by the same figure (*Synecdochē*) as a *part* of the person for *the whole person*.

The great fact about these "persons" here, however, is the manner of their death. They had been "beheaded," in other words, they had been "slain with the sword."

Thus our understanding of this expression in Heb. xi. 37, throws light upon Rev. vi. 9 and xx. 4.

In the passages in Revelation they are not the same persons, of course, as in Heb. xi. 37, for these have not yet been "slain with the sword."

Heb. xi. 37 refers to the Old Testament history to which reference is made throughout the chapter, while Rev. vi. 9 and xx. 4 refer to events which have not yet taken place; for the beast who thus beheads them has not yet arisen; the time for his revelation has not yet arrived; the apostasy has not yet come to a head.

It is on its way. Many are the "signs of the times" which furnish evidence of this.

We are exhorted thus with regard to it: "Let no man deceive you by any means FOR [that day (*i.e.* the Day of the Lord) shall not come] except the apostasy shall have come first, and the lawless one, the son of perdition, shall have been revealed," &c. (2 Thess. ii. 3).

So that the beheaded ones have not yet been beheaded; and, what John saw in Rev. vi. 9, was not merely in a vision, but in a *prophetic* vision—a vision of what has not even yet taken place, so that he could not have actually seen the beheaded ones themselves.

They will suffer for their faith, as those referred to in Heb. xi. 37; and their faith will enable them to suffer for God, as did these "others" in Old Testament times.

It is all a question of believing God. He has spoken: and, such is the natural man's enmity to God, that all who believe God rather than man have suffered, and must expect to suffer, and will yet suffer, at man's hand.

This is the secret cause of all the suffering of these "others." The form of suffering has varied with the times.

In the Old Testament the only form of death exercised by the king was beheading; and, as at the French Revolution, so hereafter, in the persecution which the Beast will carry out, this form of death will be its great characteristic.

Nothing but a living faith in the living God will carry the faithful through it. All else will be useless. Church membership and church ordinances will alike be of no avail; all earthly props will fail, and He Who hath spoken will alone be the support of those who believe what He hath said.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

No. 4. "CONVERSATION."

IT is well worth while calling attention to this word because of the teaching—needful and practical—associated with it.

In the English Bible it occurs *twenty times*—twice in the Old Testament and eighteen times in the New Testament. The places in the Old Testament where it is found are Psalm 37. 14 and Psalm 50. 23. The Hebrew word, so translated, means a trodden path, hence a habit, or mode, or manner of life.

In the New Testament the word "conversation" is the English translation of *three different Greek words*. This fact gives point to a remark that has been made in connection with the Tercentenary celebrations, namely, that the excessive desire for uniformity on the part of the translators, often led them to leave unexpressed the *real significance* of the Greek term.

The word "conversation," in the English of to-day, has reference to *talk, converse, intercourse*. At the date of the production of the Authorized Version the word probably more correctly expressed the meaning of the *oftenest used* of the three Greek terms. But during the long interval the word has come to express, almost exclusively, *speech, talk, converse*.

By the working of certain influences and forces words frequently change their significance; and hence the need of more or less frequent revisions of translations of the Sacred Text.

The word "conversation" is a distinct case in point.

This will be seen and felt as we proceed to indicate

THE DIFFERENT WORDS

of which "conversation" is the English equivalent.

First,

we have the word *tropos* which is translated just once by the word "conversation," namely, in Heb. 13. 5. The Greek term *tropos* means a *turn* and hence mode, or style, and figuratively *deportment, character*. The passage above cited is translated by Weymouth thus: "Your *lives* should be untainted by love of money;" and by Green so: "Let your *way of dealing* be free from covetousness;" where it will be seen that the word *lives*, in the one case, and the words *way of dealing*, in the other case, stand for the Greek word *tropos*. Neither of these renderings expresses the idea of conversing or talking.

Secondly,

we find the word *politeuma* (and the verbal form *politeues-the*) translated by "conversation" just twice, namely in Philippians 1. 27 and 3. 20. Surely these two words (verb and noun) ought to have, in translation, their common root meaning retained and expressed, especially as they thus occur in the same Epistle. And yet how strangely divergent the renderings are! Certainly these words have no reference to talking or converse.

We get the root conception in *polis* (a city), *politēs* (a citizen), *politeia* (citizenship). See Acts 21. 29 and 22. 28. And, accordingly, we take it that Paul maintains this root meaning in his use of cognate forms in Philippians. Our conviction is that he is expressing, in 1. 27, something about our *earthly* citizenship: and, in 3. 20, something about our *heavenly* citizenship. The one helps to explain the other. With all deference, therefore, we translate 1. 27 as follows: "Only exercise your citizenship worthily of the gospel of Christ,"

referring to the earthly relation as members of a city community. "Worthily of the gospel of Christ" is the lofty thought that is to dominate our life in all relations with our fellowmen. The passage in 3. 17-21 has reference, not to ordinary law-abiding fellow-citizens, but to people living in an utterly earthly, low, shameful way, who are "foes of the cross of Christ:" and hence the contrast of our *spiritual* citizenship: "For our citizenship is (*i.e.*, exists, or has its seat or centre) in heaven from whence, also, we expect a Saviour . . . who shall refashion the body of our low estate, conformed to the body of His glory."

In this way the words have a striking and consistent significance, full of powerful teaching.

There is no conflict between the two conceptions of citizenship—earthly and heavenly—both are true, and the wise will understand. The Gospel is connected with the exercise of the one, and the Hope gives substance to the other!

Thirdly,

we come to the word *anastrophē* which is used, in the Greek, thirteen times and translated every time, in the English, by the word "conversation."

This word is from the verb *anastrephō*, which is used eleven times in the New Testament, and translated by an extraordinary variety of terms such as "abode," "overthrow," "return," "used," "live," "pass," and twice by our word "conversation."

One of the most outstanding features of the use of *anastrophē* is that it occurs no less than eight times (of the thirteen) in *the epistles of Peter*. It seems to have been a favourite word with him. He uses it six times in the first and twice in the second epistle. It means *manner of life, or behaviour, or conduct*.

Now in accordance with the purpose of these studies which is to put the reader in possession of facts and indicate the main lines of teaching from the point of view of Age-Time Truth—let us consider some points of exposition and application.

(1). *It points back*

to a life or behaviour now discarded by the members of Christ. Thus Paul in Galatians (1. 13), says: "For you heard of *my way of life*, at one time, in Judaism, that beyond bounds I persecuted the Assembly of God and ravaged it." But that way of life had been abandoned and changed, so that, as he writes (*v.* 23), he "now was preaching the faith which once he ravaged."

So also in Ephesians (4. 22), he says: "That you put away, as regards the *former manner of life*, the old man that waxes corrupt . . . and . . . put on the new man which was created, according to God, in righteousness and holiness of the truth."

And very strikingly we have the same thought, in 1 Peter (1. 18), applied to the Jewish believers of the Dispersion, where he says, "Knowing that you were redeemed, not with corruptible things as silver and gold, *from your vain manner of life handed down from forefathers*, but with precious blood . . . that of Christ." Here the apostle pointed to the emptiness and unprofitableness of the life occupied with traditions

of men. Surely this speaks to many in our own time. How empty and unsatisfied many lives are!

The "precious blood" brings us into blessing that satisfies the heart and fills the life with real usefulness.

(2). *It points to*

a *present standard* by which our Life is clothed with the beauty of the Lord. Thus we find these striking phrases: "According as He that called you is holy, become yourselves also holy, in *every point of behaviour*." Here is the supreme standard for and incentive to a holy life! And again, "Having *your behaviour* honest among the nations." And again, "Won by the *behaviour* of the wives." And once more "Considering the end (or issue) of *their manner of life*, imitate their faith" (Heb. 13. 7). There we see this word used in relation to God; to those around us; to our nearest friends; and to those who have taught us and passed on.

The teaching is full, beautiful and bright. It is impelling in its persuasiveness.

(3). *It lifts our eyes*

to the future and leaves us to answer a searching (but welcome) enquiry. The apostle Peter unfolds (second epistle: chapter 3) some of the great and momentous things that are coming in the future—The day of God; the cataclysm of fire; the dissolution of heaven and earth; and the coming in of the new heavens and new earth—and, lest we should think that these "things to come" have no present bearing on us he startles us out of such a godless dream with the powerful words: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all holy behaviour* and godliness: looking for and hastening on the coming of the Day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat."

And looking on to "new heavens and a new earth wherein dwelleth righteousness" (thus joining hands with John in his testimony in Rev. 21), he further adds, "Wherefore beloved seeing that ye look for *such things*, be diligent that ye may be found for Him in peace, spotless and blameless."

Here we touch Age-Time Teaching at an important point where we see the passing of the present order—"the heavens and the earth are now," beginning with Genesis 1. 2—and the coming in of a new order even "new heavens and a new earth."

These are not the things that constitute our immediate hope; but they are things for which we look, things which we include in our foreview of the future ages, and we need to emphasise that "all scripture is God-breathed and profitable;" yes, and *practical*. Every portion of God's word is written for a practical and not a speculative purpose. And these tremendous events, foretold, cannot be contemplated, by a person saved by grace, without deeply affecting his character and behaviour.

Prophecy is visional, but never visionary. Testimony concerning Jesus is the very heart and spirit of it: and every event in its unfolding purpose is related to our glorious Lord and Saviour, and tells something more

of Him, of His majesty, and supremacy, and all-sufficiency!

Thus we link the most far-reaching points of prophetic foreview with the practical power of truth in daily behaviour, which is the thought conveyed by the word at the head of this study.

No more striking instance of this practical intent of all truth could be found than what is afforded in 2 Peter, Chapter 3.

We have the creating of the heavens and the earth, "in the beginning" (Compare Heb. 1. 10), and these are

THE HEAVENS AND THE EARTH THAT FIRST WERE
(Genesis 1. 1).

Then, beginning with Gen. 1. 2, we have the present, passing order, reaching on to the final view, and this is designated,

"THE HEAVENS AND THE EARTH THAT ARE NOW"
(2 Peter 3).

Finally, we have the limit (the farthest horizon) of prophetic vision in the *promise* of Isaiah (65. 17); the *confirmation* of Peter; and the *visional fulfilment* of John (Rev. 21. 1), called,

"THE NEW HEAVENS AND THE NEW EARTH;"
and all affecting *every point of godly behaviour* in our daily life!

"What manner of persons ought we to be?"

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

FIFTH PAPER.

THE GLORY OF HIS LIFE ON EARTH.

THE ruling passage here is Phil. 2. 5-9, where we read that, not grasping at, or holding fast to, His equality with God, "He emptied Himself" (R.V.). The original for "emptied" is (*ekenōse*), and from this verb we have the noun *kenōsis*, which plays so large a part in modern critical theories.

The Lord's testimony to the authenticity and genuineness of the Pentateuch, and to the miracles of the Old Testament, is very inconvenient to the professors who carve up the writings of Moses among the imaginary J. and E. and D., &c., and hold that Deuteronomy was a pious fraud of the time of Manasseh, the MS. being hidden in the temple to bear fruit in later days.

Hence this testimony of the Lord's must be got rid of by some means or other. So they say the *kenōsis* means that He divested Himself of His Divine knowledge, and that He imbibed without question the ideas current in His time.

The only hint in Scripture of any limitation of the Lord's knowledge is in Mark 13. 32, "But of that day and that hour knoweth no man, no, not the angels

which are in heaven, neither the Son, but the Father." The express mention of that limitation proves that there was no other.

During His life on earth He could read men's thoughts, when present with them, and at a distance; the thoughts of the Pharisees when He healed the paralytic, and when He restored the withered hand. When He cast the demon out of the man who was blind and dumb, He knew that the Pharisees attributed His power to Beelzebub. Nathaniel's ponderings under the fig tree, before ever Philip brought Him to the Lord, were known to Him, and this drew forth the confession, "Rabbi, Thou art the Son of God."

He knew Lazarus was dead, though He was on the other side of Jordan, and no subsequent message had reached Him after the sisters had sent to apprise Him of his sickness. He knew where the ass and colt were and that the owner would readily lend them for Him to fulfil Zechariah's prophecy. He knew where the guest chamber was for His last Passover, and that the man with the pitcher of water would encounter Peter and John as soon as they entered Jerusalem.

Twice He directed His disciples to the spot where a draught of fishes was to be found, and He knew the whereabouts of the fish that had swallowed a shekel, and that it would be the first to bite at Peter's hook. He knew that Judas was about to betray Him, that Peter would deny Him, and that the rest of the disciples would desert Him.

That He should know all these things, and not possess the critical discernment which assures our modern professors of theology that writing was unknown in Moses' time, and that Deuteronomy and Daniel were forgeries, and that Jonah was a myth, is so incredible that, if they would think for themselves, instead of blindly following Dutch and German writers, they would abandon so ridiculous a position.

There is one being, rightly called the father of lies, who spoke the first lie on record (Gen. 3. 4), and whose final effort, as this age closes, will be in connection with THE LIE, to which our Lord referred in John 8. 44, and Paul in Rom. 1. 25, and 2 Thess. 2. 17, for in each of these three passages the definite article is used, though both the A.V. and the R.V. ignore it.

Is it credible that a fraud, such as Deuteronomy is alleged to be, could have been executed without his cognisance, or that of some of his-subject demons? And yet, when our Lord smote him in the wilderness with the sword of the spirit, choosing on each occasion a verse from Deuteronomy, Satan did not venture to challenge the authority of that book. This argument has been excellently put in a little book, "Our Lord and His Bible," by the Rev. Henry Fox, but the critics have not condescended to answer it.

So we may dismiss the thought of His divesting Himself of divine knowledge, and explain the *kenōsis* of His laying aside the glory and majesty He had with the Father (John 17. 5), and taking the form of a bond-servant, and appearing in the humble guise of the meek and lowly One.

He was, indeed, clothed with humility. Rich, He became poor, that we through His poverty might be made rich. He lived the life of a man in humble station, following the trade of Joseph (Mark 6. 3), till He began His ministry. Driven from Nazareth, He made His home at Capernaum, but when He had proclaimed the kingdom throughout Galilee, and had gathered a little band of disciples, He seems to have wandered through the land, having nowhere to lay His head (Luke 9. 58). Sometimes He found a home with the beloved family of Bethany, and, during the closing days of His life, He passed the night under the shade of the olive trees of Gethsemane. How significant the contrast: "Every man went unto his own house. Jesus went unto the Mount of Olives" (John 7. 53; 8. 1). He fed the multitudes with the few loaves and fishes, which He multiplied on their behalf, but was content, for Himself and His disciples, with the fragments that remained.

He never seems to have had any money. Probably He never even handled that which men love so much. When the atonement money was demanded of Peter, it had to be found in the fish's mouth. He had not even a denarius with which to point His answer to the Pharisees, who, on this occasion, joined forces with the Herodians, in hope of His giving a reply they might report to the authorities as seditious, and so compass His destruction.

All through His life He bore the stigma of illegitimacy. Joseph, at the presentation in the Temple, must have acknowledged Him as his adopted son. But the facts connected with His birth were spread abroad, and those who, as so many to-day, rejected its miraculous character, to which there was only the unsupported testimony of Mary, would come to but one conclusion. Hence the taunt implied in John 8. 41, "We be not born of fornication." Oh, amazing grace! He, the holy One, the undefiled One, bore all this. He turned not aside from any humiliation which lay in the path the Father had marked out for Him from the manger to the cross.

He was misunderstood by His disciples. They were not in harmony with His thoughts. Peter at Cæsarea Philippi would have had Him refuse the cross, and, on Mount Hermon, remain to enjoy the glory. His compassion found no echo in their hearts when their own comfort was concerned. "Send her away for she crieth after us." "Master, we saw one casting out demons in Thy name, and we forbade him, because he followeth not us." "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" The mothers who brought their children for His blessing met with rebuke from the disciples, welcome from Him alone.

They were much occupied with the coming glory, He with the cross that lay between. Peter's thought was, "What shall we have therefore?" James and John craved the chief places of honour, though they had the grace to let their mother make the request on their behalf. Twice, once after the Transfiguration, and

again in the solemn moments after the last supper, there was a strife among them which of them should be accounted the greatest.

But oh! how gentle His rebukes. "Ye know not what spirit ye are of." "Forbid him not, for he that is not against us is for us." "Suffer the little children to come unto Me, and forbid them not."

His own brothers did not believe in Him. In a scoffing spirit they cried, "If Thou do these things, show Thyself unto the world" (John 7. 4). They went forth, accompanied, alas! even by His mother, "to lay hold on Him"; for they said, "He is beside Himself." (See Mark 3. 21. 31, where the "when" of verse 21 connects it with the "then" of verse 31).

Misunderstood by His friends, He was shamefully misrepresented by His foes. The Pharisees attributed His miracles to diabolic power. They perverted His word, and pursued Him with unwearying malignity till they succeeded in compassing His death, and even at the cross "the rulers derided* Him, saying, He saved others, Let Him save Himself, if He be Christ, the chosen of God" (Luke 23. 35).

There were times when He spoke with anger. But it was righteous anger, when He was grieved with the hardness of men's hearts, who would tithe mint and anise and cummin, and yet devour widows' houses, and for a pretence make long prayers. "Thou hypocrite!" was His answer to the ruler of the synagogue, "doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from the bond on the Sabbath day?"

Hypocrisy such as this roused His indignation, and brought down upon Scribes and Pharisees His awful "Woe unto you," which flamed forth at last in the terrible words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" (Matt. 23. 33).

Yet He always made distinctions, and was glad to recognise any signs of a different spirit.

To the Pharisee who invited Him to dinner, but treated Him with scant courtesy, He replied, answering the thoughts of his heart, "Simon, I have somewhat to say unto thee," following with the beautiful story of the two debtors, and holding out hopes of forgiveness to him who, though he thought himself, if a debtor at all, the lesser debtor of the two, was in reality the greater. For the publicans and harlots were nearer the kingdom of heaven than the Pharisees who, wrapping themselves in their own righteousness, thanked God they were not as other men.

He sought no honour for Himself, charging those whom He healed to tell no man, not to make Him known, though He said to the demoniac from whom He cast out the legion, "Go home to thy friends, and tell how great things the Lord hath done for thee"

*The word ἐκμυκτηρίζω, *ekmuktērizo*, found only here and in Luke. 16. 14, means to turn up the nose at anyone.

(Mark 5. 19). But by "the Lord" He meant not Himself, but the Father. "If I honour Myself, My honour is nothing, it is My Father That honoureth Me."

He did not look for gratitude, yet He was pleased when the Samaritan leper returned, "and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." But it was the glory of God He sought, for, when He sadly asked "Where are the nine?" He added, "There are not found that returned to give glory to God save this stranger." Yet He accepted two costly anointings, and defended the givers from the criticism of those who could not understand them.

His miracles were wrought in dependence upon the Father, and in obedience to His will. He looked up to heaven ere He broke the bread to feed the hungry multitudes. Ere He gave hearing to the deaf man in the borders of Decapolis, He looked up to heaven and sighed; and when He came to the grave of Lazarus, He thanked the Father that He had heard Him (Mark 6. 41; 7. 34; John 11. 41, 42).

His miracles were wrought for the benefit of others, never for His own advantage.

This self-abnegation and self-restraint are beautifully expressed in one of Archbishop Trench's poems:—

"He might have built a palace at a word,
Who oft-times had not where to lay His head.
Time was when He, Who nourished crowds with bread,
Would not one meal unto Himself afford.
Twelve legions, girded with angelic sword,
Were at His beck, the scorned and buffeted;
He healed another's scratch, His own side bled,
Side, hands and feet by cruel piercings gored.
Oh! wonderful the wonders left undone,
And not less wonderful than those He wrought;
Oh! self-restraint passing all human thought,
To have all power and be as having none.
Oh! self-renouncing love that cared alone
For needs of others, never for its own."

H. C. BOWKER.

Northwood.

(To be continued.)

Dispensational Expositions:

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

No. 21.

"TILL HE COME"

AN ENQUIRY INTO THE NATURE OF THE SECOND COMING AS REVEALED BEFORE ACTS 28.

(Concluded from page 67).

Continuing, in Matt. 24. we read *v.* 29, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the

sign of the Son of Man in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

This sign, this *parousia*, is identical with that of Rev. 1. "Behold. He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all tribes of the land shall wail because of Him." This, as we have already seen in 2 Peter and Acts 2., is connected with "the day of the Lord," and so, in Rev. 1. 10, we read, "I became in spirit in the Lord's day, or day of the Lord."

Again we ask, What has this *parousia* to do with the church?

Isaiah, speaking of "the day of the Lord" in Isa. 13. 6-11, says in *v.* 10, "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Ezekiel, speaking of Pharaoh King of Egypt (and of a greater than Pharaoh, even the final oppressor of Israel), says, "And when I shall extinguish thee, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light," Ezek. 32. 7. So also Joel 2. 30 and 31; Amos 5. 20; Zeph. 1. 14 and 15; Acts 2. 19 and 20. So also the opening of the sixth seal in Rev. 6. 12-17. All of these passages coincide with the statement of Matt. 24. 29-31.

In *vv.* 36-39 we have another reference to the *parousia*. "But as the days of Noah were, so shall also the *parousia* of the Son of man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the *parousia* of the Son of Man be." It is not wrong to eat, drink, or marry, yet these things are singled out from the history of the times of Noah as characteristics of the age that will be visited in judgment by the Son of Man. In Ex. 32. 6, we read in connection with the idolatry of the golden calf, "the people sat down to eat and drink."

Further on, in the history of Israel, we read in Num. 25, "and Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods, and Israel joined himself unto Baal-Peor" (*vv.* 1-3). In the previous chapters we have the wonderful record of Balaam, and with this in mind we shall see by turning to Rev. 2. 14, that this is a characteristic of the end, even as Matt. 24. has already told us. "Thou hast there them who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

And again, *v.* 20, "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication and to eat things sacrificed unto idols."

The flood was practically called for by the sons of God, *i. e.*, angels, who had intercourse with the daughters of men (Jude 6.), the result being the *Nephilim* and the *Rephaim*—the “men of renown,” the Titans and heroes of Greek mythology. To some, this statement concerning the angels may seem incredible, but, among spiritist circles, “spirit marriages” take place, even in our own day. A woman marries some angelic lover, and, when once these infernal spirits regain their hold upon men sufficiently to “materialize” with any degree of permanency, the awful “days of Noah” will soon be in evidence. Hence, Paul’s injunction to the women at Corinth to wear the sign of authority on their heads “because of the angels” was a loving word for their protection.

So fully are we persuaded of these things, that we believe that “the son of perdition,” the false messiah will be able among many other things to claim a virgin birth as proof of his messiahship, and that, in a sense more terribly real than many of us have hitherto supposed possible, he will be indeed a veritable SON of the devil. Oh, that our eyes were opened to these things. Away with the gloss of “spiritualizing.” Dread realities lie ahead; and, it is not for lack of “great plainness of speech” that we err, but because of a false modesty that gags a free utterance upon many of these important subjects.

The *parousia* of the Son of Man will take place at a period when this earth will be a very pandemonium of licentiousness and uncleanness; when religion will give its sanction once again to the most obscene rites and revolting excesses. Thanks be to God, the church which is His body will be “received up” before this dreadful period comes; the “blessed hope” of the church will be fulfilled long before the *parousia* of the Son of Man takes place.

One passage more which connects the *parousia* with the anti-Christ, and the day of the Lord: is 2 Thess. 2, to which we have already referred, “now we beseech you brethren by the *parousia* of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.” He then proceeds to explain that the day of the Lord and the *parousia* of Christ are linked with the apostasy and the *parousia* of the son of perdition.

The *parousia* of Christ is linked with “our gathering together unto Him,” which is but an echo of the same truth as taught in Matt. 24. 31. “And He shall send His angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” This is in perfect harmony with the ancient promise of Psalm 50. “Our God shall come . . . gather My saints together unto Me . . . call upon Me in the day of trouble and I will deliver thee.” Then follows the confession from penitent Israel (set forth in Psalm 51.), of their two-fold sin of murder and adultery, ending with the prayer “build thou the walls of Jerusalem.”

The parallel between Psalm 50. and 2 Thess. 1. 11 is very striking. No amount of arguing can sever 2 Thess. 2. from Matt. 24. Rev. 1. and 2 Peter 1. and 3; they all refer to “the day of the Lord,” the apostasy, and the *parousia*.

Let us look at the envelope of this second Epistle to the Thessalonians:—“Paul, and Silvanus, and Timotheus, unto the assembly of the Thessalonians in God our Father and the Lord Jesus Christ” (2 Thess. 1. 1). If we now turn to the first Epistle to the Thessalonians we read, “Paul, and Silvanus, and Timotheus, unto the assembly of the Thessalonians in God the Father and the Lord Jesus Christ” (1 Thess. 1. 1). No one, unless they had some urgent necessity, would dream of saying that these two epistles were addressed to two different sets of people; and yet, under the traditional teaching, arising from failure to see the transitional dispensation of the “Acts,” some have felt obliged to thus teach.

Once let us realize the important landmark of Acts 28, and we shall be “workmen that need not to be ashamed.”

In 2 Thess. the apostle had to give instruction concerning the interval which must elapse before the day of the Lord sets in. In 1 Thess. 4. he had to answer another difficulty as to the fate and position of those believers who had fallen asleep before the Lord had come. In the first Epistle the *parousia* is mentioned four times. These believers are commended in chap. 1. for the patience of hope in waiting for God’s Son from heaven. In the second chapter Paul says of them “for what is our hope, or joy, or crown of rejoicing?” (v. 19). In chap. 3. 13, we read, “To the end He may establish your hearts unblameable in holiness before God, even our Father, in the *parousia* of our Lord Jesus Christ with all His holy ones.”

If we read “saints” here and mean thereby “believers,” we shall be introducing into this epistle that which could only be possibly revealed after the great secret was unfolded. If we keep to that which is written all will be clear. If angels accompany the *parousia* in Matt. 24, and Matt. 16. 27; if an archangel comes with the Lord in 1 Thess. 4. if His mighty angels descend with Him when He comes in flaming fire taking vengeance, there is every reason to believe that the same are referred to here. Deut. 33. 2, and Zech. 14. 5, might also be read.

In 1 Thess. 4. 15, we read, “For this we say unto you by the word of the Lord, that we which are alive and remain unto the *parousia* of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trumpet of God.”

That which they were ignorant concerning was the fate of those saints who had fallen asleep. With regard to the times and seasons they were not in ignorance. They knew perfectly that the day of “the Lord” was coming upon the world as a thief in the night; and that when man’s millennium would seem to

have come, then sudden destruction would come from the presence of the Lord. These saints at Thessalonica were not in darkness (they were sons of light), consequently, "the day of the Lord" would not overtake them as a thief, they would be sober, be watching, and, as they saw the signs of the times, would be lifting up their heads, knowing their redemption was drawing nigh.

It does *not* say that "the day of the Lord" would not overtake these believers. What it does say is that it would not overtake them *as a thief*. They would be watching, and for them the fact that "the day of the Lord" was at hand would mean that the *parousia* of the Lord was near also, when dead and living saints should be caught up together in the air, and be forever with the Lord.

The prayer of 1 Thess. 3. 13 is echoed in 1 Thess. 5. 23. "May your spirit, and soul, and body, be preserved entire (*i.e.*, may you be among those who are 'alive and remain'), without blame in the *parousia* of the Lord Jesus Christ."

Turning now to 1 Cor. 15, 22 and 23, we read "Christ the firstfruits, afterwards they that are Christ's in His *parousia*." In 1 Thess. 4. the apostle reveals the fact that some will be "alive and will remain unto the *parousia* of the Lord. In 1 Cor. 15. he adds to that by telling them, "Beloved, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, in the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." *When* this takes place *then* Isa. 24. and 25.; 25. 8 and 9, will be also fulfilled.

"The kingdoms of this world will have become the kingdoms of our Lord and of His Christ." These words are spoken in heaven at the sounding of the seventh trumpet. Whether this is the last trumpet, we know not. It is the last recorded in Scripture; no other trumpet is sounded after this, and we know that the effect of the sounding of the seventh trumpet extends up to the period of the first resurrection of Rev. 20.

James, or perhaps more scripturally, and certainly more suggestively, Jacob, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, speaks of the *parousia*. Those to whom he wrote were in the habit of attending synagogue (James 2. 2), and stand much on the same ground as the seven assemblies in Asia in Rev. 2 and 3. In James 5, 7 and 8, we read "Be patient, therefore, brethren, until the *parousia* of the Lord. . . Be ye also patient; stablish your hearts, for the *parousia* of the Lord is at hand." "The Judge standeth at the door" (v. 9). "Behold I stand at the door" (Rev. 3. 20).

Patience in tribulation is a great theme in James's Epistle: and he instances Job. One of the lessons we may learn from the book of Job is the spiritual history of the remnant of Israel which will first go about to establish their own righteousness, and then go through

the fiery trial, and come forth as gold, confessing that their only righteousness is *Jehovah Tsidkenu*.

So far we have been considering the teaching concerning the *parousia* from such Scriptures as Matthew, 2 Peter, James, 1 and 2 Thessalonians, 1 Corinthians, and the Book of Revelation. These Scriptures either deal with the kingdom, the remnant, the day of the Lord, or, with that period covered by the Acts of the Apostles. We must turn to the Epistles of Paul written after Acts 28. if we would find his teaching FOR US as to the *parousia*.

Hence, we turn to Ephesians for further light on the relation of the *parousia* to the church which is His body, but we find NO MENTION of it. We read through Philippians, Colossians, 1 and 2 Timothy and Titus, the result, so far as the *parousia* is concerned, is NIL. The *parousia* has nothing whatever to do with the *Mystery*. It was prominent while kingdom hopes were legitimate, it will yet sustain those who are on the earth in the closing scenes of this age, but it is never once held out as the blessed hope of the church.

Chronologically 1 Cor. 15. is the last reference that Paul ever makes to this subject, but it is important to note that it is here that we read the words, "till He come." What coming could this be, but the *parousia*; there was nothing else revealed. But we have shown that the *parousia* has passed off the scene, and is in abeyance. Consequently neither this coming, nor anything connected with it is ever mentioned in the Epistles of the *Mystery*.

We must defer our consideration of the "hope" of the believer in this dispensation until the next article; meanwhile we have one desire, *i.e.*, that our readers may not be satisfied with anything that we say, but may put everything to the test of the inspired, glorious word of truth.

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER V.

THAT THE ENTIRE NEW TESTAMENT IS CONSTRUCTED ON THE SAME NUMERIC PLAN AS THE GOSPEL OF MATTHEW.

§ 79. In a large number of separate monograms the writer has shown that every New Testament passage so far examined shows the same numeric structure as the separate passages in Matthew discussed in the preceding chapters, and the entire Gospel itself. Mark 1. 1-8; 1. 9-11; 1. 12-15; 1. 21-31; 2. 13-17; 3. 13-19; 13. 5-57; 16. 9-20; Luke 3. 23-36; John 1. 1-18; 7. 53-8. 11; Acts 2; 6. 1-7; Romans 16; 1 Corinthians 13; Philemon, James, 2 John, 3 John, Jude, to say nothing of numerous other passages in manuscript, however minute their analysis, however large the number of pages covered by it—the result is ever the same: an

apparently inexhaustible display of marvellous numerics, almost distressing in their inexhaustibility. This last sentence is best illustrated by an example.

§ 80. Years ago the writer began a Vocabulary, a *scientific* Vocabulary to the New Testament, meaning by that term the Vocabulary had in mind by its *Designer*. Satisfied that a true Vocabulary would in its mere enumeration of words show striking numerics, say 5292, or $7 \times 7 \times 2 \times 2 \times 3 \times 3 \times 3$ (a number of *seven* factors, a multiple not only of *seven*, but of *seven* *sevens*; and a geometrical figure made up of two *squares* and a *cube*) he was at first content with a mere list of these words. But he soon found that the number of their occurrences also showed numerics, so this was added. Ere long had to be added their number of letters, and forms, so that his Vocabulary grew by this time from one column to four. As the original list was only planned for one, it had to be re-written in four columns; not of course without great labour. And for a while the writer was quite content with having at last a Vocabulary to the New Testament that seemed final. But lo! one day he found that the *numeric values* showed numerics, and the Vocabulary had to be re-written to make room for these also. Soon the *syllables* had to be added, then the *place values*, and, only recently, he had to re-write the whole again because he finds that the words with *diphthongs* show numerics of their own, and every diphthong in the list has to be assigned a column of its own. And now he is in actual despair about *ever* constructing a Vocabulary that will not need re-writing soon after completion because of the discovery of new columns. The *present* status of this Vocabulary is described best by a list of columns needed to make it up, giving all these data for each word, thus: (1) Place value, (2) Total place value of all its occurrences, (3) Numeric value, (4) Numeric value of all its occurrences, (5) Number of its occurrences, (6) Syllables, (7) Letters, (8) Forms, (9) Number of authors using it, (10) Number of books found in, (11) Order numbers of its books, (12) Total order number for all its occurrences, (13) Numeric value of authors using it, (14) Total numeric value of all its author-occurrences, (15) Total letters, (16) Total syllables, (17) Diphthongs, (18) Total diphthongs in all occurrences, (19) Place value of diphthongs, (20) Total place value of diphthongs, (21) Numeric value of diphthongs, (22) Their total numeric value.

There are thus so far *twenty-two* columns to be filled up for each of the 5,292 words, and, alas! the end does not even begin yet to be in sight, *every one of these columns shows marvellous numerics wherever examined, so far, on however small a scale; AND EVERY ONE OF THESE ITEMS HELPS TO DECIDE BETWEEN NOW UNCERTAIN RIVAL READINGS.*

§ 81. In what follows, therefore, only bare results can be given; the proofs, the elaborate tables, etc., are nearly all in manuscript; though about a hundred have so far been printed, solely to give irrefutable specimens of the trustworthiness of the rest.

An example or two will now be given from here and

there in the New Testament, to show that the numeric structure runs *through its every part separately*, and then examples will be given showing *its presence therein as a whole*. The examples are invariably chosen for the purpose of illustrating at the same time some correction of the text by means of numerics.¹

(1) MARK 1. 1-8.

§ 82. This passage has 126 words, or 18 sevens; 294 syllables, or 6 sevens of sevens; a vocabulary of 77 words, or 11 sevens, of which John the Baptist uses in his speech 21, or 3 sevens. Of these 77 words, 42, or 6 sevens, begin with a vowel; and 35, or 5 sevens, with a consonant. These five features of sevens are for the present sufficient to show its numeric structure. But twelve more features of seven, and a more elaborate analysis of this passage, are given in "the last twelve verses of Mark" by the present writer, to which the reader is referred.

This numeric structure of this passage proves that Westcott and Hort are right in omitting, contrary to the revisers, the words "Son of God" from the first verse of the Gospel of Mark. "Beginning of the Gospel of Jesus Christ" is the true reading, *not* "Son of God." In Matthew the Lord is the King; in Luke, the Son of Man; in John, the Son of God; in Mark, He is plain "Jesus Christ," the Servant . . .

(2). MARK 16. 9-12.

§ 83. This passage has 175 words, or 25 sevens, and a numeric value of 103,663, or 14,809 sevens. Its vocabulary has 98 words, or twice seven sevens, which have 553 letters, or 79 sevens, of which 294, or 6 sevens of sevens, are vowels, and 259, or 37 sevens, are consonants. These 98 words occur in 133 forms, or 19 sevens, with a numeric value of 89,663, or 12,809 sevens.

In a special monograph on this passage some 66 numeric features are enumerated, and to this treatise the reader is referred for further discussion. But this numeric structure at once settles its status as an irrefutably genuine portion of Scripture, the opinion of "scholars," editors and commentators notwithstanding.

(3). JOHN 1. 1-18.

§ 84. This passage has 252 words, or 36 sevens, which occur in 126 forms (just half 252), or 18 sevens, which have a numeric value of 82,306, or 11,758 sevens: 77, or 11 sevens, of these forms occur but once; and 49, or seven sevens, occur more than once.

The Numeric Structure of this passage proves absolutely that Westcott and Hort are right in reading in verse 18, contrary to the revisers and all modern Bibles, *God only-begotten, or only-begotten God, for only begotten Son*. So that verse 18 truly reads thus: "God no one hath ever seen; [but] an only-begotten one [Himself] God,

¹ Before leaving Matthew it may be pointed out that its Greek title, *εὐαγγέλιον κατὰ Μαθθαίου*, *Gospel, according to Matthew*, has 22 letters, or 2 *elevens*, with a Numeric value of 1089, or $11 \times 11 \times 3 \times 3$, a multiple of *eleven elevens*, and of two squares, the square in fact of 33, or 3 *elevens*.

the one that is in [to, = very innermost] the bosom of the Father, He [it is that hath] declared Him.¹

The discussion of this passage gives, moreover, a good opportunity to point out the immense value of Numerics in matters of dogma as well as text. The question of "only-begotten Son," of "only-begotten God," is purely a textual one;—and both the best New Testament scholarship, in the persons of Westcott and Hort, and Numerics, agree as to the true reading, whether it is doctrinally liked or not; scientific scholarship being ever after the true *text*, whatever its doctrinal bearings. But the very first verse of this passage gives a striking warning to editors, translators, and interpreters, that God's controversy with Uzzah of old is still continuing: that from *God's* ark unhallowed hands must be kept off, even with the best-meant intentions of steadying it in an apparently threatening fall.

JOHN 1. 1.

§ 85. This verse is in the English Bible, "In the beginning was the Word, and the Word was with God, and the Word was God." But in the original Greek it is: "In beginning was the Word, and the Word was with *the* God, and the Word was God." 'Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. The difference between the English and the original is: the Article before the first "God" is omitted, and is inserted before "*beginning*," where it is wanting. The Greek speaks not of *the* (definite) beginning, but of a beginning: of a certain beginning; though just of what beginning it is not stated. The Greek also distinguishes here between two conceptions of God. One, *the* God. "The word was with *the* God," the only God,—the Father. But the Word Himself was not *the* God, the Father, but Deity, God.

Two mistranslations in one verse thus misrepresent the author's mind here in two distinct items. This offers a good illustration of the meaning of our Lord's Word: "The Scripture cannot be broken," it must not be meddled with; since no sooner is unhallowed hand laid thereon than something noble is marred, if not destroyed.

But this word of the Lord is true even in a deeper sense. The omission of the article before the first *God*, as in the English Version—does it matter so much after all? Well, let us see.

The *Vocabulary* to this verse is as follows, with the numeric value preceding each word:—

709—αρχῇ	31—καὶ
65—εἰμι	373—λόγος
55—ἐν	70—ὁ
284—θεός	450—πρὸς
	<u>2,037</u>

The numeric value of the *Vocabulary* is thus 2,037, or 291 sevens (Feature 1) of which the seventh word has 70, or 10 sevens (Feature 2); and the two middle words (which have besides seven letters) have 315, or 45 sevens (Feature 3).

¹ The peculiar force of εἰς, and ἐκεῖνος can be rendered only by the bracketed words which are not in the text. "He that is *into* the bosom" is not English.

Only the following letters are used in the *Vocabulary*: α, γ, ε, η, θ, ι, κ, λ, μ, ο, π, ρ, σ, χ. Their number is 14, or 2 sevens (Feature 4); and their numeric value is 1,176, or 7 × 7 × 24, a multiple not-only of seven (Feature 5), but of seven sevens (Feature 6). And of this value, 1,176, the first, last, and middle letters have 651, or 93 sevens (Feature 7). (Note, in passing, that 651 is 21 *thirty-ones*; and the numeric value of every *seventh* letter of these fourteen is 620, or 20 *thirty ones*). The place value of these 14 letters is 154, or 22 sevens (Feature 8). (Note also in passing that 154 is 14 *elevens*, of which the first, last and middle letters have a place value of 44, or 4 elevens, of which the last has 22, or 2 elevens, and one of the two middle ones has eleven, the letters with a place value under ten have 33). These 14 letters consist of 2 classes: those that are separate from their neighbours in the alphabet, and those that are not so separate. Among these 2 classes their numeric value 1,176 is thus divided: the first class has 609, or 87 sevens; the second class has 567, or 81 sevens (Feature 9).

In addition to these features of sevens (and elevens and thirty-ones) there is also an elaborate scheme of seventeens. Every tittle and iota of this verse is thus elaborately dealt out by its author in most exact weight and measure. With this fact once known, it becomes dangerous trifling with a consummate work of art to translate this verse other than: "In beginning was the Word, and the Word was with the God, and the Word was God. In fact it was this attention to the distinction in this verse between θεός, and ὁ θεός, *God* and *THE God* that was the immediate occasion of the discovery of Bible Numerics.

Questions and Answers.

QUESTION No. 395.

ACTS 28. 31.

R. B. (Stuttgart), writes:—"How is it that Paul preached the Kingdom in Acts 28. 31, at Rome, after the Mystery had been revealed to him? Did he not preach the gospel of grace, when writing his prison Epistles?"

Your difficulty is connected with a prevalent misunderstanding as to "the Kingdom." You will observe that in Acts 28, 23 and 31, the words used are "The Kingdom of God." This is the all-embracing Sovereignty. It includes heaven and earth; Israel, the Gentiles and the Mystery; past, present and future. Nothing can be outside this Sovereignty. The Kingdom preaching, which came to a close in Acts 28, was that section of the Kingdom of God which related to Israel, the Davidic Throne and the Millennium. We must not suppose that God abdicated His Throne at Acts 28, neither must we think that Israel's refusal of Christ prevents His accession to a Throne still higher and greater.

The subjects of the Mystery are members of the Kingdom of God's dear Son, Col. 1. 13, which Kingdom

is specifically called in Eph. 5. 5, "The Kingdom of Christ and of God." Acts 28 supplies all that is necessary to tell us which section of the Kingdom of God we are to understand in verses 23 and 31, respectively. In v. 23 we read that Paul "Expounded and testified the Kingdom of God . . . concerning JESUS, both out of the law and out of the prophets." In v. 31 he "heralded the Kingdom of God and taught those things which concern the LORD JESUS CHRIST." The Mystery is that Dispensation of the Kingdom of God which has not "Jesus" for its centre, but Jesus Christ as "LORD," and which is not based upon "Moses and the prophets," but is of itself a completely new revelation.

Paul preached "grace" in Acts, Romans and Galatians; but he emphasized grace still more when he entered into the fulness of his ministry—"the Dispensation of the grace of God"—after Acts 28.

"The gospel of the grace of God," led on to "the gospel of the glory of Christ," but it by no means lost anything of its graciousness by the transition. Paul had no other gospel at any time than that of grace, and if you preach from nothing but the prison Epistles, you will find nothing but "Good news of grace" to proclaim.

For fuller notes see an article in a future issue (D.V.) under a heading of "The kingdom and the Mystery."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

We must please request our Correspondents when they are asking a question about a passage to kindly give the reference (Book, chapter, and verse), and not content themselves by quoting the words and leaving us to look up the reference in addition to answering the Question.

S. J. R. (Newcastle-on-Tyne). There is, indeed, "a want" in Tolstoi's writings. It comes from not "rightly dividing the Word of Truth." He does not see or know anything about the different Dispensations. In the Old Testament "God spoke by the prophets" (Heb. 1. 1 and 2). In the Dispensation of the Gospels He spoke by "His Son." In the Dispensation of the Acts He spoke by the "Holy Spirit" (Heb. 2. 1-4), but in this present Dispensation He is speaking by "Paul the prisoner of Jesus Christ" (2 Tim. 1. 8). If Tolstoi knew anything about these indispensable facts, he would not, and could not have brought "the Sermon on the Mount" into this present Dispensation.

No one can teach you anything about "the Word of Truth" unless he rightly divides it as to its Dispensations; therefore, do not listen to anyone who does not attempt to do so.

J. C. (Thornton Heath). The answer to your question about Jer. 4. 10, is that in Hebrew idiom (and by the Fig. *Melonymy* of the subject) a person is said to do what he permits to be done, or what he declares or foretells should be done. See Gen. 31. 7; 41. 13; Ex. 4. 21; 5. 22; Jer. 1. 10; 4. 10; 38. 23; Isa. 6. 10; Ezek. 13. 19, 22; 22. 25, 26; Hos. 6. 5; Matt. 6. 13;

16. 19; Acts 10. 15. In all these cases (and many others) God (or man) is said to do what He suffered to be done.

W. T. L. (Ilford). In Gen. 2. 7, it was Jehovah Elohim Who breathed the breath of life. Man did not breathe until after, and in consequence of, this Divine creative act.

NOTICES.

COUPABLE OU INNOCENT?

The French translation of the Editor's pamphlet on "The Guilty by no means cleared," may be had from L. Valat, 3 Rue de Montigny, Charleroi, Belgium. 12 copies for 1s.; 100 copies for 8s., post free.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cambridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

ELTHAM, KENT.—83 Earlshall Rd., Well Hall Station, July 1st and alternate Saturdays, at 7 p.m.

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), July 9th and 23rd, at 2.30.

MANCHESTER.—At the Congregational Church House, Deansgate, July 18, at 7.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, July 12th, at 7 p.m.

LONDON (130 Whitechapel Road, E.).—Every Sunday, at 7 p.m.

WEST CROYDON (Strathmore Road).—The Iron Room.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road. Saturdays, July 8th and 22nd.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

No. 206.

AUGUST, 1911.

Vol. XVII. No. 8.

Editorials.

HEBREWS XI.

XIV.—FAITH'S SUFFERING FOR GOD.

"AND OTHERS."

(Continued from page 75.)

viii. THEY WANDERED ABOUT IN SHEEPSKINS AND GOATSKINS.

Great pains are taken by some to show that these words refer to the garments worn by the prophets. We read of such garments as worn by Elijah in (2 Kings i. 8), and John the Baptist (Matt. iii. 4; Mark i. 6); and of false prophets being similarly clad in order to deceive (Zech. xiii. 4). But the context, in Heb. xi. 37, forbids such a reference as this.

The times referred to are evidently times of trouble, in which, to escape from the hands of men, such wanderers, driven out by dire necessity, were compelled to use the skins of animals instead of ordinary clothing. Such clothing is mentioned here to show us to what distresses those who believed God were reduced.

The point for us to bear in mind is not the mere necessity, as such. Many have thus gone about and been reduced to wear whatever they could obtain, and this, because of their own poverty produced by misfortunes, or sins; or, on account of crimes against society, or offences against the state.

But, not for any of these things were these wanderers thus clothed. Man, in his natural enmity to God, would not tolerate the society or even the existence of "others" who believed God; and, hence, who were spoken of as "contrary to all men."

This is the reason why they were thus clothed. They could not approach men, in order to procure any other kind of clothing which men prepared and wore.

They were driven out to share the lot of wild animals, and were reduced to wear their skins instead of clothes woven by men.

This form of suffering is mentioned here to show, on the one hand, the cruelty of religious persecutions; and, on the other hand, the mighty sustaining power of faith.

What power indeed was this! It was not merely the compulsion such as that which enforced the wanderings of society's outlaws. It was the result of deliberate choice, like that of Moses (vv. 24-26). Any day, any one of these wanderers could have rejoined his fellow men, enjoyed their society, and shared their comforts;

but, they preferred this lot to apostasy. They, like Moses, "chose rather" to suffer these afflictions, than to give up their belief of what they had heard from God.

This is the whole case before us. It was proof of the mighty compelling power of faith in God, that placed them in this position, and gave them strength not merely to endure it, but to prefer it to that which they had given up for it.

This is further enhanced by the words

ix. "BEING DESTITUTE, AFFLICTED, TORMENTED, or, being destitute, being cruelly harassed, being evil-intreated."

These were additional sources of suffering, aggravating the circumstances which necessitated their being thus clothed.

David and Elijah both knew, in their day, what it was to be thus destitute; and to wander about, and to be afflicted, and evil-intreated.

David only had to throw in his lot with Saul. Any day he could have gone back and become a courtier in the royal palace of Saul. But, he had "heard" the words spoken by God, through Samuel His prophet. Samuel, in obedience to God, had anointed David to be King, after He had "rejected" Saul (cp. 1 Sam. xvi. 13 with v. 1 and 12) "The Spirit of Jehovah came upon David from that day forward."

David therefore preferred to wander, conscious of Jehovah's presence with him.

He would rather be destitute of the greatest glories and the greatest honours that Saul could confer, than be destitute of the tokens of Jehovah's presence in his trials and afflictions. The Psalms abound with testimonies to the depth of his suffering and the height of his joy in God.

It was not all suffering; for, there was the compensating and sustaining power which enabled him to "count it all joy."

We are not called thus to wander and suffer, but we have similar tests of our loyalty to God. David's followers had not "heard" God speaking to them, but they had "heard" what God had spoken to David, and of David; and, they believed God, and were content to suffer with David.

They had gone to him—"everyone that was distressed, and every one that had his creditor, and every one that was bitter in soul, and David became a captain over them" (1 Sam. xxii. 1, 2).

We, who were once distressed, on account of our sin; we, who had a creditor whose claims we could not meet; we, who suffered from bitterness of soul which no earthly anodyne could allay; we have gone forth "without the camp" to Him. He has become our Saviour and our Lord. He is the "captain over" us.

Now, we suffer with Him, and our wanderings are under His eye. We believe what we have "heard" from the true David about his anointing and his future reign.

We have no part or lot with Saul's party. All our loyalty goes forth to the true David. "David's Son and David's Lord," and we believe—as we hear—that "if we suffer with Him, we shall reign also with Him" (2 Tim. ii. 12).

Believing what He has thus promised, we are prepared to endure anything here in view of the glory which is soon to be revealed.

We must note the parenthetical remark thrown in, just here.

x. "OF WHOM THE WORLD WAS NOT WORTHY" (v. 38).

The world thought that these wanderers were not worthy of a part in their world, but the real fact was just the opposite. The world in which these wanderers lived was not worthy of them.

How full of meaning are many of these parentheses of scripture. Some of them contain a mine of truth and teaching.

This one has become a proverb among ourselves. Whether it was already a proverb then we cannot say. But here it is a statement of scripture truth. The world was, indeed, not worthy of them. Men of the world could not understand them, then, or now.

Men of the world could go over from one party to another, and even become mercenaries of either side; they could have changed their religion if it paid them to do so. But, here were men who could go through any suffering and endure any hardship and privation rather than give up what they had "heard" from their God.

Truly the world in which they lived was "not worthy of them." Nor is the world worthy of such to-day.

After this parenthesis, the subject is again taken up for the conclusion of the list of these "others."

xi. "THEY WANDERED IN DESERTS, AND *in* MOUNTAINS, AND *in* DENS AND CAVES OF THE EARTH." (v. 38).

It is not the same word for "wandered" as in verse 37. There it is *to wander about (periēlthon)*, here it is *to wander up and down (planōmenoi)*.

The reference is to those who hid in mountains, and dens, and caves (holes) and cavernous retreats, such as those hundred prophets whom Obadiah hid by fifty in a cave, and fed them with bread and water (1 Kings xviii. 4).

The reference may take in a later fact in Israel's history recorded in 2 Maccabees x. 6, where we read "they kept the feast eight days with gladness, like the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts."

Josephus also gives a terrible account (*Antiq.* xii. 6, 2) of how nearly a thousand men, with their wives and children, were smothered by fire, in the caves whither

they betook themselves, rather than fight on the sabbath day.

Those referred to in Heb. xi. 38 are not the only ones who have experienced the particular forms of suffering here described.

The Waldensian Valleys could tell how, in later days, that "great cloud of witnesses" was added to by those who believed God rather than man.

It was the same faith that enabled them to endure and suffer for God. The times were different, and the persons were different, but, the same faith had heard the same solemn truths from the same Word of God, and the faith that came by that "hearing" produced its own precious fruit in the lives and in the deaths of those who believed what they had heard.

ALNWICK AND GLANTON.

To many of our readers, those two words will sound as "Sedan" sounds in the ears of Frenchmen! For they tell of one of the greatest disasters that have fallen, in our time, on Brethrenism. It has had many; but, this threatens to exceed them all in gravity.

It is not for us to say a word to extend the evil, or even to judge it.

We will merely state the facts in the fewest possible words, and suggest at once the cause and the remedy.

Certain difficulties arose in Northumberland, in the Assembly at Alnwick, which for a time practically broke it up. This began in 1905. The neighbouring Assembly at Glanton received certain of the former members of the Alnwick meeting into fellowship. For doing this it has been cut off, or defended by respective Assemblies throughout Brethrenism, and those who take one side or the other, treat it accordingly.

We have read with much sorrow most (if not all) that has been written and printed by both sides, but we pass no judgment on either of the two parties which are concerned in what one of them describes as its "break up."

We would merely put our finger on the one fact which explains the whole matter; and points to the remedy by showing the only way out, for all concerned.

It is this. In all the many Scriptures which are quoted, and which form the basis for all the arguments, we have not seen one Scripture that is quoted from Ephesians, Philippians, Colossians! The writers could not write differently if they had never so much as heard of the existence of these Epistles. They are entirely ignored. We notice that all the references are either to the Old Testament, the Gospels, the Acts, 1 Corinthians, Hebrews or Revelation 2 and 3.

The one object is to make a corporate unity. Though they quote Matthew, they ignore the lesson of the Parable of the Tares. They know they are not to gather out the tares, and so they seek to gather out the wheat, but with a similar disastrous result. They gather the tares with the wheat, and the consequence is patent to all.

The whole of their arguments on both sides totally ignore a *rightly-divided word*; and the confusion wrought thereby is manifest. 2 Tim. 2. 15 might never have been written so far as they are concerned. They quote at length Matt. 18. 18 and John 20. 23 about "binding" and "loosing," "remitting" and "not remitting" sins, etc. But there is not one reference to the "mystery." That is why they know nothing of that blessed "bond of peace."

They refer much to the first Epistle to the Corinthians, and base their "system" (with all its technical phraseology) upon it. The consequence is a plentiful crop of the "contentions" and "divisions" and "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," which characterised the Corinthian Assembly. (See 1 Cor. 1. 10, 11, 3. 3. 2 Cor. 12. 20, 21).

All these evils came from their carnal attempt to make corporate unions. This was the secret.

No one can be more painfully cognizant of these evils, or deplore them more sincerely than Brethren themselves. They have done their utmost therefore to prevent publicity, and wisely so: but, this only shows their full appreciation of the deplorable condition of things.

What we wish to say is this. Why will they not seek out the cause of the evil? Not until this is done can they hope to remove it: or, can it ever be remedied. The same seeds of disruption will produce the same bitter fruit. Though one breach may be healed, another has been and will be made soon after. Surely it would be true wisdom to ask what is the cause of these successive troubles which make the Brethren the gazing-stock of all the other "Systems" and make them exceed some of them in their many divisions.

If they will allow us, in all love and sympathy, to point out the root of the evil, we would say it is their neglect to obey the command in 2 Tim. 2. 15, to rightly divide the Word of Truth.

If they would set themselves to do this, instead of reproaching and excluding those who seek to obey this precept, they would distinguish the things that differ (Phil. 1. 10 marg.). They would distinguish the old Dispensation of works from the Ministry of our Lord (as defined in Rom 15. 8); and they would distinguish the Dispensation of the Acts of the Apostles from the Dispensation of the Mystery. They would not read the Mystery into the Acts of the Apostles (when it had not yet been revealed); nor would they make an Epistle written during the Acts Dispensation the basis of Church teaching as to order and discipline.

They would look for that basis in the Epistles to the Ephesians, Philippians, Colossians, and 2 Tim. They would seek to hold "the Head" (Col.); and then they would find more unity among the members (Phil.). They would be satisfied with the one Body—the one spiritual unity which God has made, in Christ, and then they would not be seeking to make a corporate unity of their own.

They would enjoy the "bond of peace," instead of having continually to deplore their ruptures and divisions.

We more than suggest, we implore our brethren in Christ to ask themselves what can be the cause of the present distress if it be not this?

They cannot deny that *spiritual unity* is a great and blessed reality. They surely would not maintain that this was confined to their own Assemblies (especially in the face of present troubles). Then, why not seek in Christ, and no longer in man? There can be no real *union* except that which is in Christ. Any *union* which is based on fellowship with men is not worthy of the name.

If our words reach any who are troubled because they are "cut off" by man, we would say, be of good cheer. Be satisfied with your spiritual union with Christ, the Head. Endeavour to KEEP that; and give up seeking to MAKE any other. It will require "all lowliness" (not some)—even the lowliness of Phil. 2. 3 which esteems all others as "better than ourselves." It will require "meekness, with long suffering, forbearing one another in love" (Eph. 4. 2, 3).

You have not found those who will suffer long with you, it may be, or forbear with you in love; but in fellowship with Christ your Head you will have a blessed exchange.

These Scriptures, you will notice, are all from the Prison Epistles. They are the testimony of Paul the prisoner of Jesus Christ (2 Tim. 1. 8).

The same God Who spake by the prophets in the Old Testament, spake by His Son in the four Gospels. He had many things that He could not say on earth (John 16. 12). Many precious doctrines could not be taught by His Spirit of Truth until after the events had taken place on which the doctrines were based. He had not yet suffered, died, risen or ascended; and therefore He could not then make known the doctrines which were to be based on these events. But when the Spirit of Truth came, He took "the things of Christ" and revealed what God had made Christ to be unto us, and what he has made us to be in Christ. In Ephesians He showed how His people suffered, died, rose again in Him, and are now seated in the heavenlies in Christ.

It is these Epistles of Paul, written from his prison in Rome, that the promise of Christ in John 16. 14, 15, concerning the Spirit of truth: "He shall glorify Me: for He shall receive of Mine, and shall show [them] unto you. All things that the Father hath are Mine: therefore, said, I, that He shall take of Mine and shall show [them] unto you."

It is your privilege dear brethren to see and know and understand these "things" of Christ.

When you once see them, you may lose the corporate fellowship of man, but you will have a spiritual fellowship with Christ.

You will have done with a System of Theology which is framed and based on a wrongly divided word, but the Epistles which God spake by Paul in prison will deliver you into the blessed liberty of the sons of God.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

NO. 5. "HEAD."

THE study of this Bible word involves the doctrine of the *Headship of Christ*. For some time past, some of us have felt that it is in connection with this subject that fresh light is to break out from the Word of God. On this account the present writer is peculiarly full of hope that the exposition of the teaching will be more than usually full of help.

According to our usual method let us begin by finding out

THE USE

of this word in the Bible and chiefly in the New Testament.

The term "head" is found in the Old Testament over 300 times; and in the New Testament it is found 77 times. These numbers, of course, include the plural form, "heads."

In the Hebrew of the Old Testament, with one or two specialised exceptions, there are *two words* used, translated "head." One of these is used seven times and means *crown or top*, and appears, in English, in the phrase "crown of the head." (See Gen. 49. 26; Deut. 28. 35; 33. 16; 2 Sam. 14. 25; Isa. 7. 8; Jer. 2. 16; 48. 45). The other word (*rōsh*) is the one generally used and is translated "head" nearly three hundred times.

This last is the word that enters into the name of Russia and is so used, with this reference, in the prophecy of Ezekiel (39. 1-16).

As to the New Testament, the Greek noun *kephalē* is the regular word for "head" and is so translated, in English. The one exception to this regular usage is found in Mark 12. 4, where the *verb* appears (*kephalaioō*), meaning to strike or wound the head.

It is remarkable and suggestive to note that the first occurrence of the term, in the Bible, refers to the *bruising of the head of Satan*, while the last mention of it refers to the *crowning of the head of the Saviour!* (compare Gen. 3. 15 and Rev. 19. 12).

Such being the Bible usage of this word, the way is now clear to search out and state the

DOCTRINE OF HEADSHIP.

In the first place, then, attention is directed to

I. THE HEADSHIP OF DEITY.

Reference must be made, here, to these abstract Greek words, namely, *theios*, *theiotēs*, *theotēs*, all associated with the great word *theos* (God), and meaning the *Divine*, the *Deity*, the *Godhead*. These terms are found in Acts 17. 29; Rom. 1. 20; Col. 2. 9; 2 Peter 1. 3, 4; five times in all.

The Apostle Peter uses one of these terms by way of

an Adjective, and puts together a suggestive comparison in the two phrases,

"divine power" : "divine nature."

The Apostle Paul uses these terms quite in the abstract and elevated sense of Deity, Godhead. By comparing the three references above, the force of this will be felt. His argument at Athens was clear and convincing: "Since *we ourselves* are the offspring of God we ought not to think that the *Godhead* is like to gold or silver or stone, a graving of man's craft or device." We ourselves are so different from these dead material things that it is highly absurd to imagine that the Deity, from whom we derive existence, can have any likeness to these works of men's hands!

In the Epistle to the Romans (1. 20), the truth is presented with commanding power and range. Why are men who have no written revelation "without excuse"? Because "by means of the things that are made," the great open Bible of the heavens and earth (compare Psalm 19), *so much may be known of God*, even "the unseen things of Him." What things are *they?* Even

"His everlasting Power," and

"His everlasting Deity."

This is the double truth that man started with, but which, as apostasy developed, men did not like to retain in their knowledge and so they became vain in their imaginations and

"professing to be Sages they became Fools"!

In Col. 2. 9, this thought of Deity is directly applied to our ascended Lord and Saviour, in Paul's lofty words, "Because in Him dwells the entire fulness of the Godhead, by embodiment." [Green].

Here then we have the transcendent truth of the Headship of the Deity. It is not that the great adorable God has so many relations to inferior and created things; but He is apart: before all: origin of all: over all: a fellowship: a unity in a plurality, Blessed for Ever!

Correspondingly, in connection with His creature, man, the crown of His creations on this earth, we have

2. THE HEADSHIP OF ADAM.

The classic passages on this subject are Genesis 1. 26-28; Psalm 8. 3-8; Roman 5. 12-19; 1 Cor. 15. 21, 22 and 45-47; and Acts 17. 26.

However men may rebel at the idea of federal headship, undoubtedly the Bible teaches it, in the relation that Adam bore to the Race. His headship extended over *all the creatures* on this earth, of a lower order than himself (Gen. 1. and Psalm 8.). It included *primogeniture* in the descent of the whole race from one Head. This is the affirmation of Acts 17. 26, according to the best supported text, "And he made *from one* (Adam), every nation of men, to dwell on the whole face of the earth." It involved the transmission of a *sinful nature*, and the *issue of death*, after his Transgression.

* This word has nothing to do with being sons, or children of God. It is *genea*, and denotes merely generation or race. (Ed).

*From Adam all are descended.
Through Adam sin passed unto all.
In Adam all die.*

In the matter of supremacy over the lower orders of creatures and in his ultimate redemption destiny as being superior to and judge of angels, he is

"a Type of the Coming One."

Such is the Federal Headship of Adam. So far as we know, there is nothing like this among other orders and grades of intelligent creatures. But it is reflected among the lower orders over which man rules; and when we reflect how Christ Himself, as

The Servant of Jehovah, enters into this federal relationship, we come in sight of its highest conception and perceive that headship is one of the highest and farthest-reaching principles in God's great

"Purpose of the Ages."

This brings us to consider

3. THE HEADSHIP OF CHRIST.

This subject is an important teaching in Paul's Epistles; but it is necessary, in the first place, to mark the

FORESHADOWINGS OF IT IN THE OLD TESTAMENT.

Beginning with Adam, let it be noted what is said in connection with his creation. He was created in God's image and God's likeness. That double fact of itself prepares us for headship. But it becomes clearer when we read that God "breathed into his nostrils the breath of life and man became a living soul." There is a fulness in this statement which is missed in its English dress. The words "life" and "living" are plural in the Hebrew: and so may be read "breath of lives" and "soul of lives." What does this mean? It means "headship": it means that all the descending lives of the race were potentially in this "first man Adam." Herein he was a "type of the Coming One."

This is confirmed when, after Adam had heard of the Seed that was to be the Bruiser and the Bruised One, and after he and his companion had been clothed with garments which God made, all typical of Christ, he then called his wife's name Eve, living, because she was the "mother of all living." And here we see a declaration of Adam's faith in what God had said.

Eve was not merely the mother of all living, but she was the mother of the

Lifegiving One.

Potentially and federally Eve was as much the mother of the Saviour as Mary of Nazareth.

We shall touch this point about Adam again presently.

Next we note the prophetic statements of the 8th Psalm, where we read of man being created; crowned with glory and honour; and set over the works of God's hands. But man, by transgression, had forfeited all this privilege; and, hence, when this is quoted in Hebrews 2. 5-8, our thoughts are instantly shifted to Christ. "But we see Jesus," fulfilling, as the new Head, all this prophetic description, now crowned with a greater glory and set over a far wider sphere *tasting*

death for everything, in the meantime, on His way to and as the procuring cause of this Supremacy.

Here, then, we emerge from the region of types and shadows and come in sight of the

SUBSTANCE AS PRESENTED IN THE NEW TESTAMENT.

In the same context (Heb. 2. 14, 15) we see a still farther reach of Christ's sovereign Headship when we are told that it touches the devil as well. By means of partaking of flesh and blood—the flesh and blood of the race whose fall the Serpent had accomplished—the purpose was to "bring to nought him that had the power of death, that is the devil." And this was "through death."

Thus we perceive our Lord's death in a *threefold relation* in this striking Scripture.

The *heavens* are defiled by Satan's fall.

The *earth* is defiled by man's fall.

The *privileges* and prerogatives of man are forfeited on account of this fall.

Everything is defiled: and everything needs reconciliation. Accordingly we see Christ's death touching the whole circle:—

On account of *the suffering of death* He is now crowned with glory and honour, and the lost prerogatives are regained.

More than that: he was made a little lower than the angels—in a lower sphere—that by the grace (unmerited favour) of God, He should *taste death for everything*. The context demands this rendering. Thus we see Him reconciling all things, and purchasing the right to subject all things to Himself—men included, angels included, heaven and earth included. Reconciliation is not conversion and is far more than co-extensive with it.

"He tasted death for everything."

Finally, as we have already noted, He partook of flesh and blood that *through death* He might destroy him that had the power of death, that is the devil.

Thus, His death has reference to

The restoring of man's right to rule.

The reconciliation of the universe.

The destruction of the devil's power of death.

All this, however, only touches the fringe of this vast theme: we must go further and endeavour to set forth in order the Gospel of Christ's glory and headship in particular relations and spheres concerning which it is definitely taught.

(1). HE IS HEAD OF THE CORNER.

What does this mean? The words are used first in Psalm 118. 22. Then they are used by our Lord, Matt. 21. 42. Further they are used by Peter, Acts 4. 11; and finally they are used by the same Apostle in 1 Peter 2. 7, 8. The last reference—written to the strangers of The Dispersion—seals all the other mentions of it and fixes its meaning as applying chiefly (if not entirely) to Israel. The builders who rejected the Stone were Israelites. But Jehovah made the rejected One "the Head of the Corner" of the new assembly which the exalted One was to build. Israel stumbles at this Stone to this day, being disobedient to the word. But the

time is coming when the builders will welcome the returning Headstone with shoutings of

"Grace, grace unto it!"

Then, "the Hope of Israel, the Saviour thereof," will get His rightful place, as Head, over and among the regenerated

Assembly of Israel,

and Christ's much-misunderstood words, "I will build My assembly," will be fully realised.

(2). HE IS HEAD OF ALL PRINCEDOM.

This aspect of the teaching is written in Col. 2. 10. As it so far defines our own blessing, we must give close attention to it. The A.V. has the verse thus, "And ye are complete in Him Who is the Head of all principality and power." Green translates it more literally, "And you have come into a fulness in Him Who is the Head of all principedom and authority." The words going before help us to understand this remarkable position, namely, "Because in Him dwells the entire fulness of the Godhead bodily." It is into this fulness that we have come; but a fulness defined as in "Him Who is the Head of all principedom and authority." Thus we are placed above them all in Him Who is their Head: and it is just here, and in this lofty position, that we rejoice in "the entire fulness of the Godhead." The word "bodily" recalls the whole story of the incarnation, the crucifixion, the resurrection, and shows Him, *there*, as our representative in the human body which God prepared for Him (Heb. 10. 5), and which He took with Him through death and resurrection and up "into glory."

This same aspect of His Headship is referred to by the apostle Peter where he says of Christ, "Who is at the right hand of God, having gone into heaven, angels, and authorities and powers being made subject to Him" (1 Peter 3. 22).

This is a *present fact*; and it defines the *sphere* where He now possesses the fulness of Godhead, and where we now stand in Him!

But we proceed further.

(3). HE IS HEAD OVER ALL.

This we get in Ephes. 1. 15-23. The whole paragraph should be slowly read and pondered. It is the first of two prayers in Ephesians. (Compare 3. 13-19). How unlike the prayers one hears in these days! There is first the prayer for spiritual, heart enlightenment, by a spirit of wisdom and revelation (17, 18), *that we might know*—

What is the *Hope of His Calling* :

What the riches of the *Glory of His Inheritance* :
and What the surpassing *Greatness of His Power*.

Our eyes are taken away from looking at ourselves and our view finds its object in "the God of our Lord Jesus Christ, the FATHER OF GLORY." All is from Him and unto Him.

Then this thought of the "greatness of His power" is expanded, and shown in connection with "the working of His mighty strength which He wrought in Christ, in raising Him from the dead, and seated Him at His right hand far above all principedom and authority

and power and lordship and every name named, not only in this Age but in the Age soon to come, and put all things under His feet, and, as HEAD OVER ALL THINGS, gave Him

to the Assembly which is His Body, the fulness of the one filling up all (blessings) in all (the members)."

Thus we see all powers subjected to our risen and seated Lord and Saviour; and, as being "far above" them, occupying a place which none of them dare aspire to, He is

"Head over all."

And it is "as Head over all" that He is

"given to the Church."

How vastly important to understand this. In Ephes. 5. 2 and 25, we see Him giving Himself *for* us and *for* the church as the issue of His love; but *here*, we see Him not giving Himself but *being given* by "the Father of Glory;" and that, not given in humiliation to die and redeem, but given in exaltation, as "Head over all," to fill and to finish!

What a security therefore is ours, what a place of vantage, what a guardianship, what a fulness! We may well shout,

Halleluia! What a God and Saviour!

(4). HE IS HEAD OF THE BODY.

This happy aspect of our subject is found in at least four places, namely, Ephes. 4. 15; 5. 23; Col. 1. 18; 2. 19.

Let it be specially noted how these leading and lofty conceptions of our Lord's Headship are unfolded in the two great prison letters of Ephesians and Colossians. This fact speaks loudly to the attentive ear and the opened heart. It says that in these letters we get the latest and highest statement of the stewardship of truth. The "one body" is one of the great subjects of latest teaching; and it is here we reach that *organic unity*, of which *we* are members and of which *Christ* is Head.

In Ephes. 4. 15, 16, we have the beautiful teaching that Christ, as Head of the body, is

the *standard* into which we are to grow :
and

the *source* from which all power to grow comes.

In Ephes. 5. 23, we see His headship of the body illustrated by the relation of husband and wife.

"One flesh" they are, in this mystic relationship, and yet there is the headship of the husband; just as Christ and His members form "one body" and yet there is the subordination of each member to Him Who is the Head.

In Col. 1. 18, we mark how the One Who is before all things and by Whom all things hold together, "is the Head of the body,

The Assembly."

And it is this One Who is "a (new) beginning, a first-born, from among the dead, that He might take the first place in rank among all"—it is this One Who is here seen as Head of the body. It is glory upon glory in these most precious unfoldings of God's manifold wisdom.

His resurrection is therefore a beginning, a new thing, in the operations of God; and in resurrection He takes His place as Head of a new regenerated race who shall finally, like Himself, stand in the immortal beauty of His conquering clothing life, no more to return to corruption.

Death will have no more dominion over the Head or the members. Endlessly happy consummation!

Finally, in Col. 2. 19, we find a reference to the headship which is most needful and helpful. We have a picture drawn of some who are occupied with their own lowliness and with occult worship and with things they have seen (v. 18), instead of

"Holding fast the Head,

from whom the entire body having supply, and being knit together by means of the joints and ties, grows with the growth of God."

Beautiful: wonderful: all-sufficient!

Occupation with our own experiences, with angels and occultism, with a morbid craving after visions and dreams, will never bring growth which is the growth God gives. Only one thing will do this, namely,

"Holding fast the Head."

(5) THE CONSUMMATION HEADSHIP.

This is made known to us in Ephes. 1. 8-11. The present writer regards this passage as taking us to the utmost limits of revealed truth, and that it must, therefore, be compared with such portions as 1 Cor. 15. 23-28 and Rev. 21. 1-22. 5.

Speaking of the *riches of grace*, the Apostle goes on to say, "wherein *He hath abounded towards us*, in all wisdom and understanding, having made plainly known to us *the secret of His will*, according to His good pleasure, which He purposed in Himself for a stewardship belonging to the *fulness of the times*, to gather all things under one head," in Christ, those in heaven and those in earth, in Him, in Whom *we had also a place allotted*, in being fore-appointed according to a purpose of Him Who works all things according to *the counsel of His will*."

The italicised phrases may help the reader to grasp the pivotal points of this transcendent revelation. Truly it is abounding grace! It is called the

"SECRET OF HIS WILL."

And the secret here made known is nothing less than the final heading up of all things in heaven and earth in Christ. It contemplates the complete renewal of all things blasted by the curse of sin, the complete removal of all curse, and the complete accomplishment of every Age-Time, every purpose and plan, forming part of the original

"COUNSEL OF HIS WILL"

towards which the working of His power, in Law and Grace and Glory, moved, in fulfilling

"The Purpose of the Ages."

* The verb translated "gather under one head" is used only once more in the New Testament, namely, in Rom. 13. 9, where it is rendered "briefly comprehended," a gathering up of the force of all commandments.

And this final Headship, like all the others, belongs to our adorable Lord and Saviour Jesus Christ.

In Him let us rejoice;

Towards this finality let us look;

In this intelligence let us live and labour;

"Till He come."

Dispensational Expositions:

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

(Continued from p. 81.)

No. 22.

"THE HEIR OF THE WORLD."

THE INHERITANCE OF ABRAHAM AND HIS SEED.

THROUGHOUT the pages of Scripture we find references to the fact that God, in His love and grace, not only purposes to save men from sin and its consequences, but also to bring those who are saved into such relation to Himself as is contained in the words "If children, then heirs, heirs of God."

The need for rightly dividing the Word of Truth will at once be felt the moment we begin to think of the different expressions used relative to the inheritance, for there is no comfort in uncertainty. It must not be a question, with us, as to whether our portion is to be higher or lower in glory than that reserved for others. It must be ours to first of all discover which is theirs, and which is ours, and, having made the discovery, to be grateful for such overflowing grace. To refuse to consider the question seems to suggest that we would sooner live in a fool's paradise than really know the things that are freely given us of God.

It will be found that the various inheritances of the Scriptures are linked to various promises. Thus we read "For the promise that he should be *the heir of the world* was not given to Abraham, nor to his seed, through the Law, but through righteousness of faith." Rom. 4. 13. Abraham then, according to promise, is *heir of the world*, and this at once brings to mind the many passages which speak of those who will "inherit the earth"; that tell us of the resettlement of Palestine by a saved Israel; of Jerusalem the city of God on earth; and all the many millennial passages which will fulfil the promises to Abraham to the very letter.

The third chapter of Galatians speaks much of this promise and inheritance, emphasizing the same fact as is urged in Rom. 4., viz., that it is "by faith, that it might be by grace, to the end the promise might be sure to all the seed, not that only which is of the Law, but to that which is of the faith of Abraham, who is the father of us all." Rom. 4. 16.

Abraham's inheritance depends upon "his seed," which is Christ. Gal. 3. 17. "Christ hath redeemed us (Jews) from the *curse of the law* . . . that the *blessing of Abraham* might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. 3. 13 and 14.

The redemption of Christ alone makes it possible for us to have any inheritance whatsoever, in this or other dispensations. It is particularly important to notice the two verses just quoted. The Jews were under the curse of the Law, yet they were destined to be the channel of blessing to the Gentiles; hence, we read Christ hath redeemed *us* (and as Gentiles, as such, were never under the curse of *the Law*, it must refer to Israel here), but this redemption is for a purpose "In order that the blessing of Abraham might come on the Gentiles." The word translated "to redeem" in Gal. 3. 13 and 4. 5 is peculiar to Galatians, and in both passages is connected with the Law.

A redeemed Israel would soon mean a blessed world. This is the glorious prospect of the millennial kingdom, when Abraham, the father of many nations, shall enter into his inheritance. Abraham's blessing is world-wide in its scope—"All families of the earth." Further, to Abram in uncircumcision, to Abram before a Jew existed, was the promise made. Israel forgot this; they hugged to themselves the Scriptural teaching concerning their pre-eminence; they traced their genealogy back through Jacob and Israel to Abraham, and forgot that the promise was to "many nations." They acted as the elder brother of the parable, when the prodigal son was welcomed home.

It was this Jewish exclusiveness that led to the writing of Rom. 4. 9-16, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned, when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe."

In Gal. 3. 13 and 14, the blessing of Abraham, which is spoken of as the inheritance in verse 18, is connected in verse 14 with the "promise of the Spirit." The Spirit, in some way, seems connected with the various passages dealing with the inheritance (*see for example Eph. 1*). This "Promise of the Spirit" is referred to, in Acts 1. 4, as the "Promise of the Father," which was fulfilled on the Day of Pentecost, and continued to be the manifest seal right through the Pentecostal Dispensation.

Peter, referring to this outpouring of the spirit, says "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God

"I will pour out my spirit upon all flesh, *and* your sons *and* your daughters shall prophesy; *and* your young men shall see visions, *and* your old men shall dream dreams; *and* on My servants *and* on My handmaidens I will pour out in those days of My spirit *and* they shall prophesy.

Partly fulfilled during the period covered by the Acts, ceasing at Acts 28.

"*And* I will show wonders in heaven above, *and* signs in the earth beneath (this is exactly how we find the visions of the Apocalypse, a vision in heaven being followed by the answering sign on earth), blood and fire and vapour of smoke. The sun shall be turned into darkness *and* the moon into blood before that great and notable DAY OF THE LORD come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

This section is deferred owing to Israel's hardness, but it will be perfectly fulfilled when Israel is gathered back to his land and the inheritance is secured, as recorded in the Book of the Revelation.

The promise of Abraham, the blessing to many nations, and the peculiar blessing to Israel await fulfilment. The spirit has never yet been poured out upon "ALL FLESH." It will be remembered that Isa. 40. 1-5 gives us the voice of him that crieth in the wilderness "Prepare ye the way of the Lord," and ends by saying "The glory of the Lord shall be revealed and ALL FLESH shall see it together." John the Baptist gave this passage what is termed a germinant fulfilment, but he only came in the *spirit and power* of Elijah; the final and complete fulfilment, when ALL FLESH shall see the glory, is not seen until the Book of the Revelation becomes history. So with the passage of Acts 2. The spirit was poured upon some, but not upon ALL FLESH.

Practically every passage in the Old Testament where we read "*All flesh*" refers to the time of the end. See Isa. 40. 5; 49. 26; 66. 23 and 24; Jer. 25. 31; 45. 5. The outpouring of the Spirit, spoken of in other passages as the Baptism of the Spirit, with its accompaniments of spiritual gifts, miraculous powers, tongues, prophesyings, &c., were all related to the promise to Abraham.

In those days, what is termed "justifying faith" was accompanied by these miraculous powers, as the argument of Gal. 3. 5 and 6 will show. If such is the seal to-day, how very few can lay the slightest claim to justification or future glory!

The Apostle Paul, whilst seeking to break down the Jewish prejudice that was working so much harm in excluding the Gentiles, did, however, fully accord the Scriptural pre-eminence to Israel in the self-same Epistles.

In Rom. 1. 16, and 2. 9 and 10, he says "The Jew first."

Rom. 3. 1 and 2, "What advantage then hath the Jew, or what profit is there of circumcision? *Much every way.*"

Rom. 9. 4 and 5.

A | My brethren, my kinsmen, according to the flesh.

B | Who are Israelites.

C a | The Adoption.

b | The Glory.

c | The Covenants.

c | The giving of the Law.

b | The Priestly Service.

C a | The Promises.

B | Whose are the Fathers.

A | Of whom, as concerning the flesh, Christ came.

The Gentile believers are further reminded of their dispensational position in this Abrahamic blessing in Rom. 11. 24-27. ". . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved . . ."

This emphatic repetition of the distinction in blessing between Jewish and Gentile believers must be kept in mind when we come to read Eph. 3. 6, "That the Gentiles should be *fellow heirs*." Eph. 2. 11 and 12, tells us that "Once they were Gentiles in the flesh, called Uncircumcision; that they were without Christ, being aliens from the citizenship of Israel, and strangers from (or at best only guests of) the covenants of the promise, having no hope, and without God in the world." It is in Eph. 2. that we read that the "middle wall of partition" has been broken down.

These things will demand our careful study presently, but we call attention to them in this connection, as it is of importance to contrast the position of the Gentile in blessing, before and after Acts 28; for it must be remembered that "Romans" is the last Epistle of the transitional period.

The truth that the promise to Abraham through Christ extended to the Gentiles as well as the Jews is again referred to in Rom. 8. 17-19. "If children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be glorified together with Him. For I reckon that the sufferings of this present season are not worthy to be compared with the glory which shall be revealed in us; for the earnest expectation of creation waiteth for the manifestation of the sons of God . . . For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also groan within ourselves, waiting for the adoption, the redemption of our body."

Here it will be seen that these "heirs of God" are waiting for the "Adoption," which is balanced in the Structure of Rom. 9. 4 and 5 by the "Promises." Hence Romans 8 continues "We are saved by Hope." Further, creation has a share in this inheritance, it has to do with the earth and things on the earth. The groans of creation are not those of a *dying man*, but the birth pangs of a *travailing woman*. All is looking forward with expectancy to that day when Israel shall be "born in a day"; when the "wilderness shall blossom as the rose"; when "the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11. 6-9.

This glorious time that is coming, when there shall be "no more curse," is connected with the "manifestation of the Sons of God," when they that are "heirs of God, and joint heirs with Christ" shall receive the "adoption, to wit, the redemption of the body." Hence we see that resurrection is the sphere in which this inheritance must be received, as certainly it must be if Abraham is to inherit the land. For the Lord did not say "To thy seed will I give this land," but "To THEE and thy seed," which can only be possible for Abraham in resurrection.

Here we begin to see with perhaps greater fulness the glory of the inheritance promised to the father of the faithful:—A blessed and saved Israel, a glorified and holy city Jerusalem, and a blessing flowing out from thence to all corners of the earth, the beginning of the fulfilment of the Lord's redemptive purposes as pertaining to the earth.

"By faith, Abraham, when he was called to go out unto a place which he should *after* receive for an *inheritance*, obeyed, and he went out, not knowing whither he went." Abraham believed God, but many to-day will not have it so. They tell us that Abraham "is up in heaven," or that, when believers die, they are carried to "Abraham's bosom." We do not believe any such thing, but we do know this, that *the land* into which Abraham went is *the land* which he shall certainly receive as an inheritance "according to that which was spoken." Not only Abraham, however, but we read of "Isaac and Jacob, the heirs with him of the *same promise* . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . but now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Heb. 11. 8-16.

Some have thought, that, because Abraham looked for a "heavenly country," and because we read, in Heb. 3. 1, of the "heavenly calling," Abraham will be blessed, if indeed he was not blessed in the past, with all spiritual blessings in the heavenlies, in Christ: and further, believing that this is so, they argue that necessarily there is but one church, including saints of all ages, and but one inheritance, &c., &c.

A few words on this subject may not be out of place here, and we use the facts brought together by a brother known to some readers (A.E.K.) as they are so much to the point.

"Much confusion is the result of the lameness of the English language, when attempting to convey the accuracies of the original." "We are at a loss, for instance, to determine whether the "heavenly calling" of Heb. 3. 1, refers to calling *from* heaven, or a calling *to* heaven . . . Epouraniou, heavenly, in the genitive (which marks *that from which anything proceeds*) simply calls our attention to the *origin* of that which we are considering; while epouraniō, heavenly, in the dative (which indicates *that towards which anything tends*).

marks the *location* of the matter in hand. Below we give a concordance of each.

GENITIVE.

Epouranion (Genitive singular, masculine and feminine).

- 1 Cor. 15. 49. "The image of the *heavenly*."
 Heb. 3. 1. "Partakers of the *heavenly* calling."
 „ 6. 4. "Tasted of the *heavenly* gift."
 „ 11. 16. "A better (country), that is an *heavenly*."

Epouranion (Genitive plural).

- 1 Cor. 15. 40. "(There are) also *celestial* bodies."
 Phil. 2. 10. "Of (things) *in heaven*, and (things) *in earth*."
 Heb. 8. 5. "The example and shadow of *heavenly* things."

DATIVE.

Epouraniō (Dative singular masculine).

- Heb. 12. 22. "The *heavenly* Jerusalem."

Epouraniōis (Dative plural neuter).

- Eph. 1. 3. "In *heavenly* (places) in Christ."
 „ 1. 20. "At His own right hand in the *heavenly* (places)."
 „ 2. 6. "In *heavenly* (places) in Christ Jesus."
 „ 3. 10. "Powers in *heavenly* (places)."
 „ 6. 12. "In *high* (places)."

We are immediately struck with the fact that the dative, which speaks of location, is confined to the Epistle to the Ephesians (just what we should expect if we "rightly divide the Word of Truth") and the present location of the new Jerusalem which will yet *come down out of heaven*. Rev. 21. 10.

On the other hand the shadows of the tabernacle were "heavenly" but not "in heaven." The gifts which even the apostate Israelite tasted, as recorded in the early chapters of Acts, were "heavenly," but assuredly not *in heaven*. The emphasis is always upon the *source* or *character* in the Genitive, even when the object itself may be in heaven. Abraham did not look for an inheritance *in heaven*, but he did look for a "heavenly country" (Heb. 11. 16). So also the "heavenly calling" is heavenly in character, but it does not call *to heaven*: that would need to be expressed in the dative case."

The millennial kingdom and the new heavens and the new earth, Rev. 21 and 22, were before the "Father of many nations." He and his seed shall yet inherit the promises in all their blessed fulness. Israel will be honoured then. The Twelve Tribes will have their names emblazoned upon the twelve gates; the twelve foundations will bear the names of the Twelve Apostles of the Lamb.

This it is for which creation groans and waits, for which Abraham looked and waited, an inheritance that seems enough to satisfy any heart, and yet we have to write "This inheritance is not ours!" To some this will sound little short of robbery to deprive them of the New Jerusalem and all that is pictured in Rev. 21 and 22. It may be well for us to examine our title deeds again. We may find that the Lord has

something in store for us saved of the Gentiles which will be even more wonderful in its glory.

So far we have been considering the inheritance promised to Abraham, and the Scriptures considered have been various and many, but we have not referred to those special Epistles of Paul, written after Acts 28, which we designate "The Prison Epistles" or "The Epistles of the Mystery." If we search these (Eph., Phil., Col., 1 and 2 Tim., Tit.) for information concerning Abraham or the promise to Abraham, concerning the New Jerusalem or any of the accompaniments of the promise of the Spirit as manifested during "Acts," we shall find as much as we did when considering these epistles regarding the *parousia*—*absolutely nothing*.

We shall endeavour to show that the inheritance of the church which is His Body is different, the hope is different, the promise is different, that the whole subject is complete, separate, and entire of itself, without any reference to the kingdom, the Abrahamic promises, or the signs and gifts which accompanied the promise of the spirit connected with the inheritance which we have been considering.

The subject is far too important for us to attempt to set it out in this article: we shall endeavour to do so (D.V.) in the next. Meanwhile, readers may be searching the Scriptures particularly addressed to themselves, withal praying that they may "know what is the hope of His calling, and what the riches of the glory of His inheritance in the heavenly holiest of all."

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

CHAPTER V.

THAT THE ENTIRE NEW TESTAMENT IS CONSTRUCTED ON THE SAME NUMERIC PLAN AS THE GOSPEL OF MATTHEW.

IN the preceding papers examples have been given of individual passages in different books to show the Numeric Structure of the entire New Testament. Examples will now be given showing the same structure in the New Testament as a whole.

Here are some examples of single words and classes of words found in more than one book or author (or both) or in an entire division of the five New Testament Divisions (Gospels, Acts, Catholic Epistles, Paul, Revelation) or in several or in all of them.

- (1.) The word ἀναβαίνω (*anabainō*)
 "TO GO UP"

in the New Testament the Greek word ἀναβαίνω (*anabainō*) "to go up," occurs in the New Testament in 26 different forms, whose numeric value is 12,089, or 1727 *sevens* (Feature 1), of which the Initial and Final Letters have 2268, or $7 \times 2 \times 2 \times 3 \times 3 \times 3 \times 3$. This

number is not only itself a multiple of seven, but the number of its factors is also seven. (Features 2-3.) The prefix (*ava*) which means "up" occurs in these words in two forms: (*ava*) and (*ave*). Now the value of the 26 Forms, 12,089, or 1727 sevens, is thus divided. The forms which begin with *ava* have 11,067, or 1581 sevens; while the forms beginning with *ave* have 1022, or 146 sevens. (Feature 4.) The forms beginning with *ava* are 21 in number, or 3 sevens, with a numeric value of 11,067, or 1581 sevens; while the total numeric value of all their occurrences in the New Testament is 20,265, or 2895 sevens. (Features 5-6.)

The number of letters employed in all the occurrences of this word are thirteen. The word occurs in 26 different Forms or 2 thirteens, of which thirteen occur but once, and thirteen occur more than once. (Features 7-9.) Thirteen Forms are in the Plural, and thirteen are not Plural. (Feature 10.) The 26 Forms have 234 letters, or 18 thirteens, of which the first and the last (in their alphabetical order) have thirteen; the number 234 is moreover thus divided between the forms beginning with *ava* and those beginning with *ave*. Those with *ava* have 195 letters, or 15 thirteens; those with *ave* have 39, or 3 thirteens. (Features 11-13.) The total number of letters in all the occurrences of the word in the New Testament is 624, or 48 thirteens. (Feature 14.)

These numeric features are clearly designed.

This word occurs in ten different New Testament books, and is used by five different writers.

(2.) *θησαυριζω* (*thēsaurizō*).

The word *to treasure up* occurs as follows in the New Testament: Matthew 6. 19, 20; Luke 12. 21; James 5. 3; 2 Peter 3. 7; Romans 2. 5; 1 Corinthians 16. 2; 2 Corinthians 12. 14.

It occurs in seven books of the New Testament (Feature 1.) Only the following letters are used in the forms in which the word occurs: *α, ε, ζ, η, θ, ι, μ, ν, ο, ρ, σ, τ, μ, ω*. Their number is 14, or 2 sevens (Feature 2) of which seven are vowels, and seven are consonants. (Features 1-3.) The word has in all its occurrences 91 letters, or 13 sevens (Feature 4), of which 49, or 7 sevens, are vowels, and 42, or 6 sevens, are consonants. (Feature 5.) These 91 letters are, moreover, thus divided: the longest and the shortest forms have 35, or 5 sevens; and the other four forms have 56, or 8 sevens. (Feature 6.) And again, the forms which occur more than once have 42 letters, or 6 sevens, and those occurring only once have 49, or 7 sevens. (Feature 7.) While the six forms themselves in which the word occurs have 70 letters, or $7 \times 2 \times 5$, a multiple not only itself of seven (Feature 8), but the sum of its factors also is 14, or 2 sevens. (Feature 9).*

The authors of the seven books in which the word occurs are: Matthew, Luke, James, Peter, Paul.

*The following Table summarizes the foregoing nine Features:—

The words.	Value.	Occ.	Letters.	Total Letters.
<i>εθησαυριζατε</i> (= 1239) (2nd Pers. pl. Aor. 1. Ind.)	1239	1	12	12
<i>θησαυριζειν</i> (= 800) (Pres. Inf. Act.)	800	1	11	11
<i>θησαυριζετε</i> (= 1045) (2nd Pers. pl. Pres. Imperat.)	2090	2	11	22
<i>θησαυριζων</i> (= 1585) (Pres. Part.)	3170	2	10	20
<i>θησαυριζεις</i> (= 950) (2nd Per. sing. Pres. Indic.)	950	1	12	11
<i>τεθησαυρισμενοι</i> (= 1408) (Nom. pl. Macs. Part. Perf. Pass.)	1408	1	15	15
	9657	8	71	91

The numeric values of these names in the Greek are: 340, 721, 833, 755, 781; their sum, 3430, is $7 \times 7 \times 7 \times 2 \times 5$, a multiple not only of seven (Feature 10), but even of seven times seven (Feature 11) of sevens (Feature 12); and the sum of the factors of this number, 28, is 4 sevens. (Feature 13.) This number 3430 is moreover thus divided; the word beginning with a vowel has 833, or $7 \times 7 \times 17$; and those beginning with a consonant have 2597, or $7 \times 7 \times 53$. Both these numbers are multiples not only of seven, but even of the square of seven. (Feature 14.) Lastly; the numeric value of the occurrences of the longest and shortest forms of this word is 4578, or 654 sevens. (Feature 15.)

The total numeric value of all the eight occurrences of this word in the New Testament is 9657, or $3 \times 3 \times 29 \times 37$. This number is not only itself a multiple of nine, but the sum of its factors, 72, is also 8 nines. Of this number 9657, or 1073 nines, the vowels have 5013, or $9 \times 9 \times 9 \times 7$, a multiple not only of seven and nine, but of the cube of nine; and the consonants have 4554, or 506 nines (Features 1-5). The two forms which have the largest and smallest values have 2385, or 265 nines; while the forms occurring first and last in the New Testament have 1845, or 205 nines. (Features 6-7.)

Lastly, the total value 9657 of all the occurrences of this word, being $9 \times 29 \times 37$, is a multiple also of thirty-seven as well as of nine. Now of the books in which this word occurs, Matthew is in the Bible the 40th; Luke, the 42nd; James, the 45th; 2 Peter, the 47th; Romans, the 52nd; 1 and 2 Corinthians, the 53rd and 54th. These numbers have for their sum 333, or 9×37 , a multiple of both nine and thirty-seven. (Feature 8 of nines.)

In addition then to the design of sevens and nines, there is also a design of thirty-sevens running through this one word *θησαυριζω* in the New Testament.

Two important questions are settled by the numeric phenomena of this one word:

(1). In Luke 12. 21, Westcott and Hort, being uncertain about the verse, offer its omission as alternative. But the three numeric schemes of sevens, nines, and thirty-sevens, are possible only with the word *treasure up* found in this verse. Its omission would destroy the design so clearly marked through the occurrences of this word.

(2). Matthew and Luke are nowhere mentioned in the New Testament as *its writers*. It is only on the testimony of tradition that they are believed to be the writers of their respective books. But Features 10-14 of the sevens show that part of the design was to reckon Matthew and Luke as two of the writers of the seven books in which this word occurs. So that to the mind of the Designer they *were New Testament writers even though they are not named as such in the text.*

(3). Feature 8 of the nines and the Feature of thirty-sevens show that the order of the New Testament books, as given by Wescott and Hort, is the true one rather than that of the English versions, a fact which has already been abundantly established by other studies of the same kind.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. H. G. (India). You ask (1). "How can the earth standing out of the water (2 Pet. 3. 5), refer to Gen. 1. 1, when neither water nor sea were created in connection with that earth"?

The answer is that we have no details of "the world that then was," which is referred to in Gen. 1. 1. There must have been waters, or there could have been no "darkness upon the face of the deep."

The "waters" were not *created* on the second day, they were only *divided* (Gen. 1. 6); and they were "*gathered together*," on the third day (Gen. 1. 9). That is why the work of the second day is not pronounced "good." Therefore the waters must have been created as part of "the world that then was," (v. 1) or it could not have been overflowed or have perished.

(2). The scoffers of these last days of 2 Pet. 3. 3 are "willingly ignorant," because they scoff at Gen. 1, calling it a myth; and will not see that Gen. 1. 1, 2-, refers to "the world that then was," while Gen. 1. -2,—2. 4, refers to "the heavens and earth which are now." They are ignorant very willingly. These modern critics prefer the Babylonian babblings to the word of God. They would not have it otherwise, for they would at once lose all ground for their scoffing. They first assert that the creation of Gen. 1. took place myriads of years ago, and then assert that the record of this creation is included in the 1st verse, instead of in verses -2—2. 4, thereby *creating* the difficulty for themselves and others, and giving rise to all the scoffing of the "higher" criticism that is going on around us.

(3). The word rendered "destroy" in Gen. 7. 11-24, is not the same word so rendered in Gen. 9. 11. The former word is *māchāh* to wipe out, while the latter is *shachath*, to lay waste. Neither have they the meaning of the word rendered "perish" in 2 Pet. 3. 6, which is not used, in the Greek Version of the Hebrew Old Testament, for either of the above two words. This shows that the perishing of "the world that then was" was quite different from, and greater than, the laying waste of the earth, and the wiping out of all flesh at the Flood.

(4). It is true that in Gen. 9. 8-17, and 8. 21, 22. God *spoke* unto Noah. But where it says in Ps. 33. 6 "by the word of the Lord were the heavens made," it is a different word (*dūbār*), rendered by the Greek word "*logos*," both in this Psalm and in 2 Pet. 3. 5, 7.

It can apply only to Gen. 1. -2,—2. 4, for it was "by the same word" which formed "the world that then was" and not in any sense can it apply to the speaking of God to Noah at the time of the Flood.

We may add another question to yours, and ask why the word *kosmos* is used, in 2 Pet. 3. 6, of "the world that then was," and which means the primal creation of the universe; and is never used as the rendering of Hebrew *'eretz*, the word that is used of the earth in connection with the Flood.

Surely these accumulative facts ought to settle your mind as to the truth of our repeated exposition of 2 Pet. 3. 5-7.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (WEST), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83 Earlshall Rd., Well Hall Station, July 1st and alternate Saturdays, at 7 p.m.

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), August 6th and 20th, at 2.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, August 16th, at 7 p.m.

LONDON (130 Whitechapel Road, E.).—Every Sunday, at 7 p.m.

SNARES BROOK (London, E.).—At "Dunster," 4 Spratt Hall Road. Saturdays, August 5th and 19th.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U. S. A., WHEATON ILL.—601 Ohio Street. Sundays, 2.30.

A ROOM IS REQUIRED in E.C. or W.C. district, to hold 50 or more, for Sunday Evening Bible Readings. Particulars to Chas. H. WELCH, 38 Copleston Road, Denmark Park, London, S.E.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

HEBREWS XI.

XV.—GENERAL REFLECTIONS.

Verses 39, 40.

"And these all, having obtained a good report through faith, received not the [fulfilment of the] promise; God having provided [marg. foreseen] some better thing for us, that they without us should not be made perfect" (Heb. ii. 39, 40).

THESE verses must be among those to which Peter referred when he said, speaking of Paul's Epistles, there "are some things hard to be understood." For they confessedly present no small difficulty.

Moreover, we feel sure that they are also one of those passages of which he goes on to say, "they that are unlearned and unstable (*i.e.*, uninstructed, and not established) wrest (*i.e.*, twist) unto their own destruction" (or loss).

Now, our own earnest desire is not to suffer loss. Therefore, we feel the need of a full share of "instruction" ourselves.

Those who "oppose" have the same great need of "instruction" (2 Tim. ii. 25); and, from verse 15, we are plainly told, that this instruction can be obtained only from a rightly divided Word. Only thus can we learn "the truth."

So we will now learn together.

We must first rightly divide this whole Scripture (Heb. xi.) according to its structure, for the structure of a passage is ever its best and surest commentary. Only from its *whole scope* can we get at the meaning of the *words* which go to make it up.

As a whole, the chapter is obviously composed of *four* large members (or groups of verses) arranged in alternation:—

- | 1-12. Particular examples of faith.
- | 13-16. General reflections.
- | 17-38. Particular examples of faith.
- | 39, 40. General reflections.

If we desire to learn more, and apply the microscope (as it were) to these larger members, then we shall see their perfection and beauty more clearly, in *Alternation* and *Introversion*.

An examination of this structure will show how exquisitely each member corresponds with its fellow; and how the "General Reflections" stand out, as though inviting us to compare them, and to see how the former,

and longer reflections (*vv.* 13-16, marked D) will help us to understand the shorter and latter reflections (*vv.* 39, 40, marked D).

A	C	E		1-7.	GROUP (Witnesses For God).
		F		8-12.	Abraham and Sarah.
		D		13-16.	GENERAL REFLECTIONS.
	B	G		20, 21.	Isaac and Jacob.
		H		22.	Joseph.
		G		23-28.	Moses and his Parents.
A	C	F		29-31.	Israel and Rahab.
		E		32-38.	GROUPS (Witnesses THROUGH God).
		D		39, 40.	GENERAL REFLECTIONS.

We notice, at once, that they have the same "catch words": "these all . . . received not the promise." This is the great fact, which is thus emphasised.

Each member must be closely compared with its fellow; and the one must be used to interpret the other so that we may supplement each and get the whole teaching of both.

The great outstanding fact is thus pressed upon us, so as to show us the special blessing and characteristic of "faith" (*i.e.*, believing what we have heard) is that it carries us beyond the grave.

It shows us how *faith* is thus the very *opposite* of *sight*, and gives us the meaning of the words "we walk by faith, and not by sight." This statement in 2 Cor. v. 7, illustrates precisely what is recorded in these "General Reflections" in Heb. xi., *viz.*, that all these were examples of faith, in that they did not walk by what they saw with their eyes, but by what they heard from God; and thus saw by faith what was invisible.

Noah was "warned by God of things not seen as yet." But he did live to see them.

Other patriarchs died in full faith that they should yet receive what God had promised them; having "seen (the promises) afar off."

Moses was strong and steadfast, not fearing the wrath of Egypt's king, because by faith he could "see Him Who is invisible."

Even so, we, now, believing what God has promised us, that we who now live in our bodies made of earth (2 Cor., v. 1) shall one day have heavenly and spiritual bodies, not made "of the will of man" or "of the will of the flesh" (John i. 13), that is to say "not made with hands," and, therefore, not temporal, but eternal. This is why we, while in these bodies, groan, "not having received the promises," but we earnestly desire their fulfilment, and to be "clothed upon" with those heavenly bodies. We do not desire to die so that

mortality may be swallowed up *of death*, but we desire our resurrection bodies, "that mortality may be swallowed up *of life*."

We know that, while we are at home, here, in these mortal bodies, we are absent from the Lord: for how can we enter into His glorious presence in our bodies of humiliation?

"There is a natural body, and there is a spiritual body" (1 Cor. xv. 44), the one is to be buried, "sown in corruption," but it is to be "raised in incorruption." "It is sown in dishonour; it is raised in glory. It is sown a natural body, it is raised a spiritual body."

While, therefore, we are in this natural body, we are necessarily "absent from the Lord," for, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (v. 50).

When, then, shall we be "present with the Lord?" The answer is given. We are not left helpless in the darkness and the ignorance of heathenism, or tradition. It is "WHEN this corruptible [body] shall have put on incorruption, and this mortal [body] shall have put on immortality, THEN shall be brought to pass the saying that is written 'Death is swallowed up in victory'" (v. 54).

This agrees with 2 Cor. v. 4, where we learn that it is in Resurrection, we shall be "clothed upon with our house (or spiritual body) which is from heaven" (v. 2), "that mortality might be swallowed up IN LIFE." THEN shall we be "present with the Lord."

Till then, mortality will continue to be *swallowed up in death*.

Thus, we are assured that, walking by faith in the Word of our God, we shall be "clothed upon" by Translation, or, live again in Resurrection, when we shall be "present with the Lord." Therefore, this faith makes us "confident," yea, it makes us well pleased,* and the very thought fills us with great pleasure, that we shall one day be absent from these bodies of humiliation and, in a glorious Translation or Resurrection, be "present," yea, "for ever with the Lord."

This is the obvious "instruction" we receive from 2 Cor. v. 5-8, as to the "promise" we have received from God. We are well aware that there are those who "twist" it to their own great loss. But those who thus "oppose themselves" need this "instruction," and we give it "with meekness," mindful of our charge in 2 Tim. ii. 25.

To interpret this Scripture otherwise is to rob the blessed promise of Resurrection of all its power. Indeed, it is, in effect, to err like those "who concerning the truth have erred, saying that the Resurrection is past already." In Paul's day, those who thus spoke "overthrew the faith of some." But in our day these, like Hymenæus and Philetus, "overthrow the faith" of many.

* Greek *eudokōō* = well-pleased or delighted with, as in Matt. iii. 17; xii. 18; xvii. 5; Mark i. 11; Luke iii. 22; 2 Peter i. 17; 2 Cor. xii. 10; Eph. i. 5, 9; Phil. ii. 13; 2 Thess. i. 11; ii. 1 and 2; (not Titus ii. 9). With a negative, Heb. x. 6, 8, 38.

For, to substitute *another* hope, instead of Resurrection is to overthrow faith in that blessed truth. To say, "Lord, Thou needest not to come for me, and receive me to Thyself; I am coming to Thee." What is this but to overthrow faith in the Lord's gracious promise "I will come again and receive you unto Myself" (John xiv. 3). When the uninstructed believe and teach the tradition of men instead of the truth of God, and say, we shall "ever be with the Lord" when we die, and therefore without any Translation or Resurrection, What is this but to overthrow the faith of those who would believe that "the dead in Christ," who shall rise shall be "caught up TOGETHER WITH" those who shall be alive and remain, and "SO,"* and only "SO," shall we "ever be with the Lord?"

This "promise" is so simple, so categorical, so clear and unquestioned, that it should make us all more than willing to reconsider one or two other passages which those who are somewhat instructed consider to be open to emendation.

In any case we so believe it and understand it; and, if any, thus receiving it as the inspired Word of God, are required to believe another interpretation of it as a condition of fellowship, then we know of only two such "systems" which thus act. One is the Roman Catholic Church which arrogates to itself authority over the consciences of others, and imposes its own interpretation of Scripture as a condition of membership; and the other is that which acts on precisely the same "system," and yet considers itself to be different from all "systems."

It is a strange situation; and it ought to give rise to serious thought. But we need not dwell further on it. Rather, let us see how far the "General Reflections" in Heb. xi. agree with this. For, seeing the scope, we are now in a position to understand the words used in verses 13-16, and 39, 40. "These all died in faith not having received the promises, but, beholding and embracing them from afar, confessed that they were strangers and pilgrims† on the earth. For they that say such things declare plainly that they seek a country," *i.e.*, a homeland. Thus they declare themselves to be aliens, and as foreigners in this present world, while absent from that heavenly land, and from the One with Whom they desire to be.

The word rendered "country" is peculiar. It is not a country in the usual sense of the term, but, such a country as one's father dwells in, and whither we desire to journey. It is *patris*, a fatherland, or paternal home. It occurs only *six* times:—Here, and in Matt. xiii. 54, 57; Mark vi. 1, 4; Luke iv. 21, in all of which five places it is rendered *his own country*, referring to the earthly parental home of Mary and Joseph.

* The Greek *houtō* means *thus, in this manner*. Matt. v. 12, 16, 19, &c., and in 1 and 2 Thess. in all the occurrences. 1 Thess. ii. 8; v. 2 2 Thess. iii. 17.

† Note the order of these words in Gen. xxiii. 4; 1 Chron. xxix. 15; Ps. xxxix. 12; 1 Pet. ii. 11. We cannot be "pilgrims" journeying heavenward, until we know what it is to have become "strangers," (*i.e.*, aliens) as regards the world.

Here we are distinctly told that it was not the home of their earthly fathers, from whence they had come out, which they sought out and searched for (Gr. *epizētēō*). Had it been so, Abraham could easily have returned to Chaldea, and Isaac and Jacob to Mesopotamia. But no, it was a heavenly home. "For, not ashamed of them is God—God called upon (or invoked) as theirs; for He hath prepared for them a city" (v. 16).

When we read the word "them," we remember that this "promise" was made to each of the three patriarchs severally as well as jointly.

To ABRAHAM God said "To thee," Gen. xiii. 15; xv. 13.

To ISAAC God said "unto thee," Gen. xxvi. 3, 4.

To JACOB God said "to thee," Gen. xxviii. 4, 13; xxxv. 12; xlvi. 1-4 (in this latter verse Jehovah said, "The land whereon thou liest, to thee will I give it and to thy seed"), xxxv. 12; xlvi. 1-4.

These passages are most conclusive, for in the Hebrew these pronouns are emphatic. Moreover, the pronouns are further emphasised by being distinguished from and contrasted with (and made additional) "to thy seed."

Therefore, the conclusion is inevitable that for them to realise this promise they must needs be raised from the dead; for "they died, not having received the promise." They did enjoy the promise during their pilgrimage, and the more they enjoyed and desired it, the more they realised that they were "foreigners," while sojourning in that very land which God had spoken of.

This tells us that God must have said much more to them than is recorded in Genesis, because they could never have believed it unless they had "heard" about it from God. If they had not heard of it directly from God Himself, it would have been the pure imagination of their own brains, or only some tradition which they had heard from man.

We know that it could have been neither, for it distinctly says it was "by faith."

They must also have heard from God about that wonderful "city" for which they looked, that city whose Architect and Creator is God. We, also, have heard about it; and in Rev. xxi. 9-27, we are told about its name, its glory, and its "foundations," wall and gates.

If we believe what we have heard, then we, too, shall long for the time when it shall be seen "descending out of heaven from God" (v. 10).

Abraham, Isaac and Jacob, and all these who "died in faith not having received the promises, but saw them afar off," all these shall enter into it.

The city itself is yet future, for John saw it centuries later, in a vision of things which are yet to come, which will receive its fulfilment only after resurrection.

This brings us back to the great theme which is the subject of the "General Reflections" of Heb. xi.

"Abraham is dead," (John viii. 52, 53), and therefore Abraham with Isaac and Jacob, must be raised from the dead in order to enjoy the fulfilment of God's promise

which was given for their faith, and on which He had caused them to hope.

In Matt. xxii. 31, 32; Mark xii. 26, 27, and Luke xx. 37, 38, the Lord silenced the Sadducees, who did not believe in resurrection, by quoting Exodus iii. 6, where God called Himself "the God of Abraham and the God of Isaac, and the God of Jacob," and this when Abraham had been dead 335 years, Isaac had been dead 186 years, and Jacob had been dead 137 years.

The only question was "touching the resurrection of the dead"; and, concerning this the Holy Spirit teaches by Paul that "If there be no resurrection of the dead then is not Christ risen. . . For if the dead rise not then is not Christ raised; and if Christ be not raised . . . then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 13-18).

But the conclusive argument of Christ was that when God spoke to Moses He called Himself "the God of Abraham." This simple fact our Lord takes as an all-sufficient proof that Abraham shall be raised from the dead. God sees the end from the beginning, and "He calleth those things which be not as though they were" (Rom. iv. 17) when He has determined that they shall be.

He, therefore, calls Himself Abraham's God, simply because He had purposed that Abraham should rise again from the dead.

He does not say that "all live" though they are dead: but, "all live UNTO GOD" whom He has determined to raise from the dead.

When God said to Abraham "A father of many nations have I made thee" (Gen. xvii. 5), it means that He had determined so to make him: not that He had then already made him so to be.

And when He said "Unto thy seed have I given this land," it means that He had given it *in purpose*, not that He had actually given it in fact, for Abraham at the time of Gen. xv., 18, had no seed.

Even so, Jehovah said to Moses at the bush, "I am the God of Abraham" because He had purposed to raise Abraham, Isaac and Jacob, with "all those who died in faith," from the dead, and make them live again.

We may, therefore, thus render Luke xx. 37. "But that the dead are to rise even Moses disclosed at the bush when he called the LORD the God of Abraham, and God of Isaac, and God of Jacob.

"Now God is not [the God] of dead [people], but of living [people], for all, to Him, [are] to live."

The statement that "God is not the God of dead people" was sufficient to convince the Sadducean enemies of the Lord, of the fact of resurrection, and surely it ought to be sufficient to convince all those who believe Him and love Him. If the dead were already, and at that very time, living in some other state or sphere, the argument of our Lord would have been no proof of resurrection.

That Abraham himself believed the dead would rise and live again is shown also from verse 17, where he was willing to offer up Isaac, and is reckoned as having done so (Gen. xxi. 12, Rom. ix. 7). He did it

"accounting that God was able to raise him even from the dead," and thus, simply because God had said "in Isaac shall thy seed be called."

Therefore, interpreting verses 39, 40 by verses 13-16, we are able to understand exactly who are meant by "them" and "us." The former were those who had "died in faith," the "us" were those then living, to whom the Apostle was writing. The "them" were those who had "fallen" asleep, and the "us" were those who might be "alive and remain."

The same statement is made concerning the very same two parties in 1 Thess. iv. There we are assured that the "us," *i.e.*, those who should be alive should not precede those who had "fallen asleep" but, that, though their resurrection would first take place, yet "we" (the living) should be caught up "together with them" to meet the Lord in the air, so to be ever with the Lord.

Here (Heb. xi. 40) the same truth is put the other way. God had foreseen some "better thing" for the "us" who should be alive and remain; and that was, that they should be caught up without dying; so that those who had died would not be made perfect [in resurrection] before the Lord should "descend from heaven."

That this is the meaning of "made perfect" is clear from Luke xiii. 32. Where the Lord, referring to the His Resurrection, says "the third day I shall be perfected."

There is no perfection in death, or in the grave. The body returns to dust, as it was, and the spirit returns to God Who gave it. Both are imperfect until they are re-united in Resurrection. Therefore, the dead in Christ will be imperfect, *i.e.*, unraised, until the Lord shall descend from heaven. Thus, "they" (*i.e.*, "those who died in faith), without us," shall not be made perfect (in Resurrection). And "us" (*i.e.*, "those who are alive and remain") have "the better thing" which God has foreseen and provided for them.

"Not without us" in Heb. xi. 40 is synonymous with and equivalent to "together with them" in 1 Thess. iv. 16.

The Apostle in Heb. x. 37 had assured them that "yet a little while, He that shall come, will come and will not tarry. Here then was to them at once the good thing and the better thing.

There is, therefore, no need to introduce the "Mystery" into an Epistle where it is not once mentioned. All is perfectly clear upon the surface of the Word, without it, and is suited alike to the time when, and the persons to whom this Epistle was written.

Each of the Elders in Heb. xi. believed what they heard from God; and there was more to be heard as God continued to speak, by His prophets; and still more when He spoke by His Son (Heb. i. 1, 2).

It was the same faith, though the hearing (or, what was heard) was different.

And now, in the day in which our lot is cast, God has spoken again by Paul (2 Tim. i. 8), "the prisoner of Jesus Christ," for us Gentiles, and shown us the things which could not be spoken by Christ; and, it is our duty to believe what we have heard, and to look forward to the "things to come" which have been thus written for our learning.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

SIXTH PAPER.

THE GLORY OF HIS LIFE ON EARTH.

(Concluded from page 79).

IT was revealed to Simeon by the Holy Spirit that, ere his death, he should see the Lord's Anointed; and when the child Jesus was brought into the temple to be presented to the Lord after the custom of the law, Simeon took Him up in his arms, and, after pouring out his own thanksgiving, turned to Mary, and said, "This child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against . . . that the thoughts of many hearts may be revealed" (Luke 2. 34, 35).

He thus recognised Him as the stone of stumbling and rock of offence, of which Isaiah had spoken (Isa. 8. 14); but, more than that, he perceived that His presence in the world would act as a touchstone, bringing out men's true characters, an Ithuriel's spear, at the touch of which all disguises would vanish, and men would stand forth revealed as what they really were.

Thus was shown the depth of wickedness to which the human heart was capable of descending, and sin, in all its hatefulness, was seen to be exceeding sinful.

Thus, too, was seen man's weakness and fallibility, as well as the power, love and devotion that grace can produce.

The Lord had spoken no word about sin, but when Peter saw the token of His love and favour in the wondrous draught of fishes, he fell down before Him, crying out, "Depart from me, for I am a sinful man, O Lord." He learnt how easy it was, in the power of the Father in heaven, to confess his Master as the Christ, the Son of the living God; but he found it a different thing to acknowledge Him in the strength of his own protestations and resolutions, when challenged by a maid-servant in the high priest's palace. He learnt his own weakness, and how different are physical courage and moral courage. It was easy to smite with the sword in the garden. That was the result of his own inherent strength. To stand up for truth in the face of a hostile company could only be done by the power of God.

Of all the disciples, Thomas was apparently the most cautious, needing to be fully satisfied before he would commit himself; yet, in the closing days, when the Lord had withdrawn Himself beyond the Jordan, because of the growing hostility in Judea, and spoke of returning thither on account of the death of Lazarus, it was Thomas who cried, "Let us also go, that we may die with Him."

See, too, the development in the character of Nicodemus. He came, secretly at first, with a certain air of patronage, as though it were something for him, a Ruler, to acknowledge this new Prophet as having a Divine commission. He went away, pondering the searching statement, "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Would his deeds bear the light?

Any other interviews he may have had with the Lord are not on record, but later on he took a bold step. He ventured to put in a plea for righteous dealing before the Sanhedrim, where the Lord's condemnation was a foregone conclusion. "Doth our law judge any man before it hear him, and know what he doeth?" The chief priests were already disconcerted at the return of the officers, who, awed by the words of Him Who spake as no other man ever spake, had not dared to arrest Him; and they turned angrily on Nicodemus, "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." Nicodemus was apparently as ignorant as the rest of the council of a fact which would have furnished an easy retort. A very important prophet, and one to whom the Lord Himself appealed when asked for a sign, arose in Galilee. Jonah was of Gath-hepher, in the tribe of Zebulun, not far from Cana. (See 2 Kings 14. 25; Joshua 19. 13; Isa. 9. 1).

This was probably the last appearance of Nicodemus in the Sanhedrim. There was no staying them from their deadly purpose. Like Joseph of Arimathea, he "had not consented to the counsel and deed of them"; and he is found by Joseph's side, boldly rendering the last offices to Him Whom "Herod, and Pontius Pilate with the Gentiles, and the people of Israel," had conspired to destroy.

Each one who came in contact with the Lord learnt something about himself. The young ruler who, full of enthusiasm, came running, and, as he knelt before Him, hailed Him as Good Master, discovered that much as he desired eternal life, his riches had the chief place in his heart. He went away sorrowful; but the Lord, Who when He beheld him loved him, did not go after him, or call him back. The words He spoke were left to work, whether to break the chain which bound him, or to rivet it more firmly.

It is well to remember that it is only the Word of God that is effectual, and that it needs no help from impassioned appeals and human eloquence. "Whether men will hear, or whether they will forbear," that Word will accomplish what He pleases, whether it be a savour of life unto life, or a savour of death unto death.

Zacchæus learnt that a word from the Lord could so change him that his riches seemed of little worth; but Judas could resist all the warnings and all the appeals to his professed devotion. Not even the washing of his feet, or the special honour of the sop from the Master's hand could melt that heart, hardened by

covetousness, and glamoured by the prospect of gaining a miserable three pounds.

But it was the Lord's trial and condemnation which brought out in the darkest colours the real character of fallen man.

"What shall I do then with Jesus Which is called Christ?" What a pitiful thing for a judge to submit his judgment for review to the prosecutors. Pilate, invested with all the authority of the Roman empire, yields to clamour, and condemns to the most awful death One Whom he had thrice pronounced innocent. Struggling with his own convictions, willing to release Him, he is at last found "willing to content the people," delivering Jesus to their will.

But even his wickedness is surpassed by that of Caiaphas and his fellows. They had evidence of His Divine character and His perfect life, but this only increased their malignity. Thus came to pass what was written in their law, "They hated Me *without a cause.*"

The spectacle of His closing days forms a most amazing contrast to the claims which He made. He claimed to be greater than Abraham, as His glory was a source of joy to the patriarch, whom He declared that He had seen.

To the woman at Sychar He admitted that He was greater than Jacob, as the water He bestowed had properties which Jacob's well could not supply.

He confounded the Pharisees with His claim, based on the 110th Psalm, to be David's Lord as well as his Son.

His wisdom He declared to be greater than Solomon's, which the Queen of Sheba travelled so far to hear; and he claimed to be greater than Jonah, though He had not then turned a whole city to repentance. He will do so hereafter, when, not one city only, but a nation shall be born in a day.

He claimed to be greater than the Temple, to be Lord of the Sabbath, to be greater than John the Baptist, whom all men held as a prophet, and whom the Lord declared to be the greatest among those which were born of woman.

Some cannot see that the One Who spoke thus was God. They are not satisfied with the testimony of John's Gospel, where he gives His eternal genealogy at the commencement, and the confession of Thomas at its close. But what can they make of such a statement as this in Matthew: "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son; and he to whomsoever the Son will reveal Him" (Matt. 11. 27). Can He be less than God, Who makes such a claim as this? To know God, Who dwells in light that no man can approach unto! To be Himself, such that no one can know Him save the Father! To have all things delivered into His hands! Can anything less than Deity carry such a burden, bear such a responsibility?

And this astounding claim is followed by an invitation, "Come unto Me, all ye that labour, and are

heavy laden, and I will give you rest." Who is This Who makes such an offer, and, as tens of thousands can testify, is able to make it good?

Look at another of His sayings: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23. 37). These words were spoken at the time of the Passover, when Jerusalem would be crowded with people. Who could make such a claim, to gather for comfort and blessing and protection such a multitude? Who but He Who compared Himself to an eagle, fluttering over her young, spreading abroad her wings, taking them, bearing them on her wings, when He alone led Israel through the wilderness (Deut. 32. 11, 12)?

He declared that the Father had committed all judgment to Him. Can any one less than God judge all men and angels in righteousness? Only the One Whose eyes are as a flame of fire, and who can discern the thoughts, Who seeth in the darkness as in the light, is equal to this. And the reason why He has all judgment committed to Him is "that all men should honour the Son even as they honour the Father." Can the Father admit to equal honour with Himself one who is less than God?

In the closing hours of His life below, He repeats His claim to the administration and the possession of all things, and that in connection with His supreme act of lowliness and self denial. It is not without meaning that the record of His washing His disciples' feet is introduced with the words, "Jesus knowing that the Father had given ALL THINGS into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments, and took a towel, and girded Himself." Can we wonder at Peter's shrinking from the thought of His Lord and Master so humbling Himself.

Why did He do it? Because it was in the path the Father had marked out for Him to tread. He "came not to be ministered unto, but to minister, and to give His life a ransom for many."

It has been already said that He wrought His miracles in dependence on the Father, but His whole life was a life of dependence. He never took a step to please Himself. The words He spoke were the words the Father gave Him to speak. When His brethren taunted Him with not seeking the publicity appropriate to such works as His, His answer was, "My time is not yet come; but your time is always ready" (John 7. 6). As if to say, "You choose for yourselves, and go where and when you please; I wait for the Father's directions, and go where and when He pleases." And so, after His brethren had gone, having learnt that the Father's time had come, He too went up to the feast, "not openly, but as it were in secret" (verse 10).

See, too, in John 11. 8, 9, when the disciples remonstrated with Him, "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" He answered, "Are there not twelve hours in the day?

If any man walk in the day, he stumbleth not, because he seeth the light of this world." He walked in the light which the Father shed upon His path, and therefore, it was always day with Him, save for the three hours when the Father's face was hidden from the Sin-Bearer, and the horror of great darkness fell upon Him, while the sun was darkened and nature was convulsed in sympathy with its Creator.

Thus He was always the dependent One Who exercised faith in God without wavering; and so He became the "Leader and Perfecter of the Faith," for such we believe to be the true rendering of Heb. 12. 2.

The glorious history of faithful ones in chapter 11. has been aptly termed the Roll-call of Faith, and, when we have read the story of that cloud of witnesses, whose lives testify to what God can accomplish through those that trust Him, we come to One Who towers above them all. We are charged to look away to Him, away that is from all the rest, for He is the Chief, and the only One in Whom faith was perfected.

It will be noticed that in Heb. 12. 2 there is no authority for the word "our." It is in italic type, and is supplied by the translators. The original has the definite article, common enough with abstract nouns, and not needing to be translated. And the word translated "Author" is found only in the Acts and this Epistle. In Acts 3. 15 it is translated "Prince" (marg. Author) both in A.V. and R.V.; in Acts 5. 31, "Prince" in both versions. In Heb. 2. 10, the A.V. gives "Captain," and the R.V. "Author" (marg. Captain); while in Heb. 12. 2, the A.V. has "Author" (marg. Beginner), and the R.V. "Author" (marg. Captain). Hence it is evident that our translators were in great uncertainty.

We submit that ἀρχηγός (*archēgos*) means "Captain," or "Chief Leader." It is a compound word, and the first part appears as "chief" in "chief priest"; as "ruler" in "ruler of the synagogue" (Mark 5. 22), and in "ruler of the feast" (John 2. 9), also "governor" (verse 8); as "chief" in "chief among the publicans" (Luke 19. 2) and in "chief Shepherd" (1 Peter 5. 4); and as "master" in "master-builder" (1 Cor. 3. 10). In English it is found in Archbishop, etc. And the word for "Finisher" might be more accurately rendered "Perfecter."

He, then, is the Captain Who stands at the head of all the company of faithful ones (Heb. 11. 13), and the One Who alone brought faith to perfection. All the rest of the faithful ones failed somewhere. We know of Noah's failure, and how Abraham and Isaac both denied their wives, and of Jacob's distrust, even after Peniel; but here is One Who never failed, but left us the perfect example, so that we might follow in His steps.

More than this, we have the same Divine influence that brought out the character of His disciples, when He was on earth, and moulded them and fashioned in the ways of love and grace.

For He lives still, and though we see Him not, yet, believing, we rejoice in Him, and have fellowship with Him, and, though with sin-dimmed sight, behold His glory, and, by the contemplation, are transfigured into the same image.

Northwood.

H. C. BOWKER.

Dispensational Expositions:

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

No. 23.

"THAT BLESSED HOPE."

Showing that our inheritance is inseparably connected with the Dispensation committed to Paul, and totally distinct from the hope of every other Dispensation.

THE article dealing with the inheritance, as set forth in those scriptures other than the Prison Epistles, was headed by the text referring to Abraham as "the heir of the world," indicating that, whatever blessings there may be in store for Abraham's heirs, they must be found within the limits of Abraham's inheritance. Further, we would repeat that not one will ever enter this inheritance except through Christ. Abraham will never enjoy his inheritance except through Christ; he will have to be a "joint heir with Christ." Consequently, we read in Heb. 1 that Christ is not merely the heir of the world, but the "heir of all things." In *this* inheritance Abraham will find his portion, but will by no means exhaust the fulness that is enclosed in the term *pantōn* (all things), for in this inheritance are included "things in heaven and things on earth" (Eph. 1. 10).

In Christ, as the heir of all things, the saints of the present dispensation, equally with those of the past, will find their portion, without any need of intruding upon the lot of others.

In this present article we shall treat of the inheritance as set forth by Paul in the Prison Epistles, which are the scriptures written *to us* and *about us*.

It is significant that the moment we step over the boundary line marked by the quotation of Isa. 6 in Acts 28, that moment we leave behind finally and completely every reference to Abraham. The Apostle, who laboured more than any other writer to show that believing Gentiles were "Abraham's seed and heirs according to the promise," when he pens the Prison Epistles, never once, either in doctrinal dispensational or practical teaching, refers to Abraham or the Abrahamic covenant and inheritance.

Why is this? Do we realise that the *omissions* of Scripture are inspired? The *absence* of pedigree in the scriptural record of Melchisedec is "interpreted" in Heb. 7. So also this pointed omission must be interpreted in the Prison Epistles. We repeat ourselves for emphasis' sake. The *parousia*, miracles, Abrahamic covenant, promises, inheritance, ordinances, and all "kingdom" accompaniments are absent from the Epistles of the Dispensation of the Mystery. If we persist in reading into them these things, are we clear of the solemn charge of "adding to His words?" Our convictions are, however, not based upon merely negative arguments. There is much that is positive and definite, and to this we now address ourselves.

The inheritance of the believer under the Dispensation of the Mystery is not connected with Christ as the Seed of Abraham, but with Christ as the Son of God, the Son of His love, the first-born of every creature, the Head of the body. The actual word "heir" occurs but once in the Church Epistles, after Acts 28., viz., Titus 3. 7. "That being justified by His grace, we should be made heirs according to the hope of eternal life."

As in Rom. 4. and Gal. 3., justification is a necessary prerequisite for obtaining the inheritance, and we shall find also that each inheritance is directly connected with a promise. The promise to Abraham is dated 430 years *before* the giving of the Law. Gal. 3. 17. The promise upon which rests the hope of eternal life, with which the inheritance of Titus 3. 7. is connected, was given "*Before* the Age times." This can be seen in Titus 1. 1-3, with which we print in parallel columns 2 Tim. 1. 9-11, in order that the reader may better follow our remarks upon these passages.

TITUS 1. 1-3.

"Paul, a servant of God, but an Apostle of Jesus Christ, according to the faith of God's elect and the knowledge of the truth which is according to godliness, upon hope of eternal life, which God, who cannot lie, promised before Age times, (*chronōn aiōniōn*) but hath manifested in its own peculiar seasons (*kairois idiois*) His Word by means of the heralding (*kērugmata* see *kēruux*, a herald) wherewith I (emphatic) was entrusted according to the commandment of our Saviour God."

2 TIM. 1. 9-11.

"Who hath saved us and called us with a holy calling, not according to our works, but according to His peculiar purpose and grace which was given us in Christ Jesus before Age times (*chronōn aiōniōn*) but hath now been manifested by the appearing of our Saviour Jesus Christ, who hath abolished on the one hand death, but hath shed light on immortal life through the gospel, whereunto I (emphatic) am appointed a herald (*kerux*, see *kērugmata*, a proclamation), and an apostle and a teacher of the Gentiles."

(See also Rom. 16. 25, where the word "preaching" is *kerugma*, and the words "since the world began" is *chronois aiōniōis*, or age-times, and both will be seen connected with the Mystery. Therefore, reading 2 Tim. 1. and Rom. 16. together we find that the Purpose and Grace, the Promise and the Mystery, wherewith we are connected are linked to the ministry of the Apostle Paul).

Reading these passages together will emphasize one or two most important things. First we see that the "hope of eternal life" is balanced by "life and immortality" or "immortal life." This is important doctrinally, for it disposes of the pagan tradition that immortality is the common possession of man. Immortal life is eternal life, and this, in 1 John 5. 12, is definitely and categorically stated to be possessed

only in Christ; and in Rom. 6. 23, is declared to be "the gift of God."

Secondly, we have brought together "the promise" made before age times, and the "purpose and grace given us in Christ before the age times." The one passage explains the other. *TO WHOM* was *this* promise made? Not to us personally, for we had no being; not to Abraham, for he was not then born, but it was to us "in Christ." *WHEN* was *this* promise made? Not merely 430 years before the giving of the law, but before age times, which passes beyond human calculation. In both passages we have the title "Saviour," and if any will but go to the trouble of reading the six occurrences of the title in Titus, viz. Titus 1. 3 and 4, 2. 10 and 13, and 3. 4 and 6, they will find a powerful witness to the Deity of the Lord Jesus Christ.

Thirdly, and by no means of the least importance there is the emphasis upon the peculiar ministry of the Apostle Paul. In both passages we are directed to connect the period known as "before the age times" with the present dispensation, exclusively connected with the Apostle Paul. In the one passage it is "now"; in the other it is "in its own seasons." The word translated "own" is the word *idios*, and signifies "one's own," "proper," "peculiar," "private." Thus we have "own sheep," in John 10. 3, "own language," Acts 2. 6, "own business," 1 Thess. 4. 11, and joined with *kata*, "privately," Matt. 24. 3.

The particular phrase *kairois idiois*, "own times" or "due seasons," occurs in 1 Tim. 6. 15. This time, instead of looking back to a past "appearing" as in 2 Tim. 1. 10, it looks forward to the future "appearing" of our Lord and Saviour Jesus Christ, who, in its *own peculiar seasons*, will show Who is that Blessed and *only* Potentate, the King of Kings and Lord of Lords, Who only hath *immortality* (not the same word as used in 2 Tim. 1. 10, but of similar import).

In 1 Tim. 2. 6, the words occur again. The context speaks of praying for "all men,"—for Kings, for all those that are in authority: to limit our prayers to no one class as being more likely than another—and says of Christ "Who gave Himself a ransom on behalf of all to be testified in *its own peculiar seasons*, whereunto I (emphatic) am ordained (same word as "appointed" in 2 Tim. 1. 11), herald (*kērux*) and apostle (I speak the truth and lie not), teacher of the Gentiles in *faith and truth*. Here, as in Titus 1. and 2 Tim. 1, the "own times" is directly connected with the emphatic and exclusive ministry unto which the Apostle Paul was "ordained" or "appointed" or with which he was "entrusted."

So important is the truth, and so liable was it to opposition, that the Apostle approaches very near to an oath ("I speak the truth in Christ and lie not") when he refers to his ministry as it is connected with the words "its own seasons."

Nothing can be clearer than the fact that in these verses, with which the *hope* of the believer and his *inheritance* are connected, the present dispensation is a

season in which there is heralded and taught the truth and hope connected with a promise and purpose given before age times, and that this present season, during which everything promised SINCE the age times has fallen into temporary abeyance, is unreservedly and definitely claimed by the Apostle Paul, as being committed to him according to a commandment of God, and that it is, moreover, qualified by the term "of the Gentiles." This is the "dispensation of the grace of God . . . to youward" (Gentiles) given to the Apostle Paul as stated in Eph. 3., where he lays down the distinctive features of the "Mystery" and links it to his commission as in the passages already considered. Eph. 3. 6-9.

Following 2 Tim. 1. 9, we read the sad historic fulfilment of that fear which prompted him to so solemnly attest "I speak the truth in Christ and lie not," for he says "All they which are in Asia be *turned away from ME*." This was step one which led inevitably to the Satanic goal "They shall turn away their ears from THE TRUTH." 2 Tim. 4. 4. In 1 Tim. 4. 1 he wrote "Some shall depart from THE FAITH." Now it will be remembered that the Apostle had written in 1 Tim. 2. 7 that he was a "herald, an apostle, a teacher of the Gentiles in FAITH AND TRUTH." *This* Apostle, *this* Faith, *this* Truth, have been the object of Satan's determined attack. In the Apostle's lifetime they turned away from HIM in his capacity of herald, apostle and teacher of the Gentiles; in the "latter times" he declares that some will fall away from THE FAITH, and, in 2 Tim. 4, he speaks of those who turn away from THE TRUTH. How far we are all guilty of this treble sin the Lord alone knows, but it is the writer's desire, as before the Lord, that, so far as himself and others whom he may influence by the Word are concerned, the office and message of the Apostle to the Gentiles should be once again set forward and believed in all its fulness and completeness.

What was the Apostle's stay in the hour of his desertion? The knowledge of his commission and the One Whom he served. Read 2 Tim. 1. 15, with 2 Tim. 1. 12. "All they which are in Asia be turned away from me." "Nevertheless I am not ashamed, for I know Whom I have believed and I am persuaded that He is able to keep my deposit (*parathēkē*) unto that day."

Here, the Apostle, contemplating the special dispensation of the mystery that had been committed unto him, and the treatment which it had received at the hands of men, says "I am persuaded that He (*i.e.*, Christ), is able to keep it." Turning to Timothy he says "That good deposit (*parathēkē*) keep, through holy spirit (*pneuma hagion*) which dwelleth in you"; and, as a preface to this "good deposit," Pauls says "hold fast the form of sound words which thou hast heard of (*i.e.*, from) me."

In connection with the passage already referred to (1 Tim. 6. 14-16) the Apostle says in verse 20, "O Timothy, keep the deposit (*parathēkē*)," and tells him to

void those things which lead many to "err concerning the FAITH." The words in the original are *berī tēn pistin ēstochēsan*. Turning to 2 Tim. 2. 18, we read of those who have erred concerning the TRUTH, *berī tēn alētheian ēstochesan*. This is error, in direct connection with the special subject of the Apostle's ministry FAITH and TRUTH.

Paul had expressed his conviction regarding his ministry saying "I am not ashamed." In 2 Tim. 2. 15, he says that the workman who needs not to be ashamed is the one who rightly divides the Word of TRUTH, and immediately adds (as in 1 Tim. 6. 20) "shun profane and vain babblings."

If we turn to 1 Tim. 1. 6-17, this "vain-jangling" is contrasted with the "Faith unfeigned . . . according to the gospel of the glory of the blessed God which was committed to my trust." In 1 Tim. 1. 4, we read "neither give heed to fables and endless genealogies which minister questions rather than *A dispensation of God which is in faith*" (R.V.) This is the Present Dispensation in which the only things worthy of our attention are connected with THE FAITH and THE TRUTH as taught by the Apostle Paul.

We read that those who err concerning *the Truth*, overturn *the Faith* of some (2 Tim. 2. 18), and that some are ever learning, and never able to come to a knowledge of *the Truth*; these also are disapproved concerning *the Faith* (2 Tim. 3. 7, 8). Timothy is urged to avoid strivings, but is to be "gentle unto all men, apt to teach, patiently bearing up under evil, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the *knowledge of the truth*" (2 Tim. 2. 24, 25). This does not mean that some little sect or party has a monopoly of truth, and that, until the believers of other sects leave them and join this one, they are wrong. The real "needed truth" party, if ever there should be a warrant for such a name, are those who "fight the good fight of *THE FAITH*" (1 Tim. 6. 12), a fight or a contest in which the Apostle Paul continued until his death, for he said "I have contested (in) *the good contest* I have kept *the faith*," and who "rightly divide the Word of *Truth*" (2 Tim. 2. 15).

(To be continued.)

Bible Numerics.

BY IVAN PANIN.

THE GREEK WORDS FOR "YEAR."

The following Greek words are used in the New Testament to express the idea of *year*:

ενιαυτος	year, occurs	14 times
ετος	year, occurs	49 "
2 διετης	two-yearred, occurs	1 "
2 διετια	two years, occurs	2 "
3 τριετια	three years, occurs	1 "
40 τεσσαρακονταετης	40 years, occurs	2 "
100 εκατονταετης	100 years, occurs	1 "
147		70 "

1. The number of these words is *seven* (Feature 1); they are found in only seven of the New Testament writers (Feature 2); 70 times, or $7 \times 2 \times 5$. This number is 10 sevens (Feature 3), and the sum of its factors is 14, or 2 sevens (Feature 4).

Of these 70 occurrences, seven belong to the words for more than one year, and 63, or 9 sevens, to those for one year (Feature 5). And, of these 63 occurrences, *ενιαυτος* has 14, or 2 sevens, and *ετος* has 49, or seven sevens (Feature 6). The sum of the factors of 49, or 7×7 , is 14, or 2 sevens (Feature 7. Compare Feature 4). The 63 occurrences of *ενιαυτος* and *ετος* are thus distributed among the four great New Testament divisions: Gospels, Acts, Epistles, Revelation. *ενιαυτος* occurs in the Epistles seven times, and in the rest of the New Testament seven times. (Feature 8). *ετος* occurs in the Gospels 21 times, or 3 sevens, and in the rest of the New Testament 28 times, or 4 sevens (Feature 9).

2. The numbers attached to the five words which stand for more than one year are 2, 2, 3, 40, 100. Their sum is 147, or $7 \times 7 \times 3$, a multiple not only of seven (Feature 10), but of seven sevens (Feature 11). This number, 147, is thus divided: the numbers consisting of one figure have seven; those with more than one figure have 140, or 20 sevens (Feature 12). These words occurring but once have 105, or 15 sevens; those occurring more than once have 42, or 6 sevens (Feature 13).

3. As the two words for one year occur 63 times their 63 occurrences stand for 63 years. As the words for *two-yearred*, *three years* and *hundred years*, occur only once each, the three words stand together for 105 years. As the words for *two years*, and 40 years, occur twice each, they stand respectively for four years and 80 years each. These seven words thus stand in their 70 occurrences for 252 years, or 36 sevens (Feature 14) of which the words for one year have 63, or 9 sevens; and those for more than one have 189 or 27 sevens (Feature 15). The words which occur only once have 105 years; those occurring more than once have 147, or $7 \times 7 \times 3$, a multiple not only of seven (Feature 16), but of seven sevens (Feature 17, compare Feature 11).

4. The number of letters in all the 70 occurrences of these seven words is 357, or 51 sevens (Feature 18): of which the two words which have the largest and smallest numbers of letters (*ετη* with 87, and *ετει* with 4) have 91 or 13 sevens, and the other words have 266, or 38 sevens (Feature 19).

5. The seventy occurrences of these words are thus distributed: In *seven* places the number of years is indefinite; namely in Luke 12. 19; 15. 29. Acts 24. 10, 17. Romans 15. 23; Galatians 4. 10; Hebrews 1. 12. In 14, or 2 sevens, the number of years is only one, namely, in Luke 4. 19; John 11. 49, 51; 18. 13. Acts 11. 26; 18. 11. James 4. 13; Hebrews 9. 7, 25; 10. 1, 3. Revelation 9. 15; Luke 2. 41; 13. 8 (Feature 20). In the remaining 49 places, or seven (Feature 2) sevens (Feature 22) the number of years is more than one.

6. The numbers used in connection with the words

for *year* are: 2, 3, 7, 8, 12, 14, 15, 18, 30, 38, 40, 46, 50, 60, 84, 100, 400, 430, 450, 1,000. The sum of these numbers is 2807, or 401 sevens (Feature 23); of which the numbers of only two figures have 427, or 61 sevens; and those with more than two have 2,380, or 340 sevens. (Feature 24. Compare Feature 12). In the above numbers 2-3, 7-8, 14-15 form three groups, while the other numbers form no groups; now the number 2,807 is thus divided: the numbers which form groups have for their sum 49, or seven (Feature 25) sevens (Feature 26. Compare Features 11, 17, 22). The remaining 14 numbers, or 2 sevens (Feature 27) have for their sum 2,758, or 394 sevens.

7. Where the number of years is only one, no numeral precedes, as the number *one* is understood. If now to the above list of numbers the number *one* be added, then it consists of 21 numbers, or 3 sevens (Feature 28); of which the first and last have for their sum 1,001, or 143 sevens (Feature 29); and the sum of every *seventh* number 14, 50, 1,000, is 1,064, or 152 sevens (Feature 30); of which the first has 14, or 2 sevens; and the other two have 1,050, or 150 sevens (Feature 31); while the factors of the sum of these 21 numbers, 2,808, are: 2, 2, 2, 3, 3, 3, 13. They are seven in number (Feature 32); and their sum is 23, or 4 sevens (Feature 33).

Of these 21 numbers, some have only one figure, some two, some three, and one has four. Now the sum of the first and third sets of numbers is 2401, or $7 \times 7 \times 7 \times 7$, a multiple not only of seven (Feature 34) sevens (Feature 35), but of this number itself multiplied by seven (Feature 36) sevens (Feature 37. Compare Features 11, 17, 22, 26). And this number 2401 is thus divided: the numbers with only one figure have for their sum 21, or 3 sevens; those with three figures have 2,380, or 340 sevens (Feature 38. Compare Features 12, 24).

8. If these seven words be arranged alphabetically, the first, middle, and last words have a value of 2,289, or 327 sevens (Feature 39); of which the first and the last have 1,253, or 179 sevens; and the middle one has 1,036, or 148 sevens (Feature 40). The three words which occur but once have a value of 2,513, or 359 sevens (Feature 41). The numeric value of the seven initial letters of the seven words is 623, or 89 sevens (Feature 42).

9. The number of years mentioned in the New Testament is 10,251, of which the Gospels have 392, or $7 \times 7 \times 8$, a multiple not only of seven (Feature 43), but of 7 sevens. (Feature 44. Compare Features 11, 17, 22, 26, 35, 37). Of this number in the Gospels, Matthew and Luke have 231, or $7 \times 11 \times 3$, or 33 sevens (Feature 45); and the sum of the factors of 231 is 21, or 3 sevens. (Feature 46. Compare Features 4, 7). Mark and John have 161, or 23 sevens. The Epistles have 2,709 years, or $7 \times 3 \times 3 \times 43$. This number also is not only itself a multiple of seven, but the sum of its factors 56, is 8 sevens. (Features 47, 48. Compare Features 4, 7, 46).

2. NINES.

The numeric value of these seven words is 6,219, or 691 *nines* (Feature 1), of which number the words beginning with a vowel have 2,871, or 319 nines, and those beginning with a consonant have 3,348, or 372 nines (Feature 2). The two words meaning *one year*, *etos* and *ενιαυτος*, occurring in the New Testament 63 times, or seven *nines* (Feature 3), have a value of 1,611, or 179 nines; the words standing for more than one year have a value of 4,608, or 512 nines (Feature 4).

The values of the longest and shortest words, *τεσσαρακονταετης* and *etos*, 1,765 and 575, have for their sum 2,340, 260 nines (Feature 5. Compare Feature 19 of sevens).

The number of years mentioned in the New Testament, 10,251, is $3 \times 3 \times 17 \times 67$. This number is 1,139 nines (Feature 6), and the sum of its factors is 90, or 10 nines (Feature 7. Compare Features 4, 7, 46, 48 of sevens). This number 10,251 is thus divided among the New Testament divisions:—the Epistles have 2,709, or $9 \times 7 \times 43$, a multiple of seven as well as of nine;¹ and the rest of the New Testament have 7,542, or 838 nines (Feature 8).

3. THIRTEENS.

The total numeric value of all the 70 occurrences of these seven words is 51,181, or 3,937 *thirteens* (Feature 1). These words are found in only *thirteen* New Testament books (Feature 2); namely, Matthew, Mark, Luke, John, Acts, James, 2 Peter, Romans, 2 Corinthians, Galatians, Hebrews, 1 Timothy, Revelation. The letters used in all the occurrences of these words are: $\alpha \delta \epsilon \eta \iota \kappa \nu \omicron \rho \sigma \tau \upsilon \omega$. Their number is thirteen (Feature 3). The numeric value is 1,968, or $2 \times 2 \times 2 \times 2 \times 3 \times 41$. The sum of its factors is 52, or 4 thirteens (Feature 4). The initial and final letters of these seven words have a value of 1,625, or 125 thirteens (Feature 5). The numeric values of the longest and shortest words of the seven *etos* and *τεσσαρακονταετης*, 1,765 and 575, have for their sum 2,340, or $13 \times 9 \times 5 \times 2 \times 2$, a multiple of *thirteen* as well as of *nine* (Feature 6).

4. SEVENTEENS.

The number of letters in all the occurrences of these seven words is 357, or $7 \times 17 \times 3$, a multiple of *seventeen* as well as of seven. (Feature 1). Of this number the two forms that are every *seventh* alphabetically, among the fifteen forms of these seven words, have 34 letters, or 2 seventeens, and the others have 323, or 19 seventeens. (Feature 2). The place value of the fifteen forms is 4,182, or $17 \times 41 \times 2 \times 3$, a multiple of seventeen. (Feature 3).² The total number of years mentioned in the New Testament is 10,251, or $17 \times 9 \times 67$, a multiple of *seventeen* as well as of nine (Feature 4). Of this number Revelation has 6,001, or 353 seventeens, and the rest of the New Testament has 4,250, or 250 seventeens. (Feature 5). And of this number 4,250, the three synoptic Gospels have 255, or 15 seventeens. (Feature 6). The numeric value of the prefixes to the

¹With sum of factors 3, 3, 7, 43, or 56, or eight *sevens*.

²The sum of these factors is 63, or *nine sevens*.

seven words for *year*: δι, τρι, τεσσαρακοντα, εκατοντα, is 2,414, or 142 seventeens. (Feature 7).

5. NINETEENS.

The value of the fifteen forms in which these words occur is 13,756, or 724 nineteens (Feature 1). Now the number of letters in all the occurrences of ενιαυτος is 114, or 6 nineteens (Feature 2); of ετος, 171, or nine nineteens (Feature 3); of the forms that occur but once, 76, or 4 nineteens (Feature 4).

6.—TWENTY-NINES.

These seven words occur in Matthew, Mark, Luke, John, Acts, James, 2 Peter, Romans, 2 Corinthians, Galatians, Hebrews, 1 Timothy, Revelation. Their order numbers, as they are arranged in the New Testament are: 1, 2, 3, 4, 5, 6, 8, 13, 15, 16, 22, 23, 27. Their sum is 145, or 5 twenty-nines (Feature 1). If the order numbers be put against each of the 70 occurrences of these seven words, their sum is 667, or 23 twenty-nines (Feature 2). The place value of the seven words is also 667 or 23 twenty-nines (Feature 3).

7.—FIFTY-NINES.

The number of letters in the seven words is fifty-nine (Feature 1): the number of letters in their fifteen forms is 118, or 2 fifty-nines (Feature 2).

8.—SIXTY-SEVEN.

The total number of years mentioned in the New Testament, 10,251 is $9 \times 17 \times 67$, a multiple of sixty seven, as well as of nine and seventeen (Feature 1). Of this number, the numbers of two figures have 871, or thirteen sixty-sevens, and those of more than two figures have 9,380, or $7 \times 67 \times 20$, a multiple of both seven and sixty-seven (Feature 2). Compare Features 12, 24, and 38 of sevens).

As these seven words occur in every New Testament author but one, and in about half of its books, this most intricate design proves the entire New Testament to be composed on the same plan as its individual passages.

CONCLUSION.

The numeric phenomena of the seven words for *year* settle the following matters:

(1) In Luke 12. 19, the words "laid up for many years; take thine ease; eat, drink" (of which in their uncertainty Westcott and Hort offer the omission of the word "years" as alternative), must be retained, as with out the word *years* here the sevenfold design falls apart

(2) In Acts 13. 20, Westcott and Hort have ετεσι where Tischendorff and Alford have ετησιν. The use of the final ν in datives and verbs is much confused in manuscripts, some retaining it where apparently unnecessary. Ετεσι would add a form to the New Testament; and every numeric feature dependent on the vocabulary of Forms would be lost by omitting the ν in this one case. The numerics are against its retention.

(3). The Chronology of Acts 13. 20, where Paul says: "He gave them their land for about 450 years, and after these things he gave them judges." It has been found difficult to harmonise Paul's Chronology

with the data of the Old Testament, especially in the book of Judges. But whatever the explanation of the supposed difficulty, the number 450 is assured, since it is part of the elaborate numeric scheme here.

(4). The same applies to the 430 years in Galatians 3. 17, about which a similar difficulty has been felt. The number 430 is part of the design.

Questions and Answers.

QUESTION No. 396.

THE "BODY" of 1 Cor. 12.

G. A. R. (Barking):—With reference to "Dispensational Expositions" last paragraph, you write "Brother Welch . . . bases doctrine on the suggestion that the ear, the eye, and the smelling belong to the head. Is this so? I once heard . . . "the head is most properly described as, the seat of the will?"

In the first place we would point out that the main argument in the paper to which you refer is found before you reach the last paragraph. It may or may not be true that the seat of the will is the head—there are passages of scripture which would suggest the heart. The "will" in 1 Cor. 12, is exercised by the Holy Spirit "as He will" (verse 11): and, "as it hath pleased Him" (verse 18).

As you say, the organs of sense found in the head are as much members of the body as the hands, but we fail to see how that helps you to the conclusion that this chapter speaks of the One Body of which Christ is the head. If you interpret 1 Cor. 12. of the One Body which is the fulness of Him That filleth all in all—you will have to meet the difficulty of placing the "uncomely parts": they must not be omitted.

All is clear if we see that the apostle is using the human body with its "diversity in unity" as an illustration of an Assembly. You say that "the apostle seems to have the Anointed Body in mind." To some readers he may "seem" to have all manner of things in mind. Our safest plan is to find out all that had been *written* on the subject up to that time: so far we shall have certainty. If you will look up every occurrence of the word "Body" in Cor., Gal., Rom., you will find all that was then known, and will probably see that all that we know of the "One Body" is derived from the teaching of the Prison Epistles which were not written until several years later.

QUESTION No. 397.

H.L.H. You ask concerning the "One Body," 1 Cor. x.-xii., and Pentecost.

We must distinguish between things that differ even though of similar name. We are familiar with the fact that "The Church in the wilderness" differs absolutely from the "Church" at Corinth, and the "Church" of the Mystery. Yet the same word is used for each. So with the use of the word "Body." It is used in Corinthians, of the believer's body, 1 Cor. 6. 15 etc., of the fleshly appetites, 1 Cor. 9. 27; the physical body of Christ, 1 Cor. 11. 27; the resurrection bodies

of the saints, 1 Cor. 15. 40-44; and the church *unity* though possessed of *diverse* gifts, 1 Cor. 12. 13, 14. In Ephesians we have an entirely *new revelation*, concerning a "secret" never before made known, involving a completely new order of things, being heavenly in its character, calling and destiny. How can these two entirely diverse spheres be all "one and the same." May not the Lord use the term "body" without being obliged to bring over that which has now become obsolete and undispensational? "That which is perfect has come," hence we should, even as the Lord enabled His servant Paul to do, "put away childish or partial things," 1 Cor. 13.

Pentecost is divinely interpreted for us as being associated with the prophecy of Joel, hence it cannot be the beginning of that which was not *revealed* till thirty years after. The "one Baptism" of Eph. 4 is not accompanied by "spiritual gifts"; whereas throughout the "Acts," including 1 Cor. 12, they were its constant characteristic and accompaniment.

You ask, "If the one Body was not formed at Pentecost, how, when, and by what power was it formed?"

How? We know not, except that, like all other phases of redeeming love, it is centred in Christ crucified and Christ risen.

When? Upon the setting aside of Israel and kingdom hopes. The question is answered by the "now" of Eph. 2. 13, 19; 3. 10; the administration which was kept secret until *revealed* to Paul (Eph. 3. 6-9), and which could not begin to operate until the "middle wall of partition" was abolished.

By what power? The "power of His resurrection" in a new creation, the bond being "the peace," Eph. 1. 19; 4. 3; 2. 14, 15.

You might re-read the articles—by Mr. Welch—in *Things to Come*, Sept., 1909, and Dec., 1910. The subject is more than can be dealt with in a column like this.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. F. (Cardiff). In dealing with 1 Cor. 9. we must bear in mind that it is part of a section which includes the twelfth chapter, with its spiritual gifts. Then, further, the ministry spoken of in chap. 9, is exclusively that of Apostleship (see 9. 1-6, 14, 18). While 1 Cor. 9. 14, may be true of others, and true to-day, that is not the verse to prove it so. The subject of Ministry during the Dispensation of the Mystery is one that involves a deal of care and discrimination. Eph. 4. 11, gives the titles, and 4. 12 their purpose.

If we consider the teaching of Paul's last Epistle, namely, 2 Timothy 2. 2; we shall find Paul, the Apostle, Timothy, the Evangelist, and "faithful men, able to teach others." Timothy had been a servant of the Lord for some years, and had been left in charge of the church, before he enters his ministry as "Evangelist," and therefore, they who lay claim to this title must see

to it that they have the scriptural qualifications. Further, the "faithful men apt in teaching," of 2 Tim. 2. 2, are not those who do not rightly divide the Word of Truth—they have been instructed in "the things" which Timothy heard of Paul, "the same," the "very gospel" of verses 2 and 3. If 2 Tim. 2. 2 were applied to the "ministry" of the present day, a great percentage would have to be excluded.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARNET.—At 12 Friern Park, September 8th, at 7.15. Mr. Welch and the Editor hope to be present.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (WEST), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83 Earls Hall Road, Well Hall Station, September 9th and alternate Saturdays, at 7 p.m. (Mr. C. H. Welch).

GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), September 3rd and 17th, at 2.30.

MANCHESTER.—At the Congregational Church House, Deansgate, September 19th, at 7.30.

NOTTINGHAM—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, September 13th, at 7 p.m.

LONDON (130 Whitechapel Road, E.).—Every Sunday, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, September 2nd and 16th.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U. S. A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

A ROOM IS REQUIRED in E.C. or W.C. district, to hold 50 or more, for Sunday Evening Bible Readings. Particulars to Chas. H. WELCH, 38 Copleston Road, Denmark Park, London, S.E.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 208.

OCTOBER, 1911.

Vol. XVII. No. 10.

Editorials.

HEBREWS XI.

CONCLUSION.

AT the outset of these papers we stated that the particular examples of faith might be likened to a series of family portraits in which each had one feature perfect: one being remarkable for the eyes, others for the forehead, the nose, the mouth, etc., while, at the end, there was One with every feature perfect, and Who combined in Himself, the perfections of the whole.

These elders, who "obtained a good report through faith," are now (in ch. xii.) spoken of as a great "cloud of witnesses."

The words "report" and "witnesses" are cognate, and refer to witness borne (in the Greek), and given with the mouth, or by the laying down of the life. They have nothing whatever to do with the eyes.

These elders bore testimony through their faith; and the whole of chapter xi. is given in order to encourage those to whom it was written to endure the great combat of sufferings. And the argument is that others had endured and been engaged in the same combat in former days.

The examples chosen are those which exhibit this endurance, which only a living faith in the living God could produce.

Moses and the others all "endured as seeing Him, Who is invisible. And now (in ch. xii.) we have the greatest example of all, and are exhorted to run our course *with endurance*, looking away from all others who thus endured, to Him Who for the joy set before Him *endured* the cross, despising [the] shame, and on the right hand of the throne of God hath taken His seat.

"For consider Him Who hath *endured* such contradiction by sinners against Himself . . . If ye *endure* chastening, God dealeth with you as sons."

This is the scope of these chapters—the power of faith to endure suffering; and, to wait God's time.

This is why the greatest example of all is left to the last, because He is perfect in this as in all beside.

He is called "the author and finisher of our faith," but this rendering does not give us the full force of the Greek. He is called faith's *archēgos* and *teleiōtēs*. The former word means *princely-leader*. It occurs four times and is rendered "*prince*" in Acts iii. 15; v. 31; "*captain*" in Heb. ii. 10, and "*author*" in Heb. xii. 2. The latter word occurs nowhere else, but it means Him

Who brings us through to the end, and Who is thus the Leader and the Victor, the beginning and the ending, the First and the Last—completing and perfecting all.

Moreover the word "our" is not in the Greek, and we may just as well supply "their," or leave it out altogether.

"These all died"; but He "remaineth," "the same yesterday, and to-day, and for ever."

These exhibited only one feature of faith, but He exhibits the whole in fullest perfection.

He offered unto God "a more excellent sacrifice than ABEL" (xi. 4), and His blood "speaketh better things than that of Abel" (xii. 24). He "obtained witness that He was righteous," and God testified His gift, by accepting His life in substitution for that of His people.

He "walked with God," as ENOCH never walked. "He pleased God" as Enoch never did (xi. 5, 6); for He could say "I do always those things that please Him" (John viii. 29).

He has "prepared an Ark (even Himself) for the saving of His house" as NOAH never did, by which all His household will be carried safely through the waters of judgment.

He was a stranger and a sojourner upon earth, as ABRAHAM never was. He walked with the Father as before men. He "went out" to do the Father's will, well-knowing whither He went, and the end and purpose and object of that will. While with the Father He could say "I go to do Thy will" † (Ps. xl. 7), but in Heb. x. 7, after He had come, and done the Father's will, the Holy Spirit uses a remarkable word (*hēchō*) which means emphatically "I have come," thus quoting His own scripture, and adapting it to the different time and circumstance. ‡

From Him "sprang there, even from One"—the One Who died for them "so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (xi. 12).

He, the only-begotten Son of the Father, acquiesced in the Father's will. "They went both of them together" (Gen. xxii. 6, 8), as Abraham and Isaac never went. He accounted that the Father was able to raise Him up, even from the dead; and, at the very opening of His ministry, He announced the fact (John ii. 19-22).

He announced "things to come" as ISAAC and JACOB never did (Matt. xxiv.); and before His death He told His Apostles how those things should be shown and made known in due time.

* The same word as in Heb. xi. 6.

† In Ps. xl. 7, the verb means either "come" or "go."

‡ There is no mis-quotation by the Apostle, but the perfect liberty of the Divine author: a liberty claimed and used by human authors in quoting their own previous writings.

He waited God's time as JOSEPH never waited; and made mention of the blessed truth which has ever since been the hope of His people.

He has given a commandment which Joseph could not give. Joseph could give command concerning his own bones, but not the bones of other people. But our Joseph knew the Father's will, "that of all which He had given Him He should lose nothing, but should raise it up again at the last day" (John vi. 39).

He *refused* all honour from men, and the glories of the world; and "*chose rather* to suffer affliction with the people of God"; and to "*esteem*" reproach; and to "*endure*," as MOSES never did or could. (Heb. xi. 27; xii. 2, 3).

He will subdue all the kingdoms of this world so that they shall one day become His. (Rev. xi. 15).

He "wrought righteousness"; yea, a perfect righteousness—a Divine righteousness, for all His people (Phil. iii. 9).

He "obtained promises," yea, "exceeding great and precious promises" (2 Peter i. 4), as none other ever obtained.

He has wrought deliverances for His people, and has accomplished a work which ensures final victory over all enemies.

He has delivered, and doth deliver, and will yet deliver us from all our enemies. (xi. 33, 34. Compare 2 Cor. i. 10. 2. Tim. iv. 11, 12).

He will raise us to life again (xi. 35. 1 Cor. xv.).

But, on the other hand, He "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments" (xi. 36).

("Of Whom the world was not worthy").

Thus are we invited to look away from all others unto Him; to "consider Him," that we may behold the perfections of our Princely-leader, and contemplate Him Who is the beginning and the end of all faith; its Author and Giver, its object and its subject.

Blessed and wonderful as are the particular examples of the various features of faith in ch. xi, yet here, in ch. xii., we have the one perfect example excelling and embodying them all, and manifesting His glory to our wondering eyes.

May we exhibit, each in our own humble sphere, "like precious faith," that we may be enabled to endure, and wait for the day when we shall inherit, in glory, all the promises which grace has made.

ALNWICK AND GLANTON.

(FURTHER NOTES)

WE have received many letters on the subject of the Second Editorial in our August number.

All, but one, thank us for it. Some have been blessed by it, and found light, help, and encouragement. Others give us further information as to the workings and evil effects of the controversy.

We do not propose to say a word to increase this strife: but we would seek, rather, to allay it.

One correspondent (J. B.) questions the correctness of our diagnosis.

His letter is too long for the insertion for which he asks, moreover our columns are for instruction, not for controversial correspondence, as such. We note all that he says, and endorse the greater part of it. But, as to our diagnosis of the cause, we cannot have made ourselves clear. We put it all down to a *wrongly divided Word of Truth*. The strifes and divisions in the Corinthian assembly were not due to "the godless issue of a walk after the flesh," unless what is meant by this is the making of carnal or corporate divisions among believers.

If our readers will patiently follow the series of papers which we propose to commence in our November number,* on

THE FOUNDATIONS OF DISPENSATIONAL TRUTH, they will see that the Dispensation of the Acts of the Apostles was unique and complete in itself; and that, neither in the Acts, nor in the earlier Pauline Epistles written during that period, do we find any reference to the special "Dispensation of the Mystery" revealed and specially committed to Paul, after the Dispensation of the Acts had closed.

J. B. gives a beautiful description of the contents of Eph., Phil., Col. and 2 Tim., which stand in direct contrast to the condition of things which obtained in the Assemblies of the Acts Dispensation; as well as in those of to-day. But this only serves to illustrate the fact that it is the reading of the Acts and earlier Epistles of Paul into the present Dispensation that is the source of all the confusion we see around us.

The traditions that "the Church began at Pentecost," and that, in the Acts and earlier Epistles of Paul we are to look for church order and discipline lie at the root of all "Organised Religion"; while the struggles of many truly spiritual believers, who do not see the only way out, are the evidences as to the correctness of our diagnosis.

J. B. puts the whole evil in its true light, and shows how it works, when he says: "I would require to be sure you not only refused the evil-doer, but also the man who companied with him, before I could walk with you."

But that is the very question, who is meant by "the evil doer"?

The "evil-doer," in the present case, is, according to Brethren's church order, the man who will not condemn an assembly for breaking the Brethren's self-invented and Non-Scriptural law called "Local Responsibility." That is what the evil-doing means in the present case.

We are told that at least forty papers and pamphlets are in circulation on this subject. One correspondent mentions a case where "A man and wife who belonged to the same meeting were separated in their home for at least twelve months because the wife would not admit that one party was wrong as the breach of this so-called Local Responsibility!"

Our view is that a believer who receives the Word

* They will run for six or seven months.

of God, as God's own inspired Word, and not man's, should be received notwithstanding that; through ignorance or infirmity, his view on certain statements or passages in that Word may not agree with our own or with that of others. But this requires and demands a recognition of "the unity of the Spirit," (not the carnal or corporate unity of an assembly); and that spiritual unity is in Christ, in heaven, (not in a "room.") This union is the only union which is worth having—and it is "the bond of peace." The very existence of a state of things which is the very opposite of "peace" is a proof that Brethren know nothing of this spiritual "bond."

To realise it is to act toward all brethren

"With all lowliness,
and meekness,
with long-suffering,
forbearing one another in love."

Only so can we give diligence to KEEP the spiritual unity which God has already MADE "in Christ." Where do we see this "lowliness"? ("All" not "some." Compare Phil. 2. 3). Where do we find this "meekness"? How "long" are others *suffered* if they differ in their understanding of Scripture?

Where are we to look for all this loving forbearance?

All these things are conspicuous by their absence!

Nothing like it is seen outside Brethrenism, except in the Church of Rome.

Rome decides what is its own interpretation of Scripture, allows no difference, and gives no quarter.

Let any believer in God's inspired Word seek fellowship among Brethren, and the questions which will be put to such an one will soon convince him that no difference of opinion will be tolerated, and that Brethren act on the very same principle as Rome in setting up *their own interpretation* (agreed upon among themselves), as though it were the Word of God itself.

And, if such difference of opinion is discovered later, Rome's principle of "excommunication" is rigidly enforced.

Is this the "bond of peace" of Eph. 2. 3? No, it is the "fountain of strife" of 1 Cor. 1. 10-13; 3. 1-5; 2 Cor. 12. 20, 21.

From the fact that the Epistle to the Corinthians is appealed to by Brethren as the pattern for present-day assemblies, we can see and understand how faithfully the pattern is followed and how Eph. 4. 3 is ignored.

DIFFICULTIES IN DISPENSATIONAL TEACHING.

WE have had several letters from our readers asking questions concerning difficulties which they have met with in connection with the dividing of the word of truth, at Acts 28.

Several of such difficulties we have dealt with already; but, we now wish to add a few words which may help our readers to answer all such questions for themselves as they may arise.

We must not forget that difficulties must need arise in cutting the tether of traditions in which we have all

been so long bound and tied. Some are almost afraid to use their liberty so newly found; others are in danger of using it too freely.

Some stand still for fear of moving in a wrong direction; others go forward stumbling, for fear of standing still.

There is one great foundation principle in the science of LOGIC which will meet all the difficulties, if we are careful to observe it. It is this:—

We cannot reason from the Particular to the General.

That is to say, we cannot expect to find the *general* principles, which we may regard "the truth" by arguing from certain *particular parts* of the truth. On the contrary, we must reason "from the *general* to the *particular*, if we would reason accurately.

The difficulties experienced by some of our readers are due to the fact that they arise from a consideration of only *parts* of the truth.

To find the answer to them, it is vain to continue the discussion of them as separate difficult points: we mean difficulties connected with the earlier Pauline Epistles written before Acts 28; such as ordinances, the one body of 1 Cor. 12, or the spiritual gifts of 1 Cor. 13, 14, etc.

It is absolutely necessary that we should first make sure of the great general duty of "rightly dividing the Word of Truth" (2 Tim. 2. 15).

If that be a Divine precept, it is on the same level as all other of God's Commandments; and then it is our duty to yield as strict an obedience with respect to it, as to any other precept, if we wish to find the truth.

Being once on sure ground as to this, then comes the next great duty:—we have to apply this important and dominant principle to Acts 28. and the Pauline Epistles.

This being so, we propose, in our Editorials commencing next month, to examine the very FOUNDATIONS of Dispensational Truth; and endeavour to place them so truly, and fix them so firmly that, once we are well grounded in them, we may build upon them with such certainty that our difficulties will be removed, and our readers will find themselves in an position to answer all their own questions as they may afterwards arise.

What we ask for now, therefore, is *patience*. Let us hold all questions as to this or that *particular* difficulty in abeyance until we are grounded in the great *general* principle.

We are not "directors of the conscience," but "ministers of the Word," and our desire is, so to minister it as to leave individual readers to direct their own consciences by the Word.

The Papers will be on

GOD SPEAKING

1. "By the prophets"
2. "By His Son"
3. "By them that heard Him"
4. By "the Spirit of Truth"
5. By "Paul the Prisoner of Jesus Christ"
6. Practical conclusions.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

SEVENTH PAPER.

THE GLORY OF HIS EXALTATION.

JOSEPH stepped from a prison to a throne. The Son of Man, when He hung upon the cross, had even less than Joseph. His very garments were taken from Him. Crowned with thorns, He had nowhere to rest His head. The grave that received Him was another's; but from that grave He came forth, and ascended to the throne of the Majesty in the heavens.

He had prayed, "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." But He has an added glory, the glory of His completed work. "I have finished the work which Thou gavest Me to do."

"When He ascended up on high, He led captivity captive, and gave gifts unto men" (Eph. 4. 8). These words are quoted from Psalm 68. 18, where it reads, "received gifts for men." He received them as the reward of His victory, in order that He might bestow them.* But what is meant by *leading captivity captive*? Nowhere else in our English Bible does the expression occur save in Deborah's song in Judges 5. 12, though the same words in the original are found in 2 Chron. 28. 17, "The Edomites had come and smitten Judah, and carried away captives" (margin, a captivity). What else could Deborah mean but that Barak had taken a number of captives, and had brought them home in triumph?

Now the Lord had won a victory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2. 14). He had thus given the enemy a fatal blow, that shall find its consummation in his destruction in the lake of fire (Rev. 20. 10).

But He not only won a victory, but He had what follows a victory—a triumphant display of it. We read in Col. 2. 15, "Having spoiled (R.V. put off from Himself) principalities and powers, He made a show of them openly, triumphing over them in it," or "thereby," that is, by the cross (see verse 14). The R.V. rendering is preferable, because the verb ἀπεκδύομαι (*apekduomai*) is found only here and in chapter 3. 9, where it reads "put off," and the kindred noun ἀπεκδύσις (*apekduysis*) is found only in chapter 2. 11, where it is rendered "putting off." The simple verb ἐκδύω (*ekduo*) always means to strip. See the five occurrences, Matt. 27. 28, 31; Mark 15. 20; Luke 10. 30; 2 Cor. 5. 4.

*See THE COMPANION BIBLE in loco

The powers of evil made many an assault upon His life. There was the attempt to drown Him when asleep in the boat, for it was not the inanimate winds and waves against which His rebuke was directed so much as the agents of the prince of the power of the air. The other attempts to destroy Him may have been due to the same agency, just as the Sabaeans and Chaldeans were instruments of Satan, as well as the fire from heaven and the great wind that brought Job's disasters (Job 1. 15-19). At the end Satan entered into Judas and compassed His betrayal and death. This time he was permitted to succeed, because it was "by the determinate counsel and foreknowledge of God" (Acts 2. 23).

Besides these attacks, there were those upon His obedience to the Father's will; the subtle proposals in the wilderness; the temptation through Peter to turn Him aside from the cross (Matt. 16. 23); the proffered witness of demons which He silenced (Luke 4. 34, 41), for He received not glory from men (John 5. 41), much less from demons. Then there was the final assault in Gethsemane (John 14. 30), perhaps continued directly and indirectly (Matt. 27. 40-43) till the close.

All was in vain. There was nothing in Him upon which evil could fasten itself. Thus He put off the principalities and powers; and all their assaults upon the Second Adam proved to be in vain.

The next step was He "made a show of them openly," not to man, but to those in heavenly places, who, with wondering gaze, desire to explore the mysteries of grace (Eph. 3. 10; 1 Peter 1. 12); and then the Apostle adds "triumphing over them." The word here θριαμβεύω (*thriambeuo*) is only found elsewhere in 2 Cor. 2. 14, where it is strangely rendered, "Caused us to triumph." If in one place it means "triumph over," surely consistency requires that it should mean the same in the other. There are triumphs won by grace and triumphs won by power. Enemies transformed into friends, and enemies broken to pieces. Paul was one of the trophies of grace. In his hatred of the Nazarene, *breathing out* "threatenings and slaughter against the disciples of the Lord," he approaches Damascus on his devilish errand. Suddenly the light of the Lord's glory shines upon him, and the whole current of his life is changed. Henceforward he delights to call himself the bond servant of Jesus Christ, and, in 2 Cor. 2. 14, he represents the Lord winning His conquering way and displaying the victories of His grace, making "manifest the savour of His knowledge by us in every place."

In Col. 2. 15, the triumph is of a different kind. There were no willing captives, no trophies of grace. He did not empty Hades, or the *limbus patrum*, as the schoolmen phrased it, and take to heaven with Him the Old Testament saints, for, if so, why was David left behind? He was still in the grave ten days after the Ascension (Acts 2. 29, 34). The captives of Eph. 4. 8 were the principalities and powers of Col. 2. 15, the prince of this world and the rebel angels who obey his

behests.* But there were others there to grace His triumph, to bear Him up in His progress through the skies, as He ascended up *far above all heavens* (Eph. 4. 10) to His place at the right hand of the Majesty on high. These are referred to in Psalm 68. 17 where we read, "The chariots of God are twenty thousand, even thousands of angels."

Thus it was manifested in the heavenlies that He was the promised Seed of the woman, Who was to crush the serpent's head. Those legions who were ready had He asked for them (Matt. 28. 53), had the reward of their patience, when they beheld the abasement of the adversary.

But this glory of Christ has not yet been manifested to mankind, save by the declarations of God's word, which few believe. "The god of this age hath blinded the minds of them that believe not," for he naturally does not desire them to know of his overthrow. He wishes them to believe that *he* is the true deliverer, the benefactor of the race. It was in this character that he presented himself to Eve, promising her immortality apart from God, and all but a very small fraction of her descendants are beguiled as she was.

Satan's aim is to be worshipped, and he makes great promises to attain his end. "All these things will I give thee, if thou wilt fall down and worship me." In heathen lands he is openly worshipped, often under his chosen form of the serpent. In so-called civilised countries his votaries worship him under the form of mammon, pleasure, ambition, or whatever be the influence that rules their lives. Some even worship him without any disguise. Some years ago the writer saw, painted on the side wall of a large drapery store in Paris, "Au bon diable," in letters five or six feet high. We have heard of the Luciferians in Paris and in Brighton. Ere long this worship will be universal. "They worshipped the dragon who gave power unto the beast" (Rev. 13. 4).

No wonder, therefore, he blinds men's eyes to the fact that his is a broken sceptre, that Christ has already trampled him beneath His feet, dragged him in triumph through the skies, and that soon he will be shut up in the abyss.

Not only has the Lord led captivity captive, but he has received gifts for men. His finished work is the ground of every blessing vouchsafed to man.

His prayer upon the cross, "Father, forgive them," secured for Israel a further respite from the impending judgment, and the testimony in the Acts is the answer to it. Peter's explanation of the healing of the lame man at the gate of the temple which is called "Beautiful" was, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus"; and before the Sanhedrim his testimony was, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His

*We believe also that this was the subject of Christ's heralding in 1 Pet. 3. 19, 20, when to the utmost bounds in resurrection, He proclaimed to the imprisoned evil Angels His glorious triumph over death and the grave. (Ed.)

right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." The day shall yet come when He Who is the Mediator of the New Covenant shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

The great gift of the Holy Spirit was the result of His exaltation. "If I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you" (John 16. 7). Peter's answer to the astonished multitudes on the day of Pentecost was, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Thus was fulfilled the promise with regard to the Holy Spirit, "He shall glorify Me" (John 16. 14).

(To be continued.)

Dispensational Expositions:

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

No. 23.

"THAT BLESSED HOPE."

Showing that our inheritance is inseparably connected with the Dispensation committed to Paul, and totally distinct from the hope of every other Dispensation.

(Continued from page 105.)

WITH this accumulated evidence before us, we return to Titus 1. 1-3, where we read that the apostleship of Paul was

"According to the FAITH of God's elect . . . and the knowledge of the TRUTH which is according to godliness."

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The little word *de* (δέ) rendered "and" in Titus 1. 1, is translated "but" in verse 3. We would not separate the two titles of the Apostle Paul in verse 1, but we would note the distinction which he makes.

"Paul a servant of God."

This is the first clause which, while connected with the second, is to be distinguished therefrom.

"But an Appstle of Jesus Christ according to the *faith* of God's elect and the knowledge of the *truth* which is according to godliness."

In 2 Tim. 1. 1, he writes "Paul, an apostle of Jesus Christ by the will of God, according to the PROMISE OF LIFE which is in Christ Jesus," whilst in 1 Tim. 1. 1, we read "Paul, an Apostle of Jesus Christ by the commandment of God our Saviour and Lord Jesus Christ OUR HOPE." At once we perceive that Titus and Timothy both teach the same important lesson. Paul's Apostleship was not linked with

the twelve tribes of Israel, or the Lord Jesus under the title of the twelve apostles of the Lamb. Paul belonged to a totally different order, an order of apostleship in harmony with "those things in the which I will appear unto thee" (Acts 26. 16). Paul's apostleship was *according to the faith, the truth, the promise, and the hope of eternal life* which was indissolubly linked with the *mystery of godliness*, the time of its proclamation being peculiarly NOW.

It is with these things that "the blessed hope" of the believer to-day is connected. We have no hesitancy in saying that the Scriptures, brought together in the three Epistles to Timothy and Titus, could not tell us in plainer language that the ministry of the Apostle was something unique and distinct; that the present period is a time chosen by God for the heralding of the promise kept secret since the age times; and that our hope, our inheritance, is linked, vitally linked, therewith.

We now turn to Titus 2. 11-14. "For the grace of God which bringeth the salvation hath appeared to all men, teaching us, with the object that having denied the ungodliness and the worldly desires, soberly and righteously and godly we should live in the age that is now, looking expectantly for THE BLESSED HOPE and the appearing of the glory of our great God and Saviour Jesus Christ." The blessed hope can be none other than "the hope of eternal life promised before age times," and in harmony therewith we are "made heirs according to the hope of eternal life."

It will be seen that the Apostle Paul did not shrink from speaking of the hope of eternal life. Doubtless he would have echoed John's words, "*Hath* everlasting life," without meaning what so many mean who emphasize and underscore that word "*hath*." God cannot lie. He has promised eternal life to every believer in Christ. Therefore they *have* it, for faith is the substance of things *hoped for*, the title deed to things *not seen*. For we are saved *hopewise*, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. The resurrection is not "past already," and, until resurrection, we wait in hope.

The fulfilment of the promise of eternal life awaits its full enjoyment for the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf, in order that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. Hence we find "that blessed hope" in Col. 3. 3, 4. "Ye died, and your life hath been hidden with Christ in God, when Christ, our life shall *appear*, then shall we also appear with Him IN GLORY." "Looking for that blessed hope (of eternal life) and the *APPEARING OF THE GLORY*." It is in accordance with this hope that we have been made heirs. How then can we say that all this means nothing more than the promise made to Abraham?

Before we leave the Epistle to Titus we will just put

forward, as a suggestion, the following structure, believing that it involves much more than we have at present seen. While we ever remember that faith is the channel appointed by God, and that many believers in Christ will be blessed far above their *knowledge*, yet we cannot help seeing that a special emphasis is laid upon "the knowledge of the truth." How many thousands, who believe unto salvation, are entirely destitute—nay, even antagonistic to—this knowledge! They most earnestly contend that there is but one gospel, and one church, and that every believer from Genesis onward is a member of the body of Christ. We cannot doubt their faith in Christ, or their zeal for God, yet it seems that many of them will never come to the *knowledge of the truth*.

We might ask ourselves the question: How is it that *we* believe, that *we* know? Were we more disposed naturally? No, we each and all confess that it is entirely of the Lord's grace—it is, indeed, the faith of God's *elect*. If ever there was a Dispensation of absolute election it is now. Election and predestination are the first doctrines of the Dispensation of the Mystery, they lie at the threshold of Eph. 1., to which we will turn presently for further teaching regarding "That Blessed Hope."

We must be very careful, however, with regard to these things, that we do not limit the Holy One of Israel. His purpose of grace to US, and the redemptive work of Christ for US, may not necessarily be the same as His purposes regarding other ages and dispensations. Particular redemption, with the utmost emphasis of hyper-Calvinism may be the correct aspect of the work of Christ regarding the church of the Mystery; it may or may not be so regarding mankind under other dispensations. We say this because we fear violence has been done to these subjects through not rightly dividing the Word of Truth respecting them.

TITUS 1. 1-4.

A D | Paul. (Name).

E | A servant of God, an apostle of Jesus Christ. (Title).

F | According to (a) *faith* (the faith of God's elect); (b) *truth* (the knowledge of the truth).

B | According to godliness.

C	c	Upon hope of eternal life.	} <i>Faith.</i> Believed by those who are called "Calvinists."
	d	Promised by God Who cannot lie.	
	e	Before age times.	
	e	Manifested in its own seasons.	} <i>Knowledge.</i> Denied by most of those so-called.
	d	His Word by heralding.	
	e	Entrusted to me.	

B | According to the commandment of God our Saviour.

A D | Titus. (Name).

E | Mine own son. (Title).

F | According to a common *faith*.

It will be seen that the member "C" gives three items dealing with God's act in the past for the exercise of faith, and three items relating to Paul's connection with the present as being an amplification of the special "knowledge of the truth." Many who have this common faith have not this knowledge, and deny the exclusive dispensation given to Paul.

As we said above, we put this forward as an attempt to understand the fulness of the apostle's ministry. Maybe others will see more clearly the structure, and will send along their studies.

We saw in Titus 2. and Col. 3. that the hope was connected with the glory. This, as we have seen, is essentially connected with the Mystery. This Mystery, hidden away from all ages and generations, was manifested through the heralding of Paul, who made known the riches of the glory of this Mystery among the Gentiles, which is *CHRIST AMONG YOU THE HOPE OF GLORY*. Col. 1. 25-27.

The Gentiles were once "without hope" (Eph. 2. 12). They were aliens of the citizenship of Israel, and guests of the covenants of promise. But since the revelation of the Mystery, all this is changed. They had no part nor lot in the citizenship (*politeia*) of Israel, but they had no cause to grieve over that, for in Christ they find themselves citizens-together (*sumpolitai*) of "the holiest of all" (Eph. 2. 19). What has made the difference? How have these Gentiles a right of access into "the holiest of all?" Christ has broken down the middle wall of partition, abolished the dogmas and ordinances, and made a new man, whose position is found "in heavenly places in Christ." This citizenship constitutes a part of "the blessed hope," for when Christ shall appear in glory as our great God and Saviour, we, whose citizenship (*boliteuma*) exists as an unalterable fact in Heaven, who, from thence are looking for a Saviour, shall have these bodies of our humiliation changed, that they may be fashioned like unto the body of His glory (Phil. 3.).

In Eph. 1. 7-11, we read "in Whom we have redemption through His blood in Whom we also have an inheritance." We must have "died with Him" if we are to "live with Him." As our Saviour we await Him. As our Saviour He appointed Paul an apostle (1 Tim. 1. 1). Those who once were far off and without hope are made nigh ONLY by the blood of Christ (Eph. 2. 13). In exact parallel with this we read in Col. 1. 12-14, "Who hath made us sufficient unto a portion of the inheritance of "the holiest of all" in the light, Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of the Son of His love, *IN WHOM WE HAVE REDEMPTION* through His blood." The inheritance is inseparable from redemption. "The Holy Spirit of the promise, Who is the earnest of our inheritance unto the redemption of the purchased possession, unto the praise of His glory." The praise of His glory has been mentioned in the chapter before (in verse 6, and in verse 12). In the A.V. we read in verse 12 "that we should be to the praise of His glory who first trusted in Christ." The R.V. reads "who had before hoped

in Christ." The word is *proelpikotos* "To fore-hope" is the thought, or, as some have suggested, "to have a prior hope." This is just the truth of the case. The last shall be first. Before the hope of Israel is realized, this prior hope will be consummated. It depends not upon times or seasons, archangel or trumpet. We simply "look for the Saviour," we look for "that blessed hope."

Christ as the Heir of all things is seen in Eph. 1. 10, and in those "all things" we, the "fore-hopers," have our inheritance. Like Abraham in Rom. 4. 11, we have the earnest, the seal, not made with hands in the flesh, or on the flesh, but by the work of the Holy Spirit. It is so also in 2 Cor. 1. 22. In each dispensation the future inheritance is connected with a present pledge, connected in some way or other with the work of the Holy Spirit. There are many parallels, but just as parallel lines never meet, so the parallels of Scripture must not be mixed together.

Israel has the adoption; so have we. Israel has the promises; we have the promise. Israel enter their inheritance by redemption; so do we. Israel will receive *pneuma-hagion* (holy spirit); so have we. Nevertheless, the sphere of our blessing is distinct from theirs, as is also our calling. Do we really pray "that we may know what is the hope of His calling, and what the RICHES of the GLORY of His INHERITANCE in the HOLIEST OF ALL." (Eph. 1. 18.) The hope of His calling may mean His vocation as High Priest in the heavenly holiest, for there our inheritance will be found. It may mean His calling of us, in the sense of Eph. 4. 1-4. "walk worthy of the calling wherewith you have been called . . . in one hope of your calling." It may mean His calling of us, as set forth in Phil. 3. 14. "The calling on high by God in Christ Jesus." It probably includes all three.

That blessed hope, the inheritance of the church of the Mystery, is something entirely removed from all else. It IS in heaven (Phil. 3. 20). It will never "come down out of heaven," like Abraham's inheritance. Those are heirs, who are in harmony with that Mystery of godliness, whose end is to be "received up in glory."

The blessed hope, the hope of eternal life, has nothing whatever to do with the age times. Both the purpose and promise were made long before, and kept as a secret until after Acts 28. Dear reader, have you the faith of God's elect? If so, have you added to this faith the knowledge of the truth as set forth in the epistle to Titus? Then, seek those things which are above. You have no need to be subject to ordinances, you have been, "translated." (Col. 1.) Enoch, when he was translated, returned to earth no more. Men sought for him, but he was not. You have been translated. Why then mind earthly things, earthly promises, worldly ordinances, fleshly rites or ceremonies? Such things may help you to look forward to an inheritance that was never promised to you, but will be of no help to you who seek to walk worthy of the calling, who seek to LIVE . . . LOOKING FOR THAT BLESSED HOPE.

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

ADVERBS ENDING IN "ΩΣ."

1. *The corresponding Adjective or Verb from which they are formed being found in the New Testament.*

IN the following list the first column gives the Adverbs themselves, the second gives the words of which they are treated as forms. The numerical values precede, and the number of occurrences follow in each case. As σπουδαίως and περισσῶς are already in the list, σπουδαιότερως and περισσοτέρως are not given in the list, nor is οὕτω counted as οἷτως: they are counted with their adjectives as their special forms.

1054 ἄγνῶς	1	324 ἄγνός	8
1043 ἀδήλως	1	313 ἀδηλός	2
1441 ἀδιαλείπτως	4	711 ἀδιάλειπτος	5
1035 ἀδίκως	1	305 ἀδικός	12
2110 αἰσχροκερδῶς	1	1318 αἰσχροκερδής	2
1133 ἀκριβῶς	5	341 ἀκριβής	9
1048 ἀληθῶς	18	256 ἀληθής	43
1061 ἄλλως	1	331 ἄλλος	154
1466 ἀμέμπτως	2	736 ἄμεμπτος	6
1820 ἀναντιρῆτως	1	1090 ἀναντιρῆτος	1
1122 ἀναξίως	1	392 ἀναξίος	1
1161 ἀνόμως	2	431 ἀνομός	10
1071 ἀξίως	6	341 ἄξιός	46
1111 ἀπλῶς	1	451 ἀπλός	2
1732 ἀσφαλῶς	3	940 ἀσφαλής	7
1622 ἀτάκτως	2	892 ἀτακτός	2
1017 βαθέως	1	612 βαθής	3
1108 βαρέως	2	703 βαρής	7
1271 γνησίως	1	541 γνήσιος	4
1045 δικαίως	5	315 δίκαιος	84
1724 δύσκολως	3	994 δύσκολος	3
1094 ἐθνικῶς	1	364 ἐθνικός	4
1705 ἐκουσίως	2	975 ἐκουσίος	1
1380 ἐκτενῶς	2	588 ἐκτενής	3
2106 ἐσχάτως	1	1376 ἐσχατός	52
1410 ἐτέρως	1	680 ἕτερος	97
1425 ἐτοιμῶς	3	695 ἐτοιμός	19
2011 εὐαρέστως	1	1281 εὐάρεστος	9
1419 εὐθέως	33	1014 εὐθύς	93
1854 εὐθίμως	1	1124 εὐθιμός	1
1536 εὐκαιρῶς	2	806 εὐκαιρός	3
1612 εὐσεβῶς	2	820 εὐσεβής	4
2373 εὐσχημόνως	3	2103 εὐσχημόνων	7
1017 ἰδέως	3	612 ἰδύς	4
1515 Ἰουδαϊκῶς	1	785 Ἰουδαϊκός	1
1210 ἴσως	1	480 ἴσος	8
1041 κακῶς	16	311 κακός	65
1051 καλῶς	36	321 καλός	137
1075 κενῶς	1	345 κενός	18
1340 (κοσμῶς)	1	610 κόσμιος	1
1251 λαμπρῶς	1	521 λαμπρός	9
1079 μεγάλως	1	249 μέγας	243

1113 ὀλίγως	1	383 ὀλίγος	41
1100 ὀλῶς	4	370 ὀλος	110
1190 ὀμοίως	31	460 ὀμοίος	75
1848 ὀμολογοιμένος	1	1088 ὀμολογέω	26
1420 ὄντως	10	65 εἰμί	2,462
1179 ὀρθῶς	4	449 ὀρθός	5
1280 ὀσίως	1	550 ὀσιος	8
1770 οὕτως	195	1040 οὕτος	1,570
1431 πάντως	8	281 πᾶς	1,241
1510 παραπλησίως	1	630 παραπλήσιον	1
1595 περισσῶς	4	865 περισσός	36
1210 πικρῶς	1	480 πικρός	2
1790 πλουσίως	4	1060 πλούσιος	31
1916 πνευματικῶς	2	1176 πνευματικός	27
1699 προθύμως	1	969 πρόθυμος	3
2251 προσφάτως	1	1521 πρόσφατος	1
2280 πρώτως	1	925 πρότερος	165
1765 σπουδαίως	3	1035 σπουδαῖος	6
1874 σφοδρῶς	1	875 σφύδρα	11
2371 σωματικῶς	1	1641 σωματικός	2
2720 σωφρόνως	1	2450 σώφρων	4
1906 ταχέως	10	1501 ταχύς	27
1350 τελείως	1	620 τέλειος	19
2068 ὑπερβαλλόντως	1	1448 ὑπερβάλλω	5
1656 φανερῶς	3	926 φανερός	20
1684 φειδομένως	1	640 φειδομαι	11
1770 φρονίμως	1	1040 φρόνιμος	14
2130 φυσικῶς	1	1400 φυσικός	3
105,575	469	54,285	6,718

1. The number of these words is seventy, or ten *sevens*, and they belong to seven classes of words thus: the largest number, forty-nine, or seven *sevens*, belong to adjectives in *ος*; the remaining twenty-one, or three *sevens*, are distributed among the other classes as follows: adjectives in *ης* have six; in *ίς* five; in *ων* two; in *ας*, two: verbs have four, and adverbs two.

Among the letters of the alphabet the seventy words are distributed thus: words under *α-δ* have twenty-one, or three *sevens*; under *ε-μ*, twenty-one; under *ο-σ* twenty-one also; under *τ-φ*, seven, the numeric value these letters is 1120, or 160 *sevens*.

The seventy words have 504 letters, or seventy-two *sevens*, of which words under *α* and *β* have 126, or eighteen *sevens*; under *γ-ε*, 133, or nineteen *sevens*; under *η-π* 175, or twenty-five *sevens*; under *σ-φ* ninety-one, thirteen *sevens*.

These seventy adverbs occur in the New Testament 469 times, or 67 *sevens*; of which words under *α-ι* have 119, or 17 *sevens*; *κ-μ*, 56, or 8 *sevens*, *ν-τ*, 287, or 41 *sevens*; *υ-φ*, seven. And the total number of letters in the 469 occurrences is 2,702, or 386 *sevens*.

The twenty-seven books of the New Testament comprise four great divisions: Gospels, Acts, Epistles, and Revelation. The Epistles in their turn consist of two great divisions: the seven General Epistles (which Westcott & Hort, contrary to the English Version, place immediately after Acts), and the fourteen Pauline Epistles. Now among these New Testament divisions the 469 occurrences are distributed, not

at random but by sevens in two different ways; thus: Gospels, Acts, and Epistles General have 287, or 41 sevens; Paul's Epistles and Revelation have 182, or 26 sevens. And again, Gospels and Revelation have 203, or 29 sevens; Acts and Epistles have 266, or 38 sevens.

Lastly, the total numerical value of all the 469 occurrences of these seventy adverbs is 712,502, or 101,786 sevens.

A marked scheme of sevens thus runs through every detail of these words: their number, letters, occurrences, numerical values, alphabetical distribution, and their distribution among the words from which they are formed, their distribution among the New Testament divisions—is all by sevens.

Without looking further, at present, these phenomena alone already give certainty in several details:

Be it remembered that not only the total number of letters but also the *total numerical value* of the 469 occurrences of these seventy adverbs is also a multiple of seven. So that not only the omission of even a single letter in any of the 469 words would destroy the total result, but even the exchange of one letter for another, unless indeed the numerical difference between the two letters be seven or a multiple thereof. So that the status of these seventy adverbs in the New Testament as given in the table, above, must be considered as settled. Accordingly:

i. In 1 Thess. 3. 13 Westcott and Hort read ἀμέμπτους (*unblameable*), but in their uncertainty they offer the adverb ἀμέμπτως (*unblameably*) as an alternative. Were the adverb to replace the adjective, the number 469, a multiple of seven, would become 470; and the total numerical value of the 470 occurrences would cease to be a multiple of seven from the addition of 1,466. And the total number of letters would also be increased by eight. The text, therefore, in this passage is right as it stands. This conclusion, moreover, as well as those following below, are amply confirmed by evidence presented in other papers.

ii. In 1 Cor. 2. 13 Westcott and Hort have πνευματικοῖς πνευματικὰ συνκρίνοντες, *interpreting spiritual things to spiritual men*. But in their uncertainty they offer πνευματικῶς, as an alternative for πνευματικοῖς, so that the sentence would become *interpreting spiritual things spiritually*. The argument for retaining the present reading in the case of ἀμέμπτους holds also in this, as well as in cases iii. and iv. below. No change can be made without destroying several features of the numerical design.

iii. In Matt. 5. 46 Westcott and Hort have οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; *do not even the publicans the same?* In their uncertainty, however, they offer οὕτως, (*thus*), as an alternative for τὸ αὐτὸ (*the same*): but the reading in the text is right.

iv. In Matt. 22. 39 Westcott and Hort have δευτέρα ὁμοία αὐτῇ, *a second, like [unto it] is this*. As an alternative they offer ὁμοίως, *likewise*, but it cannot be accepted.

In these four cases the effect of the adoption of the

alternative reading would have been to increase the number of the occurrences of these adverbs in ως. In the following three cases the adoption of the alternative readings would diminish the number of their occurrences, but the same reasoning applied to the first four cases holds also with regard to these.

v. In Matt. 14. 22 Westcott and Hort offer the omission of εὐθεῶς (*forthwith*), as an alternative, but the word cannot be spared.

vi. In Mark 2. 8 they offer the omission of οὕτως, (*thus*), as an alternative, but the text as it stands is right.

vii. In Luke 12. 21 they offer the omission of the whole verse as an alternative: *So is he that layeth up treasure for himself, and is not rich toward God*. But the presence here of οὕτως (*so*), which cannot be spared from the numerical design, proves the verse to be genuine.

In no less than seven cases do these numerics prove the final judgment of Westcott and Hort to be right. Unless indeed it should prove that Westcott and Hort are wrong in both cases of οὕτως, so that with its gain in Matt. 5. 46 is made up its loss in Mark 2. 8 or Luke 12. 21. But this is most unlikely. Further evidence about these three passages is given elsewhere.

viii. But on the other hand in 1 Tim. 2. 9 Westcott and Hort read κοσμίῳ (*modest*), the dative of the adjective, in the text; but in their uncertainty they offer κόσμῶς (*modestly*), the adverb, as an alternative. The effect of not adopting the alternative reading is that κόσμῶς is lost from the list of these seventy adverbs in ως, and every single feature of the scheme of sevens disappears at once. In other words, with the reading in the text all is numerical chaos; with the reading in the margin all is numerical harmony.

ix. In the above table πικρῶς (*bitterly*), was given as occurring only once. In the text of Westcott and Hort, however, it occurs once more, namely, in Luke 22. 62. But in their uncertainty they offer the omission of the whole verse as alternative, and accordingly they bracket it. On other grounds, which are given elsewhere, the writer had already come to the conclusion that the verse should be omitted; and the numerics of these adverbs in ως confirm that conclusion.

(To be continued).

Questions and Answers.

QUESTION No. 398.

THE "WORKS" of 1 Cor. 3.

J. W. E. (Brixton):—You ask "Does 1 Cor. 3. 12-15, include those who are accepted in the Beloved—'His workmanship created in Christ Jesus unto good works' (Eph. 2. 10)?" When does this take place?

A reference to 2 Tim. 2. 11, 12, and 4. 8, will show that, although 1 Cor. 3, is not to be interpreted of the Church of the Mystery, the principle involved is parallel. Both 1 Cor. 3, and 2 Tim. 2, deal with "service": the life and acceptance being irrevocably settled in connection with *the work of Christ*.

According to the structure and scope of 1 Cor. 3, the primary interpretation is ministerial and ecclesiastical. The particular subject being the danger of erecting on the one foundation other structures than "God's Building." A reference to 1 Cor. 1. 2, 8 and 30, will show that these believers were indeed "accepted in the Beloved."

In your reading of Eph. 2. 10, you should change the word "unto," and read "upon (*epi*) good works;" here is the foundation. But "that we should walk in them"—this is the result—which varies in each case.

You must clearly distinguish between the grace of God in salvation, which is absolute, and which depends solely upon the finished work of Christ; and, the grace of God which deigns to take into account the service of those whom He has saved.

The trial of 1 Cor. 3, takes place in THE Day—the Day which follows "Man's Day," 1 Cor. 4. 3 (Margin), in which man is now judging. It is the "Day of our Lord Jesus Christ," 1 Cor. 1. 8. It is called the "Bēma" or "Judgment Seat" in 2 Cor. 5. 10, and takes place immediately after the "Parousia."

The Church of the Mystery will not be found here—scripture is silent as to when 2 Tim. 2. 11, 12, will take place, unless we take "that Day" of 2 Tim. 4. 8, as sufficient.

QUESTION No. 399.

F. J. B. (South Australia). You ask, "What reply could be given to a person who, when shown that 1 Peter is not about us but about the strangers scattered throughout Bithynia, asks by way of answer: 'Very well, the Philippian Epistle is not about us or for us, but for all the saints at Philippi?'"

We think we should seek to show the absurdity of his argument by suggesting that, unless he could find his name and address, or, at least, that of the church where he attends, that he had no part or lot in any portion of the Sacred Word. This would help him to see that the words "Bithynia" and "at Philippi" are of local and temporary value. It is *characters* which are described, and these are in the one case the "Dispersion" and in the other the "saints in Christ Jesus," not merely in Philippi.

Peter's commission was connected with the "kingdom of the heavens," and with the "gospel of the circumcision." Paul's commission was the gospel of the uncircumcision; and, further, to him was entrusted exclusively the present dispensation FOR YOU GENTILES (see Gal. 2. 7, 8; Ephes. 3. 1, 2). Both racial and dispensational differences close the door of Peter's epistle; but they open the door of Paul's dispensation to "everyone that believeth" during this present period. No part of God's word so fits the circumstances wherein we find ourselves than those epistles of which Philippians is a part.

Your second question as to the kingdom in 1 Thess. 2. 12, and 2 Thess. 1. 5, is a difficulty only while we assume that 1 and 2 Thess. are counted among the "church" epistles. Subsequent light upon the Scriptures has led us to see that, strictly speaking, "the church epistles" are those written by Paul after

Acts 28. It is a mistake, however, to divorce all thought of a kingdom from the Dispensation of the Mystery, see Col. 1. 13; 4. 11; 2 Tim. 4. 18; Ephes. 5. 5. "The kingdom of God" means *the sovereignty of God*, and this is wider in meaning than "the kingdom of heaven." It embraces things in heaven and things in earth, the millennial kingdom and the church of the mystery. May you have much grace and "long-suffering" while you seek to lead others into these precious truths.

Signs of the Times.

JEWISH SIGNS.

THE TENTH ZIONIST CONGRESS

Has come and gone. Two or three points emerge from the reports which are worthy of mention.

One is the notable movement for re-establishing Hebrew as a living language. At this Congress, for the first time, whole debates were carried on in Hebrew which, though always recognised as an official language of the Congress, has not until now been generally employed. This is a result almost entirely due to the Zionist movement.

Another feature was the manifestation of deeper sympathy for and interest in the present condition of the Dispersion; though, alas! there was no reference to the one great and solemn cause of it.

The consequences of it as seen in Russia were the text of the great orator's (Max Nordau's) indictment of the Russian government and of the European conscience which tolerates its iniquities. Dr. Nordau's indictment (*The Jewish Chronicle*) says:—

"Has never been surpassed for burning eloquence and forceful insight. He held up the bleeding body of Russian Jewry to the eyes of the Western world, and indicted the Christian Powers for conniving at the unprecedented tragedy which is going forward in the Pale of Settlement. With remorseless power he exposed the nature of the Russian campaign, which substitutes gradual extermination, without the sensational accompaniments of rapine and massacre, for the more summary methods of the pogrom. DR. NORDAU is right in arraigning the European Governments for their inaction in the presence of the appalling Russian crime. But there is another party to be brought to the Bar. What have the Jewries outside Russia to say to the Russian question? Zionists have taken a manly stand according to their light. At worst and weakest their movement is a proud re-assertion of the rights of Jews to a place among the peoples, and, as such, a challenge to the Russian bureaucracy, and an encouragement to its victims. But the men in high places have rejected Zionism. What, then, have they put in its place? That is the question which we are entitled to ask with increasing insistency, the question which is raised by Dr. Nordau's address, and to which an answer must be given, sooner rather than later. Our *Alliances* and *Leas* stand baffled and bankrupt before the devil's work in Russia. Their heroic tinkering only sets the vast Jewish tragedy in bolder relief. Demoralisation grows in the Pale of Settlement, and it must, in the end, poison the springs of Jewish life in every country. Can we do nothing but lie down and sleep, until fresh disasters are upon us? Such degrading acquiescence would be greater tragedy than the Russian tragedy itself. If it accomplish no more, at least Zionism spares the Jews who adhere to its lead, this reproach—it has no hesitation in telling the proud Nebuchadnezzar that he is worthy only to eat grass with the oxen."

During the Congress, *The Times* correspondent wrote:—

"I was struck by the manner in which many speakers seemed to look to the Turkish Government under the new régime, and to insist upon the value to Turkey of a number of Jewish agricultural colonists in Palestine who would cultivate the neglected soil of the country. I therefore asked Dr. Nordau about the official attitude of

the Turkish Government to Zionism. 'The official attitude,' he replied, 'is that they want to have nothing to do with us, enemies in the Jewish camp having spread the rumour that Zionists are revolutionaries who want to smuggle themselves into Palestine and then proclaim themselves an independent kingdom.' Nevertheless, as regards the emigration of the Jews *en masse*, 'no country but Turkey opens its doors to this. In America and England, there are so many conditions imposed on Jewish emigrants in the mass that they amount practically to exclusion.'

SIGNS OF THE APOSTASY.

THE UNIVERSAL RACES CONGRESS.

This congress was recently held in London (the first of its kind). It had nothing to do with horses, and less with God.

It was all to do with man. "God was not in all their thoughts." It was a rare tangle. "What is man?" would have been a more profitable subject, but no true answer would have been possible apart from God's Word.

The anthropologists who assembled from all parts of the world were all alike ignorant of man and of mankind apart from what God has revealed concerning him.

The pure scientists, for the most part pessimistic, found no point of contact with their brother idealists, the architects of their own millennium.

Some were for probing man's past; others were prognosticating man's future.

Sir Harry Johnston, in *The Contemporary Review* for July gives some idea of the "vain babblings" and affords us an insight into what man is now groping for in the dark, but points to the goal to which all this confusion is tending, and shows how all is ripening for the revelation of the "lawless one" who will head up the Apostasy in the day of its crisis.

One sees the coming regeneration in a vast inter-marriage of all the different races. Sir Harry Johnston sees

A UNIVERSAL RELIGION.

He says:—

"If some such Inter-racial Congress as that which is now meeting in London could define a religious basis on which all nations and civilised races could agree (as they may agree on a universal language, weights and measures, currency, quarantine regulations, scientific nomenclatures, an international code of law), and on this basis regulate their inter-racial, international dealings, then in their own homes and local temples they could still continue to carry on other forms of worship of divine, human, animal, vegetable, or meteoric attributes (one word, 'Divine,' covers all these phases of life and energy), such as were not inconsistent with the principles of the basic religion. There could still survive the stately ritual of the Latin Church, the beautiful service of the Anglican Cathedral, even the more reasonable practices of Jain Buddhism and the prayers to Allah as seen through the mental vista of pure-minded Mohammedans. Japan would take a tremendous step forward in the comity of nations if to-morrow she declared her state religion to be undogmatic Christianity. The only hope for the continued survival of the Turkish Dynasty and Empire is for it to have no State religion at present, so that Christianity and Judaism may be placed on at least an equal footing with Islam, so that Mass may once more be sung at St. Sophia's, and Jerusalem be restored to the Jew as a religious centre.

ISRAEL ZANGWILL, at the same Congress, gave a superb description of the Jewish Race, past, present, and future, but it ends in nothing. For all that he had to say the Bible might never have been written, and God might never have spoken, the Messiah might never have come or His second coming been foretold. Modern Judaism has no place for any of these Divine realities, and is still content to feed upon vanities.

To speak of the history of the Jewish race without reference to the Word of God, is to talk about light without any reference to the sun; or as the world puts it and Mr. Zangwill (the playwright) would understand it, to talk of "the play of Hamlet, with the Prince of Denmark left out."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. H. A. (Suffolk). You may well be surprised at the prayer issued by the Archbishop for use in the recent crisis caused by the strikes. It is a sad evidence of the darkness, yea, the "gross darkness" which we are told will overspread the people just before the glory of the Lord shall arise upon Israel (Isaiah 60. 1, 2). Look at it. It sounds so good, and seems so nice, that few will detect its error. The newspapers all published it, but we did not notice anything but approval. Even in the religious press we noticed no word of comment. It is based on and asserts the universal Fatherhood of God, and the universal brotherhood of man.

"O God. Who art the Father of all, and Who alone makest men to be of one mind in an house. we beseech Thee, at this time of strife and unrest, to grant to us, by the inspiration of Thy Holy Spirit, a fuller realisation of our brotherhood man with man in Thee."

1 John 3. 10 might as well be cut out of our Bibles, for, according to the Archbishop, all men are "sons of God," and there are no "sons of the devil" at all.

E. D. E. (Essex). As to Dr. Westcott's view that it was always the intention of God that the Son of God should become incarnate, otherwise "we owe our greatest blessing—the Incarnation—to man's sin," we object to the conclusion that "the Incarnation" is our "greatest blessing." For our Union with Christ is not in Incarnation, but in Resurrection: and this means that our greatest blessing is included in "the eternal purpose which He (God) purposed in Christ Jesus our Lord" (Eph. 3. 11), "according as He hath chosen us in Him before the foundation of the world" (Eph. 1. 4).

There is no blessing for mankind in Incarnation; for man is held guilty of the murder of the Incarnate Son, and Jew and Gentile have yet to pay the penalty of their united crime.

All blessing now is in a Risen and Ascended Christ in the heavenlies, not on earth (Eph. 1. 3).

E.C. (Surrey).—With regard to Ex. 7. 11, we have only to believe what is written, and not to try and find an explanation which accords with our understanding. The repetition in v. 22, and 8. 7, and the limitation in 8. 18, show that we are to understand the words in their natural sense. We are actually told how the magicians performed those miracles, viz., "with their enchantments," which means by Satanic power. By the same power he will do yet more wonderful miracles.

Miracles in themselves were no proof of our Lord's divine commission. It was the fact that the miracles which He wrought were the very miracles foretold of Him in the prophets which constituted His claim to be the promised Messiah. Compare Matt. 11. 2-6 with Isa. 29. 18; 35. 4, 5, 6; 42. 7.

G. A. L. (Sussex). We note your information as to the vicar of W.C. finding a difficulty in "marrying a Christian with an unbaptised person." This shows the outcome of tradition, and surely ought to lead many to see the difference between Religion and Christianity. Religion has to do with ordinances, while Christianity has to do with Christ.

A CONSTANT READER and J. B. D. Your difficulties as to 1 Thess. 4. and 5. 18, and Phil. 3. 14, will not be solved by reasoning *from the Particular to the General*. Let us first rightly divide the Word of Truth, and then we shall see the only way out of these, and all other similar difficulties.

E. C. G. Ps. 31. 5, and Acts 7. 59, both clearly distinguish between "spirit" and "soul." Most people make no such distinction and, consequently, are in a constant muddle. See our pamphlet on *The Rich Man and Lazarus*.

W. C. (Warwick).—Your question is interesting. The difference between 2 Sam. 21. 19, and 1 Chron. 20. 5, is on purpose to establish the independence of each of the two inspired accounts. The full name and parentage of Elhanan, and the name and relationship of the Giant (or Raphaite) are both given in the latter passage. Thus the two accounts are complementary, and not contradictory.

"THE WITNESS OF THE STARS."

A friend has printed at his own amateur Press, and and at his own charges, a number of notices and descriptive notice of this book. It is very tastily got up, and is most suitable for enclosing in letters.

It will greatly help us if our friends will write for as many copies as they may be likely to use. They will be gladly sent post free.

A NEW PAMPHLET

has just been printed, written by a reader of *Things to Come* in New Zealand. It is the result of his close study of what has been taught these last few years, and those who peruse it will know that he has not read in vain.

May many others enter into the rest which he enjoys, and thus have time to employ their minds, and hearts, and hands in the Lord's happy service.

We do not "review" books, but we commend those that will prove useful.

It is entitled:

The Testimony of Paul, the Prisoner of Jesus Christ;
or,
Where we are who are Members of Christ's Church, which is His Body.

It may be obtained from the writer, Mr. James W. Baker, Alma Street, Wanganui, New Zealand; or from the editor of *Things to Come*, price one penny, postage 1½d. Twelve copies for 1/- post free.

THE EDITOR'S SPEAKING ENGAGEMENTS

during October will (D.V.) be as follows:—

- Oct. 5th. LEAMINGTON.—The Memorial Hall, at 3.30 and 7.30.
- " 10th. PORTSMOUTH.—Holmea (Y.M.C.A.), Merton Road, Southsea, at 3.15. Congregational Hall, Stafford Road, 8 p.m.
- " 15th. MANCHESTER.—Albert Memorial Church, at 11 a.m. Afternoon (Men's Service), at 3.
- " 16th. MANCHESTER.—LIGHTBOWNE Evangelical Church, Moston, 7.45.
- " 17th. MANCHESTER.—Congregational Church House, Deansgate, 7.30. At the invitation of the Lancashire Lay Preachers' Association (Manchester District).
- " 18th. MANCHESTER.—STRETFORD, Barton Road, Independent Methodist Church, 7.30.
- " 19th. MANCHESTER.—LEVENSHULME, Congregational Church, 7.45.
- " 20th. MANCHESTER.—Religious Institute, Deansgate, 7.45. The 8th Annual Meeting of the Manchester and District Auxiliary of the Trinitarian Bible Society.
- " 24th. LEICESTER.—The Sunday School Memorial Hall, 7.30.
- " 25th. LEEDS.—Y.M.C.A. Hall, 7.30.

- Oct. 26th. HALIFAX.—Hanover School, Bond Street, 3 and 7.30.
- " 27th. HULL.—Prospect Street Presbyterian Church Lecture Hall, at 3. St. Andrew Church School, Beeton Street, 7.30.
- " 29th-31st. LIVERPOOL.—Particulars of Rev. Th. A. Howard, St. Matthew's Vicarage, The Elms, Liverpool.

NOTICES.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

- BAGULEY (Manchester).—October 15th, at the Congregational Church. Mr. G. W. Taylor at afternoon and evening services.
- CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.
- CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.
- CROYDON (WEST), (Strathmore Road).—The Iron Room.
- ELTHAM, KENT.—83, Earlsall Road, Well Hall Station, October 7th and alternate Saturdays, at 7 p.m. (Mr. C. H. Welch).
- GLASGOW.—At the Christian Institute, 70 Bothwell Street (Room No. 3), October 1st, 15th, 29th, at 2.30.
- LEVENSHULME (Manchester).—Congregational Men's Bible Class, Mr. G. W. Taylor (President of the Manchester Auxiliary of the Trinitarian Bible Society), October 1st, at 3 p.m.
- MANCHESTER.—At the Congregational Church House, Deansgate, October 17th, at 7.30.
- NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.
- LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, October 11th, at 7 p.m.
- SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, October 14th and 28th.
- STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.
- WHETSTONE.—At Gordon Villa, Atheneum Road, October 13th, at 7 p.m.
- U.S.A., WHEATON ILL.—601 Ohio Street. Sundays, 2.30.

LONDON.

A First Meeting will (D.V.) be held on October 8th, at 7 p.m., at

THE HOLBORN HALL

(Late "The Holborn Town Hall," at the corner of Gray's Inn Road and Clerkenwell Road),

BIBLE EXPOSITION BY CHARLES H. WELCH.

The possibility of continuing the meetings on following Sunday evenings will be considered and announced at the first meeting.

These meetings are simply for the worship of God in the Spirit, and for the study of His word; and nothing more.

No "Assembly" or "Fellowship," or "Society" or "Body" of any kind whatsoever will be formed.

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund.*)

	£	s.	d.
E. H. T. (Kent)	0	10	0
A. E. and L. C. (Richmond), monthly ...	0	3	0
W. L. (N. Devon)	0	2	6
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N.	0	2	6
(<i>Trinitarian Bible Society.</i>)			
N.	0	2	6
(<i>Barbican Mission to the Jews.</i>)			
N.	0	2	6
(<i>Breton Evangelical Mission.</i>)			
A Friend	5	0	0
J. D. H. (Fox Point)	3	0	0
A. S. (New Jersey)	1	0	6
D. J. (South Africa)	1	0	0
J. A. F. (U.S.A.)	1	0	0
J. Mc. (W. Australia)	1	0	0
S. (Southsea)	1	0	0
A. G. (Birmingham)	0	10	0
C. A. B. (Toronto)	0	8	0
E. B.	0	5	0
E. F. M. (Parkstone)	0	5	0
A. P. D. (Liverpool)	0	5	0

THINGS TO COME.

No. 209.

NOVEMBER, 1911.

Vol. XVII. No. 11.

Editorials.

GOD SPEAKING.

I. "BY THE PROPHETS" HEB. 1. 1.

WE have all heard about "the greatest thing in the world," and of the various opinions as to what different minds believe it to be.

But if there be one fact greater than another in this world, it is that God hath spoken and made Himself known to man.

There was no reason why He should do so. He was under no compulsion. No necessity was laid upon Him. All things might have gone on exactly as they have; history might have been exactly what it is. The only difference being that man would have remained in a condition of total ignorance on many great and important matters, and would have been wholly unable to understand or explain them.

This is actually the case to-day with all who do not know the great fact that God has spoken; or, who, being aware of the fact, do not know or believe what He has said.

"Faith cometh by hearing; and hearing, by the Word of God" (Rom. 10. 17).

It is by faith, therefore, in what God hath spoken that we understand the ages were adjusted by Him, so that what is seen by the outward eye does not arise or spring from that which appears on the surface, and cannot, therefore, be judged or explained by outward appearance (Heb. 11. 3). In other words, it has been well said "things are not always what they seem."

How gracious, therefore, and how wonderful is the fact—that God has spoken and made known to man the secret springs of history, so that we may know and understand something of the "ages" or dispensations as they succeed each other, and learn to understand something of His principles of administration suited to each.

In the earliest ages God spoke directly to individuals; as He did to Adam, to Noah, to Abraham and others. But, when He speaks to men collectively, to nations, or to all, then He has always spoken by other men.

But, by whom did He speak? "Holy men spake from God as they were moved by the Holy Ghost" (2 Pet. 1. 21).

At sundry times, and in divers manners, in time past,

GOD SPAKE BY THE PROPHETS.

The great outstanding fact contained in these words is that He spake

NOT BY THE PRIESTS.

No! For prophets are *called*, not made. Called by God, not made by man; not "made with hands."

The prophet is God's spokesman; and no one can be a spokesman for another, unless he is called and appointed, and qualified by the sender, and is instructed as to what he is to speak and say, for him by whom he is called and sent.

But it was no part of the priest's service to be God's spokesman. His duties were strictly defined. His work was not merely to offer sacrifices (according to the general idea of apostate christianity) but *to teach the people what God had already spoken by the prophet.*

Thus, we read of the duties of the priests, in Deut. 17. 9-11: "according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do."

They were to "teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses" (Lev. 10. 11).

Moses was the prophet, by whom God first spoke to "the fathers"—to His People "Israel," and, it was the duty of the priests to teach what they had heard from Moses.

In Deut. 33. 10, where the two great departments of the priests' duties are mentioned together, we may at once see which is the greater and more important, from the order in which their two great functions are placed. It is in the blessing of Levi that we find them; and we read

First: "They shall teach Jacob Thy judgments, and Israel Thy law:" and then—

Second: "They shall put incense before Thee, and whole burnt sacrifice upon Thine altar."

We have only to think of and contrast what is claimed to-day, by what is called "the Christian Priesthood," to see the extent of the apostasy, in which so-called Priests burn incense and offer the so-called "Sacrifice of the Mass;" while, instead of teaching the people what God has said, they do their utmost to prevent the people from knowing what He has written for their learning in His Word.

In former times the priests, who burn the incense, burnt the scriptures and those who read them, by fire, and afterwards corrupted and perverted them by false translations. To-day, so-called priests destroy them by writing against the Scriptures, sitting in judgment on the Sacred Text, denying the fact that God spake by its writers, and (at the same time) sanctioning the circulation of corrupt translations of it.

This is the measure of the Apostasy to-day; which is just as real and flagrant as in the worst days of King Jahoakim.

True, all sins to-day are more refined than they were:

but the natural heart of man is as bad as it has ever been. Scientific poisoning is taking the place of violent murder, robbery is superseded by refined calculation. The pistol is gone, but the pen and the false prospectus get the money all the same.

And so with Apostate Christianity to-day. The Bible is no longer publicly burnt (except in countries where priests have full power); but it is more effectually destroyed by Protestant priests, who treat its miracles as myths, its facts as fables, and its writers as forgers; and this by men who receive their emoluments and dignities for the very opposite purpose.

Priests have been the same in all ages. Ezra is the only recorded exception; and the wording of the record seems divinely designed. He stands out most conspicuously as a model priest. Nothing whatever is said about his offering sacrifices, or burning incense. But this we read:—

"This Ezra . . . was a ready scribe in the law of Moses which the LORD God of Israel had given" (Ezra 7. 6).

"And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding . . . and he read therein . . . from the morning until mid-day . . . and the ears of all the people were attentive unto the book of the law . . . and

EZRA OPENED THE BOOK

in the sight of all the people . . . So they read in the book, in the law of God distinctly and gave the sense, and caused them to understand the reading" (Neh. 8. 2, 3, 5, 8).

Yes, Ezra was a true priest; and if all priests had done as he did, Apostasy would be unknown.

Israel and Judah would have known no Dispersion, and the so-called "Christian priesthood" would to this day have carried out and carried on the work begun by the Reformers, and have been content to be known as "ministers of the Word."

The present Apostasy which we see developing all around us in all the so-called "churches" may be traced directly to this one source.

Here we put our finger on the spot from whence all the spiritual and religious declension has arisen.

The evil is seen and deplored by all; but, how few discern the real cause, and set themselves steadfastly to remove it.

They fail to see that priests are human in more senses than one; they are human in themselves, and they are of human manufacture; and this has been so all through the ages.

Priests are all "made with hands."

In Israel they were "begotten of the will of man and by the will of the flesh," and to-day they are made by the same human will.

That is why, therefore, Jehovah never spoke by priests; but only by the prophets.

"The priest's lips should keep knowledge and they (the people) should seek the law at His mouth, for he is the messenger of the Lord of hosts." (Mal. 2. 7).

Priests may be thankful that they were not entirely excluded from receiving the Divine call to be God's spokesmen.

Jeremiah and Ezekiel were priests who received this call; but so was Abraham, a patriarch (Genesis 20. 7); David, a king (Acts 2. 30, 31); Daniel, a prince (Daniel 1. 3); and so were Elisha, a ploughman (1 Kings 19. 19); and Amos, a herdman (Amos. 1. 1; 7. 14).

For the most part they were obscure men, and unknown but for their fathers' names. And there were prophetesses as well as prophets.

The great fact is that those by whom God spoke were called by Him. None other could give this call, or inform them as to what they were to say.

That is why the prophet was called a "spokesman." The Hebrew is "mouth." Aaron was the mouth of Moses (Exodus 4. 16, 7. 1); and the prophet was the mouth of Jehovah (Ezekiel 3. 17).

"I will put My words in his mouth" was the declaration of Jehovah, concerning the great prophet like unto Moses (Deut. 18. 18).

This is the Divine explanation of inspiration. No clearer definition of it can be given. How it was done cannot be explained, any more than creation can be explained. It is for faith to believe it and not for reason to question it.

Inspiration is a fact, as creation is a fact. The God Who breathed into man's nostrils "the breath of life," is the same God Who breathed into man's mouth and pen the "words of life."

It is as Peter said in Acts 1. 16 "this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas."

It was David's mouth, but they were not David's words.

David knew nothing about Judas. How could he have spoken about Judas a thousand years before he was born?

David spoke about Abithophel; but, the Holy Ghost by David's mouth spake of Judas; and, for the same reason David "being a prophet" (Acts 2. 30, 31), spake of the resurrection of Christ in Psalm 16.

In the same way God spoke to Ezekiel:

"Therefore hear the word at My mouth,

And give them warning from Me" (Ezek. 3. 17).

Thus, "God, at sundry times and in divers manners" spake in times past unto the fathers

BY THE PROPHETS.

NOT BY THE PRIESTS.

Notice, also, that what He spoke was "to the fathers"; *i.e.*, to the ancestors of those to whom the Epistle to the Hebrews was written.

It was not spoken to Gentiles, though there were many things spoken about the Gentiles.

What was spoken was spoken to the Hebrew nation,

*Compare Num. 23. 5, 16.

concerning their own past unworthiness, and Jehovah's grace; their past provocations, and Jehovah's forbearance; their then present punishments and Jehovah's dispersal; their future restoration and Jehovah's glories.

In other words, the subject of Jehovah's words to them was entirely confined to Israel, and to Jehovah's then principles of administration. These things were peculiar to that particular Dispensation.

It follows, therefore, that, if we read that People and those principles into the present Dispensation, we are taking what God spake by the prophets to and concerning the fathers (*i.e.*, to Israel), and reading them as though they were spoken to, and about ourselves, in this present Dispensation.

This procedure can result only in confusion.

Hence, this confusion is seen when that which was spoken to Israel of the future blessing of the Nation is interpreted of the *present* literal blessing of the Gentiles or of the Anglo-Saxon race!

The same confusion is seen when the prophecies are spiritualized, and all is interpreted of the present spiritual blessing of the Church.

It was this latter system of interpretation which led to the former.

Sick of this unworthy treatment of the prophetic scriptures by traditional evangelical commentators who spiritualized its literal statements, relief was sought, and found, by many, in preserving the literal meaning, but interpreting it of another people and another race.

We sympathize with those who have been misled by this double mistake, for they gain nothing but loss. They gain a shadow and lose the blessed substance of which God afterwards spoke by His Son, and since then by them that heard Him, and by His servant Paul, "the prisoner of Jesus Christ" (2 Tim. 1. 8).

But this we must leave for our next issue.

THE BREAKING OF BREAD.

As our work on *Figures of Speech* is now out of print, and is not likely to be re-issued, it may be well, from time to time, to give some extracts from it. The first is from the chapter on *Idioms*, in which the Hebrew Idiom "to break bread" is considered (pp. 839-842):—

"To break bread,' κλάσαι ἄρτον (*klasai arton*), is the literal rendering of the Hebrew idiom *pāras lechem*, and it means to *partake of food*, and is used of eating as in a meal.* The figure (or idiom) arose from the fact that, among the Hebrews, bread was made, not in loaves as with us, but in round cakes about as thick as the thumb. These were always *broken*, and not cut. Hence the origin of the phrase *to break bread*. Indeed so close is the connection that we sometimes have the word 'break' without 'bread.' So clear is the meaning, that there may even be the *Ellipsis* of the latter word.

"See examples of this Hebrew idiom in Jer. 16. 7 (see A.V. margin) 'Neither shall men break bread for

* Just as among the Arabs to-day, the *Idiom, to eat salt*, means to partake of a meal.

them,' as in Ezek. 24. 17. Hos. 9. 4. See Deut. 26. 14 and Job 42. 11.

"Isa. 58. 7.—'Is it not to break thy bread to the hungry?'

"Lam. 4. 4.—'The young children ask bread, and no man breaketh it unto them.'

"Ezek. 18. 7.—'Hath broken (A.V. given) bread to the hungry.'

"We have the same Hebrew idiom in the Greek words of the New Testament, and the readers could have had no other idea or meaning in their minds (Matt. 14. 19). He took the five loaves and blessed, and break, and gave the loaves to his disciples, etc. This was in connection with ordinary eating. See Matt. 15. 36; Mark 8. 6, 19; 14. 22.

"Luke 24. 30.—'And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.'

"In verse 35, they speak of how Christ 'was known of them in breaking of bread,' *i.e.*, as He *sat at meat with them*.

Acts 27. 33-36.—'This day is the fourteenth day that ye have tarried and continued fasting,* having taken nothing. Wherefore I pray you take some meat: for this is for your health: . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat.'

"It is perfectly clear that in all these cases the 'breaking of bread' is not English at all, but is the ordinary Hebrew idiom for eating as in a meal. The bread could not be eaten till it was broken, hence the idiom which is used by Hebrews down to the present day.

"It is also evident that the Passover was a meal, and it was at this meal, and of it, that the idiom is used in Matt. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 24.

"In Acts 2. 46, their breaking bread at home (margin) is mentioned to emphasise the fact that they no longer offered sacrifices, and, therefore, could not eat of them in the Temple. So that though they went to the Temple to worship, they ate their meat at home in their private houses.

"It is incredible, therefore, that in Acts 20. 7, the idiomatic expression can mean in any sense the Lord's supper, as is clear also from verse 11.

"The one solitary passage left is 1 Cor. 10. 16, 'The bread which we break.' This is referred by some to the Lord's supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be brought for the day's sustenance. The early fathers tell us that the people brought from their own homes hampers filled with cooked fowls, and geese, etc., meat, loaves of bread, with skin-bottles of wine, etc. The rich brought of

* see under *Synecdoche*.

their abundance, and the poor of their poverty. These Sunday feasts acquired the ecclesiastical name, *agapai* or 'love-feasts' (from *ἀγάπη*, *brotherly love*, see Jude 12), because the richer brethren made them for the benefit of the poor.

"It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, "some would be hungry, and others drunken" (1 Cor. 11. 21).

"This looks as though the feast or meal itself came to be spoken of as 'the Lord's supper,' from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another.

"But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day, to which the name, 'the Lord's supper,' was afterwards confined. Up to the time of Chrysostom it followed the feast; but, as superstition increased, it preceded the feast; but for 700 years after Christ they accompanied each other: and *the Lord's supper was unknown as a separate ordinance!*

"As late as A.D. 692 the close of the Lenten fast was celebrated by an *agapē*, or feast, as the anniversary of the institution of the Lord's supper; and in England the day was called Maunday Thursday, from the *maunds*, *i.e.*, the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom. It fell into desuetude from the superstition of 'fasting communion;' which had been brought in (though Chrysostom wished himself *anathema* if he had been guilty of it!).

"The 'breaking of bread,' therefore, was used of the love-feast, and never, until quite recent years, used of the Lord's supper as a separate ordinance.

"The error has arisen from the misunderstanding of the Hebrew idiom; and, from translating *literally* that which is used as a *figurative* expression.

"Rome has done exactly the same, though in another direction. Rome forces the words 'to break bread,' to prove its practice of withholding the cup from the laity, or of communion in one kind! Rome argues that as it only says 'bread,' and *wine* is not mentioned; therefore the 'wafer' is sufficient!

"Had Gentiles been acquainted with the Hebraism, neither malice nor ignorance could have diverted the words from their simple and only meaning."

It will thus be seen that certain dear Brethren, in the early part of the last century, not being conversant with the above facts, used the expression, "The breaking of bread" for the Lord's Supper. And because, in Acts 20. 7, this "breaking of bread" took place on "the first day of the week," the inference was drawn that it must always be done every week, and on that one day.

On this *mistake* and this *inference* Brethren have ever since been bound hand and foot by what is nothing more or less than a modern, man-made TRADITION.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

EIGHTH PAPER.

THE GLORY OF HIS EXALTATION.

(Concluded from page 113).

HE is glorious in the office He holds. While on earth He was the Prophet. He came to declare the Father, to speak the words the Father had given Him (John 3. 34, 14. 24, 17. 8), and so fulfil the promise of Deut. 18. 15-18, where Moses declared to Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me." Thus He was the Prophet with special relation to Israel.

When He comes again it will be as their King. He will sit upon the throne of His glory (Matt. 25. 31), judging the nations of the earth, but He will also occupy the throne of David, as promised to His mother in Gabriel's message (Luke 1. 32).

Now He is Israel's great High Priest. He was not so on earth. "If He were on earth, He would not be a priest" (Heb. 8. 4). He never discharged any of the offices of the sons of Aaron. He was the antitype of them all, but He could not enter upon the office of Priest till He had been qualified for it. There were three conditions fulfilled in Him:—

(i). He was taken from among men (Heb. 5. 1). Having learnt all that obedience involves by the things that He suffered (Heb. 5. 8), having sounded the depths of human woe, He became fitted to represent man, because He can be touched with the feeling of our infirmities, and having been Himself tempted in all points like as we are, without sin, He can have compassion on the ignorant and on them that are out of the way (Heb. 4. 15, 5. 2).

(ii). He did not assume the office, but was called to it. "No man taketh this honour unto himself . . . So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee" (Heb. 5. 4, 5).—When was this? Paul tells us that it was the day of His resurrection (Acts 13. 33). On that day He refused to let Mary touch Him, "for" said He, "I am not yet ascended to My Father" (John. 20. 17). A few hours later, when the ten in Jerusalem were joined by Cleopas and his companion, the Lord stood in the midst, and said "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24. 39). The reason for the prohibition to Mary existed no longer. He had ascended to the Father in the interval. That day was the morrow after the Sabbath, and, when

the priest in the temple was waving the sheaf of first-fruits before the Lord (Lev. 23. 10, 11), the great Antitype, Who had become the first-fruits of them that slept (1 Cor. 15. 20), was presenting Himself before the Father in the "true (real) tabernacle which the Lord pitched, and not man" (Heb. 8. 2). That, then, was the time when He entered upon the office of High Priest.

(iii). A priest implies a sacrifice. "It is of necessity that this Man have somewhat to offer" (Heb. 8. 3). What did He offer? "He offered up Himself." It was not "by the blood of goats and calves, but by His own blood, that He entered in *once* (for all) into the holy place, having obtained eternal redemption for us" (Heb. 9. 12).

Here again His glory is seen: The high priest of Aaron's line, once, and only once, a year lifted with trembling hand the second veil, and entered the most holy place. He was clothed in the holy garments all appointed by God, and made according to His directions, and carried a censer of burning coals sprinkled with sweet incense so that a cloud might cover the mercy-seat, "that he die not." When he had finished sprinkling the blood of the bullock and the blood of the goat upon the mercy-seat and before the mercy-seat, he went forth, not to return again till another year had run its course (Lev. 16).

How different was it with Israel's great High Priest. He entered not "into the holy places made with hands which are the figures of the true (real), but into heaven itself"—not with the blood of bulls and goats, but with His own blood—not for a few brief moments, but to remain—not to stand trembling before the mercy-seat and the radiance of the Shekinah, but to hear the voice from the excellent glory, "Thou art My Son, this day have I begotten Thee, *sit* Thou at My right hand till I make Thine enemies Thy footstool."

Can anyone, acquainted with the Levitical economy, and the way in which man was taught thereby the awfulness of God's presence, imagine a high priest returning to seat himself upon the mercy-seat? Yet this is what the Lord Jesus Christ has done, and there seems nothing strange in His doing so. It is but the fitting sequel to that life of self-abnegation, so fragrant to the Father, the life which culminated in His giving Himself to die, "an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5. 2).

The priests of Aaron's line were themselves sinners. They needed to offer for themselves, and their sacrifices had to be constantly repeated. They could not bring rest to the troubled heart, or take away the consciousness of sins. "In those sacrifices there was a remembrance again made of sin every year" (Heb. 10. 3). But this High Priest is holy, harmless, undefiled, separate from sinners, and He has offered *one* sacrifice for sins *for ever*.

The superiority of His priesthood is that it is after the order of Melchizedek, and not after the order of Aaron. The Levitical priesthood derived its title from their great progenitor. One who could not prove

his genealogy was disqualified (Neh. 8. 64). But the priesthood of Melchizedek was inherent in himself. We ask whence he derived it. There is no answer, for we know not who his father was. We ask to whom he transmitted it, and are equally at fault, for there is no record of his descendants. This is the meaning of the statement in Heb. 7. 3; not that he had no parentage or successors, but that these things are not recorded, that he may stand out before us as a unique personality, and therefore fit to be a type of the Lord Jesus Christ, Whose priesthood was conferred upon Him because of His own transcendent merits, and Who, being alive for evermore, abideth a priest continually. "This Man, because He continueth ever, hath an unchangeable priesthood" (Heb. 7. 24), that is, a priesthood that does not pass from one to another (see margin). And the blessed consequence is that He is able to deliver "them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25).

Another feature in the office of Melchizedek is that it combined kingship with priesthood. He was King of Salem as well as the priest of the Most High God. So the Lord Jesus Christ is God's King (Psalm 2. 6). He is seated upon the throne of the Father, endowed with all power in heaven and in earth (Matt. 28. 18), and soon He shall exercise the kingly office, when "He shall sit and rule upon His own throne; and He shall be a Priest upon His throne" (Zech. 6. 13).

In regarding our Lord as Israel's Prophet, Priest, and King, it may be observed that there are other relationships He holds towards them, which are also appropriated by Christians of this dispensation.

A well-known hymn of John Newton's reads:—

"Jesus my Shepherd, Husband, Friend,
My Prophet, Priest, and King."

The former three titles relate to Israel, just as much as the latter three.

"Shepherd" is a term peculiarly connected with Israel. See Genesis 49. 24; Psalm 23. 1; 80. 1; Isaiah 40. 11; Jer. 31. 10; Zech. 13. 7; and it is quite in accordance with this Old Testament usage that we find in the New Testament that the Lord is only spoken of as shepherd in Matt. 25. 32; 26. 21; Mark 14. 27 (these last two quoted from Zech. 13. 7); in John 10; in Heb. 13. 20; and in 1 Peter 2. 25; 5. 4; never in Paul's epistles.

"Husband" is so well-known as a relationship applying to Israel, that it is scarcely necessary to quote such passages, as Isaiah 54. 5, 6; Jer. 31. 32, etc. In the New Testament it is referred to only in Rev. 21. 2. Paul's words in 2 Cor. 11. 2 no more prove that the church is the bride of Christ than 1 Cor. 4. 15 proves that Paul was its father, or Gal. 4. 19 that he was its mother. And Eph. 5. 23 is only a comparison. "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church, for we are members of His body, of His flesh and of His bones" (verses 29, 30). These words declare the true relationship.

"Friend" is only used of the Lord in relation to Israel's publicans and sinners, and by Him in addressing those who, in the coming day, shall sit on thrones, judging the twelve tribes of Israel.

Some will think we are thus robbing them of happy thoughts of what their Lord is to them; but the question is, what saith the Holy Spirit in the Word? If He uses one term in relation to one class of the redeemed, and another for another class, is it not better for us to recognise that there is a reason, and seek to find it?

Further, is not the office which the Lord holds as Head *over all things*, to the Church, and Saviour of the body (Eph. 1. 22; 5. 23), full enough to embrace every possible condition of need? If we are blessed with *all* spiritual blessings in the heavenly places in Christ (Eph. 1. 3), do we lack anything needful for life and godliness?

And is not the relationship of being "in Christ" a closer one than that described by the words Shepherd, Friend, Husband, or any other belonging to Israel?

It is also noteworthy that, while priest and high priest are only applied to our Lord in Hebrews, Peter calls Israel a holy and a royal priesthood (1 Peter 2. 5, 9), and the book of the Revelation thrice speaks of a kingdom of priests (chaps. 1. 6; 5. 10; 20. 6), a clear reference to Exodus 19. 6. No such language is used of the church.

The use of the words for temple is also instructive. It is only in the Gospels, Acts, and 1 Cor. 9. 13 that *ἱερόν* (*hieron*) is found. It means the whole building, the temple generally. But *ναός* which means the shrine (Acts 19. 24), and describes the holy place reserved for the priest alone (Matt. 23. 35; 27. 51; Luke 1. 9), is used in the metaphorical sense (Acts 7. 48; 17. 24). It is the word used in 1 Cor. 3. 16, 17; 6. 19; 2 Cor. 6. 16; Eph. 2. 21. In the last passage the body is described under the figure of a building growing unto a holy temple *in* the Lord . . . an habitation of God through the spirit. It is thus connected with John 2. 21, where the Lord uses the same word *ναός* (*naos*) when He spoke of the *temple* of His body.

Such is our exalted Lord. He has told us that "there is joy in the presence of the angels of God over one sinner that repenteth." What must have been the joy in the courts of heaven when He, borne up on the chariots of God, returned in triumph, victorious over the great adversary, and invested with such high office for the blessing of the families of men! It is the good news of this glory that Satan hides from men (2 Cor. 4. 4). As one, who is a deep student of the Word, says, "That glory is the glory that excelleth (chap. 3. 10). One of the most wonderful thoughts that ever came to me is—what must have been the joy and gladness, the welcome, the transcendent honours paid to our Lord when He went up from Olivet to the Right Hand! This passes our imagination."

We have some echo of it in the acclamation that John heard when the Lamb took the seven-sealed book. It came from the voices of many angels round about

the throne: "and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 11, 12).

This was the acclamation of angels in the prospect of His having His rights over the earth which He had redeemed from the hand of the usurper. What shall be the pœans of rejoicing when He shall be surrounded by all the redeemed whom He has purchased with His blood! Meanwhile let us glorify Him here, and resist every endeavour of the adversary to dim His honours.

Northwood.

H. C. BOWKER.

Dispensational Expositions:

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

No. 23.

"THE HOPE LAID UP IN HEAVEN"

OR,

FURTHER CONSIDERATIONS ON THE "ONE HOPE OF OUR CALLING."

THERE are many believers who still feel that they are being robbed of their rightful possessions, by being told that 1 Thess. 4. 13-18, has reference to other administrations than that of the Church of the Mystery. We quite sympathise with them, and will endeavour to set out just what constitutes the hope of the believer, as set forth in the Prison Epistles.

We feel that, if the believer will but contemplate the richness and fulness of the hope as therein set forth, he will not say that he is robbed of anything by leaving 1 Thess. 4. to its rightful owners. We would suggest a little closer study on the part of those who would charge us wrongfully, and ask all such to "search the Scriptures" and fill in the space left against the following questions:—

1. How many Archangels are there? . . .
2. Does Scripture give the Archangel a name? . . .
3. Is this Archangel specially related to Israel (cp. Dan. 10 and 11)? . . .
4. Can we avoid the conclusion, that the Resurrection of Dan. 12 is the same as that connected with the same Prince which standeth for Israel, in 1 Thess. 4? . . .

We feel sure that none will fail to see that Michael is always found connected with Israel and the Kingdom, whether in Daniel, Jude, or Revelation. There are not a few who imagine that the words of 1 Thess. 4. 14, refer to the coming of the Lord *with* His saints. The subject is fully dealt with in the Editor's Work, *Figures of Speech*, pages 89-91, but we quote the setting out of the verse as there given, to show that *Resurrection* and not *coming with the Lord from heaven* is the theme.

- A | If we believe (Belief).
 B | That Jesus died (Death).
 C | And rose again. (Resurrection).
 A | In like manner [we believe] also (Belief).
 B | That them which are asleep (Death).
 C | Will God, by Jesus, bring with Him
 | [from the dead]. (Resurrection).

1 Thess. 3. 10, and 1 Thess. 4. 14, do not refer to the same thing as some suppose; the one refers to the angels who accompany the Lord, the other to the Resurrection which will result upon His Advent. We desire, however, to lay before the reader something better than mere controversy. We desire to consider the passages of the Prison Epistles wherein our "hope" is specifically mentioned.

The word *elpis* (=hope) occurs seven times in the the three Epistles Ephesians, Philippians, Colossians, as follows:—

- Eph. 1. 13. "That ye may know what is the *hope* of His calling."
 Eph. 2. 12. "Having no *hope* and without God in the world."
 Eph. 4. 4. "Even as ye are called in one *hope* of your calling."
 Phil. 1. 20. "My earnest expectation and *hope*."
 Col. 1. 5. "The *hope* which is laid up for you in heaven."
 Col. 1. 23. "Not moved away from the *hope* of the Gospel."
 Col. 1. 27. "Christ in you the *hope* of glory."

Of these seven passages, two may be removed as not immediately bearing upon our subject.

Eph. 2. 12, speaks of the condition of those who were once "dead in trespasses and sins"; they had "no hope." Thanks be unto God that such hopeless and helpless ones as we were should ever have been saved and raised to sit together in the heavenlies in Christ. Phil. 1. 20 (as also 2, 19 and 23) have manifestly no relation to the subject before us. This leaves us with the five other occurrences, and we will now consider them.

Eph. 1. 13. This passage occurs in one of the deeply important prayers which are found in the Epistle to the Ephesians: "That the God of our Lord Jesus Christ, the Father of Glory, would give you a spirit of wisdom and revelation in a full knowledge of HIM, the eyes of your heart having been enlightened, that ye may know what is the *hope* of HIS calling, what the riches of the glory of HIS inheritance in the Holiest, and what the superabounding greatness of HIS power unto us who believe," etc. (Eph. 1. 17-19).

It is important that we should realize the conditions that are found in this prayer.

First, the Apostle does *not* pray that the eyes of their heart may be enlightened; he prays this prayer for those whose eyes HAVE BEEN enlightend. Further, it is not (as in the A.V.) "the eyes of your understanding," it is "the eyes of your HEART."

There are some who write to us and who would load

us with their responsibilities; they say tell us plainly what we are to do, where we are to go, what we are to avoid, etc., etc.

This is entirely opposed to the letters of the present dispensation; definite commandments are exceedingly rare in the Prison Epistles, all are addressed to the "spiritual understanding" of those who have attained by grace to the "perfect man, the measure of the stature of the fulness of Christ."

Seeing that the opening sentence of verse 18 is the basis of the Apostle's prayer, we shall observe the connection between the "knowledge of Him," and the "knowledge of the hope." "That the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and revelation in the *full knowledge* of Him . . . that ye may *perceive* what is the hope of His calling."

There is a very interesting, and suggestive rendering of these verses, which we feel that we ought not to omit. The word translated "what," in verses 18 and 19, may mean "who." Looking at the prayer in this light we see how fully it "glorifies" Christ. "That ye may know *Who* is the Hope of His calling, and *Who* the Riches of the Glory of His inheritance in the Holiest." This turns our eyes away from things, or events, to Christ Himself, He is our Hope, and He is the Riches of the Glory of the inheritance.

A passage in Colossians teaches this same lesson. "God would make known *Who* is the riches of the glory of this mystery among the Gentiles, which is Christ among you the Hope of the Glory" (Col. 1. 27).

Here Christ is both the Hope and the Riches of the Glory, thus answering the question raised in Eph. 1. 18 "Who is the Hope?" etc. How fully this accords with the testimony of the Spirit, as recorded in John 16. 14, "He shall glorify Me." The more we understand the teaching of the Mystery, the more shall we be able to see that "Christ is All."

There is a Divine order in the school of Divine knowledge. The first lesson is to know HIM, and as we know Him, so shall we get to know about Him. If we know Him after the flesh, we shall not learn those things about Him which are connected with "things in heaven." Those who refuse to give heed to the teaching of the Apostle of the Mystery, to the peculiar and exclusive dispensation committed to him, cannot expect to understand or participate in the peculiar and exclusive hope which is attached thereto. If they *will have* 1 Thess. 4. with its evident connection with "the archangel," and "the parousia," both related to the period referred to in 1 Thess. 5. 2, "the day of the Lord," they must not expect to have the same hope before them as did the Apostle Paul who said, "forgetting those things which are behind, and eagerly reaching out unto the things which lie before, with the goal in view, I press forward for the prize of the calling on high of God in Christ Jesus" (Phil. 3. 13 and 14).

Further, just as "the knowledge of Him" precedes "the knowledge of the hope" in Eph. 1. 17 and 18, so, in Phil. 3., the same order is observable. First the

Apostle says "that I may get to know Him;" then he "presses on" with the hope of the present period before him. This is found to be the same in Colossians. First we have the prayer that these believers may "be filled unto a full knowledge of His Will, in all spiritual wisdom and discernment . . . and growing by the full knowledge of God." This full knowledge of God enables them to "endure" (cp. 2 Tim. 2. 12), and to have the "hope of the glory" before them. A further consideration of these three passages will emphasize three further features. One is that of resurrection, another that of glory, and a third the inheritance, all of which are inseparably connected.

In Eph. 1. 18 the petition is divided into three sections:—

1. The hope of His calling.
2. The riches of the glory of His inheritance in the holiest of all.
3. The superabounding greatness of His power unto us who believe according to the inworking of the strength of His might which He worked in Christ when He raised Him out from the dead, and seated Him at His right hand in the heavenlies, far above all, etc.

Chapter 2. expands this mighty lesson; all who are members of the Body of Christ were once "dead in sins." "But God, being rich in mercy by reason of the great love wherewith He loved us, although we were dead by our sins, quickened us together with Christ (by grace ye are saved), and raised us up together, and seated us together in the heavenlies, that in the ages to come He might show forth the superabounding riches of His favour in graciousness upon us in Christ Jesus; for by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Here we have a clear expansion of Eph. 1. 19-21. Christ was raised from the dead and seated in heavenly places far above all. Those who constitute His Body, were also raised from the dead, given life with Christ, and seated with Him in heavenly places. Hence there is fulness in the teaching—"Who believe according to the working of the strength of His might, which He worked in Christ when He raised Him out from among the dead." The very faith we have is the result of the same power that raised Christ from among the dead. It is absolutely "not of ourselves," it is upon resurrection ground; all is by grace.

This resurrection power is found again in Phil. 3. After the Apostle had said: "That I may know Him," he continues, "And the power of His resurrection." This "power" is that which enabled him to "forget" and to "press toward the goal," which was "the out-resurrection out from among the dead, the prize of the calling on high of God in Christ Jesus." This same power is emphasized in Col. 1. 11, "With all power being empowered according to the strength of His glory." There is no need to translate this "His glorious strength"; Christ was raised from the dead by the "Glory of the Father" (Rom. 6. 4). If we cannot "understand" this, we can "believe" it; the

"Glory" is far more important than we may have believed. See how it recurs in relation to the hope and the inheritance, "Who is the hope of His calling, Who the riches of the *glory* of the inheritance."

Phil. 3. 20 and 21, emphasizes the "Glory" as the hope of the believer, this time specifying it as likeness to the resurrection glory of Christ, "For our citizenship is in the heavens, from whence also we look for a Saviour Who shall transfigure this body of our humiliation, into conformity with the body of His Glory."

The inheritance in Eph. 1. 18, is "His inheritance in the Holiest of all." This is the same as is found in Col. 1. 12, "Giving thanks unto the Father Who hath made us sufficient to be partakers in the inheritance of the Holiest of all in the Light." Gathering up what we have seen so far, we find:

1. The opened "eyes of your heart," and the "spiritual understanding" are necessary prerequisites for appreciating this divine calling.
2. The full knowledge of God, as revealed in the Epistles of the Mystery, is the next step.
3. The power of our faith is the same power that raised Christ from the dead.
4. The hope of Phil. 3 is "the out-resurrection out from among dead ones."
5. Its consummation and crown is "to be transfigured into the likeness of the Body of His Glory."

What is His Glory? "Far above all." Never before on the pages of Scripture had it ever been recorded that the Messiah should have a throne "in the heavenlies, far above all principality, authority, and power, and lordship, and every name that is named, not only in this age, but also in the age to come." Never before had it ever been recorded that the sinner saved by grace should be quickened, and raised, and seated together with Christ, not only as the expression of his faith, but as the realization of his hope.

Will the most zealous opponent venture to say that this was the hope before Abraham or Israel? Here we have nothing about "Archangels," "Flaming Fire," "Vengeance," "The Day of the Lord."

That which is so often spoken of as the "Second Coming" is not mentioned in Ephesians.

The hope of the believer to-day is "The Hope of the Glory."

His Coming is the hope of Israel, the hope of groaning creation, the hope of all that pertains to that section of redemptive purposes denominated "things on earth."

His Glory is the hope of the Church which is His Body. "To be received up in GLORY"; "The hope of the GLORY"; "Transfigured into conformity with the body of his GLORY"; "As soon as Christ Who is our life shall be made manifest, then ye also shall be made manifest together with Him, in GLORY"; "Looking for that blessed hope and manifestation of the GLORY of the Great God and Saviour Jesus Christ" (Titus 2. 13).

CHARLES H. WELCH.

(To be concluded in December).

Bible Numerics.

BY IVAN PANIN.

ADVERBS ENDING IN "ΩΣ."

(Concluded from page 117).

2. The numerical phenomena pointed out in the October Number of *Things to Come* as connected with these seventy adverbs ending in *ωσ*, are not, however, confined to the adverbs alone.

The seventy words from which these adverbs in *ωσ* are formed have a numerical value of 54,285, or 7,755 *sevens*, of which the words beginning with a vowel have 28,728, or 4,104 *sevens*; and the words beginning with a consonant have 25,557, or 3,651 *sevens*. Among the letters of the alphabet the number 54,285 is distributed into three groups of *sevens* thus: Words under *α-ι* have 26,040, or 3,720 *sevens*; under *κ-ο* 6,762 or 966 *sevens*, under *π-φ*, 21,483, or 3,069 *sevens*. Lastly, among the parts of speech the 7,755 *sevens* are distributed thus: the verbs have 3,241, or 463 *sevens*; adverbs, 1,505, or 215 *sevens*; adjectives in *ης* 4,263, or 609 *sevens*; adjectives in *υς* and *ωυ*, 3,995, or 1,285 *sevens*; adjectives in *ας* and *ος*, 36,281, or 5,183 *sevens*.

Of the seventy words from which these adverbs are formed just seven occur but once in the New Testament, likewise their corresponding adverbs; while the remaining sixty-three or 9 *sevens*, occur more than once.

A scheme of *sevens* thus runs through these seventy words also.

3. The number 54,285 (the sum of the numerical value of the seventy words from which the adverbs in *ωσ* are formed), is a multiple of *eleven* as well as of *seven*, since it is 4,935 *elevens*. Now among the letters of the alphabet this number is distributed not only into three groups of *sevens*, but also into three groups of *elevens*; thus: Words under *α-β* have 11,297, or 1,027 *elevens*; under *γ-ο*, 32,780 or 2,980 *elevens*; under *π-φ*, 21,483, or 1,953 *elevens*.

The seventy words from which these adverbs are formed have *eleven* endings, thus: five for adjectives in *ος, ης, υς, ων, ας*; two for adverbs in *α, ον*; four verbs in *ω, έω, ομαι, μι*. Now the number of letters in these eleven endings is twenty-two, or two *elevens*, and their numerical value is 4,026, or 366 *elevens*; while the factors of this number 4,026, which are 2, 3, 11, 61 have for their sum seventy-seven, or seven *elevens*.

In addition then to the scheme of *sevens*, a scheme of *elevens* also runs through these seventy words. And this scheme of *elevens* further confirms the reading *κοσμίως* against *κοσμίψ* in 1 Timothy 2. 9. For otherwise the word is lost from the list, with the total destruction of the present designs of *elevens* as well as of *sevens*.

No less than nine hitherto doubtful readings are thus helped to certainty by the presence of numeric design in these seventy adverbs and adjectives. In most of these the change is either purely grammatical, from an

adjective to an adverb, or it involves only one word. But in two cases a whole verse is affected. One is indeed saved, but Luke 22. 62; *Καί ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς*, *And he went out and wept bitterly*, is, according to the evidence from these numerics, not a part of the sacred text.

Upon one other matter this design of *sevens* and *elevens* throws needed light. The word *ἄπλῶς* (*single*) is found in the New Testament only in its contracted form, *ἄπλοῦς*, for the Nominative case.* And the question arises, What is its place in the Vocabulary, *ἄπλῶς* or *ἄπλοῦς*? The difference in the numerical values of the two words is 330. Now while the scheme of *elevens* in the numerical values is not indeed wholly lost if the contracted form be given the place in the Vocabulary, the scheme of *sevens* is destroyed thereby, in the words from which those adverbs are derived. And perhaps we have in this a reason why there are here two numeric schemes, of *sevens* and *elevens*, instead of only one. So that if the one scheme should fail to give the desired certainty in some details, the other might dispel all doubt.

4. The corresponding Adjective, etc. not being found in the New Testament.

These adverbs occur in the New Testament 56 times or 8 *sevens*; of which 21, or 3 *sevens*, are found in the Gospels, and 35, or 5 *sevens*, are found in Acts and Epistles. The number of letters in these 56 occurrences is 420, or 60 *sevens*; and their total numerical value is 110,327, or 15,761 *sevens*; of which 82,488, or 11,784 *sevens*, belong to words beginning with a vowel, and 27,839, or 3,977 *sevens*, belong to words beginning with a consonant. *Ἀπροσωπολήμπτως* (*without respect of persons*, 1 Pet. 1. 17) and *ὁμῶς* (*nevertheless* John 12. 42, *even*, 1 Cor. 14. 7, Gal. 3 15), the longest and the shortest words in the list, have a numerical value of 2,859 and 1,110 respectively, or 3,969 for the two. This is 81 times the square of seven.

Of the 420 letters found in the 56 occurrences of these adverbs, 168, or 24 *sevens*, belong to words beginning with a vowel, and 252, or 36 *sevens*, belong to words beginning with a consonant; while their alphabetical distribution is thus: Words under *α* have 105 letters, or 15 *sevens*; under *β-ρ*, 140, or 20 *sevens*; *σ-υ*, 35, or 5 *sevens*; under *φ*, 21, or 3 *sevens*; and under *ω*, 119, or 17 *sevens*.

It is further noteworthy that the words with which the list begins and ends have each seven letters.

The syllable *ωσ*, with which all these words end, is preceded by the following letters only: *β, γ, ι, κ, λ, μ, ν, π, ρ, σ, τ, χ*. Their numerical values are: 2, 3, 10, 20, 30, 40, 50, 80, 100, 200, 300, 600, or 1,435 in all. This is 205 *sevens*. The numerical value of all the thirty letters which precede the syllable *ωσ* in these thirty words is 5,005, or 715 *sevens*.

A scheme of *sevens* thus runs through these adverbs also.

But this is not all. The numerical value of these thirty adverbs is 53,414, which is 3,142 *seventeens*. Now

*Matt. 6. 22. Luke 11. 34. (Ed.)

the initial letters of these words are α, δ, ε, μ, ν, ο, π, ρ, σ, τ, υ, φ, ω, the numerical value of which is 2,550, or 150 seventeens. Ὡσαύτως (*likewise*) the word which occurs most frequently, here occurs *seventeen* times, while the words which occur more than once are found in the New Testament 34 times, or 2 seventeens. There is thus a design of seventeens running through these words as well as of sevens.

Four textual uncertainties are settled by the numerical phenomena of these adverbs:

i. In Mark 8. 25 Westcott and Hort read τηλαυγῶς (*clearly*), but in their uncertainty they offer as alternative a word which, without indeed changing its meaning, does change its numerical value as well as its alphabetical place, — δηλαυγῶς. The difference in the numerical values of δ and τ is 296, enough to vitiate the design of seventeens wholly, and the design of sevens in part. The alternative reading, therefore, cannot be admitted, and this conclusion is confirmed in other ways, as shown elsewhere.

ii. In 1 Thess. 5. 13 Westcott and Hort are uncertain whether ὑπερεκπερισσοῦ (*very highly*) should not yield its place in the text to ὑπερεκπερισσῶς, which they give in the margin. Here also the sense is not affected, but the change of the text into the marginal reading would add another adverb in ως, to the list, with the total loss of the design of both the sevens and seventeens. The alternative reading therefore cannot be accepted.

iii. The last twelve verses of Mark are double-bracketed by Westcott and Hort, as being in their judgment no part of the New Testament, but they add another ending to the Gospel which they also double-bracket as in their judgment equally ungenue. This second ending is translated thus: *Now all the things commanded they briefly rehearsed to those about Peter. And after these things Jesus himself sent forth through them the holy and uncorrupted preaching of the eternal salvation from the east unto the west.* Now the word συντόμως, *briefly*, occurs in this passage; the adoption thereof in the Gospel of Mark would add one more occurrence to the fifty-six occurrences of these words in the New Testament, with the consequent destruction of the design of both sevens and seventeens now clearly displayed in these words. The evidence from this class of words is thus against the second ending of the Gospel of Mark as a genuine part of the New Testament.

In these three cases then the judgment of Westcott and Hort is confirmed by the numerical evidence from these adverbs.

iv. But on the other hand in Luke 22. 19-20 Westcott and Hort double-bracket also as an interpolation the passage beginning *which is given for you*, to the end of verse 20. But the presence here of one of these adverbs, ὡσαύτως, *in like manner*, which cannot be spared from the design, proves this passage to be a genuine part of the Greek New Testament text.

v. Upon one item, however, of New Testament lexicography the numerics of these thirty adverbs fail

to throw any light, where it might naturally be expected from them. The comparative of *τολμηρός* occurs in the New Testament only in the adverbial form *τολμηροτέρως*, and it occurs even thus only once in the New Testament. The question arises: Is its place in the Vocabulary as it stands with the adverbs in ως, or should it be entered as *τολμηρός* of which it is only the comparative in one of its forms? As the numeric design of these adverbs in ως is possible without this word, it would seem at first as if this numeric testimony is against the adding of *τολμηροτέρως* to the list. It so happens, however, that the numerical value of this word, 2023, is a multiple not only of seven but also of seventeen; so that the numerical design would, by the addition of the word, in nowise be destroyed, though it would be changed in some of its details. The final decision on this point must, therefore, be obtained from other evidence.

The case of this word thus furnishes a good example of the difficulties which attend the settling of textual uncertainties even by means of Bible numerics. Design is so ever-present that the embarrassment is not so much in finding it, but rather in deciding which is the original one where two are possible.

The list of these adverbs in ως is as follows:

1132	ἀκαίρως	1	1093	μηδαμῶς	2
2551	ἀκωλύτως	1	1210	νομίμως	2
1576	ἀναγκάστως	1	2175	ρουνεχῶς	1
1977	ἀπερισπαστῶς	1	1110	ὄμως	3
2859	ἀπροσωπολήμπτως	1	1515	οὐδαμῶς	1
1561	ἀποτόμως	2	1725	πολυμερῶς	1
1296	ἄσμένως	1	2130	πολυτρόπως	1
2301	ἀσώτως	1	1403	ρητῶς	1
1573	ἀφύβως	4	2060	συντόμως	1
1069	δεινῶς	2	1742	τηλαυγῶς	1
1620	ἐκπερισσῶς	1	1810	τυπικῶς	1
1170	ἐπιμελῶς	1	2180	ὑπερπερισσῶς	1
1825	εἰτόνως	2	2580	ἡλιανθρώπως	1
1680	μακροθύμως	1	2330	φιλοφρόνως	1
1455	μετρίως	1	2701	ὡσαύτως	17
			53414		56

Questions and Answers.

QUESTION No. 400.

MATTHEW 18. 20.

"WHERE TWO OR THREE ARE GATHERED TOGETHER
IN MY NAME."

In reply to questions put by more than one reader concerning Matt. 18. 20, we may say that

The subject of the whole context is the kingdom and not the church; and that it relates to the future Dispensation, not to the present.

The people had already rejected both the Messiah and the kingdom in their hearts, and were about to give effect to it by putting Him to death.

They had rejected Jehovah in their heart, as their king, in the former Dispensation. And now it was

Exodus 33. 7 over again, when Messiah was being rejected.

He, Who tabernacled among His People Israel, was about to be removed from their midst, and offered as the sin-offering without the camp.

Now He is in heaven; and many of us, thank God, have gone out to Him there, as Joshua did, and find there our place of worship "far off" from the camp.

As the angels said to the woman at the sepulchre "He is not here, He is risen," so now it may be said to us, "He is not here, He has ascended to heaven," whither His disciples saw Him go; and will not be here again until His promised return.

If this fact were realised, the doctrine of Transubstantiation would be impossible; and the Sacramentarian talk of a "Real presence" would be seen to be untenable. We should speak instead, not of the "real presence" of Christ, but of the *Real Absence* of Christ, until the time shall come for the realisation of that blessed hope when it will indeed be a Real presence again in deed and in truth, for Israel, for Creation, and for the Church.

While He is absent, the Holy Spirit is present, as it is written so clearly in John 14—16.

This is the special Dispensation of the Spirit, not as it was in the book of Acts, but as it was subsequently revealed in the Prison Epistles and in John 14—16. In the latter chapters of John the words uttered in the secrecy of the final moments of Christ with His disciples were long years afterward written down, even later than the great secret of the Prison-Epistles.

It is through not "rightly dividing the word of truth" that we are put into the position of "looking for the Saviour," while, all the time, we are asked to believe that *He is here*, in spite of the angel's words, "He is NOT here." This is asserted most loudly by those who lay claim to the special privilege of assembling in His Name.

When He shall again be here, the Spirit will return to Heaven. While the Holy Spirit is here, Christ will not return to the earth. The presence of the Holy Spirit is the witness to Christ's absence.

Matt. 18. 20, and the concluding sentence of Matthew's Gospel, must refer to the coming Dispensation, when Christ will again be present in Person to fulfil His sure and certain promise.

There may be a difficulty in accommodating these Scripture facts to our reason, and to our traditions; but there is no difficulty to faith. A "spiritual presence" of Christ is a non-scriptural term, invented to turn tradition into truth; but Scripture knows nothing of such a presence of Christ. The Holy Spirit Himself is now the Vice-gerant of Christ.

To use such an expression now is to open the flood-gates for Romish error; and to pull down the mighty barrier erected by our Reformers against the blasphemous fable and dangerous deceit of "Transubstantiation."

You will find the Rubrick at the end of the Communion service in the Prayer Book of the Church of England. We need not quote the whole, which is an explanation why the Lord's Supper should be received "kneeling," and that, thereby, no adoration is intended. The words are as follows:—

"For, the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour

Christ are in Heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

So that here is your choice: either to surrender an unanswerable argument to Rome; or to rightly divide the word of truth, and take Matt. 18. 20 as referring to a yet future day, when Christ will again be present.

Meanwhile you lose nothing but a "Shibboleth," for you have the Spirit Himself present to glorify Christ and to direct your hearts to Him Who is now the object of all worship in the holiest of all.

Signs of the Times.

JEWISH SIGNS.

JEWISH COLONISATION IN PALESTINE.

PROBABLE LARGE CONCESSIONS.

Private messages from Constantinople (writes a correspondent of the *Manchester Guardian*) point to the extreme probability that the Jews will shortly obtain large concessions in Palestine. M. Pavolus, the departmental chief of the Agricultural Ministry, who had been sent to Palestine to investigate the agricultural and industrial condition of that region, has just returned and presented a detailed report of his investigations. He contends that, in order to develop colonisation in Palestine, it is absolutely essential to grant the Jews far-reaching concessions. M. Pavolus complains that the Government neglects the forests around Mount Lebanon, protesting that such neglect will be disastrous to the country. He warns the Government that, unless preventive means are taken, the whole of Palestine will be ruined in the course of a few years. To obviate this, the departmental chief suggests the granting of wide concessions to Jews. He maintains that they will develop plantations and guard against the destruction of the forests. Anyone who has seen the flourishing condition of the number of Jewish colonies in Palestine, he says, could not but come to the same conclusion.

CONCESSIONS TO JEWS IN PALESTINE OFFICIALLY RECOMMENDED.

Telegrams to the *Haznirah* from Constantinople state that on the return from Palestine of the Director of the Department of Agriculture he submitted a report to the Ministry, advising the latter to grant, without delay, wide concessions to the Jews with a view to the cultivation of the land and the prevention of the further formation of sand hills on fertile Palestinian ground. The suggestion is said to have been received favourably in Government circles, and it is believed that it will soon engage the attention of the Cabinet.

THE NEW RAILWAY BETWEEN JERUSALEM AND HAIFA.

The Ministry of Public Works in Constantinople has given orders for the immediate commencement of the preparatory work of construction of the railway from Haifa to Jerusalem. The line will use the metals of the Haifa-Damascus railway as far as Aphule, and from there it will run via Dschenin and Nablous to Jerusalem.

POLITICAL SIGNS.

PORTUGAL AND THE JEWS.

Some time ago we connected the present condition of Portugal with the treatment of the Jews by King Manoel I. All we said has been more than confirmed by a book recently issued entitled *Eight Centuries of Portuguese Monarchy* by Mr. V. de Branca Cunha (Published by Stephen Swift). It is not a history of the Portuguese State, but a political study leading up to the present position of affairs. The author paints a dark picture of Manoel I., the arch-persecutor of the Jews of Portugal. "Such savage ferocity is too appalling to be explained on the usual principles of human nature," is his summary, "and Portugal must share the disgrace of such inhuman crimes which were committed by a people that seemed to have lost sight altogether of that spirit of tolerance that pervaded the whole political system of the days of their early Kings." The forcible conversion of the Jewish children of Portugal took place at Easter 1496.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. J. P. (U.S.A.). We harmonise Phil. 3. 14, and 2 Tim. 4. 6 by noting that the latter was written some two years later than the former, and that when written the Apostle must have had a clear knowledge concerning his death, either as Peter had from above (2 Peter 1. 13, 14; cp. John 21. 18, 19) or by some sentence of death passed on him by man.

THE "GREAT CLOUD OF WITNESSES."

Under this title the Editor proposes to reprint the Editorials on Heb. xi. which were concluded in the October number.

Many readers have desired it, and others have enquired concerning it.

As the Editor has no capital he hesitates to give the order to the printer. But if he were assured that a sufficient number of friends would order copies he would proceed with it at once. The work makes about 460 pages and will form a handsome and suitable present.

The money need not be sent with the order, except where it is desired to save extra trouble and expense later on in postages for notices and receipts, etc.

If orders are sent *at once* it may be possible to get it out before Christmas. Price 5s. If paid in advance 4s.

Orders should be sent to Dr. Bullinger, "Bremgarten," Golders Hill, Hampstead, London, N.W.

RENEWALS.

Intending Subscribers and Readers of *Things to Come* should send their subscriptions (1/6) before the end of the year to Messrs. Horace Marshall and Son, 125 Fleet Street, London, E.C.

A NEW WORK BY MR. CHAS. H. WELCH.

We are glad to give some particulars concerning this, and warmly commend it. Its title is

DISPENSATIONAL TRUTH.

- (1). The Place of Israel and the Church in the Purpose of the Ages.
- (2). It has been written, so that those to whom Dispensational Truth is somewhat new, may be able to follow, it would form an excellent introduction to be placed in the hands of any exercised believer.
- (3). All Traditions, so far as possible, have been thrown to the winds, the final and only appeal being the Word of Truth.
- (4). The 1st chapter deals with "The Inspiration and Right Division of Scripture."
The 2nd chapter deals with "Definition of Terms used in these studies."
The 3rd chapter Reviews the whole Bible in order to gather its Purpose.
The other chapters (16 in all) trace the twofold Purpose of the Ages. The Kingdom on the Earth, and the Church in the Heavens, until the end. Many problems relating to the Present Dispensation are discussed. Special attention has been given to the Gospel of Matthew, and the Acts; and some introductory thoughts on the Words of the Mystery, which will be the subject of No. 2.
- (5). The book will be well indexed.

(6). The number of pages will be about 350. The price will be somewhere about 3/6.

(7). All orders, cheques, etc., should be sent to Mr. F. P. BRINGER, 4 Spratt Hall Road, Snaresbrook, E.

A reduction will be allowed upon all advance orders.

THE EDITOR'S SPEAKING ENGAGEMENTS

during November will (D.V.) be as follows:

- Nov. 2. WALTHAMSTOW, Conway Memorial Hall (Hoe Street Station).—Particulars of Mr. J. Woodhurst, 14 Third Ave.
 " 9. LLANDUDNO.—Presbyterian Church, Lecture Hall, 7.30.
 " 10. COLWYN BAY.—School of Music, 7.30 p.m.
 " 13. OLD HILL (Birmingham).—Trinity School, 8 p.m.
 " 14. HARBORNE (Birmingham).—St. John's Schoolroom, 8 p.m.
 " 16. REGENT STREET CHAPEL.—Thane Villas, Seven Sisters Road, N., 7 p.m.
 " 22. DARLINGTON.—Lecture Room, Central Hall, 7.30.
 " 30. GRANTHAM.—Castlegate Chapel, 7.30 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—S3, Earlshall Road, Well Hall Station, Nov. 4th and 18, at 7 p.m. (Mr. C. H. Welch).

MANCHESTER.—At the Congregational Church House, Deansgate, Nov. 21st, at 7.30.

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Nov. 8th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Nov. 11th and 25th (Mr. C. H. Welch).

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

WHETSTONE.—At Gordon Villa, Atheneum Road, November 10th, at 7 p.m. (Mr. C. H. Welch).

U.S.A., LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. Expository Addresses will be given (D.V.) by Mr. Charles H. Welch. Subject: "The Purpose of the Ages." Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)		
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THINGS TO COME.

No. 210.

DECEMBER, 1911.

Vol. XVII. No. 12.

Editorial.

"THE LORD HATH SPOKEN."

I. "AT SUNDRY TIMES

AND IN DIVERS MANNERS." (Heb. 1. 1).*

BEFORE we proceed further we must make a survey of the whole subject, inasmuch as the fact that Jehovah has spoken to mankind, is the greatest fact in the world.

In Heb. 1. 1, 2-, He has told us how He has spoken, as to two of these "times" and "manners."

These "parts" and "ways," or methods (for these are the meanings of the words), must be rightly divided if we are to arrive at "the truth" with regard to them (2 Tim. 2. 15).

We shall have no difficulty in doing this if we deem them worthy of our closest attention; and set out with the belief that all God's *words*, as well as all His *works*, are perfect (Psalm 111. 2).

All we have to do is to seek out and observe what is written concerning them.

We shall find there are *six* of these "parts" and "ways," all arranged in perfect order:

1. From the creation of man, Jehovah, in the first instance, spake directly, Himself, to individual men, without any human instrumentality or agency. From Adam, onward, to Abel and Cain, to Enoch, Noah, Abraham, and after these to the other patriarchs, down to the call of Moses at the burning bush (Ex. 3. 10). To these "parts," or "times," belongs the book of Genesis.

2. From the call of Moses, which dates from the formation of the nation of Israel (Ex. 1), Jehovah spoke by human agencies; and He spoke to "the fathers" of the Hebrew nation. Moses was the first of the line of prophets through whom Jehovah spoke, and the last was John the Baptist, the greatest of them all (Matt. 11. 11).

Malachi, the last of the Old Testament prophets ends by foretelling the nearness of the sending of "the Angel of the Covenant," Messiah (*i.e.*, the New Covenant which Jehovah was to make by Him), and of the "Messenger" who was to "prepare the way" before Him (Mal. 3. 1).

This "Messenger" was to be no other than "Elijah the prophet" (Mal. 4. 5), for he had never died, but had been caught up to heaven and was in safe keeping, ready for the delivery of His message.

* In reprinting these Editorials separately, this will come in its proper place in the first paper, so as to make a harmonious whole.

It is worthy of notice that Elijah and Moses, the first and the last of the Old Testament prophets, are linked together in Mal. 4. 4, 5. John the Baptist was sent, "in the spirit and power of Elijah" (Luke 1. 17). Had he been "received" he would have been reckoned as Elijah himself (Matt. 11. 14).

With John's death the "time" ended when God spoke "by the prophets."

To these "times," or "parts," belong the books from Exodus to Malachi, with Matt. 1. 1.—3. 12.

3. From that "time" the speaking was again Divine. For God spoke "by His Son" (Heb. 1. 2). It was still God speaking, for the Son spake not His own words but the Father's words Who sent Him. (See Deut. 18. 18, 19; and John 7. 16; 8. 28; 8. 46, 47; 12. 49; 14. 10; 14. 24; 17. 8). His ministry began with the threefold declaration "It is written" (Matt. 4. 4, 7, 10), and it ended with a like threefold reference to the origin and truth of the Word of God (John 17. 8, 14, 17).

To these "times" belong the Four Gospels.

4. From the time of our Lord's Ascension into heaven until the final rejection of Peter's repeated call to the nation, to repent (Acts 2. 38; 3. 19-26 to Acts 28. 25-28). God spoke "by them that heard Him" (Heb. 2. 3). These only "confirmed" what the Son had spoken at "the first" and did not go beyond what the Son Himself had said. No new revelation of truth was made, but the old was enforced; the Holy Ghost bearing them witness by His miracles and gifts (Heb. 2. 4), just as the Son had borne witness to His own testimony by the miracles which had been foretold by the prophets. To these "times" belong the Acts of the Apostles, the General Epistles,* and the Pauline Epistles written during these same "times," *i.e.*, before Acts 28. 23-28.

5. From the close of those "times" God spake once again, *directly*, Himself, by "the Spirit of truth, as foretold and promised by Christ in John 16. 12-15. He spake not of (or, "from") Himself, but only what He was to hear from the Father (for the Father kept all these "times and seasons" in His own authority) (Acts 1. 7).

The Spirit, spake, as before, by recording His words in the Scriptures (or writings) of truth, by the pen of "Paul the prisoner of Jesus Christ." Then, He recorded the precious doctrines which had hitherto been kept secret, and could not be made known until the *facts* of Christ's suffering, death, resurrection and ascension had taken place, on which these doctrines were to be based.

These doctrines are found only in the Prison Epistles (Ephesians, Philippians, and Colossians); and, to these "times" belong also, Timothy, Titus,

* Which follow the Gospels in the best and oldest Greek Manuscripts; James generally following the Acts.

Philemon (written to individuals) and the Hebrews (written specially to Hebrew believers).

6. Finally, we have human agency again, in the person of John the Evangelist, His servant, who bare record of the word of God and of the testimony of Jesus Christ, and of all things that He saw. (Rev. 1. 1, 2). To these "times" belongs the Apocalypse.

We are now in a position to set out the above *six* "sundry times and divers manners" in which God has spoken to mankind (Heb. 1. 1). They are arranged in alternation, as follows:—

A¹ | DIVINE. By Jehovah Himself, apart from Human agency, to Adam (Gen. 1. 28) until the call of Moses (Ex. 3. 10). To these "times" belongs the book of Genesis.

B¹ | HUMAN AGENCY. "By the prophets" (Heb. 1. 1.). From the call of Moses (Ex. 3. 10) to the close of John the Baptist (Matt. 3. 12; 14. 10-12). To these "times" belong Exodus and the rest of the Old Testament to Matt. 3. 12.

A² | DIVINE. "By His Son" (Heb. 1. 1, 2; cp. Deut. 18. 18, 19). From the beginning (Matt. 3. 13) to the end of His ministry (Matt. 27. 66 and the parallel passages). To these times belong the Four Gospels.

B² | HUMAN AGENCY. "By them that heard" the SON (Heb. 2. 3, 4). From Acts 1. 1—28, 20-28). To these "times" belong the Acts of the Apostles, the "General" Epistles, and the Pauline Epistles written during those "times."

A³ | DIVINE. By "the Spirit of truth" (John 16. 12-15), through "Paul the prisoner of Jesus Christ" (Eph. 3. 1-13; 2 Tim. 1. 8). To these "times" belong the Prison Epistles (Ephesians, Philippians, and Colossians), 1, or at least 2 Tim. and the Epistle to the Hebrews.

B³ | HUMAN AGENCY. By "His servant John" (Rev. 1. 1, 2). To this time, belongs the book of the Revelation.

Here we have *six* "sundry times and divers manners." For, all through them, God was speaking to man. *Six* is the number of *man*, and all that pertains to him.

Since the end of those "times," God has never spoken to man, either directly, Himself; or indirectly, by human agency.

Man, now, has God's Word, written and complete. Nothing is to be taken from it or added to it.

Every man stands on equality before it; and, anyone, professing to have received any revelation purporting to come from God, is to be held "anathema" (Gal. 1. 6-9).*

At these *six* sundry times God spoke of old; and, since then, we have indeed, "the silence of God."

But, there is to be a *seventh* of these "times." God

* There have been such—and even in the present day there are several such. Those who put them forth are either not in their right mind, or the agencies of evil spirits.

is to speak again, independently of Human agency. He is to speak from heaven (Psalm 50. 1, &c.).

That will be a *seventh* time, and thus will stamp the whole with the number of spiritual perfection.

All is perfect. Not only His speaking as a whole, but all the several times and manners which go to make up all that God has spoken to man.

It is in Hebrews 1 and 2, that we have the key to the whole.

To show that this key is perfect we must look yet again at those two chapters. They manifest and exhibit the same perfections as are seen in all the works of God.

The telescope fails to bring all the distant works in the heaven within our view, and the microscope fails to exhaust the minute perfections of His works on earth, or to bring all of them within the limitations of human vision.

We may first use the former, and look at these two chapters as a whole; then we shall be in a better position to use the microscope, and examine some of their infinite perfections.

The two chapters are divided into *four* members, arranged in alternation: the *first* and *third* having for their subject, God speaking; the second and fourth having the Son, by Whom He spake.

A | 1. 1, 2-. God speaking, by the Prophets, in the past.

B | 1. 2-14. The Son, by Whom He spake "Better than the angels" (v. 4); "God" (v. 8).

A | 2. 1-4. God speaking. By His Son, in those last days.

B | 2. 5-18. The Son, by Whom He spake (1. 2); "Lower than the angels" (v. 7); "Man" (v. 6).

This structure is self-explanatory, and is the best commentary on the whole of these two chapters, giving as it does their whole scope and subject; leaving us, by means of these, to arrive at the meaning of its words, and calling our special attention to the points which are emphasised for this purpose.

First, we notice that the four members, being in *alternation*, are set in two pairs, marked by the same letters (A and A; B and B, in Roman and Italic type respectively); so that A must be read on to A (from 1. 2- to 2. 1), thus:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets bath in these last days spoken unto us by His Son . . . Therefore we ought to give the more earnest heed to the things which we have heard," &c.

In like manner we must read on from B to B (from 1. 14 to 2. 5) thus:

"To which of the angels saith He at any time, sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? . . . For, unto the angels He hath not put in subjection the world to come, whereof we speak," &c.

Thus there are eight things solemnly emphasised for us, in order to call our special attention to them. We must now, therefore, use the microscope; and, to observe them more minutely, we must note the order of the words (in the Greek) in the member A (1. 1, 2-).

A C a | In sundry parts and in divers ways in
time past
b | God spake
c | to the fathers
d | by the prophets
C a | In these last days
b | He hath spoken
c | to us
d | by [His] Son.

Here are eight points set in two series. In our first paper we dwelt on the first series. We will repeat its four points, leading us up to the second four which we must reserve for our next paper.

1. God hath spoken. That is the first great fact.
2. He spake "in time past," or, of old, in contrast with any subsequent speaking.
3. He spake "to the fathers." Not to Gentiles of any kind.
4. He spake "by the prophets," not by the priests. Not by any false prophets called by man (for all such were necessarily "false,"), but by "the" prophets in whose writings alone God's words are to be found.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

NINTH PAPER.

THE GLORY OF HIS RETURN.

THIS is man's day (1 Cor. 4. 3, margin), and a very sorry kind of day it is, a day of wars and rumours of wars, a day of general unrest and upheaval, a day of social problems beyond the wit of any statesman to solve, a day of new theologies and new religions. The world is like a ship without a rudder, drifting no one knows whither. Yet men are still anticipating improvement, to be brought about by arbitration, conferences, social schemes, more education, all kinds of human devices--without Christ.

Man has had six thousand years for making his experiments, and we see the outcome in the hopeless condition of things to-day. No doubt someone will say, "This is pessimism." It is: for no one can read the Word of God without being an absolute pessimist as to man and all his doings. It is all summed up in the words of the prophet, "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" (Isaiah 2. 22).

But the student of that Word will be an absolute

optimist as to God and His doings. He will never say, "Can God?" but will be perfectly satisfied that His Christ, to Whom He has committed all judgment, will be fully able to unravel the most tangled skein of human affairs, and to subdue the most rebellious beneath His sway.

Man's day will soon give place to the day of the Son of Man, and the only hope for this sin-burdened, sorrow-laden world is His return to take unto Him His great power and to reign. When He comes it will be in glory indeed.

It will be a *transforming* glory. The church which is His body will be complete, and He will "present it unto Himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish" (Eph. 5. 27). How will that perfectness be produced? As regards the body, the Apostle tells us that it is from heaven that "we look for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." (Phil. 3. 21, R.V.). As regards the moral change, "We know that when He shall appear we shall be like Him, FOR we shall see Him as He is" (1 John 3. 2). What a transformation the manifestation of His glory will produce in His redeemed! The German poet, Largbecker, sings:—

"What shall I be, Lord, when Thy radiant glory,
As from the grave I rise, encircles me,—
When brightly pictured in the light before me
What eye hath never seen my eye shall see?
What shall I be? Ah! blessed and sublime
Is the dim prospect of that glorious time."

But His glory will also be, for His people Israel, a *converting* glory. It is when He leaves the heavens, and descends to stand upon the Mount of Olives, that a cry arises, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah 25. 9).

For He has not forgotten His kinsmen according to the flesh, nor the promises to Abraham His friend. That people is still in the furnace of affliction, tribe of the wandering foot and weary breast. Some of them have turned from the traditions of the Rabbis and acknowledge the Nazarene as their Messiah, but the nation as such curses that blessed One as the Saviour for lost sinners, and spurns as apostate the Jew who bows before it.

Yet they shall one day be a righteous people. "In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel." Then they will acknowledge Him, in all His excellencies, in Whom their fathers saw no beauty, that they should desire Him; no form nor comeliness to attract them; but this will not be till He "shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem (the innocent blood, Matt. 27. 4), by the spirit of judgment and by the spirit of burning" (Isa. 4. 2, 4). God is using the Gentile nations to effect

this purging process, but the furnace is to be heated yet hotter before the dross is purged away. Then shall be fulfilled the intervening verse of Isaiah's prophecy, "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written *to life* (margin) in Jerusalem."

But this glorious consummation, the conversion of the remnant of Israel, is to be the work of the Lord Himself, in the day when their eyes shall be opened to see in their Deliverer the One Whom their fathers pierced (Zech. 12. 10).

Of these Paul was a pattern or example. His conversion was not due to any human agency. Ananias was employed to instruct him afterwards, and no doubt Stephen's defence prepared the way. For that martyr's argument was irresistible, and Saul was too good a logician not to see the force of it. But it ran counter to all his cherished ideas, with which were bound up his ambitions for the future, and, unable to refute the speaker, he helped to silence his voice in death. The truths against which he was fighting afterwards bore fruit, and he became the most ardent champion of that liberty and universality of the Gospel which Stephen first enunciated. But the actual change was wrought in Saul by the visible appearing of the Lord Himself. He was still kicking against the goads, when the light more glorious than the noonday sun shone upon his dazzled sight, and the voice which is as the sound of many waters demanded, "Saul, Saul, why persecutest thou Me?"

To this he refers when he says to Timothy, "Howbeit for this cause I obtained mercy that in me, first* Jesus Christ might show forth all long-suffering, for a *pattern* to them which should hereafter believe on Him to life everlasting" (1 Tim. 1. 16). This conversion was a pattern, not only of the *power* of the grace that is in Christ Jesus, but also of the Lord's *method*. The same method will be used to bring in the remnant of Israel who shall form the righteous nation, who shall bring forth the fruits meet for the kingdom (Matt. 21. 43). Of these the Lord says, "Thy people shall be all-righteous, they shall inherit the land for ever, the branch of *My* planting, the work of *My* hands, that *I* may be glorified" (Isa. 60. 21). This glory belongs to the Lord at His return.

But His glory will also be a *destroying* glory. He will come to tread down those who shall be placed as a footstool for His feet. He comes forth, as we see Him in the Revelation, conquering and to conquer. Arrayed against Him will be the kings of the whole world, organised by demons, and marshalled under the leadership of one to whom the dragon, that old serpent, called the devil and Satan, will give his power and authority.

That wicked one will be able to overcome the saints who are then upon the earth (Rev. 13. 7), and he will

* Not first in order, but first as chief, as the most signal example of the power of grace to change the blasphemer, the persecutor, the injurious, the chief of sinners.

then dare even to make war with the Lamb; but the Lamb shall be the Conqueror, "for He is Lord of lords and King of kings" (Rev. 17. 14).

This glorious victory is reserved for Him alone. Though the armies in heaven follow Him "on white horses, clothed in fine linen white and clean," they do not appear to be armed. He alone has a sharp sword which proceeded out of His mouth (Rev. 19. 15), and this appears to be the weapon used to destroy the assembled hosts of wickedness arrayed against Him.

To use John's vivid imagery, He treads "the wine-press of the fierceness and wrath of Almighty God," but, as Isaiah says, He treads it *alone*, and the armies that follow Him have but the task of seizing the defeated leaders. "For the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19. 20).

That fire is kindled by His breath. Paul tells us that the lawless one shall be consumed by the Lord "with the spirit (breath) of His mouth, and destroyed with the brightness of His coming" (2 Thess. 2. 8); while Isaiah declares that "Tophet is ordained of old; yea, for the *king* it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. 30. 33); for "His lips are full of indignation and His tongue as a devouring fire" (verse 27). After describing the capture of the leaders, it is added, "And the remnant were slain with the sword of Him That sat upon the horse, which sword proceeded out of His mouth" (Rev. 19. 21).

All the glory of the victory over the forces of evil belongs to Him and to Him only. He began it in the wilderness; He crippled the power of the strong one whenever He encountered it on earth; on the cross He gave him his death blow (Heb. 2. 14); and now, having overthrown his mightiest agents, He sends the arch-enemy bound into the abyss, to be restrained from deceiving any more, at least for the millennial age (Rev. 20. 1-3). Well may we, in the prospect of that day, join in the cry, "Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God."

Northwood.

H. C. BOWKER.

CHRIST'S SUFFERINGS AND THE AFTER-GLORY.

THE following "Pulpit Echoes" from *The Watch-tower*, the organ of the West Cliff Baptist Church, Bournemouth West (Sept., 1910), will prove profitable to our readers.

The Pastor (Rev. G. P. McKay) is a diligent reader of *Things to Come*, and we cordially avail ourselves of his permission to reproduce his sermon notes below:—

SERMON NOTES, SUNDAY MORNING, AUG. 28th,
BY REV. G. P. MCKAY.

"For it is better, if the will of God should so will,
That ye suffer for well doing than for evil doing.
Because Christ also suffered for sins once,
the righteous for the unrighteous,
that He might bring us to God;
being put to death in the flesh,
but quickened in the spirit;
in which also He went
and preached unto the spirits in prison,
. . . disobedient . . . in the days of Noah.
Who (Christ) is on the right hand of God,
having gone into heaven;
angels . . . being made subject unto Him."

—1 Peter 3, 17-20, 22. (Displayed to assist the eye).

This epistle was "to the strangers scattered"; men "of the dispersion." As in Acts 8, when "there was a great persecution." About this time, in Rome, "some were disguised in the skins of beasts and worried by dogs; some were crucified; other were wrapped in pitched shirts and set on fire when day closed, that they might serve as lights to illuminate the night" (Tacitus). Everywhere the "sect" was spoken against, and exposed to cruelty and abuse.

Such confessors stood in need of comfort. Hence the epistle. It opens by showing them

(1. 1-12) *Their high Privileges as Christians.*

A past experience: election, and a new birth.

A present possession: a living hope, a glad faith.

A future prospect: resurrection life, and glory.

(1. 13; 2. 10) *General Counsels.*

These are grouped around familiar figures:

"As obedient children,"—"as new born babes,"—"as living stones,"—"an holy priesthood."

(2. 11—4. 6) *Particular Counsel as to Suffering.*

Again, figures: "As strangers and pilgrims."

Strangers, as to *this* world, Pilgrims to *that*!

"As *strangers*" to abstain from evil conduct;

to submit to evil treatment (Passive Virtues.)

"Because Christ also suffered,"

"Who did no sin, &c." (2. 21, 22).

"As *pilgrims*," to "be followers of that which is good"; to "suffer for well doing" (Active Graces).

"Because Christ also suffered,
for sins once, &c." (5. 18 of our text).

Here follow certain important

DETAILS OF THE SUFFERING OF OUR LORD.

1. *The Glorious Person*: "Christ." Not simply "Jesus"; but "the Lord's Anointed." "Consider how great this man was."

2. *The Amazing Fact*: He "suffered," being tempted. "The Word was made flesh," sensitive, quivering. Suffering at the hands of men; and even of the Devil.

3. *The Redemptive Nature*: "for sins once." "The just for the unjust." Here surely is substitution! The Son of God for sinful me! Oh Love Divine! (Thank God for the "once" that is inserted here! Christ "once offered," dieth no more; and His suffering people may learn that they too can only "once" go the way of the cross).

4. *The Gracious Purpose*: to "bring us to God." Not for reconciliation only, but for Glory. Nor for a few alone; but for many sons (Heb. 2. 10). "Behold, what manner of love."

5. *The Dread Degree*: "being put to death." Elsewhere He is the Volunteer: giving His life. Here our Lord is the Victim: "put to death." This brings it home to other sufferers.

But *the apostle's purpose* is to show that "IT IS BETTER" they should suffer for well-doing than for evil doing, so he discloses, next, some striking

DETAILS OF THE AFTER-GLORY OF OUR LORD.

To call disciples to take up their cross is not enough. They must be shown that this way lies the crown. Even Christ Himself was by this thought upheld. "For the joy that was set before Him He endured." So the apostle gives his readers glimpses of the glory to which the Lord attained, and which also they may share if they but bear their cross.

1. *A Joyful Resurrection*: "Quickened in the spirit." (Not "by," as in A.V., nor should the "s" be capital.)

What a contrast! "Put to death in the flesh"; but quickened (made alive) in the spirit."

"This evident antithesis makes it clear that the quickening must refer to the resurrection . . . His human spirit was never dead, and so could not be 'made alive' or 'quickened.'"—(Griffith Thomas.)

"Flesh" is This state: "spirit" is That!

"Flesh," is the natural; "spirit" the supernatural.

Hence, "a spiritual body" (employing the very word that is used here), is Paul's phrase in 1 Cor. 15. 44. This quickening had fired the heart of Christ! Well might it now be named to cheer His followers.

2. *A Mysterious Act*: "He went and preached, &c." (This is brought in by the way. Pass on for a moment to v. 22).

3. *A Glorious Ascension*. "Having gone into Heaven." "Here we suffer grief and pain," the martyrs would feel. Christ "received up into glory" would be therefore good news; for had He not prayed that they should be with Him? The risen Christ *there* would inspire them here.

4. *A Divine Exaltation*: "On the right hand of God." Here suffering at the hands of men and demons! There, "at the right hand of God!" Oh, what a change! But all this, He "is worthy to receive."

5. *Supreme Dominion*: "Angels . . . made subject." "Far above all principality and power (Eph. 2. 21). "Having become so much better than the angels," Who had been "made a little lower" than they (Heb. 1. ii.)

Thus "God hath highly exalted Him, and given Him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven (angels) and things in earth (men) and things under the earth,"—(what beings are they?) May we not here think of

Those "Spirits in prison"?

1. *They are "spirits."* Not human beings. Men are not called "spirits" in God's Word. He calls

"His angels spirits." "Ministering spirits." (Heb. 1. 7, 14). Some of these mighty are "fallen," and have become "wicked spirits," "deceitful spirits," "seducing spirits."

2. *They are "spirits in prison," "disobedient."* Peter in his second epistle (2. 4) refers to "the angels that sinned," whom "God spared not," "but cast down to hell, (not Hades, but Tartarus), and delivered into chains of darkness, to be reserved unto judgment." Jude also (Jude 6) speaks of "the angels which kept not their first estate, but left their own habitation," as "reserved in everlasting chains under darkness unto the judgment of the great day." Here is coincidence that is remarkable, if the "spirits" of our text are not meant.

3. *They were disobedient "in the days of Noah."* Here the coincidence becomes more remarkable; for Peter mentions Noah again (2 Peter 2. 5) in the same breath as "the angels that sinned." We read also in Genesis 6. of the sin of certain non-natural beings, in our version called "sons of God" (a name given in the Old Testament to angels,) and in the margin of the Septuagint, the ancient Jewish version, called "angels of God." These certainly are spirits that were disobedient in the days of Noah; and they may be those referred to in our text.

4. *Christ "went" unto them.* His personal going is implied; the word being the same as that used in v. 22 "having gone into Heaven." It was not through Noah, then, that He preached, as some have thought, nor yet through His Apostles, as others have done; but a personal visit on the part of the Lord. This shows also that it could not have been to the dead. He preached; for it was after His quickening; after "He rose and left the dead."

5. *Christ "preached" to the spirits.* Weymouth translates this, "proclaimed His message"; Rotherham also, "proclaimed." It is a different word altogether from that used for the preaching of "the gospel" in the next chapter. What Christ's proclamation was we have no means of knowing; but *there* is the statement, that on His way to receive the "subjection" of the unfallen spirits (v. 22), He made some proclamation to the spirits that had manifested in-subjection. "Having (in His resurrection) spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. 2. 15). "Manifested (put to death) in the flesh, justified (made alive) in the spirit, seen of (proclaiming His will unto) angels, . . . He was received up in glory" (1 Tim. 3. 16).

In all Christ's triumphs His believing people are to have a share; and the details of His victory over the powers of darkness are here given, that those who were called to suffer for righteousness might be strengthened and sustained. The same great consolation is for all believing hearts to-day. They, like the first disciples, will be called to suffering, though not necessarily through persecution; and it is in humble following that they will find the blessing here, and the entrance into their great Leader's joy hereafter.

"As surely as He overcame,
And triumphed once for you,
So surely you that love His name
Will triumph in Him too."

Dispensational Expositions:

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

No. 23.

"THE HOPE LAID UP IN HEAVEN"

OR,

FURTHER CONSIDERATIONS ON THE "ONE HOPE OF OUR CALLING."

(Concluded from page 128).

WE must now consider the phrase "The Hope of His calling." To what does this refer? Is it the calling of Christ by God, *i.e.*, His Headship? Is it His calling of us as expressed in Eph. 4. 4, "even as ye were called in one hope of your calling"? Is it the "calling on high" which will consummate our hope as given in Phil. 3. 14?

When a passage of Scripture can have more than one phase of meaning we believe that it has been left open purposely, and so this expression, "The hope of His calling," embraces these three together.

Our hope is ultimately connected with "HIS calling"; the One who was raised from the dead, seated at God's right hand in the heavenlies, Who has passed through the heavens, our hope is linked with Him. Until the "mystery of Christ" was opened up, the revelation of the mystery of Christ and His Church was impossible. Until Christ was revealed as raised "far above all," it could not be the object of our hope to be "seated together with Him" in this glorified position.

The second meaning of the phrase is exemplified in Eph. 4. "one body and one spirit, even as ye were called in one hope of your calling." The hope of the calling is only one part of the seven-fold unity of the spirit. Those who are members of the one body have one hope, even as they have one faith, one Lord and one baptism. All go together. Two baptisms, *viz.*, water and spirit, are connected with the hope of Israel (see the whole book of Acts). They who form the One Body recognize but One Baptism, and have One Hope which is intimately connected with the "calling where-with they have been called." It is idle to talk of being members of the one body if we definitely refuse the hope which is connected with that calling. The "one hope" of Eph. 4. is linked with the "one faith." If we have the "faith," "knowledge" and "enlightenment" of Eph. 1. 18 and 19, we may have the related "hope of His calling" also. If we have not the one, we cannot have the other.

The third meaning looks forward to the day when the hope of the believer is fulfilled in "the calling on high" (Phil. 3. 14).

This "upward calling" may take place before any other hope is realized.

It is the "out-resurrection out from among the dead." It does not wait for the *parousia* of Christ. (1 Thess. 4).

"They that are Christ's at his coming" (1 Cor. 15.) will be raised and changed in their appointed time, but Phil. 3. 14, is independent of, and takes place independently of that. Those whose citizenship is in heaven, look for the Saviour; these are the "fore-hoppers," or those who are in a state of "prior-expectancy" (Eph. 1. 12). Called last they receive their glory first; all is of sovereign grace. The saints of the present time are indeed a peculiar people. All who preceded them were "called of God" in harmony with His purposes of grace in relation to the EARTH; those who have been called since Acts 28 are related to the purpose of God in connection with the HEAVENS.

There are three links, and two sections, in the purpose of God. These are TIME, PLACE, and PEOPLE.

SECTION A.	SECTION B.
<i>Time.</i> "Before the Overthrow of the world."	<i>Time.</i> "Since the overthrow of the world."
<i>Place.</i> "Things in Heaven."	<i>Place.</i> "Things on Earth."
<i>People.</i> The Church of the Mystery. The Hope. Phil. 3. 11-14; the out-resurrection and the glory of 3. 20.	<i>People.</i> Israel and the Kingdom. The Hope, the <i>parousia</i> and the Millennial glory.

God is working out His mighty purpose; He has His appointed channels. The Earthly section is centred in Israel; the Heavenly section is connected with the Church. The Hope of the one is connected with the Earth, the hope of the other is connected with the Heavens. Those who are connected with the Earth will have their expectancy set upon the coming of Christ to the Earth, those who are connected with the Heavens "Look, from thence, for a Saviour Who shall transfigure them like unto the Body of His Glory."

The Epistles of the Mystery do not speak so much of the "second coming," as do the Epistles which are related to the Kingdom and Abrahamitic promises. The theme seems rather His Glory, as raised far above all, and His inheritance in the heavenly, the holiest of all. With this our hope is connected. Before the Lord returns to this-earth, the hope before us will be consummated. We wait to be "received up in glory." When or how He shall be manifested we do not know. There is always something beyond our ken to which-ever Dispensation we may belong. Some things are not for us to know. What we do know is that "When Christ Who is our life shall be made manifest, then shall we be made manifest with Him in Glory." Where, or to whom *this* manifestation is made, the passage does not say. The general tenor of the context (Col. 3.) would lead us to see that it has a relation to the "Heavens" rather than the "Earth."

The heavens are the locality of our hope, even as they are the sphere of our blessings. Col. 1. 4, 5 gives us the the faith, love and hope of the unity of the spirit. "Having heard of your *faith* in Christ Jesus, and of the *love* which ye have unto all the saints, because of the *hope* that is lying by for you in the heavens." How wonderful! See how faith and love

are stimulated by hope. The hope is laid up in the heavens, even as the crown of righteousness of 2 Tim. 4. 8. *There* it is to be consummated and *there* enjoyed. Our citizenship IS in heaven. Our city is never "coming down out of heaven," as is the city of Abraham's hopes. Why will we confound these things which differ? Why do we call those who seek to point these things out to us hard names? Do they rob us if they discover to us that which is our own? This "hope laid up in the heavens" is the "hope of the Gospel" of which Paul was made a minister (Col. 1. 23). In verses 24 and 25 he further declares that he was made a minister of the Church which is His Body, "according to the Dispensation of God which hath been given unto me to you-ward, to fill up the Word of God, the Mystery."

This hope then is directly connected with Paul's Gospel and Paul's Dispensation given him by God to "fill up" the Word of God, complete the cycle of redemptive purposes and occupy the interval between the setting aside of kingdom purposes and the times of the "Regeneration." Further, the Apostle declares that the riches of the glory of this Mystery among the Gentiles, is Christ in you the Hope of the Glory. "That Christ may dwell in your hearts by faith" was the prayer of the Apostle. That Christ, Who was rejected by His Own, should now be preached and received by sinners of the Gentiles, was at once the climax of mercy and the pledge of the Hope of the Glory.

Do we value aright "the Riches of the Glory?" If we will but see the twofold purpose of God, and its twofold sphere, we shall have no difficulty in distinguishing between "Things on Earth" and "Things in Heaven." Sin entered both realms; redemption is to be applied to both. Reconciliation is to be brought about concerning "Things on Earth and Things in Heaven." Israel, the Kingdom, and the New Earth, are connected together. The One Body, the Mystery, the New Heavens, are connected together. Both centre in Christ, neither trespass upon the other. The hopes of the one are related to the regenerated earth; the hopes of the other, the cleansed Heavens, the members of the One Body, taking the place forfeited by the Devil and his Angels. This constitutes "the One Hope of our calling."

Phil. 3. contains the attitude and hope of the believer of the Present Dispensation. "The upward call," the "out-resurrection out from among the dead," the "transfiguration into likeness of the Body of His Glory." To those who have the eyes of their heart enlightened, these things will be seen to more than compensate for any fancied loss, in discovering that 1 Thess. belongs to others. This Hope is like the Faith of this present time, it is related to "that which is perfect." "Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man" (Eph. 4. 13). "One thing, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the upward call

of God in Christ Jesus. Let us, therefore, as many as be perfect (or, initiated) be thus minded."

Let us live "looking for that blessed Hope, and the appearing of the *Glory* of our Great God and Saviour Jesus Christ."

In matters of this sort we must not be surprised if we are unable to "apprehend that for which we have been apprehended by Christ," at once. We have a great deal to learn and to unlearn. Nevertheless, let us have the same readiness of faith which is recorded of Abraham, who "when he was called went out not knowing whither he went." Let us not be in a hurry to form a creed, and thereby reconstruct the fetters from which by grace we have been set at liberty.

CHARLES H. WELCH.

Bible Numerics.
BY IVAN PANIN.

CHAPTER VI.

**THAT THE OLD TESTAMENT IS CON-
STRUCTED ON THE SAME NUMERIC PLAN
AS THE NEW.**

NUMERICS OF GENESIS 1. 1.

THE Bible begins with this sentence: "In the beginning God created the heavens and the earth." In Hebrew (reading from right to left) the words are as follows, with the numerical value of each letter * placed over it. This sentence forms the first verse of the first chapter of the book of Genesis:

40	10	5	30	1	1	200	2	400	10	300	1	200	2				
ב	ר	א	ל	ה	י	ב	ר	א	ל	ה	י	ב	ר	א	ל	ה	י
90	200	1	5	400	1	6	40	10	40	300	5	400	1				
א	ת	ה	א	ר	צ	א	ת	ו	א	ת	ו	א	ת				

The number of words in this verse in the Hebrew, in which language the old Testament is written, is seven. (Feature 1.) These seven words have fourteen syllables, or 2 sevens (Feature 2) and 28 letters, or 4 sevens (Feature 3.)

The 28 letters of these seven words are thus divided: the first three words constituting the subject and predicate of the sentence—"In the beginning God created"—have 14 letters, or 2 sevens; the last four words, constituting the object of the sentence—"the heavens and the earth"—have also 14 letters (Feature 4.)

The object of the sentence contained in the last four words consists of two separate objects: *the heavens and the earth*. Accordingly, the 14 letters constituting the words of this object of the sentence are in their turn thus divided: The first object, "*the heavens*," has seven

* The value of the letters of the Hebrew alphabet being as follows: —Aleph, א=1; Beth, ב=2; Gimel, ג=3; Daleth, ד=4; He, ה=5; Vau, ו=6; Zayin, ז=7; Cheth, ח=8; Teth, ט=9; Yod, י=10; Kaph, כ=20; Lamed, ל=30; Mem, מ=40; Nun, נ=50; Samech, ס=60; Ayin, ע=70; Pe, פ=80; Tzaddi, צ=90; Koph, ק=100; Resh, ר=200; Shin, ש=300; Tau, ת=400.

letters; the second object "*and the earth*," has also seven. (Feature 5.)

With regard to the importance of the words in the sentence, their 28 letters are thus divided: The three leading words: *God*, the subject; *the heavens, the earth*, the two objects, have 14 letters, or 2 sevens; the other four words have also 14. (Feature 6.)

The numeric value of the first word of this verse is 913; of the last 296; of the middle, the fourth word, 401; the numeric value of the first, middle and last words is thus 1610, or 230 sevens (Feature 7); the numeric value of the first, middle, and last letters of the 28 letters of this verse is 133, or 19 sevens. (Feature 8.)

If now the first and last letters of each of the seven words in this verse have their numeric value placed against them, we have for their numeric value 1393, or 199 sevens. (Feature 9). Of these, the first and last words have 497, or 71 sevens; and the remaining five words have 896, or 128 sevens. (Feature 10.)

It was seen above at (Features 4 and 6) that the seven words of Genesis 1. 1 are in two distinct cases divided into sets of three and four, and that the 28 letters, or 4 sevens, of these words, are divided by sevens, with special reference to this division of seven into three and four. Now the numeric value 1393, or 199 sevens, making up Feature 9 is thus divided: The numeric value of the letters beginning and ending the first *four* words is 847, or 121 sevens; the value of the letters beginning and ending the last *three* words is 546 or 78 sevens. (Feature 11.) The first letter and last letter of the first three words have a value of 42, or 6 sevens. (Feature 12); the first letter and last letter of the last four words have a value of 91, or 13 sevens. (Feature 13.) The three final letters of the first three words have a value of 441, or 63 sevens. (Feature 15).

In this verse three of the eleven letters used occur only once each. Their values are 6, 30, 90; or 126, which is 18 sevens. (Feature 15).

It was seen above under Feature 6 that the three important nouns of this verse: *God, heaven, earth*, have 14 letters, or 2 sevens. The numeric value of these three words, with their 14 letters, is 777, or 111 sevens. (Feature 16); of which the first letter and the last of these three words have 91, or 13 sevens. (Feature 17). And the *one verb* of this sentence, "*created*," has a value of 203, or 29 sevens. (Feature 18).

In this verse of seven words there are some repetitions. The untranslatable particle *eth* occurs twice; and the article *the* also occurs twice. The numeric value of these repetitions is 406, or 58 sevens, (Feature 19).

The Hebrew Alphabet consists of 22 letters, of which just one half, eleven, are used in this verse. The numeric values of these eleven letters (respectively) are: 1, 2, 5, 6, 10, 30, 40, 90, 200, 300, 400. They occupy the following places in the alphabet: 1, 2, 5, 6, 10, 12, 13, 18, 20, 21, 22. The first, middle, and last numbers of these eleven places have for their sum 35, or 5 sevens. (Feature 20). These eleven numbers consist

of three classes: Places 1-6 belong to units; 10-18, to tens; 20-22, to hundreds. Now the sum of the places for units and hundreds (the two extremes) is 77, or 11 sevens. (Feature 21); and this number is thus divided: The units have 14, or 2 sevens; the hundreds have 63, or 9 sevens. (Feature 22). The number of these numbers is seven. (Feature 23).

Again, the 4 numbers for units, 1, 2, 5, 6, with their sum 14, or 2 sevens, are thus arranged: the two extremes have for their sum seven; the two means, also seven. (Feature 24). The three numbers for hundreds, with their sum 63, are thus arranged: The two extremes have for their sum 42, or 6 sevens; the mean number, 21, is 3 sevens. (Feature 25).

Numerics in Addition to *Sevens*.

(1) Elevens.

Number of letters used	11 = 11 × 1
Numeric value of 1st word	913 = 11 × 83
Place value of 1st, middle and last words	143 = 11 × 13
of which 1st and middle have	99 = 11 × 9
and last has	44 = 11 × 4
Feature 11 of sevens is	847 = 11 × 11 × 7
Feature 21 of sevens is	77 = 11 × 7
Place value, verse, 298 =	(11 × 3 × 3 × 3) ÷ 1 = (13 × 23) - 1

(2) Thirteens.

Sum of eleven Nos. under Feature 20	130 = 13 × 10
Their seventh number is	13 = 13 × 1
Numeric value of nouns	1690 = 13 × 13 × 13 × 10
Feature 12 of sevens is	91 = 13 × 7
Feature 11 of sevens is	546 = 13 × 7 × 6
Place value of letters used	130 = 13 × 10
Place value of 1st, middle and last words	143 = 13 × 11
Place value of 7th letter of 11	13 = 13 × 1
Place value of verse	298 × 13 × 23 - 1

Of these numerics the following may be remarked; the verse contains only seven words, yet it presents some 25 features of sevens; over three for every word; seven features of elevens, one of them being a case of 11 elevens; eight features of thirteens, one of them being a case of 13 thirteens of thirteen. And this enumeration of 40 numeric features is by no means complete; for, while writing this very sentence, the writer noticed that the numeric value of the FIRST syllable of the verse 203 is 7 × 29, a multiple of 29 as well as of seven, or a combination of seven and twenty-nine. Now the numeric value of the LAST syllable of this verse is 290 or 29 × 2 × 5, again a multiple of twenty-nine; and again a sort of combination thereof with seven, since the sum of the factors 2 + 5 is seven. . . .

The bracketed item 298, though not a perfect multiple of either eleven or thirteen has been given to show a frequent phenomenon in Bible numerics: where now and then a number shows no numerics of itself, it is very likely within just one (and only one) of showing most striking numerics. So that, though 298 is of itself

no numeric number, it is within one of a multiple of BOTH ELEVEN and THIRTEEN, by which numbers the schemes are already marked. That is to say: supposing a caviller should say to the Great Numberer, "How is this? Your 298 is neither a multiple of seven, nor of eleven, nor of thirteen. Do not numerics break down here?" The answer is: Not so fast, Mr. caviller. It is neither an eleven, nor a thirteen, but it has both of them at each side; one at the right thereof, the other at the left thereof! . . . It is within one, and only one, of a multiple of eleven, and within one, and only one, of a thirteen. The eleven and the thirteen thus stands guard at each side thereof, to protect it, as it were, against the slur that it shows no numerics after all!

Moreover, a closer examination shows a scheme of twenty-threes running through this verse as well as of sevens, elevens, thirteens, and twenty-nines. Now this number 298 is within one of a multiple of twenty-three, as well as of eleven and thirteen.

This particular case of the number 298 (which is typical of numerous others) is a good illustration of how Omnipotence deals with impossibilities. The infinity of the skill consists in keeping to the art within these very limitations, and displaying it in spite of them. Thus with all the features of sevens, elevens, thirteens, twenty-threes and twenty-nines displayed in this verse, it was apparently (humanly speaking) impossible to have the place value also of one of these multiples. But here, infinite skill comes in and leaves the number 298, which cannot be directly a perfect factor of these, with just one of at least three of them, having on one side thereof 299 = 13 × 23; and on the other 297 = 11 × 3 × 3 × 3.

Be this as it may, the first verse of the Old Testament displays at least some forty numeric features of at least four distinct numeric schemes. It shows, in fact, the same structure, the same texture as the New Testament; only apparently considerably richer. For the writer has so far not yet found any seven successive words in the New Testament that show so many numeric features.

(To be continued).



BABYLONIAN RESEARCH.

THE SCENE OF BELSHAZZAR'S FEAST.

Professor Koldewey, who for eleven years has been engaged in excavating Babylon for the German Orient Society, publishes in the *Berliner Tageblatt* an interesting account of the results of last year's work. This work was divided between the private houses of the city, the fortifications, the citadel 'Kasr' with palace and connected buildings, and, finally, the sacred precincts of the Tower of Babel. Results of importance were attained in all four quarters. A large area covered with streets and houses from New Babylonian time was disinterred. The streets more or less coincide with the streets of the older city underneath, being fairly straight and right-angled. As, however, the house rooms were always built with exact right-angles, the builders met with technical difficulties, which were got

over by building the outer faces of the walls with zig-zag projections, a method which gives to the walls to-day a fantastic appearance seen nowhere else in the world.

The part of the outer fortifications which was laid bare shows the massive character of this work, each side of which was six kilometres long. Almost the whole southern side of the inner town wall has been excavated. Originally this wall was directly connected with the fortifications of the citadel. The southern part of the citadel has nearly all been uncovered. This part is oldest; and here, overbuilt by Nebuchadnezzar's later palace-extensions, lie the remains of the Euphrates quay-walls of Sargon and Nabopolassar. After the completion of Nebuchadnezzar's palace-extensions this part of the citadel served as a private residence of the King, the offices of the Court, the private dwellings of the palace officials, the Government offices being farther to the west.

"Here," says Professor L. Koldewey, "is the hall where Nebuchadnezzar was enthroned, and the scene of Belshazzar's feast. It was here also that Alexander gave his generals the last commands for the conquest of the world. The fourth object of investigation, the 'Sachn,' lies between the citadel and the hill 'Amran.' The precinct of the Tower of Babel is a square with sides of about 400 metres, divided into several compartments. On all four sides are large entrances mostly with courts on the outside. Probably in these courts collected the spectators or participants in processions. Into the walls were built towers vertically fluted at short intervals. Remains of four hundred of these towers have already been excavated, but the total number was probably a thousand. "Here," says Professor Koldewey, "there is no trace of grace, but only might and power, great numbers and great masses." This style of architecture will probably also be found in the Tower of Babel, "the excavation of which," says Professor Koldewey, "we now aspire to and expect."

To these particular ruins refers a not fully deciphered Babylonian inscription, giving the measurements of various edifices. It is hoped that when the excavations are complete a comparison of the inscription with the ruins will completely elucidate the Babylonian standard of measurement.

Signs of the Times.

JEWISH SIGNS.

"AN OMINOUS RUMOUR."

Under this sub-heading *The Jewish Chronicle*, of Nov. 10, has a momentous article entitled:

"A CALL FROM THE EAST."

After referring to Kipling's saying "East is East, and West is West," the article goes on to speak of the present war between Italy and Turkey. Of this we have nothing to say; but, as a "Sign of the Times," we have already referred to that war as being a caustic comment on the recent cry of "Peace, Peace" so loudly made.

The article goes on to say:—

"To us Jews the Italian raid on Tripoli may mean infinitely more than sorrow at seeing Italy pursuing evil courses, or sympathy with the Turks in the wrong of which they are the victims.

"For the statement has been made, and though contradicted has been reaffirmed, that Italy's designs on the integrity of the Ottoman Empire do not stop at Tripoli. It has been asserted that, although an expansion of territory into North Africa is the ostensible object of Italy's war operations, a far deeper and yet more sinister motive impels it. An Italian journal, published in America, contained last week the astounding report that Italy will refuse to enter into a peace treaty with Turkey until the latter agrees to cede Palestine to the conqueror as war indemnity. This is a sufficiently alarming statement, but Italy's alleged intention in Palestine is full of direct menace. The cablegram to the journal *L'Italia* stated as follows:—

'I am in a position to communicate a very important fact, learned through a personage high in Vatican diplomacy. Besides conquering Tripoli, Italy is also planning to take possession of the city of Jerusalem and the Holy Land and to present it to the Holy See to hold under the protectorate of the Italian Government.'

'Italy will confine its military action to the coast of Africa as long as the Turks respect the rights of Italians living on

Turkish soil, but should the Government of Turkey foment massacres or show its inability to prevent them, then our fleet will enlarge its sphere of action and will occupy the island of Mytelene and Jafia and Jerusalem.'

"And that this plot is no mere fine-spun figment of an imagination obsessed by militarism, is shown by the editorial comment of this journal on the cablegram. It observes:—

'The radical change in the policy of the Holy See in regard to the Tripolitan affair, leads one to suppose that some understanding exists between the Vatican and the Quirinal. One could not explain otherwise the enthusiasm of the clergy for this military expedition undertaken by Italy, nor the enthusiastic gesture of Pius X., who, from a window in the Vatican, blessed a regiment of Italian soldiers departing for the war. The journey made lately by King Victor to the Holy Land, the projected visit of Queen Marguerita to the same territory, and the trip of the Duchess of Aosta last year, plainly show that for some time the eyes of Italy have been turned towards Jerusalem.'

"Here, in all sooth, is a revelation the ominousness of which it is not easy to grasp readily in all its tortuous enormity. Here, in all sooth, is a call from the East—a call to every Jew, not alone in the West, but to every Jew east and west, north and south, the world over.

"For, if the fell design here alleged is really harboured by Italy—if she thinks of conquering Palestine, of filching it from the Turk and presenting it as a peace offering to the Holy See, then a disaster—or its possibility—faces the Jewish people, greater than any we have sustained since we were exiled from our land and banished from our national soil. To contemplate the consequences of such a consummation is sufficient to make the brain rock and reel in a deadly sickness of apprehension. I am thinking not for the moment of the effect on Zionist efforts and aspirations, though, to be sure, for them it would mean disaster complete and absolute. But I am thinking of the effect upon the whole house of Israel. For it would mean that Palestine, in which is bound up not alone so much of the Jew's historic and religious past, but so much of his religious future, would be passing to, not as hitherto since the *Diaspora*, a 'strange nation,' but to an 'alien creed,' than which none has shown itself more bitterly hostile to Jews and Judaism, and none that is more ruthlessly opposed to our race and our creed by tradition and by teaching. The conquest of Palestine by the Roman Empire was, for Jews, a galling calamity. Its acquisition by the Romish Church would be the blackest of black disasters. Its moral effect on Judaism would be a blow which would reverberate to the tiniest *Minyan* in the obscurest corner of the earth. Let us make no mistake. The Romish Church in possession of Palestine and the status of the Jew would be lowered to the very dust.

"To be sure the cablegram to *L'Italia* and the Editor's comments are but a cablegram and an editorial comment. There is no need to exaggerate them. But as they are, they are sufficiently ominous. That such a cablegram should be sent, such an editorial penned, should form a call which the heaviest—and longest—of Jewish ears should heed. The mere idea should not, must not, go without protest. The suffering and martyrdom of our people for twenty centuries has won for us in the tribunal of human justice a right to a word in the disposition of the land with which our past and our future are irretrievably interwoven. This is the plea, not of Zionism, but of Judaism. There is no need to exaggerate, yet as things are in the world we cannot too narrowly be on our guard. When Frederick the Great told the miller of Sans Souci, who refused to sell him his mill, that being King he could take it without payment, he received for reply 'Ja, wenn das Berliner Kammergericht nicht wäre!' And to-day in international politics, as we have seen before our eyes, there are no judges in Berlin, and every international intamy is possible. 'You are always talking to me of principles,' were the words of Tsar Alexandra I. to Talleyrand. 'As if your public law were anything to me; I do not know what it means. What do you suppose that all your parchments and your treaties signify to me?' The international morality of the Muscovite ruler has been assimilated. East has called to West, and we Jews know to our cost (in Roumania, for instance) that parchment and treaties signify nothing to-day. 'There are no judges in Berlin,' else Italy would not have dared go to Tripoli. Knowing 'there are no judges in Berlin'—with the power and the force of the Vatican urging her—she may dare to go to Palestine. The call of the East to us Jews may well become a piercing cry of appealing anguish. Shall we be altogether helpless—hopeless?'"

SIGNS OF THE APOSTASY.

THE FREE CHURCHES AND THE REV. R. J. CAMPBELL.

In referring to this we do not treat the matter as personal, but as one affecting specially the Free

Churches. We make no comment, but we take the following from other journals.

The English Churchman (Oct. 19).

"A strange scene, and one which, with our present information, we must pronounce to be unaccountable, took place at the recent Conference of the Congregational Union in Nottingham. During a discussion on the 'Historical Basis of Christianity,' the Rev. R. J. Campbell made a statement of his belief in the Saviour which seems to have, as it were, carried the meeting by storm, and produced an immediate and enthusiastic reconciliation between him and those with whom he was formerly at variance. It is hard to understand why it should have done so. Mr. Campbell offered no recantation of his 'New Theology,' which has shocked believers in the divinity of Christ so deeply. On the contrary, he distinctly affirmed that no change of any moment had taken place in his theological opinions during the past five years. How a few emotional expressions could have been allowed to override this plain pronouncement we altogether fail to see. If, by their hasty and excitable action, the Congregational Union have pledged themselves to agreement with the teaching that has prevailed in the City Temple, the consequences will indeed be most serious."

The Christian (Oct. 19 and Nov. 2).

"At the meeting in question, Mr. Campbell felt called upon to declare his personal belief, and he said: 'Jesus of Nazareth in my experience, is inseparable from the Eternal Christ' . . . In view of this explicit statement, recall two plain facts. Five years ago, he said: 'Every man is a manifestation of the Eternal Christ.' Last week he said: 'Jesus of Nazareth is inseparable from the Eternal Christ.' Obviously these statements yield no teaching on the unique divinity and glorious majesty of the Lord Jesus. Years ago Mr. Campbell repudiated the Evangelical doctrine regarding Christ, and his latest words do not withdraw such repudiation. Indeed five years ago he said: 'Jesus was (and is) Divine; and so are we.' If, as he tells us, his theological opinions have not changed, it is not ungracious to conclude that he still holds this unscriptural view."

"We find in his book, *The New Theology* (page 94), the statement:—

'We deny nothing about Jesus that Christian adoration has ever affirmed; but we affirm THE SAME THINGS OF HUMANITY as a whole, in a differing degree.'

"This is akin to the passage in his sermon delivered at the City Temple on the Sunday following the Nottingham meeting, that the difference between Christ and mankind 'is one of degree and NOT OF KIND.'

"It is evident, therefore, that if Mr. Campbell's contradictory statements are to be reconciled at all, it can only be done by attaching to his words, 'I worship Him,' some reserved and subtle meaning which they do not convey to the ordinary hearer."

Now with regard to his position, another journal says:—

"People are asking what is now to be the position of the Rev. R. J. Campbell, M.A., of the City Temple, in the councils of the Free Churches, from which he has been excluded for five years."

It is this:—"The National Free Church Council, of which the Rev. F. B. Meyer is secretary, will welcome him back to its platform. The council, which turned Mr. Campbell off from its committee because of his New Theology, will take the line that the Congregational Union, of which he is a member, has recalled him to its platform, and, therefore, the Free Church Council can have no option but to follow suit. Mr. Campbell has already had a warm letter of congratulation from the Rev. F. B. Meyer on his Nottingham speech, and Mr. Meyer has spoken from the platform of the City Temple in acknowledgment that they now belong to the same fold."

"CHRISTIAN SOCIALISM."

Any movement outside "the Church" is unendurable to the Episcopal mind. All must be brought within its sphere; whether it be Faith-healing, Romanism, Modern Criticism, the Stage, the Psychological Movement, or now, at the present moment, Socialism.

In a sermon at the recent Church Congress, preached by the Bishop of London a high bid was made to this end.

On this, the *Expository Times* for November remarks:—

"The Bishop's sermon was an invitation for the Church of England to a departure in policy that can scarcely be carried out without a revolution."

"For the doctrine of the Church of England has hitherto been, that for those who are unhappy here a heaven of happiness is waiting

beyond the grave. Its practice has been to leave them, therefore, in their unhappiness. But the Bishop of London sees clearly now that those who are unhappy here decline the offer of a future heaven of happiness. They demand that they shall at least have the chance of being happy here. This demand, in the language of his text, the Bishop calls 'new wine.' And he asks his fellow-Churchmen at the Church Congress, do they intend to let this 'new wine' burst the 'old bottles' of Church doctrine and practice, or are they ready to provide new bottles for it?

"There is a strong new wine working in the hearts and brains of thousands to-day. Thousands believe to-day that there is a possibility of equality of opportunity for all. Thousands believe that this grinding poverty which some of us have seen in great cities before our eyes is unnecessary, and should come to an end. Thousands look forward with a hope to a day when each child shall have a chance, and no one shall be—to use a terrible phrase—'damned into the world.' Thousands believe that literally a Kingdom of God is 'at hand.' They are tired of hearing of a heaven in another world; they believe they were promised a heaven on earth."

"The Bishop of London does not invite the Church of England to deny the existence of heaven. He even invites his fellow-churchmen to think more of heaven, less of earth—for themselves; but he entreats them to think more of earth and less of heaven for others. For he says that thousands of men and women are set upon seeing at least the beginning of a heaven upon earth. He says it is a modest heaven."

The grievous part of the whole matter to the Bishop is that the Labour or Socialist movement is *outside the church*, and he complained bitterly of the controversy about vestments and incense, &c., as being "trivial" and "petty" compared with the questions of social interest!

Here is yet another effort to attain a millennium without Christ!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. McC. (Ireland). In answer to your enquiries re our answer to Question No. 400, the "we" in John 14. 23 includes the Father as well as Christ. This abiding must be by manifestation, and not personal, for "God is spirit." And how Christ now dwells in the heart is determined by the answer to your second text, Eph. 3. 17, where it distinctly says it is "by faith." Your third question relates to Col. 2. 27 (you do not give the reference), and here we have to say that the Greek preposition "*en*," when used with the *singular* number, means "in" or "by," &c., but when used with the *plural* number, it means "among," as given in the margin of the A.V.

You are quite right as to the Saviour's resurrection body being not "flesh and blood" but "flesh and bones." We have often called attention to this. This is the very point of the Rubric from the Church of England Prayer Book, which we quoted, which rightly argues that "the body and blood of our Saviour Christ" are "not here" in the bread and wine on the altar, as alleged (referring to the former part of the Rubric, which we did not quote).

Your questions are critical, if not hostile, but we answer in view of 2 Tim. 2. 25.

T. H. McL. The subject of your letter is very important. As you have used Gal. 4. 5. with Rom. 8. 10, to give you, as you say, a combined declaration, we may as well look at one or two more. By reading Rom. 2. 7, you will find that Eternal Life, embraces glory, honour, and immortality. A similar witness is borne by 2 Tim. 1. 9, 10, with Tit. 1. 1-3, "life and immortality" being parallel with "eternal life."

Further, with regard to 1 John 5. 12, you must remember that the same emphasis and import must be given to the second word "hath," as to the first. When you can explain the words "hath the Son," you will be able to speak clearly upon the words "hath life." Verse 11 says "this life is in His Son," while 1. 2, and 5. 20, declare that Christ Himself is "that Eternal Life." There is another important consideration. The words "Born again" and kindred statement should be rendered "Begotten." The birthday is coming—in Resurrection, and not till then does mortality put on immortality. "Your life is hid with Christ by God."

When emphasizing Rom. 6. 23, do not omit to notice verse 22, "and the end everlasting life." Neither omit from your consideration such passages as Gal. 6. 8, and 1 Tim. 6. 12 and 19.

Until "that day," eternal life, like all other blessings, are ours "IN CHRIST," not in ourselves. "Faith is the substance or ground of things hoped for," and by faith we can emphatically say that we HAVE eternal life. We have the Son, too, upon the same authority; but that is not inconsistent with the fact that He is at this moment at the right hand of God. You are not being robbed of anything. You are simply being directed by these things from yourself to Christ, in Whom all fulness dwelleth.

THE GREAT "CLOUD OF WITNESSES."

We are pleased to be able to say that copies are promised by the printers and binders for

DECEMBER 14th.

which will be in ample time for the season's presents, and will relieve many of our readers from the difficulty of deciding what they shall give.

Orders should be sent now (with remittance 4/-) without any delay, as they will be executed in the order they are received.

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Send direct to the Editor, Bremgarten, Golder's Hill, Hampstead, London, N.W.

THE RECORDS UNROLLED.

Those who are interested in the deeper studies of Greek and Latin manuscripts, will read with interest a work with the above title, by E. S. Buchanan, M.A., B.Sc. Published by John Ouseley, Limited, Fleet Lane, Farringdon Street, London, E.C. Price 21/-

HOLY WATER.

A pamphlet on the above subject will be found most useful. It is a valuable exposure, illustrated, by the aid of the microscope, of the defiled condition of several samples of such water, which is far from "holy," the number of *bacteria* running into seven figures to one cubic centimetre.

The pamphlet is by Luis Lopez Murray (Rodriguez), B.A., M.R.S., and is published by and sold for the benefit of the Spanish Religious Tract and Book Society, Figueras, Prov. Gerona, Spain. Price 1d.; 2/- per 100, by cheque or postal order, to the Hon. Director, Rev. Luis Lopez Rodriguez; or to the Hon. Treasurer, General Battersby, Lyncroft, Weybridge, Surrey, England.

MILLENNIAL DAWNISM.

Dr. I. M. Haldeman has written a valuable little pamphlet on *Millennial Dawnism* which deserves a wide circulation. It is a masterly denunciation of the evil teachings which C. T. Russell, with satanic ingenuity, has given so much publicity. A copy of the

booklet can be had free of charge upon application to C. C. Cook, 150 Nassau Street, New York City, N.Y.

THE MODERN REVIVAL OF NECROMANCY.

We heartily recommend a new pamphlet entitled *Spiritistic Phenomena and their Interpretation* (Price 1/- net. Published by the St. Anselm's Society, 3 Dyer's Buildings, Holborn, E.C.) It is the best small work on the whole subject that we have yet met with. It is a brief and concise exposition of ALL the facts connected with Modern Spiritism, and will be most useful to those who desire to be properly informed on this important subject.

THE EDITOR'S SPEAKING ENGAGEMENTS

during DECEMBER will (D.V.) be as follows:

- Dec. 5. CROUCH HILL, N.—Holly Lodge, 1 Holly Park, 7.30.
 " 7. LEWES.—The Town Hall, afternoon, at 3.15, and evening at 8.
 " 13. FOLKESTONE.—The Y.W.C.A., Alexandra Place, afternoon at 3, evening at 7.30.
 " 16. LEICESTER.—S.S. Memorial Hall, New Walk, at 3 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM, KENT.—83, Earls Hall Road, Well Hall Station, Dec. 2nd and 16th, at 7 p.m. (Mr. C. H. Welch).

NOTTINGHAM.—Thursday evenings, 7.30, at 57 Cobden Street.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Dec. 6th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Dec. 9th and 23rd (Mr. C. H. Welch).

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

WHEATSTONE.—At Gordon Villa, Atheneum Road, Dec. 8th, at 7 p.m. (Mr. C. H. Welch).

U.S.A., LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. (Except the Sundays before and after Christmas). Expository Addresses will be given (D.V.) by Mr. Charles H. Welch. Subject: "The Purpose of the Ages." Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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