

THINGS TO COME

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WITH

Special Reference to Prophetic Truth

AND

“That Blessed Hope.”

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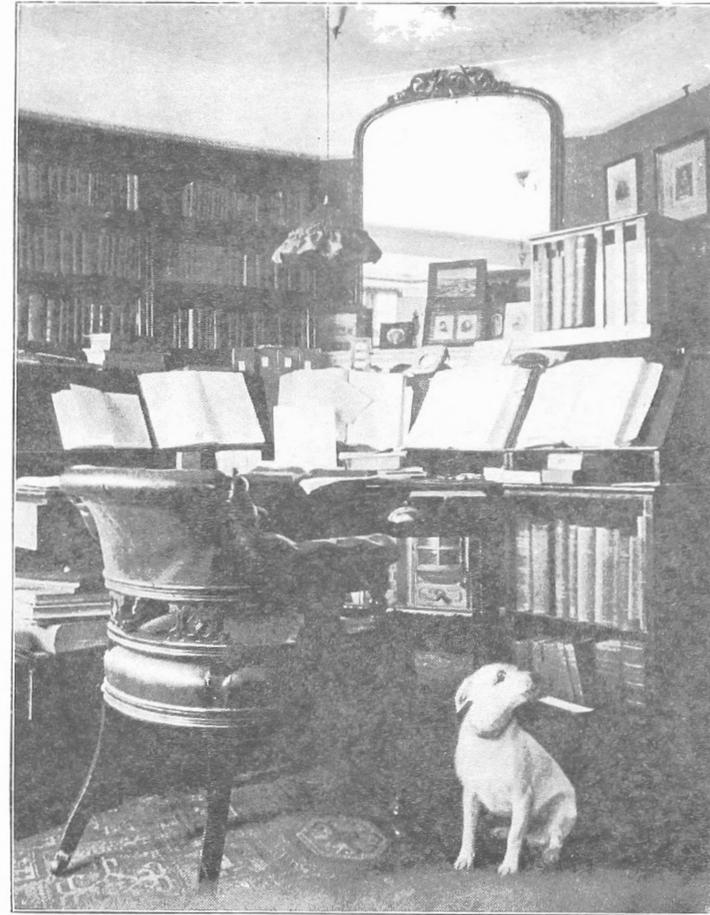
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E. Melbert W. Bullinger,



A VIEW OF THE LATE DR. BULLINGER'S STUDY,
AS LAST USED BY HIM.

PREFACE.

DEAR FRIENDS,

IT is with sorrowful feelings that we close the nineteenth volume of *Things to Come*.

The sad death of the revered Editor in June last brought to a close the work of nineteen years, during which he had been the means of opening up to so many the treasures of the Sacred Word.

For this faithful witness to the riches of Divine Revelation, we give devout thanks to Almighty God. Since the pen fell from the hands of the beloved Dr. Bullinger the work has been carried on mainly by means of the materials which were already in his hands.

It is hoped that ere long it may be possible to make an announcement as to a permanent editor.

Meantime, readers may be assured that there will be no lowering of the flag, but the same testimony will continue to be borne to the authority and inerrancy of the Divine Oracles, and the importance of "rightly dividing the Word of Truth."

Those who have contributed articles in the past are warmly thanked, and assured that their continued interest will be highly appreciated.

Grateful acknowledgement is also made of the support hitherto given, on such a generous scale, to the Publishing Fund; and with a continuance of the same the work of the Lord will not languish in our hands.

c/o MISS ELIZABETH DODSON,

"BREMARTEN," GOLDSMITH'S HILL, HAMPSTEAD, N.W.

November, 1913.

Yours in "that blessed hope,"

THE ACTING EDITOR.

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THINGS TO COME.

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Vol. XIX. No. 1.

Editorial.

"THE LORD HATH SPOKEN."

IV. "BY THEM THAT HEARD HIM." (Heb. 2. 3).

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from Vol. XVIII, p. 135).

THE EPISTLE TO THE ROMANS.

THE Epistle to the ROMANS, though the last written of the earlier of the Pauline Epistles, as to the chronological order, is placed first in the canonical order, *i.e.*, as we have them to-day in all versions of the Bible; and indeed, in all the Greek manuscripts of the New Testament; for not one MS. has ever yet been seen with the Pauline Epistles in any other order.

That is why we call it the "canonical" order.

The reason for these two different orders has already been explained*; so that we need not say more about it now.

The two great points for us to remember concerning this Epistle are these:

1. That being the last of the earlier Pauline Epistles, it was nearer the close of the Dispensation covered by the Acts of the Apostles; and consequently that, as it was written before Acts 28. 25, 26, we may expect to find in it some special references to the *dispensational change which was then drawing near*. And

2. That being one of the earlier Epistles, we must expect to find the same references in Romans as to the *special facts which characterised that then present Dispensation*, as we find in those Epistles.

And, if we look carefully, we shall find them; for, they are on the surface.

The Epistle to the Romans stands out prominently among the earlier Epistles, while it is, on the other hand, quite distinct, dispensationally, from the later Epistles, written from his prison in Rome.

The structure of Romans specifically sets this forth. Without going into its minuter details, its broad outlines stand out distinctly, and are shown to be

A | Doctrinal. Chaps. 1-8.

B | Dispensational. Chaps. 9-11.

A | Practical. Chaps. 12. 1-15. 7.

B | Dispensational. Chap. 15. 8-10.

From the earliest promise to Abraham it was made quite clear that all nations were to be blessed through Abraham, and with his seed. This is soon manifested in the Dispensation of the Acts.

To Peter "the keys of the kingdom" were given, showing that, to him was given the privilege of announcing it, first to Israel, and then to the Gentiles.

In Acts 2. 14, Peter first proclaimed it saying: "Ye men of Judæa, and all that dwell at Jerusalem."

In v. 22, "Ye men of Israel"; and in v. 36, "Let all the house of Israel know assuredly . . . for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call" (v. 39).

Who were included in this expression may be seen from Daniel's prayer, when he prayed, "O Lord, righteousness belongeth unto Thee, but unto us confusion of face, as at this day; to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, through all the countries whither Thou hast driven them" (Dan. 9. 7).

Only God's people, Israel, were summoned in this first proclamation referred to by our Lord in Matt. 22. 4-7; and this was the subject of Peter's proclamation down to the end of Acts 9.

Then in chapter 10. Peter used the other key, when he was sent by God down to Cæsarea; God having first taught him that what He had cleansed, Peter was not to treat as unclean. This lesson Peter learnt and testified to (Acts 10. 34-43).

From that time those of the Gentiles who "received the word" of the Lord by "them that heard Him," were grafted into the olive tree of Israel, and thus became partakers of Israel's religious privileges.

Now Rom. 9, 10, and 11 were written to instruct them and us as to the relationship of these "wild olive branches" to the branches of the parent stock; and the privileges of Gentile believers are shown to be neither greater nor less, nor other than those of the stock of Israel into which they had been grafted.

The olive tree had not yet been cut down; for the process of this grafting was going on when Paul wrote to them. These Gentile grafts were thus duly warned that, if "some" of the original unbelieving branches were broken off, these Gentile grafts were not to boast as though the natural branches were broken off to make room for them (the grafted branches), because the natural branches were broken off through unbelief, and the Gentile branches were grafted in by faith. Hence the warning that the same unbelief would lead to the same cutting off (vv. 17-22).

Yea (the whole argument concludes), how much more shall the natural branches of Israel which were then being broken off, be grafted in again "if they abide not in unbelief" (Rom. 11. 23, 24).

All these are references to the then impending change of Dispensation.

There is nothing here of the doctrine of the Prison

* See Vol. XIII., April, 1907.

Epistles which treat of, and unfold "the glory of God's grace," and reveal the fulness of the secret which "from the beginning of the world had been hid in God" (Eph. 3. 9).

Romans, being one of the *earlier* Epistles of Paul, partakes therefore of the *dispensational character* of the Acts of the Apostle, so far as the standing of Jew and Gentile before God is concerned.

But it has also the same references to *dispensational change* (which was conditioned by the repentance of Israel) as we find in all the other Pauline epistles which were written during that Dispensation.

And, being nearer than any of them to the coming crisis, we may expect to find still more definite references to it.

We have not to read far before we come upon a solemn reference to "the day of wrath" referred to in the very earliest Epistle (the first to the Thessalonians).

There we read of "the wrath" which had already come upon the nation "for an end" (not "to the uttermost" as in A.V. and R.V., for the Greek is simply *eis telos*=for an end); viz., either the end according to God's counsels as recorded in the prophets (if they repented); or, the end (for a time) of their national existence, and the postponement of their national blessing until such time (if they continued impenitent); for that will yet follow Israel's national repentance,* "when it shall turn to the Lord."

This is "the wrath to come" of 1 Thess. 1. 10, from which those who had "received the word" had been and would be delivered in the manner described in chap. 4. 16, 17.

Now, when we open Romans we find there the same "day of wrath" referred to; not as to something some 1,900 years distant, but as something very near at hand, and in which those whom the apostle addressed were, or might be, personally concerned.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against *the day of wrath* and revelation (= *apocalypse*) of the righteous judgment of God; Who will render to every man according to his deeds" (Rom. 2. 5, 6).

And again:

"As many as have sinned without law shall perish also without law; and as many as have sinned in (or, under) the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. 2. 12, 16).

"The day" here referred to, which was according to Paul's gospel, is the same day that John the Baptist had already proclaimed when he said "flee from the wrath about to come" (Matt. 3. 7): and it was the day and "the judgment" referred to by our Lord, when He declared that it should be "more tolerable" for Tyre and Sidon and even for Sodom than "FOR YOU": i.e., for that "wicked," "adulterous," "untoward" generation which had seen "the days of the Son of Man" (Matt. 11. 20-24).

* See Lev. 26. 40-42. 1 Kings 8. 46-53. Hos. 5. 15; 14. 1, 2, 4.

It was the day which would see the meeting of that age and the age that was "about to come"; the day of that then existing generation in which "the Son of Man" would, as the appointed judge, "render to every man according to his deeds" (Matt. 16. 27).

Of course that day is now future to us at this present time because the nation did not repent; but it was very present and imminent to them in that day in a manner and in a degree which it is not to us in this day.

Coming judgment and following glory are alike postponed; and those who believe God in His subsequent revelation of His secret purposes have the blessed hope of being with Him before "that day" shall arrive.

We have a further reference to that then present age of suffering; and to the imminence of the glory which should follow in chap. 8, which we will translate and set out according to the structure:

- | | | |
|----------------|--|---|
| C ¹ | 18. For I reckon that the sufferings of the time now [present] are not worthy [to be compared] with the glory about to be revealed (= <i>apokaluptō</i>) unto us. (Cp. 2 Cor. 4.17).* | Reason as to our suffering with Christ. |
| D ¹ | 19. For the earnest expectation of the creation ardently awaits the <i>apocalypse</i> of the sons of God. | Expectation |
| C ² | 20. For, to vanity was creation subjected, not voluntarily, but on account of him who subjected [it]. | Reason for the expectation |
| D ² | -20. [Waiteth, I say, (from v. 19)] in hope. | Expectation |
| C ³ | 21. Because the creation itself also shall be freed from its bondage of corruption into the freedom of the glory of the children of God. | Reason for the expectation |
| D ³ | 22,23. For we know that the whole creation groaneth and travaileth (as in birth pangs) until now, and not only [it] but ourselves also, having the first-fruit of the Spirit, even we ourselves groan within ourselves, ardently awaiting the sonship, the redemption of our body. | Expectation |

The first thing that is clear in this passage is the fact that the deliverance was near at hand; and not some nineteen hundred years distant. "The glory which is about to be unveiled to us," Gr. (*tēn mellousan doxan apokalupthēnai eis hēmās*). The mention of birth-pangs is another proof that the "deliverance" was near.

It is further clear that this glorious consummation was ardently expected. "The glory about to be revealed" was the countervailing hope in view of "the wrath about to be revealed." Both were part of the *Parousia*.

"Ought not Christ to have suffered these things, and to enter into His glory?" the Lord had asked on the way to Emmaus.

"Christ must needs have suffered," Paul had declared in Thessalonica.

And, having suffered, nothing was needed but the repentance of Israel for the realisation of "the glory that should follow."

* 2 Cor. 4. 17; "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

It was not for "death" that the Thessalonian believers were waiting, but for "God's Son from heaven." And THUS *to ever be with the Lord*; even so here, it was not for death that the Corinthian believers were waiting, but for their "house" (or spiritual body) from heaven, that so they might be "absent" from this body of humiliation, and be "*present with the Lord*" in their "changed" and glorified bodies.

Death could not have been the subject of this ardent expectation. Death would be no compensation for the sufferings of that "present time." "The redemption of the body" is to be brought about by a glorious resurrection, not by sufferings and death.

The apostle was not thus mocking these suffering ones. He was comforting, cheering, and encouraging them to bear up under their tribulations.

Moreover, the death of these suffering believers could never have brought deliverance to a groaning creation. For the earnest expectation of creation ardently waits for the manifestation of the sons of God, and this, in glory, not in death. They will not and cannot be manifested in the grave, but in the glory.

The very word used for this "expectation" implies, nay, necessitates the fact that it might possibly be very near at hand. It is *apokaradokeō*, and means *to wait with uplifted head*, implying not merely a vague longing but a waiting with the assurance and persuasion of the nearness and reality of what, with uplifted eyes, they looked for.

But the word "creation" cannot be extended to inanimate creation, such as mountains, hills and seas; or, even animate creation without the knowledge of revelation.

It must refer and be limited to those animate beings who have *will*, and can exercise *hope*, and can experience *bondage*, and can intelligently *expect* and long for deliverance from it.

Moreover, these animate beings are divided into two classes:—those who have already the first-fruit of the Spirit, and those who have not the first-fruit of the Spirit.

It was to animate human beings that the gospel was to be proclaimed, "to every creature" (the same word), and which *was* proclaimed to every creature under heaven (the same word), as is positively so stated in Col. 1. 23.

Humanity groans, but unconsciously. It knows not the cause, or the consequence. It experiences the vanity, and lives in a conscious struggle to free itself. To this fact we owe the conflict of political parties in our midst; the "unrest" of peoples, and the wars between nations.

All are searching for freedom and liberty; but they know not the cause of their bondage.

MAN HAS REJECTED GOD.

Eve believed the Devil's two great lies in Gen. 3. 4, 5.

"YE SHALL NOT SURELY DIE."

and

"YE SHALL BE AS GODS,"

and thus became under bondage to Satan.

The first man "*was not deceived.*" It does not say he did not know. But, we may well believe that it was "not willingly" that he fell. But he fell, all the same; whatever the reason might have been, and, with the woman, became "in the transgression" (1 Tim. 2. 14).

Yes! We may well believe it was "not willingly."

The word "deceived" tells us the whole story.

If Satan had been the ruler of "the world that then was" (Gen. 1. 1; 2 Peter 3. 6), and brought about its "overthrow" (Gen. 1. 2) and "overflow" (2 Peter 3. 6); then we can understand why he should seek Adam's overthrow (Gen. 3.) when God had given "the first man dominion" (Gen. 1. 28) over "the heavens and the earth which are now" (2 Peter 3. 7).

And we can understand why the same Satan (or adversary) should seek the "overthrow" of "the Son of man" to Whom God afterward committed "dominion over the works of His hands and put all things under His feet" (Psalm 8. 6).

We can thus understand the temptation in the wilderness, and the agony in the garden.

Satan is "the god of this world" as to its religion (2 Cor. 4. 3, 4); and "the prince of this world" as to its politics: and humanity has become "subject" to his dominion.

But there is another side of this subjection to vanity.

When men believed the devil's lies there is a sense also in which God subjected mankind to vanity by giving them up.

The word "vanity" throughout the Old Testament is another word for *idolatry*. Idols are constantly called "vanities," or nothings, "lying vanities" (Psalm 31. 6; Jonah 2. 8; Jer. 10. 8, 15); and in the New Testament also. See Acts 14. 15.

In Psalm 81 Jehovah said unto Israel:

"Hear, O My people, and I will testify unto thee:

O Israel, if thou wilt hearken unto Me:

There shall no strange god be in thee;

Neither shalt thou worship any other god

But My people would not harken to My voice;

And Israel would [have] none of Me,

SO I GAVE THEM UP

unto their own hearts' lusts;

And they walked in their own counsels." (Ps. 81. 8-16).

If this was the case with Israel we must not be surprised at the judicial subjection to these "vanities" in the case of the Gentiles.

Three times over in the first chapter of this very Epistle it is definitely so stated.

In verse 21 we read: "Because that when they knew not God, they glorified Him not as God, neither were thankful; but became *vain* (the same verb) in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man,

WHEREFORE GOD GAVE THEM UP.

Again, we read that they "changed the TRUTH of God into a lie, and worshipped and served the

creature more than the Creator, Who is blessed for ever, Amen.

FOR THIS CAUSE GOD GAVE THEM UP.

And again; "even as they did not like to retain God in their knowledge,

GOD GAVE THEM UP.

(Rom. 1. 21-32).

So that there may be a sense in which humanity was judicially made subject to vanity, and thus were "concluded (or shut up) in unbelief." (Rom 11. 32.)

The subjection was thus *instrumentally* the work of Satan; *actually* it was due to the fall of man; and *judicially* it was the act of God.

The consequences may well be described as "groaning."

On the part of those who have not the first-fruit of the Spirit, it may be unconscious, and without knowledge of the reason.

Man does not see that having rejected and murdered "the Prince of Peace," it is indeed "vanity" for him to be talking and seeking after peace, apart from Him, but he is "groaning" all the same.

But those who had the first-fruit of the Spirit, poured forth, and, as in Acts 2 were ardently expecting the promised deliverance.

They were experiencing the very birth-pangs of its being brought forth and manifested at the appearing of the sons of God in glory.

There was a true sense in which, as they were nearing the end of that dispensation, it was "nearer" to them than when they first believed the blessed promise of the sending of Jesus Christ and the restitution of all things of which the prophets had spoken (Acts 3. 19-26).

These are the words of this very Epistle (Rom. 13. 11, 12):—

"And this, knowing the time, that [it is] already the hour, we should be roused out of sleep, for

NOW [IS] OUR SALVATION NEARER than when we [first] believed.

THE NIGHT IS ADVANCED,
THE DAY HAS DRAWN NEAR.

The whole passage should be read (Rom. 13. 11-14); for, it bears out to the full the point we are pressing, viz., that, had the condition as to Israel's repentance been fulfilled, the Lord would then have come.

But Israel did not repent, and the result was that promises and blessings were alike

POSTPONED.

And so creation now is "henceforth expecting," not, it may be, with the same hope of a speedy fulfilment.

But, nevertheless, those of us who have believed God's subsequent revelation have the blessed hope of the *exanastasis* (if called to "fall on sleep"); or of "our heavenward Call" (if alive and remaining), as in Phil. 3.

The epistle to the Romans closes (in one of its postscripts) with the promise

"THE GOD OF PEACE WILL BRUISE SATAN UNDER YOUR FEET SHORTLY."

This assurance must refer back to the original

promise of Gen. 3. 15, and point to the close of "the great conflict of the ages," fulfilling as it will "all that the prophets have spoken" concerning this glorious consummation. *Then* it could be spoken of as coming to pass

"SHORTLY."

But through the continued impenitence of Israel, that hope was

POSTPONED.

Nevertheless, we also, who have "trusted" after that we heard the word of the truth, the glad tidings of OUR salvation, in which, having believed also, are "sealed by the Holy Spirit of the promise"—the promise of a deliverance which waits for no conditions to be fulfilled, but which may be realised now, at any moment. See Eph. 1. 13, 14.

The deliverance of humanity from its groaning waits as of old, for certain conditions to be fulfilled, and for certain events to take place; but our deliverance and rapture depends upon nothing, but the "Call" of Him with Whom "our life is hid" and in Whom we are now "blessed with all spiritual blessings in the heavens," from whence our "Call" will come.

There are other phenomena connected with this Epistle, and its special relation to the Prison Epistles.

For example: The question as to the date when it was completed and issued by the Apostle in its final form.

The remarkable postscript 16. 25-27 was added, at least, five years after the Epistle was commenced in A.D. 58.

This postscript, as we have more than once pointed out, refers to the double ministry of the Apostle (1) the Gospel of the Grace of God which had been promised before in the writings of the prophets, and (2) the Ministry of the Mystery of Christ and the Church which was not the subject of promise, but was made known to the Apostle by direct revelation from GOD, as set forth in Ephesians.

Chapters 9. 10. and 11. form a remarkable section, and are of the nature of an appendix. If these chapters were added by Paul as late as the postscript, their connection with Acts 28. 28 would be very apparent.

Chronologically, therefore, Romans is connected both with the earlier and later Epistles; and its deep spiritual teaching is the true foundation for the later Epistles, as we have often seen.

Under "Things New and Old" (p. 7), we re-insert an article from Vol. XIII. (1907).

A NEW SYNOPSIS,

OR

THE MESSAGES OF THE BOOKS,

IN THE LIGHT OF AGE-TIME TEACHING.

BY JAMES CHRISTOPHER SMITH.

Introductory.

An attempt is here made to state the gist or sum of the contents of the Library of books called the Bible, from the standpoint of Age-Time teaching.

The "stewardships" of truth, in the different "ages" of Bible history, give the key to the understanding of the whole.

They show the books to be a great unity and disclose to us that, in a profound sense, these writings have

"proceeded out of the mouth of God:"
that they are
"THE WORD OF GOD:"
and that they are
"GOD-BREATHED."

The very attempts made, of late years, to show that the books of Scripture are nothing more, or little more, than patch-work, human productions, have deeply impressed some of us as being an utterly false attitude and have confirmed our confidence in the prophetic unity and God-breathed character of the writings.

The position, that the human mind is, or ever can be, the judge of truth is breaking down under the weight of its own impossible claim: and we gladly turn from these blind imaginings to the precious revealings of the Book itself.

Just as it is impossible for any one to paint the word-picture of the Lord Jesus, THE LIVING WORD, as is done in the Gospels, apart from the facts being just as they say and apart from the inspiring grace and guidance of the Holy Spirit: so it is impossible for men to produce the WRITTEN WORD apart from the originating, moving and truth-revealing Spirit of God.

The three great factors of *prophecy, miracle* and successive *stewardships of new truth* stamp the Bible as entirely beyond man's power to produce and set it apart, for ever, as the very

"WRITING OF TRUTH."

And to show plainly what is "noted" therein, for the edification of the children of God, is more than all earthly treasure.

The proposition that the Sacred Writings, as a whole, are from God, is set forth in the loftiest language in Heb. 1. 1-4.

"In many portions and in many ways God having spoken of old, to the fathers, by the prophets, at the last stage of these days spoke to us by a SON WHOM He appointed heir of all things, through Whom, also, He made the Ages: Who, being a gleam of the Glory and an express Image of His being, and bearing up the universe with the word of His power, having made purification of sins, sat down at the right hand of the Majesty in the Highest."

Thus the two parts of the one inspired volume are clasped by the tremendous fact that

"GOD SPAKE."

The same God spoke in both: both bear His name and His authority: and the man who says he can receive the one and reject the other speaks with a "lying spirit," and is self (or Satan) deceived.

To show, therefore, the content of the Word that "lives and abides" is the best answer to all unbelief and the surest way to withstand the poisonous and fiery suggestions of the Great Enemy whose baneful

business is, and always has been, to deny and to discredit *what God has said*.

From time to time efforts have been made by learned and godly men to show the leading truths in the various books of Scripture: and similar efforts are in progress in our time. All such works are welcome and helpful; but the Word of God is inexhaustible—a deep well, a bubbling fountain, a book of cumulative fulfillments and of radiating light!

Accordingly, the present endeavour to show the essence and sum of the books from the point of view of Age-Time teaching, it is believed, will be welcomed by many who are rejoicing in the "increasing light" which the unfolding of the "Purpose of the Ages" has brought them.

To know the Bible, guided by the Spirit of Truth, is to know God and His Son, Jesus Christ: and, thus fortified, we shall be able to say, as the darkness of Apostasy increases,

"By the word of Thy lips I have kept me from the paths of the destroyer" (Psalm 17. 4).

* Attention will be given to these works in preparing these chapters: and a Bibliography will be added in due course.

Dispensational Expositions:

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

No. 30.

THE PRAYERS OF THE LORD'S PRISONER.

Eph.: 1. 15-23.

Continued from Vol. XVIII, p. 143).

IN concluding our paper on the first prayer we quote again its opening words:

"That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him."

There is no article with the word "spirit," it does not refer to the Holy Spirit Himself but to the effect of His gracious operations.

Wisdom and revelation are the terms used to describe the spirit for which the Apostle prays. Isaiah 11. 2 furnishes us with a similar usage, the "spirit of wisdom and understanding," etc.

How often have we prayed for this spirit of wisdom? Without this heavenly wisdom how can we expect to understand the truth of the Mystery?

Up-bringing and education cannot supply the deficiency in this matter; they may contribute to our bias and prejudice. This wisdom must come from above. When Solomon chose wisdom above riches or power, God evidenced His pleasure by adding these other gifts of riches etc. So with the believer to-day. As he seeks wisdom, wisdom will reveal the riches of grace, glory, and power, stored up in the Lord Jesus Christ.

The word "wisdom" occurs nine times in the prison

Epistles—and *only* in those Epistles wherein the Lord Jesus Christ is called the HEAD, and where He is described as the FULNESS of His people. This fact emphasizes the teaching of Col. 2. where an empty, deceitful philosophy is shown to be an attack on the believer, seeking to make him "not hold the Head." The three occurrences of the word "wisdom" in Ephesians are as follows:—

- Eph. 1. 8. 9 "In all wisdom and prudence *having made known* the secret of His will."
 Eph. 1. 17 "A spirit of wisdom and revelation in the *knowledge* of Him."
 Eph. 3. 10 "Unto the principalities . . . *might be known* by the church, the manifold wisdom of God."

It will be seen that each occurrence has relation to the Mystery and that in each passage there is a reference to knowledge.

Not only wisdom, however, but revelation is necessary. This does not mean that visions and dreams or any of the excitable phenomena which accompany much of the undispensational teaching of some movements, are given to the believer; but, as the word revelation means, the veil of traditional ideas and human failure is removed, and the word of Truth in all its clearness is discerned. Those of our readers who have seen the beauties of the prison Epistles, possess the same Bible as they did when they believed the tradition of men. We have no private version of our own—we have been enabled by grace to believe that God *means what He says*; the veil has been removed; and we see.

The god of this Age, is actively engaged in veiling the precious truth of the Gospel of the Glory of Christ (2 Cor. 4. 4): and, were it not for this "spirit of wisdom and unveiling" we should be effectively prevented from beholding with unveiled face the Glory of the Lord.

This heavenly wisdom and revelation is found in one sphere only "in the knowledge of Him." The word Him refers particularly to God the Father, as a reading of the context will show. The word "knowledge" is *épignōsis*, and means full, personal knowledge as contrasted with a passing acquaintance. It is the word particularly used in the prison epistles in relation to the truth of the Mystery.

To know Him is the grand goal; John 17. puts the lesser word *ginōskō* as synonymous with Eternal Life. The blessings of the Millennial Kingdom are crystallized in the words that "the knowledge of the Lord shall cover the earth as the waters cover the sea": the goal of the Mystery is summarised as "the knowledge of Him," and the excellency of the knowledge of Christ Jesus our Lord. Before we read "the knowledge of Him" in Eph. 1. we read of "your faith in the Lord Jesus." It is idle to talk of knowing God unless we believe the One sent of God. This is confirmed by many passages. Indeed the great characteristic of faith in the epistles of Paul is the faith of (pertaining to, or resting on) Jesus Christ.

There is only one pathway of the knowledge of God, that is, faith in Christ.

It must be observed however, now that we have considered the passage, that the Apostle does not pray that these believers may know God—the true request comes in the next verse "That ye may know Who is the hope of His calling." The prayer of verse 17 is directed to the need of the believer before he can approach the grand theme of the prayer.

Before we can "get to know Who is the Hope," etc., we must have "a spirit of wisdom and unveiling in the knowledge of Him."

With this wondrous clause we would close this paper, reserving for fuller consideration the prayer proper, as developed in the verse which follows.

Let us all pray for this spirit; let us seek this wisdom which comes alone from Him in Whom are hid all the treasures of wisdom and knowledge; let us seek this unveiling, praying that the veil of the tradition and doctrines of men may be removed from the eyes of our heart; and let us realise that the great sphere of this blessed wisdom and revelation is "in the knowledge of Him." So shall we be prepared to go on to get to know more of His wondrous love, His treasures of grace, His exceeding riches which are treasured up in our Risen and Glorified Head, Jesus Christ our Lord.

It will be observed that the Apostle prays to God the Father. In 3. 14 we read, "I bow my knees unto the Father of our Lord Jesus Christ."

Ordinarily prayer is addressed to God the Father. We who pray are "in Christ," and if we address our prayers to the Lord Jesus Christ, we by so doing practically step out of our place of safety and access.

This in no wise touches the essential Deity of the Lord Jesus Christ, it has reference to the present *relationship* between God and Man which, in His wise and gracious counsels, demands a Mediator.

There are exceptional cases of prayer addressed to the Lord Jesus Christ, and such must be given their place; but, ordinarily, we feel that the Apostle's example gives the true address of prayer, that prayer is to be addressed to the Father *through* the mediation of the Lord Jesus Christ; *by* the power and guidance of the Holy Spirit; *in* harmony with the revealed will of God as contained in His Word.

The Apostle prays that the believer may have given to him "a spirit of wisdom and revelation, in the knowledge of Him:"

CHARLES H. WELCH.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

As introductory to a new series of papers for 1913, Mr. Ivan Panin prefaces them with the following letter.

Box 1096,
NEW HAVEN, CONN., U.S.A.
5th Oct., 1912.

DEAR DR. BULLINGER,—Recent new discoveries in Numerics lead me to feel that bottom is at last reached—not as to wonders; they are endless—but, at least, as to comparatively quick methods of securing perfect texts. But the details—making tables, vocabularies, etc., is enormous—old Greek Tables are lies, but Briareus with his 100 arms—I am anxious to believe in such a one—is badly needed. Can you secure, through *Things to Come*, volunteers for help in the work? The Old Testament specially. It may call out some who know even a *little* Hebrew, to do work under my direction, though I could use help also on the New. I suspect the Old Testament text to be far purer than the Greek; and since Westcott and Hort's proyes such an excellent text, and their proportion of errors is so small, the labour on the Old is likely to be less troublesome. But passages *must* be taken at random in every book so as to *have* the proof. And for this many helpers are necessary. If such helpers can be found, I would draw up a schedule of methods of labour.

With Matthew out of the way, I can now go on to Mark. For three weeks I knew that *somewhere* in Matthew is one word too much between chapters xiii.—xxiii. But it took me three weeks of the hardest toil at last to find *μαθητων* in 26. 20, to be the superfluous word (not in Rec. Text, which for once is right). When I started on Matthew *finally*, I knew that only two words out of 18317 must come out. The first one *εσται* in 12. 11, I discovered very quickly, but three solid weeks of brain-racking figuring, (like finding an error in bank balance), it took to *prove* that *μαθητων* is an intruder.

We sorely need a *school* (not necessarily mechanically organised) for working on God's Book. Up to Solomon's Temple I now have also a *perfect* chronology, and from there on it is plain sailing anyhow.

Yours in Christ,

I. PANIN.

In the succeeding papers it is intended to give the reader some insight, not only into the scope of Numerics, but also into their method. No problem is so hopeless to scholarship unaided by Numerics as that of the authorship of the Bible books; especially of the anonymous ones. There has been, as there hitherto could be, no science about them. Guess-work as wild as it is impertinent has essentially been the work of the latest "science," which likes to think of itself as "advanced." There can, indeed, be no dispute as to advance, the only question being as to whether it has been truthward or elsewhere.

Numerics solve the problem of New Testament authorship as here presented; and every one of the 33 Bible writers can be demonstrated as surely as those eight New Testament writers to be presented in our next paper. And just as the proof as to the 913 occurrences of *Ἰησοῦς* is presented *from its own*

data, WITHOUT THE AID OF ANY OTHER WORD, so every other word of the Bible vocabulary, if it occur a large enough number of times, can demonstrate its own number of occurrences, so to speak, from its own resources, without having to go for help outside of itself.

Things New and Old.

THE ACTS OF THE APOSTLES CONSIDERED HISTORICALLY AND DISPENSATIONALLY.

(Reprinted from Vol. XIII. Feb., 1907).

THE writings of Professor Ramsay which re-affirm and emphasize the genuineness and authenticity of this important and unique Book of Scripture, and the more recent references to it in Professor Harnack's New Testament Chronology, interesting as they are from the point of view of Modern Criticism, will be of even greater service to theologians generally if they help to draw attention to what is as yet a strange and widely prevalent misconception as to the real purpose of the Acts of the Apostles, the last of the historical books of Scripture.

In the Four Gospels we have, portrayed in plain and strikingly solemn language, the rejection and crucifixion of the One who was and is the true King of Israel, the true Servant and Prophet of Jehovah, the lowly and yet glorious Son of Man; and the One who was and is the Eternal Son of the Living GOD.

This rejection is set forth in order, and by a number of historical incidents, in the Synoptic Gospels; while, at the commencement of St. John's Gospel we are told what the solemn and tragic result of His Incarnation was; namely, that He came unto His own and His own received Him not. (1. 11).

Regarded from the historical standpoint, we see that the Four Gospels have a very deep significance if we would rightly apprehend the full force of the expression, "the Gospel of the Grace of God." This expression is not met with in the Word of God until we come to the Twentieth Chapter of the Acts, verse twenty-four. Indeed the word "grace" does not once occur in the first two Gospels, while in Luke and John it is referred to only to show what it was that man rejected when he rejected Christ. "The law was given by Moses, but grace and truth came by Jesus Christ."

The well-beloved Son of GOD came and tabernacled among us, but they hated both Himself and the Father Who sent Him in love and grace.

The Four Gospels mainly set forth Christ's good news about GOD, whereas in the Epistles we have, for this present interval, GOD'S good news about Christ, that is, "the Gospel of the grace of GOD" concerning His Son.

So, too, with the Book of the Acts of the Apostles, regarded from this same historical standpoint. It

is not only the coming of the Holy Spirit to Israel with the "signs following," as in Joel, but we have the solemn record of the rejection of the Spirit, and of the offer, made with accompanying miraculous signs, of the Return or *Parousia*, to introduce the Kingdom of the Risen Christ, those "times of refreshing" which cannot come to Israel and the world generally, so long as the "blindness" is upon the chosen earthly People.

"Ye do always resist the Holy Ghost," was the witness of Stephen; "as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murders." (Acts 7. 51, 52).

Let us notice some things recorded in the Acts which ceased when the period of thirty-three years was over: a unique interval in or between the "age-times;" the special character of which has not been sufficiently emphasized.

Just as Christ was offered to Israel and was deliberately refused, being a stone of stumbling to "both the houses of Israel," so too, was the offer made by the Holy Spirit, through Peter, that if there was a national repentance on the part of the Jews of Judæa and of Israel in the Dispersion, those "times of refreshing" would come, and GOD would send back the Lord Jesus Christ (Acts 3. 19-21, R.V.).

Stephen saw Him "standing" at the right hand of GOD (Acts 7. 56). For, not as yet had He sat down to wait "until His enemies should be made His footstool" (Heb. 10. 12).

It was first of all to the Synagogues of the Jews that the Apostles Paul and Barnabas went. The Greek word for "synagogue" occurs twenty times in the book of the Acts—not once in the Epistles of Paul.

The sentence of national blindness, foretold in Isaiah 6. seven hundred years before this critical point in Israelitish history, was impending over the favoured nation.

The Lord Himself had twice referred to this solemn sentence of judicial blindness; but it was left to the Apostle Paul to follow in the steps of Isaiah and to say, "Here am I, send me" (to deliver this solemn message).

When at Rome, as recorded in Acts 28, he addressed the Jews for the last time as a corporate body at the close of his ministry, so far as going to them in their synagogues was concerned; he quoted that "one word"—that solemn sentence of blindness which now for nearly two thousand years has darkened the eyes and hardened the hearts of that still rebellious and unbelieving People.

The Apostle had already warned them in the synagogue of Antioch in Pisidia (Acts 13. 46). "Since ye judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."* It was then that they were being provoked to jealousy by them which were no people

* This was only local, not national, as may be seen from 14. 1. Compare 18. 6 with 18. 19. Note the contrast—in 28. 28.

and made angry by a foolish nation, who asked that they might on the following Jewish Sabbath have the privilege of hearing for themselves those good tidings of the proffered return of Christ, and of the coming of that time when it was foretold that not only would the tabernacle of David be restored, but the Gentiles also should share in the blessings; as it is written, "Rejoice ye Gentiles with His people" (Deut. 32. 19-21, 43).

"The prisoner of the Lord for you Gentiles," after he had pronounced the sentence of blindness of Isaiah 6, was sustained in his prison at Rome; and he was soon afterward inspired to write the most profound of all the sacred writings—the Epistles to the Ephesians, the Philippians and Colossians, oracles of GOD which contain the deepest truth concerning Christ and the Church, the Mystery hidden during and from "the age-times," to which there is no allusion in the Acts of the Apostles.

The transitional and unique period of time—"the generation"—recorded in the Acts, was concluded before the Epistles of the Captivity were written, and so, when it is affirmed that "the Church began at Pentecost," we must remember that Pentecost had its Jewish application first, as in Lev. 23. 15; and must not allow this partial truth to carry with it a wrong application.

We must also bear in mind that the revelation of the Mystery "hid in GOD" was not set forth until "the age-times" were over,* and the period covered by the Acts formed the closing epoch of those age-times before the present interval of grace began—Christ, "the Hope of Glory." This mystery among the Gentiles contains a deeper and fuller revelation of "the Gospel of the glory," than is revealed in the Acts.

After the glorious translation of the Church of the Mystery according to Phil. 3. 11, 14, 20, 21, when these bodies of our humiliation will be transfigured into the likeness of the body of His glory, then, it may be, the broken-off events which commenced at Pentecost with the miraculous speaking with tongues and "special signs," will again begin to run their course, to be followed by the remaining portion of the unfinished prophecy of Joel: "And I will shew signs in heaven above and in the earth beneath, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." Yes, for when GOD'S judgments are going on in the world the people of the earth will learn righteousness. But the Mystery, which ran its course during the break in "the age-times," as plainly revealed in the Ephesians and Colossians, will have been "preached among the Gentiles, believed on in the world, and received up in glory" (1 Tim. 3. 16).

* The Epistle to the Romans was written in A.D. 58, but the postscript (ch. 16. 25, 27) in which the Mystery is mentioned was written later, of course by the same writer. Compare this postscript with the very similar words in Ephesians 3. 20, 21. This postscript has long puzzled transcribers and textual critics; and, not being understood, has led to putting out verse 24, as in the R.V.

Again, this recognition of the peculiar and unique nature of the thirty-three years history recorded in the Acts leads to a very important question as to the dispensational teaching of the *Chronological* order of the Pauline Epistles.

The earlier Epistles, especially 1 and 2 Thessalonians and 1 Corinthians, were written before the close of the historical period covered by the Acts, when the *Parousia*, or return and Kingdom of Christ, was still being offered to Israel and the nations.

Have we not here an answer to the insinuation that Paul was mistaken in hoping that the *Parousia* might occur even while some of those who were then waiting for GOD'S Son from heaven were still alive, and who might therefore be actually "preserved in spirit, soul and body," till the day of His then expected *Parousia* (1 Thess. 5. 23)?

So long as the offer was being made, within the period covered by the Acts, of the *possible immediate return of Christ*, is it not natural to suppose that those earlier Epistles of Paul, written before that offer was definitely refused by Israel (both by the Nation in Jerusalem and the Dispersion in Rome), and containing special allusions to the *Parousia*, would be, *in their scope, in accordance with the then distinct offer and dispensational dealing of GOD?*

It is remarkable that it is only in these earlier Epistles written before his imprisonment at Rome, and during the course of that period covered by the Acts, that the *Parousia* is mentioned. The word "*Parousia*" does not once occur in Ephesians or Colossians; and the translation referred to in Phil. 3 is in connection with the "Calling on high," and the Prize which was connected with the great mystery of Christ and the Church. This mystery, or secret purpose of GOD, was not declared while the *Parousia*, which would more immediately precede the Kingdom, was then offered to faith.

To His faithful and beloved servant when in prison in Rome, GOD fully revealed this wondrous glory of Christ as the future head of the Universe, with the Church as His fulness (*pleroma*). This deeper and more exalted truth followed that rejection of the *Parousia*, and of the Kingdom of 1 Thess. 4 that was now indefinitely postponed; possibly to be taken up again as a distinct offer, only when the Mystery, hid in GOD (to which there is no allusion in Thessalonians), should have been consummated, or "received up in glory."

That *Parousia* will surely come, notwithstanding the long postponement; for none of GOD'S words can fall to the ground: but may not the "blessed Hope," as in Phil. 3. and 1 Tim. 1, and Titus 2., be fulfilled even before that more public *Parousia* comes?

It will also be evident, when the foregoing historical aspect of the Book of the Acts is recognised, that the miracles and "powers of the world to come," which were so distinct a feature of that exceptional period, naturally ceased when the testimony of the Holy Spirit which they were intended to emphasize, was finally rejected by Israel, as Christ Himself had been.

To pray now (though doubtless with pious intent),

for a renewal of Pentecostal gifts while the Mystery is still being preached among the Gentiles, is surely not according to knowledge: for, may not the "blood and fire and pillars of smoke," and other celestial and terrestrial terrors soon follow that renewal of Joel's prophecy, which is only in abeyance so long as this wondrous Day of Grace is yet "preached among the Gentiles"?

Signs of the Times.

SIGNS OF THE APOSTASY.

THE COMING "WORLD-TEACHER."

IN our issues for February and March 1912, we lamented the fact that the Rev. Dr. Horton had given any countenance to "Mrs. Besant's prophecy" by quoting it, and publishing a sermon on the subject.

We have great pleasure in now reprinting

DR. HORTON'S REPUDIATION

which appeared in *The Christian* of November 21, 1912.

THE "WORLD TEACHER."

Dr. Horton's categorical repudiation of Theosophy, in face of the action of Mrs. Besant, who associated his sermon on the Second Advent with her own prediction of the coming of a "World-Teacher," has been published in the Indian papers simultaneously with extraordinary developments. In the first place, it appears that, for some time past, the "World-Teacher" has been in training; he is a young man named J. Krishnamurti, and in his name a booklet has been published, entitled, "At the Feet of the Master." In the second place, the young man's father, a Government pensioner named Naravaniah, has sued Mrs. Besant, in the District Court at Chingleput, to deliver to his parental care both Krishnamurti and a younger son, who, it is alleged, were placed in the hands of Mrs. Besant to be educated. The father of Krishnamurti objects to the "deification" of his son, on the ground that it will "warp his moral nature"—serious charges being also made against the particular teacher with whom he studied.

A REMEDY WORSE THAN THE DISEASE.

We take from *The Daily Telegraph* of London (December 3, 1912) the following with its own headlines:

RAG-TIME IN CHURCH.

MINISTER'S DENUNCIATION—STRANGE SCENE IN AMERICA.

From Our Own Correspondent.

NEW YORK, Monday.

Since the Rev. Mr. Ward Beecher, to illustrate the evils of slavery, took a black girl into his pulpit and offered her for sale by auction, there has been no such clerical melodrama in America as was enacted last night in Minneapolis, when two chorus girls danced rag-time dances on the platform of the pulpit of the Rev. G. L. Morrill, illustrating his sermon on "Praise Him with the dance." Most amazing dances were put on the boards by the chorus girls, and the congregation fairly gasped. No matter how brazen, the dance was performed—the "turkey trot," the "crab crawl," the "tortoise fango," the "jelly wobble," the "angle-worm wiggle," the "grizzly," the "sea-sick glide," the "Boston dip," and various other forms of terpsichorean monstrosity, some of which are still popular here.

Then began Mr. Morrill's sermon, which was a long, fervent, tirade against rag-time dances of to-day—dances, he said, that would make the devil blush, and which would hardly be tolerated in hell. Mr. Morrill asked for legislation to fight the terpsichorean evils, which, he said, originated in low resorts on the Barbary coast, and were now sweeping like a plague over Christendom. As the chorus girls gyrated, now and then a coin was flipped towards the pulpit, while the big organ of the church pealed forth rag-time music to accompany the dances.

THE ENEMY'S SPHERE.

We have often said that this is not to be looked for in the Police Courts or the Newspaper records of crime and immorality, but in the Pulpits, Theological Colleges, and Professors' Chairs.

Wherever the word of God is concerned, there we may look for, and see his operations.

He is introduced to us as already fallen, and in Gen. 3 we have his one great aim, to first *question* the truth of God's words, and then to *deny* them.

Wherever we see these things to-day we see the sphere of Satan's activities.

The latest evidence is seen in the recent discussion in the lower house of Convocation (London, Eng.) on the proposal to amend the third question in the office for the ordination of deacons in the Church of England.

It appears that there is a dearth of "candidates for Holy Orders;" and it is alleged that this dearth is caused by the increasing number of young men who have ceased to believe that the Bible IS what it claims to be—the Word of God.

This is, of course, the direct outcome of the modern criticism which they have learned at "Theological Colleges."

So the plan is that if the men cannot be levelled up, the Bible must be levelled down.

Just as in the "higher life" sphere, if people cannot reach the standard marked out, the standard must be lowered, and if they cannot rise to Christ's standard, He must be lowered to theirs.

The motion of the Dean of WESTMINSTER was that the question in the Ordination Service, instead of reading as heretofore:

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?"

that it should read:

"Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testaments CONTAIN all things necessary to eternal salvation through faith in Jesus Christ?"

It was urged that it was the experience of the committee that the present words were a cause of hindering to candidates for Holy Orders.

The Dean of CANTERBURY pointed out that "the proposal involved something far deeper and wider . . . and the effect on lay belief would be very grave indeed."

In the end, the matter was settled by "the previous question" being carried, which was moved and seconded by Canon DRUMMOND and the Dean of LINCOLN.

SPIRITIST SIGNS.

A very remarkable book has just been published at *The Overcomer Office*, Toller Road, Leicester, and Marshall Brothers, 47 Paternoster Row, London, E.C.4. It is entitled

"WAR ON THE SAINTS"

and is

"a Text Book for believers on the work of deceiving spirits among the children of God."

Price 6/-

It is the joint work of Mrs. Penn-Lewis and Evan Roberts.

It fully confirms our own belief and conclusions that the recent

"WELSH REVIVALS"

were largely the work of evil spirits.

We pointed out at the time that we were to

"TRY THE SPIRITS":

and this could be done only by bringing them to the bar of God's Word written.

The one great pervading character of that "revival" is summed up in one word:

"CONFUSION."

And as the Holy Spirit expressly declares that

"GOD IS NOT THE AUTHOR OF CONFUSION,"

we were perfectly clear that God was "not the author" of that work.

That judgment is fully confirmed in the mass of evidence contained in the 342 pages of the book under consideration.

Those who are interested in the work of "revivals" would do well to study, and heed the solemn warnings contained in *War on the saints*.

Questions and Answers.

QUESTION No. 407.

"THE LAMB OF GOD."

A. S. (Scotland). What is the significance of the absence of the title "the Lamb of God" in Paul's epistles?

Precisely the same as the absence of the title "the Son of Man." Both belong to the old dispensation, and neither belong to the dispensation of the Mystery.

The word *amnos* (=lamb) occurs only in John 1. 29, 36, Acts 8. 32, and 1 Peter 1. 19, and all look back to Isaiah 53. 7: while in John 1. 29, 36 it looks forward to the fulfilment of that prophecy.

In Isaiah 53. 7 only Israel is contemplated, but in John the word "world" (Gr. *kosmos*) tells us that the results of the Lord's death were no longer to be confined to Israel, but were to include all those Gentiles who were to be blessed with Abraham's blessing (Gen. 12. 3).

The word "world" looks beyond Israel and the Land, and tells us that the Lord's death has regard to other nations beside Israel: even for the world *without distinction* (and not *without exception*) because, as we see and know, this is not and will not be the case.

The word for "lamb" in the Apocalypse is no longer *amnos*, but *arnion*, no longer the lamb to be slain, but the lamb all victorious over death, and about to take the kingdom by conquest and power when

Judgment will set in like a flood; sweeping away all evil, ushering in the Millennium.*

You will see that this was not the subject of Paul's gospel, and understand why he never uses the expression "the Lamb of God."

QUESTION No. 408.

"RECONCILIATION."

A. S. (Scotland). "Does Christ's work include the angels, see Col. 1. 20, 'to reconcile all things to Himself, things on earth and things in heaven'?"

To understand this we must understand the words used. There are two words rendered reconcile.

(1) *Katalassō*. It occurs only six times (Rom. 5., 10, 10; 1 Cor. 7. 11; 2 Cor. 5. 18, 19, 20); and means *conciliation* by changing the relation of *one* person or thing towards another: whereas *dialassomai* means that the change is mutual with each of the two parties. This word occurs only once in the New Testament, viz., Matt. 5. 24.

(2) The other word is *apokatallassō*, and denotes that this change of relationship need not affect both (of two) parties, but that the change on the part of the one is *complete* and *absolute*. This word occurs only in Eph. 2. 16, Col. 1. 20. 21.

If the word "destruction" has *any* meaning (see Ps. 145. 20), how can what is destroyed be conciliated or reconciled? God can be said to have changed His relationship to the world when He has made an end of all evil. This conciliation or change is in Himself, as in Col. 1. 21. The cross changes His attitude toward all things. He can now be "*just*" in His judgments, and yet "*the justifier*" of all who believe Him.

"The heavens are not clean in His sight;" but, when Satan is cast out, and the earth purged of all evil, His attitude to "the things on earth and things in heaven" will be changed, but as to the things themselves that have been destroyed and burned up, How can they be "reconciled" in any sense of the word?

The conciliation is "unto Himself," and His relation to saved sinners is changed through the death of His Son, so that He can present them holy and unblamable, and unimpeachable in His sight.

It is He Who is conciliated by the atonement of Christ, and not ourselves. We are changed from enemies to friends by His grace and power.

We are convinced that the interpretation of the word "reconciliation," which connects it with *two* parties, is a misunderstanding; just as the word "accept" is almost universally misunderstood and misused.

It is God who accepts Christ as the sinner's substitute, as He accepted Abel's lamb (Gen. 4. 5, Heb. 11. 4).

He accepted it by consuming it with *fire from heaven* (Ps. 20. 3) as He accepted all sacrifices. See Lev. 9. 24; 6. 12, 13; 1 Kings 8. 54; 18. 38; 2 Chron. 7. 1, etc. And yet, to-day, sinners are everywhere exhorted to "accept Christ" for themselves, instead of being

* The word *arnion* is used of Christ twenty-eight times in Rev. 5. 6, 8, 12, 13; 6. 1, 16; 7. 9, 10, 14, 17; 12. 11; 13. 8; 14. 1, 4, 10; 15. 3; 17. 14; 19. 7, 9; 21. 9, 14, 22, 23, 27; 22. 1, 3.

exhorted to *believe God* that He has accepted Christ as His provided substitute for everyone who believes what He has revealed as to their guilt, and as to their need of a Saviour.

So with what is spoken of as "reconciliation." There is no such thing as regards the sinner. There is *conciliation* on God's part toward the sinner in virtue of the substitute which He has provided and accepted, but there is an "everlasting destruction," not some future reconciliation, for those who refuse to believe Him.

QUESTION No. 409.

THE "BODY" of 1 Cor. 12.

G. A. R. (Barking). "With reference to 'Dispensational Expositions' Bro. 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" is exercised, in 1 Cor. 12, by God; "as He will" (verse 11); "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. 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.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

P. W. M. As to the Mystery, or Secret, we are agreed that it was something not made known or to be committed to writing until God chose to do so in His infinite wisdom.

We must be careful in our various definitions of it; and some of us may not always take this care.

The blessing of Gentiles with Jews was never a secret. From Gen. 12. 3, it was always a well-known truth. See Rom. 15. 9, &c. Therefore, that, could not be "the secret" revealed in the Prison Epistles.

As to the "manners" and "times" in which God spoke, you will agree that there were such, because three of them are named; viz., "by the prophets," and "by His Son," and "by them that heard Him" (Heb. 1. 1, 2; 2. 3). To suggest that there were some occasional exceptions, only establishes the general principle which runs throughout the Bible.

Your prayers and kindly interest are both greatly valued.

Dr. M. (Warwickshire). "*Helkath Hazzurim*" means "the field of sword-edges," the name given to the spot where the fatal combat between twelve champions of Abner's and of Joab's men took place. 2 Sam. 2. 16.

The ' before a Hebrew letter shows that it is *Ayin* (ו) a guttural. The ' indicates a soft breathing and represents the letter *Aleph* (א).

As to "*bosheth*," it means "shame;" and where the name of the false god "*ba'al*," which originally denoted the true God, was part of a man's name, it was later, in many cases, changed to "*bosheth*" = shame. For example, Joash, an idolator, named his son Gideon Jerubbaal = *Baal contends*, when the people wished to kill him. But in 2 Sam. 11. 21, his name is changed in derision, to *Jerubbesheth* = with whom shame contends. So with all the other cases.

'Abi denotes the father of.

For the different meanings of the Hebrew words for "sin," "wickedness," &c., you cannot do better than consult Appendix No. 44 of *The Companion Bible*.

E. E. M. and E. F. M. We do not take much interest in what is said about the Freemasons going to rebuild Solomon's Temple. There is much to be done before the Turks would allow it. It is enough for us that the Temple is going to be rebuilt: and, when God's time comes, all the powers of the world will not be able to delay, or prevent it.

H. K. (Bradford). We have no sympathy with the modern movement of Prayer for the Lord's coming. If 2 Peter 3: 12 be referred to, it is the Figure *Hendiadys*, by which not two things are meant, but one, and "hastening" when thus connected with another verb, "looking for" (as here) and not with the *parousia*, means, "earnestly looking for the *parousia*."

Christians to-day, who have not managed their own affairs (as they wish they had), do not hesitate to take over the affairs of the world, or to pray for special events to take place which would alter its maps. It is better to believe God, and wait for the working out of His purposes and counsels.

U. S. A.

We regret that through our misunderstanding of a cable we gave an incorrect address of the friend who is so kindly going to help us in receiving and transmitting orders for *Things to Come*.

Will our readers kindly note the correct address:—

Mrs. SILLS,
4613 North Paulina Street, CHICAGO.

THE EDITOR'S SPEAKING ENGAGEMENTS.

Dec. 28.—DERBY, Watson Street Chapel.

Jan. 5.—IPSWICH, Foundation Street Schoolroom, 11 and 7.

Jan. 27, 28.—LIVERPOOL, Good News Mission Hall, OAKFIELD, ANFIELD.

Jan. 29.—EASTBOURNE, Cavendish Street Chapel, 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:—

BIRMINGHAM.—Jan. 20, 7.30 p.m. Rev. J. C. Smith, at Priory Rooms, Old Square, Corporation Street. Particulars from Mr. G. Rooke, 1 Cavendish Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM.—83 Earls Road. (Well Hall Station), Saturdays, Jan. 11 and 25, at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

RICHMOND (Surrey).—Will readers of *Things to Come* in the neighbourhood of Richmond, Surrey, communicate with Mr. A. E. Cock, 94 Kew Road, as to the desirability of arranging a monthly Bible Reading on the lines of 2 Tim. 2. 15.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday Jan. 15th., 1913, at 7 p.m., subject:—"Immortality and Eternal Life. Are they the same?"

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Jan. 4, 18, and Feb. 1, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 6.30 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30. STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

MINNEAPOLIS (Minn.).—At 3845 Fourth Avenue South.—Every Tuesday, at 8 p.m.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E.—Every Sunday, at 10.45 a.m.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3 p.m. Norville Wallace Sharpe, M.D.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 224.

FEBRUARY, 1913.

Vol. XIX. No. 2.

Editorial.

"THE LORD HATH SPOKEN."

IV. "BY THEM THAT HEARD HIM." (Heb. 2. 3).

(iii). THE EARLIER PAULINE EPISTLES.

ROMANS.

(Continued from p. 4).

WE have already stated that, while we may expect to find the same references to the then expected nearness of the fulfilment of all the prophecies connected with the promised sending of Jesus Christ, yet we shall also, necessarily find *an advance in doctrinal teaching*, especially as the end of that age-time (of the Acts) drew near.

And this is the case.

So much so that the Epistles to the Romans and Ephesians come to us more like treatises than letters; and look backward as well as forward.

They are the only two Epistles in which Paul associates no other name with his own; for he had received his Gospel by direct revelation from God, and later on, the Mystery, in the same special manner (Gal. 1., Eph. 3.).

CANONICALLY, they stand at the head of the two groups, respectively:

Romans.

Corinthians.

Galatians.

Ephesians.

Philippians.

Colossians.

Thessalonians.

Corinthians and Galatians are two separate commentaries on Romans, the one practical and the other doctrinal.

Philippians and Colossians are two separate commentaries on Ephesians, the one practical, the other doctrinal.

But looked at CHRONOLOGICALLY, we see such an advance in Romans that it becomes linked with Ephesians, and the two together become the *two central Epistles of Pauline teaching*, standing, as they do, chronologically on either side of the dividing line of Acts 28.

Ephesians is built on the deep foundations of Romans.

As long ago as 1907* (now nearly six years) we wrote on this very subject, so that this is no new subject belonging to 1911-12. We said:

* See Vol. XIII., p. 51.

"Ephesians is the beginning of the Mystery according to God's purpose: but Romans is the foundation of the mystery according to man's apprehension of it."

"In apprehending the Mystery, therefore, ourselves, we do, and must begin at Romans; not at Ephesians. And to teach it to others we must not press the full truth upon neophytes.

"In Ephesians we get the great secret set before us as a whole; even the truth as it reveals the great and glorious Head in heaven, and as it concerns the members of His body on earth.

"In Romans we get the foundation and the component parts of the Mystery. Hence, Paul, in writing to the Romans, does not speak of it as the Mystery, because it is only the foundation doctrine on which it is built.

"Let us look at Romans 8 and see the wonderful relation of that chapter and of that Epistle to the three Prison Epistles, in which we have the Mystery directly revealed:—

Rom. 8. 1-39.

A | 1-4. Foundation of the truth taught in EPHESIANS. Once dead in trespasses and sins, but now alive in Christ.

B | 5-13. Foundation of the truth taught in PHILIPPIANS. The practical working of the flesh in those who have died in Christ, as it affects the members. Christ being in us.

B | 14-27. Foundation of the truth taught in COLOSSIANS. Once alive in sinful flesh, but now dead to it; our minds set on Christ, the Head, our hope of glory.

A | 28-39. Foundation of the truth taught in EPHESIANS. The purpose and love of God towards us, in Christ, predestinating us to glory in the sight of angels, principalities and powers.

"If we read Rom. 8 carefully in the light of the above, we shall surely see the great point, viz., that the EIGHTH chapter of Romans is the great link between the earlier and later Epistles; and is so framed that the foundation truths of the Mystery may be grasped "in the inner man," and be "spiritually discerned." Not until we have mastered the truths of Rom. 8 shall we be able to "apprehend" the actual declaration of what the Mystery IS, according to the mind and purpose of God, as set forth in Ephesians, Philippians, and Colossians.

"Surely we ought to be teaching those fundamental truths of Romans without which it is impossible for the revelation of the Mystery to be either received as a doctrinal fact, or apprehended as a spiritual reality.

"Once the fundamental teaching of Rom. 5. 12-8. 39 is apprehended, and its relation to the Mystery is discerned, all the other Epistles fall into their proper chronological order, and their place and teaching is at

once seen in relation to the two great central and dogmatic Epistles, Romans and Ephesians.

"CORINTHIANS shows a *practical* falling away from the teachings of Romans, which is seen in their occupation with themselves and with their teachers, resulting in efforts to make corporate unity (1 Cor. 1—3).

"GALATIANS shows a *doctrinal* falling away from Paul's Gospel of salvation in Romans.

"ROMANS, which closes up the earlier Epistles, corrects what is false, lays the true foundation of "the Gospel of the grace of God," and prepares the way for the Gospel of "the glory of Christ," and the revelation of the Mystery, which is developed, referred to, and taught in the later Prison Epistles.

"2 Tim. 1. 15 marks the beginning of the present distress, turning away from Paul and his teaching. All was well as long as those in Ephesus held fast to the Apostle's teaching; but as soon as they "turned away from" Paul and his teaching concerning the Mystery trouble began, and the downward steps of apostasy are clearly stamped on and seen in the second Epistle to Timothy, who was living in Ephesus, and therefore knew all about it.

"The loss of that precious truth was the beginning of the corruption in practice and doctrine in the Church which ended in the darkness of the middle ages.

"Only by going back to Ephesian teaching, and to the foundation of it as seen in the Epistle to the Romans, and by the recovery of the truth of the Mystery, can the Church regain what has been lost in doctrine and life.

"It was not by new methods in service, new fashions in worship, or new theology in the pulpit, nor by any such modern devices, that saints were led to see and know themselves as "seated in the heavenly regions in Christ" (Ephesians), to know "the power of His resurrection" (Philippians), or to apprehend that they are "complete in Him" (Colossians).

"It was the working out of the precious truths of these epistles, the foundations of which had already been revealed in that to the Romans.

"The Mystery commands consideration of the saints in a *corporate* aspect, as the joint members of the one body: but, as in Romans, this component part of the Mystery is not gone into, an element is wanting; and therefore the Mystery itself is not *directly* taught in Romans. The relation between the Head and the members of the body is not even named.

"It is the eighth chapter of Romans that links that Epistle to the higher and later revelation of the truths taught in Ephesians, Philippians and Colossians; for Romans is the Epistle which, chronologically, immediately precedes these Prison Epistles.

"It is when we know the Mystery from these latter Epistles, that we see how the eighth of Romans contains the fundamental doctrines on which the truth of the Mystery is based; and how, apart from that, it cannot be truly and subjectively understood and enjoyed."

In order to understand the Mystery (of Ephesians)

as a *spiritual reality* we have need to consider the *subjective* foundations of Pauline doctrine.

What then were

THE FOUNDATIONS OF PAULINE DOCTRINE.

As the Apostle of the Nations, Paul had a dispensation committed to him, the administration of the Mystery which was "hid in God from the ages and generations." It is evident, therefore, that there are deep things of God, and hard to be understood in the inspired writings of this chosen vessel, as we have already reminded our readers.

Now, it is not only in the "deep things" that he has more to communicate than other writers, but also in the simpler or more fundamental elements connected with the truth of God concerning Christ, and it may be through not recognising this latter point, that the mistake has been made of confounding or mixing up the distinct aspects of truth given to us by the Holy Spirit in the writings of Paul and John.

For instance, the New Birth and the Two Natures in the believer.

To be no longer "in flesh but in spirit" is a deeper and fuller truth than being "born again" (or rather, begotten from above).

It is to be in a new creation, not only "born again" *in this world*, in this creation, but to be *in spirit life*, where Christ is, "our life hid with Christ in God."

It is only in the Pauline Epistles that we are told to reckon ourselves dead with Christ—this relates to our *whole personality* in this world, *in this creation*; not only dead as to our old nature, or evil principle within us.

"Our old man," or "the old man" in Paul's writings includes *more* than is expressed by the more common phrase the "Two Natures in the believer."

"Our old man" does not merely mean "sin" as a principle or nature within us, but it means our whole past *creature* life as descended from Adam and Eve.

"The body is dead because of sin, but the spirit is life because of righteousness" is a far deeper subjective truth to faith than recognising and judging our evil nature or "sin" within us. All who believe what is taught in John's writings can accept the truth of the Two Natures; but the Mystery is not revealed in John's writings.

"Ye must be born again" is not only true now, but will be true also when Ezekiel 36. is fulfilled, and the Millennial Kingdom is come.

But, will not the Pauline Mystery of "Christ and the Church" be then an accomplished and a completed fact?

To be "dead with Him" now is more than to be "born again": for, those who are dead with Him, will reign with Him; and it is here where faith, and faith-obedience comes in, as in the postscript to Romans.

To take God at His word and to believe His promises in Christ, is not only to be acquitted and saved from judgment, but, it is also to have faith *imputed to us for righteousness*, as we are taught in Romans.

The God and Father of our Lord Jesus Christ

knows how many sinners of the Gentiles believe His good news or "gospel concerning His Son"; He knows how many in and from their *hearts* reckon themselves to be dead with Christ, not only as to the evil principle or sin within them, but also as dead in ruined creature life—and dead to and *from* the rudiments of the world. The law of *sin* and *death* means *more* than "sins and sin."

Romans 5. 12 refers to "the law of sin and death" and to failure in responsibility in creature life as descended from Adam and Eve, not only to "sin" in the believer, which latter is found in John's writings.

And so "the law of the spirit of life in Christ Jesus" sets the one who is dead with Christ (by faith) "*free from the law of sin and death.*" Justification or justifying of life (*dikaiōsis*) refers not only to "sins" but to this "law of sin and death." It is not "transgression of law (*parabasis nomen*)" which is in question, but the sin and death which have *passed through* from Adam and Eve to all their descendants.

So long as creature sin and creature ruin and creature death are not seen in Rom. 5. 12-8. 39, and only "sin" and "sins" are taken as the subjects dealt with, the consequence is that a defective and incomplete foundation is laid for the deeper teaching of Paul relating to the Mystery in Ephesians.

Now here was the great failure in the exposition of the Romans which mars the (in many ways) excellent teaching of "Brethren." Alas! many who have come under their doctrinal system talk of being "out of the Seventh of Romans," thus clearly indicating that they have never as yet been truly in it.

When "the law of sin and death" has been the deep and humbling experience (*as led on by the Spirit*), and *creature ruin* is known in *addition* to "sin" within—and the Two Natures in the believer, then *we* who believe God are, indeed, dead and risen with Christ, and Christ *alone* is our life. (Christ as the "Hope of glory" is more than being "born again.")

To assert, therefore, that all who are "born again" are in the position to which God calls us in Ephesians, is to leave out the all-important subjective teaching of Romans 5. 12-8. 39, and to go beyond what is written.

Again (in Romans) we should remember that the subject is not how the *believer* in Christ is *justified*, but how and in what way God *justifies a sinful and ruined creature.*

What Christ is to the saint is found in Corinthians (1 Cor. 1. 31) and elsewhere; but in Romans it is the *justifying by God of the sinner who is also conscious of being a lost and ruined creature.*

Now it is not only that God forgives and acquits us of our past sins when we believe His Gospel concerning His Son, but that as "he that is dead is justified from sin," so we who believe God and count *ourselves*, as individuals (not our "old nature" only) to have died with Christ, are by faith and to faith SET FREE from "the law of sin and death"; and, by faith (and by grace) enjoy "justification of life." We are thus in a new creation, we are in Christ and "our

life is hid with Christ in God." Such, in "the riches of grace," is our spiritual standing.

The Spirit of God inspired the Apostle John to write his Epistles and Gospel years after the close of the Pauline Ministry. At the end of the twentieth chapter of his Gospel we see that "life" is promised to all who believe what is therein written about Christ, so that we cannot now say that there is no "life" except through reading the Pauline writings.

But God's way into Canaan was by the "hill-country of the Amorites," though thirty-eight years afterwards He brought the children of the rebels in by way of the Jordan. We ask again, Why was God grieved with *that* generation for forty years?

They would not believe Him.

To believe God is to take Him at His word (by His grace and drawing). Can God be really believed and taken at His word as in Ephesians, which tells us of His great love and wondrous promises in Christ, unless we first of all believe what *He* tells us as to the Cross, and Death and precious Blood of Christ in Romans?

Is it not a "calling on high," as well as salvation and eternal life which He (after Romans had been written) has now recorded for our faith. The path by the way of "the hill country of the Amorites" is not yet closed!

That is to say, Israel's crisis, when only two men (Joshua and Caleb) believed God (Deut. 1. 19-32; Num. 13. 1-8), was enacted over again, during the forty years of Israel's dispersion, when again the way by the hill country to Canaan, without crossing by the Jordan, the river of death, was laid open to faith in 1 Thess. 4. Again the nation refused it by the rulers in the land (Acts 7), and by the Dispersion in Rome (Acts 28).

And now, in our day, we have the application of these types which were written for our learning; we have a similar crisis. While the realisation of the type by Israel is postponed, we to-day are at *our* Kadesh Barnea. We have a precious revelation of a way—not over an earthly "hill country," but of a heavenly way—by a "heavenward Call," to reach not an earthly Canaan, but heaven itself, where we already have our seat of government (Phil. 3. 20, 21).

God has revealed this for our faith in the Prison Epistles; and, the question is, will we believe God? Many, and in increasing numbers, are believing God. But the vast majority even of those who are told of it are like the majority of the spies, and refuse to believe what He subsequently revealed; and, as of old, it is the "ten" who oppose the "two." What God thinks of their "unbelief" may be seen in the words of Psalm 95. 8-11, which are sung at least every week in all our churches. (Read this in connection with Hebrews 3. 7-19.)

Let us not mind or be shaken if we are only as the "two!" Joshua and Caleb both entered in and enjoyed their promised land. Even so shall we: some though they may fall asleep will have an *exanastasis*, an out and prior resurrection, and others by a

"heavenward call" will reach that glorious land, where our seat of government already exists, and whence we look for the Saviour to receive us to Himself.

It will thus be seen how the teaching of Romans must be necessary for the *foundation* of such a "blessed hope," by revealing for our faith how our God and Father has altogether justified us, and made us meet, even now, to be partakers of the inheritance of the holiest of all in the light (Col. 1. 13), having so highly favoured us in the Beloved.

Contributed Articles.

THE ONLY HOPE OF A GROANING CREATION.

(BY COLONEL E. H. THOMAS).

"TO THIS END WAS THE SON OF GOD MANIFESTED THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL."
1 John 3. 8.

THAT this world, at present lying wholly in the power of the evil one is destined ultimately to be restored to its allegiance to God, all scripture, which is our only guide, abundantly testifies, and it would savour of impertinence to adduce scriptural proof to that effect.

But how is this change to be effected, and through what agency?

Enquiry upon this point is of supreme importance to us all; bearing as it does upon Christian life and Christian service.

Indeed an answer to this question may, to some, be different to what they have been accustomed to imagine.

The prevailing notion to this day seems to be that to the Church has been entrusted the task of bringing to an end revolt in the world as a whole.

Were this true, we might well write Christianity off our books as the merchant crosses out a bad debt as a dismal failure. Certainly all Christian service, professedly at least, is rightly directed to the reclamation of individual rebels, and is in this respect partially successful; but what about the world as a whole?

Another and less widespread view consists in the visionary idea of gigantic missionary effort in the future, stimulated by the removal of the Church, facility of communication (it may be), and other agencies.

Surely this subject appeals to us as worthy of our deepest interest and most earnest consideration.

Scripture gives us the cause or rather the causes, both of revolt in the distant past and of its perpetuation up to the present time.

Next, it reveals to us the truth of a future restoration; and thirdly, it reveals the means by which such restoration shall most certainly be brought about.

As to the causes, we are surely not in ignorance. It pleased Divine wisdom and goodness to prepare this earth for human abode; then to create man, to whose

stewardship it was committed by Him. This was an absolute gift with one proviso, viz.:—total and continual observance of one prohibition, infringement of which was to entail forfeiture and death.

The lower heaven near the earth, but distinct from it, was the abode of fallen angels. So far as we are enabled to gather from certain side lights of Scripture, it was and still is under their dominion. Of these, Satan is prince and leader.

By a permission, which in our present state of knowledge and finite comprehension we are unqualified to discuss, Satan came upon the scene, and the result we all know: Adam and Eve with their posterity corrupted and ruined, and the loss by them of dominion and possession. These reverted to him who probably was the ruler of "the world that then was" (2 Pet. 3. 5), previous to its being consigned to that state described in Gen. 1. 2.

The Word of God does not sanction the current idea that our earth was originally created in the chaos state.

Satan, then, albeit a usurper, became not only earth's divinely recognized chief ruler, but with the progress of human corruption, succeeded in getting himself accepted as its god.

This result continues to this day as it was 6,000 years ago, viz.:—the exchange of allegiance due to Jehovah alone, for open revolt against Him and His authority.

This revolted condition is one of sin, wretchedness and misery, as the history of this world has amply proved since the fall of our first parents. Any recovery therefrom must necessarily begin with removal of the first cause of the evil. And this is precisely what the Word of God promises shall take place.

We thank God that existing conditions are not to be permanent. The Son of God has come, whose mission has been announced as the destruction of the works of the Devil of which the ruin of this world most surely is a part.

As stated above, this lower heaven and our earth are at present under Satanic dominion. Although apparently this world is under man, it is really subject to angels Heb. 2. 5 implies as much. Nor are all of these good angels. For the majority of them everlasting fire is prepared as Matthew 25 declares. But the inward and inherent energy of all corrupted humanity is Satan, and of Satan. All human procedure, moreover, in whatever sphere or department (excepting where, from time to time, Divine interference is pleased to hold sway), is in reality Satanic control by means of human agency. This is a terrible thought.

The first step toward the actual restoration of revolted humanity as a whole to due allegiance to God has been revealed. For Satan is going to be forcibly expelled from his kingdom of the air as the source of all this evil. This is the leading condition of full restoration.

Next, this earth into which he and his will be cast for a short time will experience the fearful "woe" of his concentrated wrath (Rev. 12. 12). Then, he will be cast into the abyss for the period during which the Lord

Jesus shall reign in Mount Zion and in Jerusalem and before his ancients gloriously (Isaiah 24. 23). This period will be the Millennium.

Any theory for the recovery of the world to God which excludes this Divine judgment and the binding of Satan from the important place assigned to it in the Word of God must be radically wrong and its fruit error and darkness instead of light and wisdom.

After this great preliminary in the disestablishment of Satan, comes the regeneration of Matt. 19. 28. This is not that new creation of men in the Holy Ghost mentioned in Titus 3. 5, but it is accompanied by the "restitution" of Acts 3. 21, which in the R.V. is translated the "restoration." Both this regeneration and restoration are contingent upon the Son of Man's sitting on the throne of His glory. These important revelations therefore involve three things:—

1°. The suppression of human revolt by the over-coming of Satanic power.

2°. Purification of this world and its lower heaven.

3°. Restoration to some original state or condition at present in abeyance.

It will be good to consider how these predicted results are to be attained, and how far certain present agencies are calculated to bring them about.

All humanly devised plans for improvement and reformation of the human race invariably leave out the chief factor in the calculation, for they never show how the Devil is to be reformed. Many indeed deny or ignore his personal existence. As products of human folly we may dismiss them with a shrug of pity.

But it is not so when we are confronted with the proposition that the whole earth will be brought to God by the Gospel of His grace now being proclaimed to Jew and Gentile alike.

Here we are to all intents and purposes upon scripture ground, and this pretention must be tested in the balance of the sanctuary.

To begin with it is not scriptural. The Divine object in this present dispensation is set forth and amplified in the Pauline Epistles, and may be summed up in the words of an able writer as *Divine appropriation to certain specified uses, in a possibly near future and throughout eternity, of a special people for God's own possession.*

If eighteen centuries of Christian service should be found not to have failed of God's openly avowed purpose—and indeed upon our detractors falls the burden of proof to the contrary—this constitutes what men call success. Christian service is no failure for not having accomplished that which God never predicted of it.

The presence of the Lord Jesus upon this earthly scene is God's only way of recovering this world to allegiance. This involves the suppression of Satan and removal of his angels and of demons from the present scene. We also learn that both before and after the Lord's return many wicked members of the human race will also be removed. First, by grace, there will be a people secured to God, seemingly by Israelitish agency:

and then all open rejectors of grace will be removed by judgment. Subsequently the full realization during a thousand years of Eph. 1. 10.

Apart from the direct intervention of the Lord Jesus in power, there can be no question of the recovery to God of this world's allegiance.

If all mankind were converted tomorrow, so stupendous a miracle of Divine power would begin and end with the objects of it. A fresh revolt would always be possible with the Devil and his angels still at large. Nothing but the exercise of competent power set in motion is able to suppress revolt. Such a power of force God has not committed to the church, nor would its exercise in the suppression of evil be compatible with the Divine purpose in this present dispensation. So that it is as futile for the church to think of transforming this world as a whole as it is for the weak-minded (whether in or out of Parliament) to imagine that any rebellion or other manifestation of lawlessness, can be finally quelled by diplomacy or by concession made to the malcontents.

God has promised that the Lord Jesus shall be King over all the earth, and for this the Church, the Israel nation and a groaning creation hope and wait; but the loftiest hope of all is the fulfilment of Col. 3. 3, 4—the manifestation of the sons of God—in glory—with Christ.

For this, the whole creation waits, for nothing short of this will end its groanings.

THE PENTATEUCH

(BY COLONEL G. J. VAN SOMEREN.)

This paper consists, for the most part, of facts and statements and conclusions drawn therefrom by various writers, put together by me with a few connecting comments, and some additions to the Scripture proofs.

THE history of Israel and of its literature, especially as evidenced in the Psalms, is not that of a constant development from a lower to a higher level. The Call of Abraham and the deliverance from Egypt, the direct revelation of the Law on Sinai and of the symbolic and typical ordinances given to Moses, all govern the whole sequence of events, which progress from a divine source and will find their result in a glorious and divine consummation; because, "known unto God are all His works from the beginning of the world."

1. Israel, modelled by their law, moral and ceremonial, and by their history from Abraham onwards, grew up a people separated from all others. They could receive proselytes, but could not amalgamate their faith with any other. In that faith there was no distinction between secret and public doctrine, no initiates and no profane, but all were to be taught all things alike. The Law was a sacred whole, to be neither added to, altered nor diminished; it was to be privately studied by all, to be taught to children, to be written out and observed by the kings, and at stated periods to be read in public. In the days of the Lord

Jesus the people, as a whole, were versed in the law, knew their sacred and political history, and were acquainted with their customs and origin. That "doctrines of men" had grown up round the law does but emphasize the fact that such doctrines, though followed, were known and recognised as tradition and "of men," and formed no part of the law given through Moses, "the man of God." The Canon of Scripture which the Jews then had was the same which they and we now possess. The translation of it from Hebrew into Greek three hundred years before Christ shows that the Pentateuch, the Prophets, the Histories, the Psalms and other writings were before the Septuagint, and known to be records of Israel, or they would not have been placed in the library of a heathen sovereign.

2. The Pentateuch was not composed and received by Israel after the captivity. That captivity was predicted by Moses. It was to be not merely a subjugation, but a transportation to other lands of the whole nation, whose own land was in the meanwhile *to be left untilled for seventy years*. Then at the set time the nation, as predicted, was sent back. By that time of return, and long before it, Israelites, individually and in groups, had gone far and wide carrying their religion with them, though they had greatly corrupted both it and their tongue. For, when those who had returned from the captivity were to be instructed in the law, it was found necessary to appoint Levites to "read to the people in the book, in the law of God distinctly, and give the sense and cause them to understand the reading" (Neh. 8. 8). If it be asserted that the Pentateuch (and many other parts of the Hebrew Scriptures) were not written till the era of the captivity, it will be necessary to believe, in the face of all probability, in opposition to all external and internal evidence, and in contradiction to the very language, terms and style of the books, more especially of the Pentateuch itself, that the comparatively small body of returned captives, in the course of a few months, not only received a new religious code themselves, but also forced it, in some absolutely unknown and unrecorded manner, on the whole of their fellow-countrymen then still living in remote parts, including the one hundred and twenty-seven provinces of the Persian Empire (see Esther), and with whom they had had no communication; and, further, that those thousands of scattered Israelites received the whole thing without a protest.

3. The whole history of Israel, past and present, and the exhortations of the prophets throughout the life of the nation in The Land (records all known to have existed long prior to, and up to, the captivities), confirm what was written in the Pentateuch. The nation was driven into exile among the Gentiles, as predicted, because it had forsaken its God and fallen into gross idolatry. Yet we are told that the Pentateuch was then non-existent. So we must believe that a part of Israel on its return from among heathen sunk in idolatry did at once imagine, and evolve out of themselves, and set forth and force on others, the doctrine of ONE GOD, Infinite, Eternal, Himself Holiness,

Justice, Truth; that they at that time, and without any teaching of their ancestors or any outside influence, cast away idolatry, and forbade the worship of their new God under any form of image or likeness of any thing in heaven or earth. Further, that they founded an elaborate system of forms and ceremonies, symbolic of something lying ahead of them, of which they had till then no conception, and which when it appeared they refused to receive. Those who urge such teaching on us, equally with those who deny its truth or even credibility, acknowledge the grandeur and beauty of the law as claimed to have been set forth through Moses. Compare that law with the traditions and doctrines of men then existing and largely added to since. Those doctrines the Jews themselves carefully separate from the law. They are often contradictory to it, are in great part puerile and contemptible, partial and tyrannical, and are held to belong to, and to be capable of interpretation by, certain men alone. If that is all the Jew has shown himself able to evolve, how can we believe that he, some 450 years before Christ, and under circumstances which aggravate the case, evolved the Pentateuch?

4. Some tell us that the Pentateuch was composed at some period in the interval between the revolt of the ten tribes in Rehoboam's days and the Babylonish captivity. Then the following facts and questions must be considered and answered. The highest authorities now admit the existence of a very ancient Samaritan Pentateuch which, in no material point, differs from the Hebrew Pentateuch, and that it was extant before the Babylonish captivity. It speaks of all Israel as one nation, of one deliverance from Egypt, of one God, of one centre of worship in the wilderness, of one High Priest, of one Altar, of one form of ecclesiastical policy and ceremonial. All this was set aside when Jeroboam revolted from Judah, but yet the book remained. In the days of our Lord the Samaritans held to their "father Jacob," claimed their own ritual and worship and looked for a Messiah (John 4). There was deep hostility between Samaritan and Jew. The Samaritan acknowledged the Pentateuch in common with the Jew, but disavowed much of the other books. Then, if that Pentateuch was written at a date later than that of the revolt headed by Jeroboam, how was it that the Samaritans accepted a Pentateuch written by their enemies, and which in many ways condemned their practice? And is it not also clear that the fact of the preservation of the Pentateuch among the revolted ten tribes, not only proves its own antiquity, but also furnishes good evidence that the Book of the Law has been preserved unaltered in all material points; the Samaritan and Hebrew Pentateuchs acting as checks the one on the other, both being acknowledged as originally one and of Divine origin.

5. Some, again, set forth a theory of their own that the Pentateuch was a comparatively late production written to exalt Jerusalem, magnify the priesthood and to shed a sacred glory on the ornate services of the

sanctuary, in the days of the Kings. It is remarkable, then, that in Genesis 14 the city is called "Salem," and is not mentioned again in any one of the five books. David made no changes in the sacrifices and ceremonies, nor did Solomon; but when David rearranged the duties and courses of the Levites and instituted an elaborate musical ritual, the historical books specifically mention these facts; while the Pentateuch says not one word of a musical ritual, nor does it speak of any musical instruments to be used in the wilderness services other than trumpets to be used on certain set occasions. If the Pentateuch be nothing but a late forgery why did the forgers thereof speak of a tabernacle and not of a temple? It is only in the Pentateuch that the history of Israel prior to the days of Joshua is recorded. In it alone are detailed the facts of the wanderings of Abraham and his direct descendants, of the Exodus, of the wilderness days and the arrival at the borders of the Promised Land. In it alone is the history of the Creation, of the Fall, the Deluge and other ancient occurrences. The historical books, the Prophets and the Psalms refer again and again to all these facts. Though some of the prophets and some of the Psalms (137th for instance) were not written till after the Captivity, no one is so foolhardy as to assert that the greater portion of the Hebrew Scriptures were not composed and read centuries before the captivity. Then how could those writings refer so frequently to the history of the Patriarchs, and still earlier times, had the Pentateuch not then been in existence; and how without that ancient record could the allusions thereto be referred to so confidently, and have been so readily understood by the people at large.

6. Again, the title "Lord of Hosts," which is found first in 1 Sam. 1. 3, and then some 280 times between then and Malachi, has no place in the Pentateuch—yet we are told now-a-days that these five books were written by a medley of writers and edited and re-edited during the last 400 years before Christ. It does not conduce to belief in the critics of to-day that they differ widely amongst themselves and that, generally speaking each is wrong according to his fellow. Looking through the writings of prophets who lived in the sixth and seventh centuries before Christ we may note the following facts. Hosea (4. 8) speaking "the Word of the Lord," says; "They eat up the sin of my people." The word for "sin" and "sin-offering" is one in Hebrew. The eating of the sin-offering is enjoined in Lev. 6. 26; and in Lev. 10. 16, 17 Moses finds fault with the priests for not obeying the law. Why does the Lord (Hosea 4. 4) charge the people with striving with the priest? See the reason in Deut. 17. 12. Again, Hosea (4. 15) and Amos (4. 4) reprove the people for idolatry and for not worshipping in the place appointed by God. They are justified in doing so by the law given in Deut. 12. 14, 18, 21, 26 and elsewhere. So, too, is Amos, see his chapter 5. 4-6. Hosea (9. 3) says that sinning Israel "shall eat unclean things in Assyria." Consult the Pentateuch, especially Deuteronomy, regarding food unclean and

clean. Hosea (9. 4) tells Ephraim that "their sacrifices shall be unto them as the bread of mourners"; compare this with Deut. 26. 14. Next, Amos (4. 4, 5) calls on Israel, ironically, to transgress at Bethel and Gilgal and "offer a sacrifice of thanksgiving with leaven." That would be to break the command in Lev. 2. 9, 11; and the same prophet (2. 8), blames Israel because "they lay themselves down upon clothes laid to pledge by every altar," to do so being a direct infraction of Ex. 22. 26. Why should the giving of wine to Nazarites be wrong (Amos 2. 11, 12) except that the Pentateuch lays down in Num. 6, the law regarding Nazarites? Hosea and Amos lived a great many years before the captivity, yet they knew of that Pentateuch which the critics tell us was not in existence even till some 200 years later than these prophets.

In earlier days still, David (2 Sam. 23. 14-17) longed for water from the well of Bethlehem. Three of his mighty men brake through the host of the Philistines and brought him water of the well, but "he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives, therefore he would not drink it." David knew of the law that forbade the eating or drinking of blood, for he had read it in the Pentateuch, Deut. 12, and in several other passages in that book, as well as in Leviticus and Numbers.

Those who know that "grace and truth came by Jesus Christ" (John 1. 17): that the Lord Jesus is "the Truth" (John 14. 6): that He said, "when the Spirit of Truth is come He will guide you into all truth. . . . He shall receive of mine and shall show it unto you" (John 16. 13, 14), can rest with confidence on the words of the Lord in Luke 24. 45 regarding the law of Moses, the prophets and the psalms. Those who would in these days set Him right may seem to themselves and to some to be "terrible"; but, even so, we who accept Him as "The Way, the Truth, the Life" know that the "counsels of God of old are faithfulness and truth for He is "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isaiah 25. 1, 4).

"For ever, O Lord, Thy word is settled in heaven."

Dispensational Expositions:

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

No. 31.

THE THREEFOLD PETITION.

Eph.: 1. 15-23.

(Continued from p. 6).

IN our last paper we considered the threefold preparation, namely: A spirit of (1) Wisdom (2) Revelation

and (3) opened eyes to see, when the wisdom had been given, and the veil removed:

A blind man cannot see any more if a veil is removed from his blind eyes, than if he were enveloped in the thickest of veils. So with the truth.

It is useless to expound the teaching of the mystery to one whose eyes are holden. Not merely is it necessary to have veils removed, but the eyes opened. If this twofold blessing has been granted, we may be ready to continue with this marvellous prayer, and consider its threefold petition.

It is still a question of knowledge, but the word used differs very considerably from the word used in verse 17. "That ye may know" in verse 18 is from the verb εἶδω, which means "to know, to perceive, to see." We may see the meaning by noting *how* the apostle uses it in Eph. 6. 21-22.

But that ye may also know (*ginōskō*—i.e. get to know, perceive, see) my affairs . . . Tychicus . . . shall make known (*ginōskō*).

When Tychicus *made known* Paul's affairs the saints at Ephesus* could perceive or see with the understanding. So in Eph. 1. When we are in the light of the knowledge of Him, we can then "get to know or perceive" about Him.

This also fits the figure of the same verse "The eyes of your heart having been enlightened that ye may perceive."

It must further be noted that it does not say "the eyes of your head"; for the Greek is "the eyes of your heart may be *opened*." No, head knowledge is not sufficient, eyes may be open, thank God, but they need to be illuminated and enlightened with the wisdom and revelation given from His Holy Word.

The word "enlightened" is similar to that used in 2 Cor. 4. 4-6. The light of the Glory of God in the face of Jesus Christ.

Satan was then, and is now, busy, keeping the veil over the eyes of many, to shut out the light of the Glory.

Here in Eph. 1 the Apostle draws aside the veil and gives us the light of the knowledge of the Glory of God in the face of Jesus Christ.

It is presented in three forms—The hope of His calling, The riches of the glory of His inheritance in the saints, The exceeding greatness of His power which He wrought in Christ's resurrection and exaltation.

It may help us if we further sub-divide these statements.

First we have Hope, then Glory, then Power; Secondly, we have His calling, then His inheritance, then His resurrection and exaltation; Thirdly, we have Who and What.

Let us consider these last words first. We have alluded to it before in these pages, but as some may not have considered the subject, we repeat the statement here.

While it is true that the words may be correctly translated "What" in each passage, it should be noted

* "At Ephesus" is used advisedly, the words must be retained in Eph. 1. 1. Further evidence for this will be forthcoming (D.V.)

that the true neuter comes only in the last sentence, namely "What" the exceeding greatness of the power. The two other passages can mean not only "What is the Hope," but Who is the Hope and the riches, etc., a lesson we are ever learning in these Epistles—the fulness of Christ.

Let us carefully examine these wonderful passages. First—the Apostle prays that they may perceive with unveiled eye—"What is the hope of His calling." His calling, primarily and grammatically refers to the calling made by the Father of Glory. He having saved and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus, *before Age-times*, 2 Tim. 1. 9. This makes us think of Eph. 1. 3-4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ, according as He hath chosen us in Him before the overthrow of the world, that we should be holy and without blame before Him." Here we have the calling, and its spiritual and heavenly character.

In Eph. 4-4 we read that a part of the sacred treasure we are to be diligent to keep, is the Hope, and that hope may be summarized as *Transformation*. It can only be attained by (1) Resurrection, or (2) the upward call. Phil. 3 makes the same promise for "those which are alive and remain" at that period, as 1 Thes. 4 or 1 Cor. 15 does for those living when those prophecies shall be fulfilled.

The Hope of His calling is given in Phil. 3. 20-21: "For our citizenship is in heaven, from whence we look for a Saviour, the Lord Jesus Christ, who shall transform this body of our humiliation into conformity with the body of His Glory."

This hope will be realized in one of two ways. For those who fall asleep—the "out resurrection," out from among the dead" (Phil. 3. 11) will be the path and entrance. For those who shall be living upon the earth at the time there will be given "the calling on high" (Phil. 3. 14). Either of these roads leads to the same glorious consummation—"transformation into conformity with the Body of His Glory!" What a hope! who that really "sees" with unveiled eyes, such a purpose, can speak of what they have "lost!" In giving back 1 Thes. 4 to its true owners, we have lost nothing except a veil, which kept us from seeing the one Hope of Phil. 3.

This blessed Hope seems almost too good to be true, and the Lord has met our weakness by using the word, (Gr.) *tis* in Eph. 1. 15, which not only means "What" but "Who." *Who* is the hope of His calling? Our hearts readily frame the answer—Christ. *Who* is the riches of the Glory? Still we answer—Christ. This is found to be in entire harmony with the Scriptures—in Col. 1. 27, we get the word "*tis*" in a similar passage to this one of Eph. 1—"To whom 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."

The Gentiles as such, were without "hope," they were strangers to the covenants of promise. Apart from Israel and Abraham Scripture provided them nothing. What then was the pledge that they could look forward to such a hope or expect to share in such Glory? The answer lay in the blessed fact that *even now* though Israel was scattered and Jerusalem destroyed, though miracles had ceased, and the Gospel of the Kingdom no more was heard, the very fact that God had sent an Apostle with a special commission to herald and preach Christ among the Gentiles, was of itself a pledge of the Hope of Glory. It will be found that this is specially emphasized in 1 Tim. 3. 16—"Heralded among the Gentiles, believed on in the world, received up in Glory."

It will become increasingly manifest to us as we receive gracious answers to the prayer of Eph. 1. 17, 18, that Christ Himself fills the vision of the inspired writer of the prison epistles. He it is Who is our Peace, He it is Who is our Hope, He it is Who is our Life, our All. May every heart gratefully reply, even so! for this is all our desire.

If David, having written of the Millennial Kingdom (Psalm 72), could say, "The prayers of David, the son of Jesse are consummated," believers of the Gentiles now, members of His Body can say, concerning the revelation of the Saviour's "Glory that excelleth," that in Him our highest hopes are fulfilled.

Coming back to Eph. 1. 18, let us notice a little more carefully the fulness of the words "Who is the riches of the glory of His inheritance in the saints." The saints themselves are not the riches of the glory of this inheritance, but Christ is, whether viewed from God's standpoint or the believer's.

How many times we read of riches in the short compass of the Prison Epistles.

It is very interesting to note the arrangement of their occurrences:—

"Riches," in Ephesians.

- A | 1. 7. Forgiveness given according to the *riches* of His grace.
- B | 1. 18. Christ, the *riches* of the glory of the inheritance.
- C | 2. 7. The exceeding *riches* of His grace to be shown in future ages.
- B | 3. 8. Christ, the unsearchable *riches* of
- A | 3. 16. Strength granted according to the *riches* of His glory.

All these passages occur in the doctrinal sections, and are in perfect harmony with the teaching of the Epistle.

Philippians, on the other hand, is entirely concerned with the members. It makes no reference to the title of Christ—the Head—it never speaks of Him as the fulness. Hence in Philippians the one occurrence of the word "*riches*" is in a most practical and experimental setting (Phil. 4. 19): "But my God shall supply all your need according to His '*riches*' in glory by Christ Jesus."

In Colossians the two occurrences are entirely connected with Christ Himself and the mystery.

D | Col. 1. 27. Knowledge of Christ, as the *riches* of the glory of the mystery.

D | Col. 2, 2. Knowledge of the mystery—Christ. The *riches* of the full assurance of understanding.

What an inheritance this must be, if such be the "riches of the glory." It is spoken of as "His inheritance in the saints." While this is true, it is not all the truth. True it is that the believer himself is a part of God's inheritance, true it is that the members of the one Body are being united together as a habitation of God, but the word "saint" has a deeper meaning. We have demonstrated in an earlier number of *Things to Come* that the word translated "saints" means, in some instances, "the holiest of all."

The inheritance of Eph. 1 is not found on earth, in Canaan, or in any earthly people, it is found in the heavenly "holiest of all."

Col. 1. 12 shows our part in this glorious inheritance. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the (heavenly) holiest of all in the light."

All this is subsequent, and in addition, to the prayer of Eph. 1. There we do not ask to know where or what the inheritance may be, or what our share, or what our fitness may be, we are directed to inquire. "Who is the riches of the glory" of it? and finding Christ, in all His fulness, we can understand, as much as ever we may expect to do down here, what transcendent glories await us, when we are with the Lord. IN WHOM we have obtained an inheritance.

It is as though the believer is shown the title deeds, and "the seals," and is given some token of the vast estate which is his in the future. All that we have at present, either in salvation or added glory is "in Christ." Out of Him we have neither life nor light. Neither of these is our inherent possession yet. What an unspeakable privilege it is for such destitute sinners as we are by nature, to be able to pray such a prayer, to have eyes opened to see and to enjoy by faith some of the riches of glory which are stored in our Risen Head.

By CHAS. H. WELCH.

(To be continued.)

Questions and Answers.

QUESTION No. 410.

THE RESURRECTION OF 1 THESS. 4 AND 1 COR. 15.

T.D.S. (Scotland).—"If 1 Thess. 4. 13-18 is to be taken as referring to the promise of our Lord's coming made on condition of their repentance and conversion to the Jewish nation in Acts 3. 19-21, and not to the "Coming" which we now look for, is 1 Cor. 15 to be placed in the same category?"

In our book on *The Apocalypse*, p. 371 (at foot) we have said that "the trump of 1 Cor. 15. 51, 52 is the same as that mentioned in 1 Thess. 4. 16, so that we

cannot read this into our calling on high (Phil. 3. 14), p. 372; or, we may add, into our *exanastasis*" (Phil. 3. 11), which, we believe, will precede (at any moment from now) the resurrection spoken of in 1 Thess. 4. 18.

When we receive the *exanastasis* of Phil. 3. 11, we shall leave 1 Thess. 4. 18 to be fulfilled in those who will believe after we have been "called on high."

We shall not take our Bibles with us and deprive those who are left behind of all hope. Those who are taken out of the great tribulation, and who are seen in heaven in Rev. 7. 9-17, must have got there in some way, we are not there told how; and as there is no other way of getting there but by resurrection or rapture (note the "so," which means *thus* or *in this manner*), it seems to us that it can be only "so," as stated in 1 Thess. 4. 17.

There is the mention of a "trump" in Matt. 24. 31, 1 Thess. 4. 16, and 1 Cor. 15. 52; but there is no sound of a trumpet mentioned or needed in connection with our "heavenward call" (Phil. 3. 14).

"A great sounding trumpet" is very much emphasized by the figure *Hendiadys*, which is exhibited on the margin of the A.V. (Matt. 24. 31).

And it will be needed to "gather together His elect [of Israel] from the four winds, from one end of heaven to the other."

In the case of a correspondence which has taken place on some matter of business or controversy, in which there are several letters, it is absolutely necessary that we should arrange them *according to their dates*. Otherwise it is impossible to get a clear understanding of their contents.

If this be necessary in the case of man's letters, still more so is it the case with letters which have come to us from God (through His servant Paul).

This being so, since it is an admitted fact that 1 Thess. 4 and 1 Cor. 15 were both written *before* the Prison Epistles, they cannot, therefore, refer to the subject of letters which were written *afterward*: especially as both the earlier epistles could be (and were) quite clearly understood without the latter.

If the matters in all these Epistles are not clear to us, it must be because we have mixed up the dates; and are in the same confusion as we should be with earthly letters if we read them without first carefully sorting them.

QUESTION No. 411.

JEWISH CHRONOLOGY.

E.S. (Nottingham).—How do the Jews reckon their year 5673?

In Jewish Chronology the present year, 1913 *Anno Domini*, is reckoned as being 5673-4 *Anno Mundi*, and as in our own Chronology their reckoning, being based upon reasoning, is without a foundation. The older chronologers differ among themselves; and the more modern chronologers, beginning with Sir Isaac Newton, are chiefly concerned in finding a date or dates of certain events which they agree to "receive" and "adopt." But even these fail really to "agree."

"The attempt at an accurate chronology of the early

ages of the world is only of recent origin" says *The Encyclopædia Britannica*, 11th (Cambridge) Edition Vol. 6, p. 306.

The one fact which vitiates all so called systems of chronology is the fact that they *never had a beginning*. Hence there have been some dozen "Eras," *i.e.*, the year in which a certain event was taken as a starting point.

The Bible alone gives us the one true beginning, *viz.*: the Creation, but it does not give *dates* so much as *durations*, and these have to be obtained and reckoned from the Bible itself.

In the Hebrew MSS., the *Massorah* gives only the number of the years covered by each book separately, and not *dates*. For example, at the end of Genesis, it reckons 2448 years from Creation to the Exodus. And this is the Synagogue reckoning.

The *Chronicon* of Eusebius gives much the same period: *viz.*, 2453 years.

After the dispersion the Jews had recourse to one of the Gentile Eras, and adopted the Greek Era of the *Seleucida* which began 312 B.C. and lasted till 987 A.D.

The Jews followed this till the fifteenth century, when they adopted the Era of Creation, which, according to their reckoning began in 3760 B.C.

"Maimonides (1135-1204) used three eras: the destruction of the Temple in the 1487th year of the Seleucidan Era, and the 4936 of the Creation Era." (*The Jewish Encyclopædia*, Vol. IV., p. 71). It says further on this subject, that "owing to these discrepancies great confusion exists in the annals of Jewish chroniclers who have generally tried to combine the dates of their predecessors with those of more recent events . . . and it is dangerous to trust to their lists unless checked by contemporary annals."

It will thus be seen that no reliance can be placed on any system of chronology, ancient or modern; and that we who believe God are shut up to the Bible alone for *durations*, and from these we must get our dates, for here alone we find and have a *beginning*, of which all other systems are destitute.

QUESTION No. 412.

THE PATRIARCHAL AGE.

D.L. (Middlesex).—Is it correct to say that the Patriarchal Age covers the whole book of Genesis?

The word "Patriarch" has a very clearly defined meaning in Scripture. It does not go higher than Abraham in point of time. The word that carries us back to Abel is "elder" (Heb. 11. 2). Adam is not included, being the Federal Head, and a type of Him Who is head over all. But Abraham is the first of whom the term "patriarch" is used (Heb. 7. 4). David is so called (Acts. 2. 29), because he was first in the *royal* line of the Seed; and so he and Abraham are regarded as the most representative men of the nation (Matt. 1. 1). The others, of whom the term "patriarch" is used are the twelve sons of Jacob (Acts 7. 8, 9). Thus we have

Abraham as racial head,
Jacob's sons as tribal heads,
David as regal head.

Isaac and Jacob, as heirs with Abraham of the same promise (Heb. 11. 9), may surely be termed "patriarchs."

It seems clear, therefore, that it is not correct to speak of Genesis as covering the Patriarchal Age, for Abraham, Isaac, Jacob, and Jacob's sons are regarded as laying the foundations of the national life and history; and thus they fill a distinct period of time when a special stewardship of truth was committed to them, in the form of *blessings, deed of gift, covenants and promises*, never given before. The law, which came in 400 years after, did not disannul them. It would seem then, that the term "Patriarchal Age" should be confined to the period from Abraham to the Exodus.

Signs of the Times.

JEWISH SIGNS.

IT was to be expected that the Balkan War would have far-reaching effects, and among other results might lead to some changes in Palestine. DR. MAX NORDAU, in a letter to *The Times*, under date Dec. 30, says:

"Zionism—the Jewish National Movement—as is declared in its programme first proclaimed in Basle 15 years ago, and since never modified, is a movement for the purpose of acquiring for the Jewish people a home in Palestine guaranteed by public law. There is no malicious distortion to which these few clear words have not been subjected.

We have been denounced to the Turks as revolutionary adventurers bent on tearing off Palestine from the Ottoman Empire in order to found there a Republic or a Kingdom of the Jews. We have always emphasized the fact that the very essence of our proposal is to remain loyal to the Empire of which Palestine forms a part, and to transform this neglected province into a most valuable portion of the Empire's territory . . ."

After describing all the various agencies at work in Palestine, he adds:—

"It is therefore evidence of the strong passion to raise Palestine from the dust and set her as a jewel among the nations of the world which animates the Jewish masses. Can Europe at this point help us at least morally in our striving, and at the same time perform an act that will prove of far-reaching value to the future of the world's peace and prosperity.

What we seek now from European diplomacy is not an exercise in our favour of any imperative or unfriendly pressure on Turkey. She would energetically and with justice resent it, and before all in the world we are anxious to add nothing to her present embarrassments and afflictions. All we desire is to be afforded the opportunity of offering European diplomacy exact information as to our aspirations and to solicit its friendly interest in their behalf. Now that it has become a happy practice to solve all international questions in common, it is of the greatest importance to us that those high personalities who are called to treat, and decide upon, the litigious matters of the world politics should have laid before them the facts of Zionism by those that really know them. What we have to ask of Turkey we wish to ask directly of her, thus avoiding the introduction of foreign intermediaries between her and ourselves. We ask only for common justice. . . ."

He then points out that under the existing laws regarding foreigners discrimination is made against the Jews, asks for the abolition of such unjust limitations and proceeds:—

"If facilities were offered to our influx we should soon be very many more. There is room enough for us in the scarcely inhabited land. We have no intention of dispossessing or crowding out any one. We are ready to buy honestly every inch of the soil

we can possibly obtain, and to offer for it a higher price than any other purchaser. To none has the neglected land the ideal and sentimental value it has to us. We seek to become throughout the Turkish dominions an Ottoman nationality equal before the law to other nationalities of the Empire, such as the Arabs, Syrians, Druses, Turks, Greeks, Armenians, Kurds. The party in power does not pursue the error of centralization, and of levelling "turkification." It seems, on the contrary, wisely prepared to allow each nationality free range for its moral, intellectual, and economic development. Devoted collaborators as they desire to be in the prosperity of the Turkish Empire, willing to learn the official language for use in their relations with the Imperial authorities and with their non-Jewish fellow-citizens, Jews wish to employ among themselves in Palestine, in their schools, and in their communal administration in that land, their own national language—Hebrew. They desire to obtain for it the same recognition as all other national languages of the Empire. They strive to raise Palestine agriculturally, industrially, commercially, intellectually to a highly flourishing State, and true to the spirit of Judaism to make of the land a "hearth-place" of European culture.

With these facts we are anxious to impress European diplomats. Their comprehension of our movement and its tenets and their kindly disposition towards it will constitute a most valuable gain for Zionism and the Jew. It will, I have no manner of doubt, be a particularly important item too in contributing to assure the world the future of European peace by an act of tardy justice which will secure a home to a people out of whose loins proceeded those prophets who desecrated in peace one of the highest of human ideals, and taught it as a religion to mankind."

We are glad to see that this appeal has been favourably received by the Press, as is evidenced by the following from *The Globe* of the same date:—

JEW AND PALESTINE.

We cannot conceive any valid objection to Dr. Max Nordau's suggestion, embodied in a letter to the *Times*, regarding the settlement of Jews in Palestine. A time when the solution of many problems in the Near East seems likely, is surely opportune for discussing one of the most important objects of Zionism. The growth of Anti-Semitism and the actual persecution of Jews in certain parts of the Continent has made it more necessary than ever that some country should be found which will afford an asylum especially to the poorer members of the scattered community. And in this respect no more suitable place than Palestine could be found. Dr. Nordau has no revolutionary proposals to make. All he asks is that the Powers should support the demand of the Jewish community for common justice and equal rights in Palestine. Nor does he suggest that any sort of independence should be granted to Palestine. The Jews are only too anxious to become loyal subjects of the Turkish Government, provided they are recognised as an Ottoman nationality equal before the law to other nationalities of the Empire. Palestine, would of course, in these circumstances rapidly develop into a self-governing Jewish unit of the Empire, and the gain to Turkey, to Europe, and to Jewry would be inestimable.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. W. (Scotland). The evidence of Scripture is entirely against the use of the "individual cup" in partaking of the Lord's Supper. It is an essentially

modern invention. In the ancient and modern feasts, Jewish as well as Gentile, individual cups were of course used, but "the cup of blessing" and the other three special cups at the Passover feast, were passed round (as "the loving cup" is at banquets in our own day). The cutting up of slices of bread, and the use of individual cups are alike destructive of the very union and "communion" which the ordinance is regarded as symbolizing. In any case there was only one such cup used at "the last supper."

L. K. (Bavaria). You write "You see 2 Cor. 5. 10, is also in the Prison Epistles: Eph. 6. 8 and Col. 3. 24, 25."

We do not see it dear Brother, and we are surprised at your seeing it.

In 2 Cor. 5. 10 we see a "judgment seat," and the judgment is concerning things "done, whether good or bad."

But in the two passages to which you refer in the Prison Epistles we see nothing of either.

In Eph. 6. 8, it is what we *already know*; and it concerns only "whatsoever *good* thing" one does; and it is only what we "receive"; and this, not "whether the things be good or bad"; and whether we are "bond or free."

In Col. 3. 24, 25, there is again no judgment seat; and it is again what we *know*; and what we know is that we "shall *receive* the reward of the inheritance," the reason being that we "serve the Lord, Christ."

W. B. (Scotland). "The promise of the Spirit" in Gal. 3. 14 refers to v. 2 of the same chapter. Cp. Luke 24. 49 and Acts 1. 4.

G. O. C. (California). Your difficulty about the mention of a "river" in Rev. 22. 1, after the statement (Rev. 21. 1) that "there was no more sea," may be explained by a reference to Ezek. 47. 1-12, Zech. 14. 8, which relate to the Millennial earth. Rev. 22. 1 also describes Millennial times (heavenly and earthly). The difficulty arises from not seeing that Rev. 21. 9 to 22. 5 is retrospective and episodic, and reveals a fuller description of the heavenly Jerusalem which will be over the earthly restored Jerusalem during the Millennial reign. Chap. 22 should begin at verse 9 of chap. 21.

These fuller episodic visions are a feature of the Book of the Revelation.

C. R. (Edinburgh). Yes. The sending of Jesus Christ mentioned in Acts 3. 20 is the same that is referred to in 1 Thess. 4. 16, 17. Both were postponed on account of the impenitence of Israel; and both will receive their fulfilment, after we (who believe God's subsequent revelation in the Prison Epistles) have received our heavenward Call as promised therein (Phil. 3. 11. 14).

L. E. L. (Yorkshire). Our answer to Question No. 406 is quite correct. The *Bēma* or "judgment-seat" in 2 Cor. 5. 10 follows immediately after the *Parousia*, i.e., after the fulfilment of 1 Thess. 4, but before the Tribulation. The hope of 1 Thess. 4 was postponed. See our answer to C. R. above.

REVIEW.

THE LURE OF A SOUL.

BY SYDNEY WATSON.*

This book, by the author of the *Mark of the Beast* and *In the Twinkling of an Eye*, is a powerful indictment of spiritism. If fiction be a fitting vehicle for conveying truth, and uttering a much needed warning, this work is certainly calculated to do so. It shows the

* Nicholson. Price eightpence.

ruin and wreck to which one may be brought by giving heed to seducing spirits and listening to the infamous teaching regarding "affinities" which their mediums inculcate. Incidentally it also shows how destructive of spirituality are bazaars and other modern methods of raising money for what is called God's work. He has ample resources for work which is truly His.

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 (West), (Strathmore Road).—The Iron Room.

ELTHAM.—83 Earls Road (Well Hall Station), Saturdays, Feb. 8 and 22, at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

RICHMOND (Surrey).—Will readers of *Things to Come* in the neighbourhood of Richmond, Surrey, communicate with Mr. A. E. Cock, 94 Kew Road, as to the desirability of arranging a monthly Bible Reading on the lines of 2 Tim. 2. 15.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Feb. 5th., 1913, at 7 p.m. Subject: "The Intermediate State: Is it Life or Death?"

KENSINGTON.—251 High Street. Wednesday, Feb. 12th., at 7.30 p.m. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Feb. 1 and 15, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South.—Every Wednesday, at 8 p.m.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E.—Every Sunday, at 10.45 a.m.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3 p.m. Norville Wallace Sharpe, M.D.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

No. 225.

MARCH, 1913.

Vol. XIX. No. 3.

Editorials.

"THE LORD HATH SPOKEN."

IV. "BY THEM THAT HEARD HIM." (Heb. 2. 3).

(iii). THE EARLIER PAULINE EPISTLES.

ROMANS.

(Continued from p. 16).

WE cannot conclude our remarks on the Epistle to the Romans without attempting to meet the difficulty of ascription or doxology with which it concludes, in chap. 16. 25. 26.

It is obvious that this is not a mere BENEDICTION such as that with which other Epistles conclude; or like that in verses 20 and 24.

It is clear also that a DOXOLOGY forms no part of the teaching of the Epistle.

It is an ascription of "Glory" to God for what He has power to do, and for what He had *revealed*.

Nothing beyond this one fact is here stated or taught.

That is to be done in its own proper place, in the Epistle next written—the Epistle to the Ephesians.

In our last paper we showed how the inclusion of his Doxology here forms the starting point, and indeed the text of the Epistle which is immediately to follow; Romans being the *seed* and Ephesians the *fruit*; both standing together in the very centre of the chronological order of the Pauline Epistles.

That difficulties about the concluding verses of Romans have been experienced is well known; and this is exemplified in the notes in the margin of the Revised Version.

Much has been said on the subjects by such scholars as Dean Alford, Bishops Lightfoot and Gore, as well as by Dr. Hort.

We need not repeat this; but we may here give a portion of what appeared in *Things to Come* for May 1909.

We reproduce it, in order to show that the question is not opened or raised by ourselves; but our attention is distinctly called to it by the condition of the original manuscripts.

It is partly a matter of documentary evidence, and partly a matter of internal evidence; and, in any case, it has nothing whatever to do with the Higher Criticism or its methods.

Many of the most ancient transcribers were cognisant of a difficulty, to which they give expression in various ways; though, of course, they could not do so by way of comment.

So the question is not one of our raising.

Anyone who goes to the original manuscripts must recognise that he is in the presence of a difficulty; and, in facing it, we are not doing so for any special purpose connected with interpretation, but to find a solution that shall do honour to the Word itself.

If, in doing this, other difficulties are solved, and our own interpretation finds support, we cannot be otherwise than satisfied.

There is no question whatever about the genuineness or authenticity of these verses.

Let this be clearly understood. The evidence is overwhelming as to that.

But the difficulty is there, and has to be accounted for.

The facts are these:—

- (1) The Doxology itself is variously placed in the different manuscripts.
- (2) In over 190 it stands after Ch. 14. 23.
- (3) In two or three manuscripts it is omitted altogether.
- (4) In one there is a space left after verse 24; and in another a space is left after ch. 14. 23.
- (5) In some manuscripts it stands in both places.
- (6) Even in the manuscripts where the Doxology stands as we have it in the A.V., the Benediction in verse 24 is omitted. This variation is exhibited in the R.V.

All this furnishes overwhelming evidence for the accuracy of the text as preserved in the A.V.; and shows us that all the excitement among the Transcribers was caused by the fact that the truth of the Mystery had long been lost, and by their having been unaware of the suggestion (which we are not the first to put forth) as to its being a Doxology *subsequently added*.

Of course, "higher" and unbelieving criticism has utilised all the above facts against the genuineness of the Doxology; and its attacks have been met by arguments which are almost as injurious.

But against all these theories is the stubborn fact of documentary evidence. All else is nothing but the desire and caprice of copyists, who did not understand what they were copying.

The proper and invariable ending of an Epistle is the Benediction ("The Grace of our Lord," &c., more or less full), and *not a Doxology*.

For, even when there is a Doxology as well, the Benediction always comes after it.

In Four Epistles there is a Doxology as well as a Benediction, viz., Phil., 1 and 2 Tim., and Romans.

But the Benediction in these, except Romans, comes last. See Phil. 4. 20; 1 Tim. 6. 15, 16; and 2 Tim. 4. 18.

If the Doxology in the Epistle to the Romans be not the postscript (as we suggest), then it stands out as the only exception to this rule which is observed in every

other Epistle; for we have (1) the Benediction (16. 20); then (2) a second Benediction (16. 24), which is a *bona fide* postscript necessary to complete, and completely ending the Epistle.

But then follows, after all this, a Doxology, re-opening the Epistle, introducing entirely fresh matter, and the Epistle is left to end in a manner quite unlike that of every other Epistle the Apostle ever wrote.

Our suggestion as to its being a later addition by the same hand which wrote the Epistle (1) at once explains all the facts we have stated above; (2) shows the cause as well as the groundlessness of the various attempts to amend the text; (3) completes the exquisite structure of the Epistle as a whole, which we shall show below; and (4) lets in a flood of light from the teaching which follows from it.

It is this last which will probably form the chief ground of objection, for it will be resisted more from the conclusions which flow from it than from the suggestion itself.

1. It affords additional evidence to the fact that Paul was not commissioned to commit the truths of the Mystery to writing until after he was in Rome, and in prison.

2. It does not disturb the fact that the Pentecostal Dispensation, recorded in the Acts, was complete in itself.

3. The interpretation of the Epistle falls into line with the other earlier Epistles (Thess., Cor., Gal.), which do not go beyond the scope of the Acts, viz., that "gifts" and "ordinances" which are mentioned only in these earlier Epistles, and in the Acts, pertain only to that Dispensation, which was the period of childhood, when all was "in part"; and, when all that was "in part" was to be done away as soon as that which was perfect was come.

That which is perfect came soon after the Apostle's arrival in Rome, and is incorporated for us in the later Pauline or prison Epistles.

All that pertains to this perfection of standing which we find in the earlier Epistles (especially Rom. 1. to 8.) not only remains to us, but is the foundation of "that which is perfect."

Now, for us to go back from that which is perfect to that which is "in part" is surely a great mistake, which cannot be made without loss. And to do this under the impression that we are giving honour to the Word is a greater mistake still, and the source of much of the confusion that is abroad.

The Word, in itself, is perfectly clear and simple, and it is only our traditional beliefs which have created all the difficulty. When these beliefs are brought in and made part of the Word itself, confusion is complete, and deliverance is hopeless, until we find the light that will bring us out of it.

We submit that our suggestion as to the Doxology explains the whole of the phenomena, removes all the difficulties, and shows that the minds of the various copyists were needlessly disturbed.

And, had not the truth of the Mystery been lost long before the date of our oldest manuscripts, no perplexity could have entered into the minds of Transcribers.

On the other hand, it is just because we have recovered that truth that we are guided and enabled to see the fitness of the simple solution which makes everything harmonious, and retains the Greek of Rom. 16. exactly as it stands in the most ancient manuscripts, and as it is represented in the A.V.*

To suggest that we are in this matter pursuing the methods of the Higher Critics shows that their ways and means are imperfectly understood.

They suppose things which create the difficulties instead of removing them; and everything is evolved from their own imagination, quite independent of any documentary authority.

What is the effect of this suggestion as to the structure of Romans?

So far from marring the Structure, it perfects and completes it. We have

A | 1. 1-6. The GOSPEL, always revealed, never hidden.

B | 1. 7-15. Epistolary.

C | a | 1. 8-8. 39. Doctrinal.

b | 9. 1-11. 36. Dispensational.

C | a | 12. 1-15. 7. Practical.

b | 15. 8-12. Dispensational.

B | 15. 13-16. 24. Epistolary.

A | 16. 25-27. The MYSTERY. Never revealed, always hidden.

It is evident from this, that without this Doxology (ch. 16. 25-27) the Structure of the Epistle as a whole would be incomplete.

It must either have formed part of the original Epistle in which case it upsets the whole of its Dispensational teaching; or it must have been added later, on the Apostle's arrival in Rome, in order to complete the structure, in which case it upsets nothing.

From all this it appears that the Doxology would have been out of place had it formed part of the original Epistle as sent by the Apostle; and finds its true place if added by him while living in Rome among those to whom he had sent it. The Epistle itself was already there before him; and when the time came to put into writing among the Apostle's parchments (2 Tim. 4. 13) the revelation of the Mystery, the Doxology could be then added as being at once the inspired conclusion of Romans, and the inspired introduction to Ephesians.

Thus, the Epistle to the Romans was, under the guidance of the Holy Spirit, expanded into a treatise—a treatise which gives a complete explication or unfolding of the Gospel of God concerning His Son.

*Note the R.V., for that omits the Benediction in v. 24.

**THE BOOKS" AND "THE PARCHMENTS"
OF 2 TIM. 4. 13.**

WE have been asked by a correspondent what the Apostle means when he asks Timothy to bring "the parchments" and the "cloke" with him when he came to Rome.

The request of Paul in 2 Tim. 4. 13 reminds us that the apostle was in prison. The "cloke," therefore, was needed for his personal *comfort* in his cell.

But the parchments were needed for his personal *use*.

This reminds us that the subject of the Mystery (or secret) was *committed to writing* by the Apostle Paul. He had not received it, nor are we to receive it, *by tradition*.

The "books" were finished and completed "writings," and were doubtless the writings of the Old Testament "books," in Hebrew or Greek (Septuagint) or both.

But "the parchments" (note the *plural*) were separate pieces or leaves of parchment, either partly or wholly written, or for use for further writing.

He was in Rome, and the epistle he had already written was there in the possession of the saints.

He may have then added the postscript, or postscripts.

As we have pointed out in the preceding article, there are "difficulties" in Rom. 16 which were noted by textual editors, but are left unexplained to this day.

Instead of ascribing these universally *acknowledged* difficulties to "corruptions of the text," or to the "mistakes of transcribers," our own solution is suggested by the word "the parchments" in 2 Tim. 4. 13. And it is that Paul, here, in Rome, was himself converting what had been originally an Epistle into a Treatise, like Ephesians, and the Epistle to the Hebrews. This may account for the words "in Ephesus" being included in some MSS. and not in others. It seems clear that the words were in the original Epistle, but were afterward omitted (in this case not by Paul, of course), for the purpose of converting it into a Treatise, as Romans had been.

This is the explanation, we believe, of all the "difficulties."

Paul probably added the Doxology (as a postscript) in his prison in Rome. And he may have also added the remarkable dispensational parenthesis of the 9th, 10th, and 11th chapters.

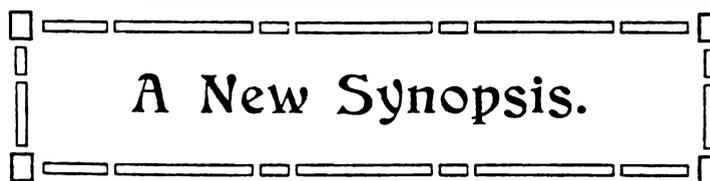
At any rate, we are certain that the apostle needed "the books" and "the parchments," and if these were the Scriptures of the Old Testament, both the Hebrew and the Greek or Septuagint translation, we may gather that he needed them for reference in writing those three chapters (Rom. 9. 10. and 11), for there are no less than *twenty-nine* separate quotations from the Old Testament in them.

This fact, and its bearing on the point, will be appreciated, if we set out the special structure of these chapters:

Romans 9. 10. 11. (*Introversion*).

- A | 9. 1-5. The Apostle's *sorrow* regarding Israel's failure.
- B | a | 9. 6-13. God's purpose regarded only a portion.
- | b | 9. 14-29. God's purpose regarded only the remnant.
- | C | c¹ | 9. 30-33. Israel's failure, according to *the written words of the Prophets*.
- | | c² | 10. 1-13. Israel's failure, in spite of *the written words of the law*.
- | | c³ | 10. 14-21. Israel's failure, in spite of *the spoken words of the Gospel*.
- B | b | 11. 1-10. God's purpose regarding the remnant accomplished.
- | a | 11. 11-32. God's purpose will ultimately include the whole.
- A | 11. 33-36. The Apostle's *joy* regarding God's purpose.

It will be seen from the *twenty-nine* quotations in these chapters why Paul needed "the books."



A New Synopsis.

BY JAMES CHRISTOPHER SMITH.

GENESIS.

THE word "Genesis" is transliterated Greek, and means *origin* or *source* or beginning of a thing in *nature*.* As applied to the first book of the Bible it marks the fact that it is a book of beginnings and particularly the *beginning of nature itself*—the Material Universe.† It corresponds, therefore, to the Hebrew word used for beginning, (namely, *rashēth*), in the lofty utterance with which the Scripture record opens, "In the beginning God created the Heaven and the Earth."

We cannot date that beginning: much less can we date the "beginning" named in John 1. 1. The two references to the "beginning of the Gospel" (Mark 1. 1, and Phil. 4. 15) describe events that can be dated and mark stages in the outgoing of the testimony of the Lord.

The sublime portion, Proverbs 8. 22-31, refers back to the working of God, as recorded in Gen. 1. 1-30; yea, it goes beyond it to a time "or ever the earth was," to the moment, coeval with John 1. 1, when the One, Who is the "Word of God" and the "Wisdom of God," could say, "The Lord possessed Me in the BEGINNING OF HIS WAY." Wonderful words truly!

To trace these beginnings in the Bible is to be lifted to the hilltops of Truth, to see "visions of God," which enrapture our spirits and call forth our adoring praise.

Without exhausting the list we note, in passing, The beginning of the *saving work of God in a human heart*, Phil. 1. 6. (Comp. Prov. 9. 10).

The beginning of the *Gospel*: in the fulness of Age-Time, Mark 1. 1; in a particular locality, Phil. 1. 15.

The beginning of the *Universe*, Gen. 1. 1.

The beginning of *His Way*, John 1. 1, and Prov. 8. 22.

* Comp. Matt. 1. 1; James 1. 23; 3. 6, the only three places where the word occurs in the New Testament.

† It cannot be said that Gen. 1. 1, has any reference to the creation of such beings as seraphs and cherubs and angels.

This last may refer to the creation of the many grades of angels, principdoms, and authorities in the heavenly spheres.

Trace this back as far as we may, we can say that "the Word" was there, (shall we say already uttered in the form of the Only-Begotten Son?) as the Mediator and Firstborn of all created beings and things.

"Apart from Him there came to pass not one thing (or person) which has come to pass" (John 1. 3).

It is sufficient to say, here, with regard to Genesis as a book of beginnings, that we see in it

The beginning of the Material Universe (Cosmology).

The beginning of the Human Race (Anthropology).

The beginning of the Sabbath (Sabbatology).

The beginning of Human Sin (Hamartialogy).

The beginning of Revelations concerning Redemption (Soteriology).

The beginning of Variety of Tongues (Philology).

The beginning of the Hebrew Race and of Nationalities (Ethnology).

There are other "beginnings" but these are the chief: these seven dominate the whole story of the Bible from beginning to end.

The name, Genesis, was given to the first book of the Bible through the ancient Greek version of the Old Testament, called the *Septuagint* or the *LXX*: and in the *LXX* itself this is the very word used for the Hebrew word, *tōl'dōth*, translated "generations," by which we get the *Divisions* of the book.

Thus the structure, also, of the book stamps it as a book of

Origins.

The Hebrew word, *tōl'dōth*, occurs in Genesis *thirteen times*; but, as it is used twice of the Sons of Noah and twice of the Ishmaelites, it refers, in all, to just *eleven distinct subjects*.

And, inasmuch as the word seems always to refer to *what is to follow*, (that is, a prospective use), it is not applied to the first division, namely, Gen. 1. 1, to 2. 3, its first occurrence being in Gen. 2. 4.

Thus this great writing is before us in *twelve divisions*, namely,

1. Creation: Confusion: Construction. Gen. 1. 1 to 2. 3.
2. Generations of the Heaven and of the Earth. Gen. 2. 4 to 4. 26.
3. Generations of Adam. Gen. 5. 1 to 6. 8.
4. Generations of Noah. Gen. 6. 9 to 9. 29.
5. Generations of the Sons of Noah. Gen. 10: 1 to 11. 9.
6. Generations of Shem. Gen. 11. 10 to 11. 26.
7. Generations of Terah. Gen. 11. 27 to 25. 11.
8. Generations of Ishmael. Gen. 25. 12 to 25. 18.
9. Generations of Isaac. Gen. 25. 19 to 35. 29.
10. Generations of Esau. Gen. 36. 1 to 36. 8.
11. Generations of Esau's Sons. Gen. 36. 9 to 37. 1.
12. Generations of Jacob. Gen. 37. 2 to 50. 26.

In looking back to the first of these twelve sections, it ought to be carefully noted that the great transition verse is chapter 1. 2, where, owing to the ruin or

confusion that had come in, we pass from one cosmic system to another. "The world that then was," by the Word of God—

perished by water.

The result was as Gen. 1. 2 describes it.

"The heavens and earth that are now"—by the same Word of God—are to *perish by fire*.

"The new heaven and the new earth"—by the same Word of God—are to *perish no more*.*

The fact, therefore, stands out clear that in Gen. 1. 3 to 2. 3 we have, not a record of God's working in the original cosmic system (1. 1), but a record of His working in constructing a home for man, the sphere for man's history out of a ruined earth.

The whole description is *geocentric*, and *anthropocentric*, and above all *Christocentric*.

No end of needless argumentation has arisen; and useless books have been written; and futile controversy has darkened counsel—all owing to the false notion that the first chapter of Genesis is a description of the original creation.

With regard to many other places and age-time connections the same darkness prevails and the same confusion abides from not "rightly dividing the word of Truth."

Moreover attention should be given to the fact that Genesis is largely a book of

BIOGRAPHIES.

This is quite characteristic of it. The notices are very short, in some cases, but never unimportant.

Brief biographical notices are given of Cain, Abel, Seth, Lamech, Enoch, Terah, Ishmael, Abimelech, Melchizedek.

More extended accounts are written of Adam, Noah, Noah's three sons, Abraham, Lot, Eliezer, Isaac, Esau, Jacob, Laban, Jacob's twelve sons, Pharaoh, Joseph.

The men are all representative. The events narrated are all *typical*. Quite a group of representative women, also, are referred to, such as Eve, Adah, and Zillah, Sarah, Hagar, Rebekah, Leah, Rachel, Dinah, Tamar.

Each name stands for some typical characteristic; each biographical notice for some special point of teaching.

Still further, **CONTRASTS**, deep and suggestive, abound in this book, such as

Satan	and	the Seed.
Cain	and	Abel.
The Apostasy	and	Enoch and Noah.
Purpose of Men of Babel.	and	Purpose of the God of the whole earth.
Mesopotamia and Canaan.	and	God's called out, man—Abraham.
Esau	and	Jacob.
Jacob's Sons	and	Joseph.

No less interesting, and still nearer our central purpose, it is to note the *time covered* by this book

* Compare with Gen. 1. 1., Isa. 65. 17, 2 Peter 3. 5, and Rev. 21. 1-7.

and the amount of space devoted to biographical records.

Only two chapters are occupied with the account of the preparation of man's home and the creation of the first pair (*Innocence*).

Only one chapter is devoted to the solemn and far-reaching event of man's fall, and the promise of the coming victorious seed (*Ruin and Redemption*).

Only one chapter is employed to show the beginnings of man's religion and the sacrificial foundation of God's Gospel (*Works and Faith*).

Only about two chapters relate the long story of the descent of the two seeds issuing in a common corruption and an inhuman apostasy, on account of which God had to "blot out" all humanity, save one family, to ensure the continuance of the race and the coming of the seed (*Corruption and Testimony*).

Only three chapters are devoted to the account of God's provision for Noah and his family and the coming of the waters of judgment on "the world of the ungodly" by which the earth was cleansed (*Judgment and Preservation*).

Only two chapters are used to set forth the peopling of the earth through the three sons of Noah, with the Babel rebellion and God's judgment thereon to ensure the fulfilment of His original purpose (*Concentration and Separation*).

Thus eleven chapters cover the long period of well over two thousand years; while the rest of the book—thirty-nine chapters—made up of extended accounts, chiefly of four men, Abraham, Isaac, Jacob and Joseph, covers less than three hundred years.

The fact, therefore, emerges that this first book of the Bible covers a good deal more time than all the other books of the Old Testament put together.

Accordingly it is a book of foundations and preparations for the other sixty-five books of the sacred library. All the other books take for granted the facts of the book of Genesis, in its histories, genealogies and biographies.

This is a consideration of vast importance; and it leads us forward to state something of its purpose, of its typology, of its unity, and of its prophetic and age-time character.

I.

From the point of view of age-times this book reveals at least four such periods.

There is the record of chap. 1. 2 to 2. 25. This is the epoch of reconstruction (as regards the earth); and of innocence (as regards man).

The Fall is the transition event.

Then there is the narrative of chap. 4. 1 to 6. 8. This is the period of Double Line Descent (as regards the increase of the race); and the mixed Apostasy (as regards the increase of corruption).

The Flood is the transition event.

Thereafter comes the record of chap. 10. 1 to 11. 26. This is the period showing the descent of Noah's three sons (as regards the national settlements of the race);

and the Confusion of Tongues (with regard to the rebellion of the race, in nations).

The Call of Abraham is the transition event.

Finally come the extended narratives in chap. 12. 1 to 50. 26. This is the epoch of patriarchal Pilgrimage (as regards Abraham, Isaac, Jacob and Joseph); and of patriarchal Preparation (as regards the future of Israel).

II.

Now with the New Testament in our hands, and the infallible testimony of Christ and the Apostles before us, it is easy to see how the prophetic element is deep in the warp and woof of the whole book. Individuals, events, narratives, all point forward to something coming apart from which they would be robbed of nine-tenths of their significance.

What did the Holy Spirit "signify" by the record of the original creation, the subsequent reconstruction of the earth, and the creation of man? Let Rom. 8 and 2 Peter 3 and Rev. 21 and 22 give the answer. "Known unto God are all His works from the beginning"; and these great Scriptures would be shorn of their retrospective references but for the prophetic works of God recorded in Genesis.

God's "works" are prophetic no less than His "words."

What did the Holy Spirit "signify" by the creation of man as a dual unity—male and female—"one flesh"? Let Matt. 19, and Ephes. 5 answer.

What did the Holy Spirit "signify" by the bestowal on Adam of universal dominion, on earth, over all lands and seas and creatures? Let Rom. 5. 12-14, and 1 Cor. 15. 20-26 with 42-49 answer.

What did the story regarding Cain and Abel and Seth (Gen. 4) "signify"? Let Heb. 11. 4, and 1 John 3. 10-12 give the answer.

And what was the "significance" of Enoch's testimony in presence of the antediluvian apostasy? Let Heb. 11. 5, 6, and Jude 14. 15 answer.

What, also, did the Spirit "signify" by the record of the antediluvian apostasy itself and of Noah's testimony and wonderful deliverance? Let Matt. 24. 37-42, and Heb. 11. 7 convey the answer.

And where do we find the prophetic meaning of the Babel rebellion with its attendant judgment? Where but in Rev. 17. 18, 19?

And what did the Spirit "signify" by the records concerning Abraham, Lot, Melchizedek, Isaac, Jacob, Hagar and Ishmael, Esau, Pharaoh and Joseph? Let the whole Bible tell, but specially the Gospels, Romans, Galatians and Hebrews.

More than half of the eleventh chapter of Hebrews refers to this one book of Genesis (verses 1 to 22).

The Lord Jesus Himself refers to facts and persons and places in Genesis in a degree little realised by a casual reader. He refers to the Father as "Lord of

* In the "British Weekly" of Jan. 23rd, 1913, the statement is made that it is by acts (a process of historical interpositions), not by words, that God speaks to men. This absolutely contradicts Scripture. Moses "heard a voice."

heaven and earth"; to Adam and Eve, to Abel, to Noah and the Flood, to Nineveh, to Abraham, to Lot's wife, to Sodom and Gomorrah, to Isaac and to Jacob.

[See Matt. 11. 25 and Mark 13. 19; Matt. 19. 4-6; Matt. 23. 35; Matt. 24. 37-39; Matt. 22. 32; Luke 17. 29-32; Matt. 10. 15; Luke 11. 29-32.]

It will thus be seen that Christ's testimony covers and endorses the whole history given in this wonderful book.

And the manifold events, manifestly under the control of the High Right Hand of God, move forward, in most fitting sequence, toward the predestined end.

The book of the Apocalypse, with which the circle of revealed truth is completed, is full of references to the fascinating histories of Genesis*: one of the most remarkable being the reference to the sons of Jacob. In Genesis we see their birth, and number, and place, as the heads of the Twelve Tribes: in Revelation we see their names on the twelve gates of the heavenly city for which Abraham, Isaac and Jacob looked.

III.

Let it be repeated, therefore, that this book is intensely prophetic and typological, full of foreviews of coming events, and thus anticipating God's final purpose.

This is fully seen in the typological significance connected with Adam, Seth, Sacrifice, The Ark, Melchizedek, Isaac, Joseph.

So, also, it is seen in the great "covenants" made with Noah, and with Abraham; covenants whose fulfilment is still proceeding and whose light shoots across the centuries right on to

"The End."

Hence the perfect *unity* of the book. How could such a book be a mere compilation of scattered human documents? In the presence of *such facts*, making *such a unity*, the so-called "criticism" of our time, with its mis-named "assured results," is but *pitiably ignorance* of God's words, works and ways.

How poor and thin and unsatisfying is all this talk about "divers documents" and "legends" and "myths" and "folk-lore of nations," in the presence of this sober, solid, well-ordered sequence of historic events, moving forward bearing their precious burden of type and symbol and foreview, according to God's "Purpose of the Ages"!

The end is seen in the beginning:

and the beginning is seen in the end.†

IV.

Finally: what makes all this doubly sure is the fact that Christ is here. Behold a greater than Adam, than Abel, than Enoch, than Noah, than Abraham, than Isaac, than Joseph! *Christ is here.*

To this *central revelation* the whole history, with its message of type and prophecy, is contributory.

* See a list of these given in THE COMPANION BIBLE, Ap. 3.

† For a wonderful presentation of this thought see the Rev. Dr. G. H. Kellogg's book, "The Past a Prophecy of the Future."

How one sees the great Promise of Gen. 3. 15 unfolding its profound significance, step by step, as the "ages" come and go!

The facts recorded in Genesis reveal a fourfold fulfilment in the great

Line of Descent.

The line is easily traced, getting narrower and nearer, as we see Him,

The Seed of the Woman,

The Seed of Shem,

The Seed of Abraham,

The Seed of Judah.

Only two more steps were needed, and they came in David and in Mary of Nazareth, connecting with the "Kingdom" and the "fulness of time."

But here, in Genesis, we see the divine preparation brought down to the predicted *sojourn in Egypt*, whence God, in due time, was to "call His Son"—first Israel and then Christ. And the book closes with the hope of that "call" burning bright in the words of Joseph,

"God will *surely visit you*, and you shall carry up my bones from hence."

And so it came to pass. And so it will come to pass to ourselves and to our brethren, fallen on sleep, when our glorious Lord returns.

He will carry up, "from hence," the spiritual bones and spiritual flesh of our "body of glory" that so we may be

"For ever with the Lord." Amen.

Bible Numerics

BY IVAN PANIN.

1. NEW TESTAMENT WRITERS

THE New Testament itself names only five of its writers as such: James, of James; Peter, of 1 and 2 Peter; Jude, of Jude; Paul, of 13 Pauline Epistles; John, of Revelation.

Let us now assume that the traditional writers of the nine anonymous New Testament books *are*, as they have been reputed to be for some 18 centuries: Matthew, Mark, Luke, John and Paul. Then we have eight New Testament writers, thus:

	Place Value	Numeric Value			Syllables	Letters
1.	72	340	Ματθαιος	Matthew	3	8
2.	73	431	Μαρκος	Mark	2	6
3.	75	721	Λουκας	Luke	2	6
4.	72	1069	Ιωαννης	John	4	6
5.	46	833	Ιακωβ	James	3	5
6.	90	755	Πετρος	Peter	2	6
7.	67	685	Ιουδας	Jude	3	6
8.	81	781	Παυλος	Paul	2	6
	576	5615			21	49

These 8 names have in the Greek 21 syllables, or 3 sevens (Feature 1); of which the anonymous writers, Matthew, Mark, Luke, have seven; and the others have 14, or 2 sevens (Feature 2). They have 49 letters, or seven (Feature 3) sevens (Feature 4). Their numeric

value is 5615, or $(7 \times 802) + 1$, within *one* of a multiple of seven, divided thus: The writers who name themselves have 4123, or $7 \times 19 \times 31$, a multiple of *seven* (Feature 5) in combination with *nineteen* (which latter number will presently be dealt with). The anonymous writers have 1492, or $(7 \times 213) + 1$, within *one* of a multiple of seven. This number is in its turn thus divided: Luke has 721, or 103 sevens (Feature 6), and Matthew and Mark have 771 or $(7 \times 11 \times 10) + 1$, within *one* of seven in combination with *eleven* (which latter number will also presently be dealt with). The names of the first and last writers: Matthew and Paul give 1121 $(7 \times 160) + 1$, or $(11 \times 17 \times 6) - 1$, within *one* of a multiple of seven, and of *eleven* combined with *seventeen*; the others have 4494, or 642 sevens (Feature 7). Of the 49 letters, the first and last writers have 14, or 2 sevens, the others have 35, or 5 sevens (Feature 8), of the numeric values, the first alphabetical, as well as *named* writer, $\text{I}\alpha\kappa\omega\beta$, *James*, has 833, or $7 \times 7 \times 17$, a multiple of seven (Feature 9), sevens (Feature 10), combined with *seventeen*.

Here, then, in connection with the syllables, letters and numeric values alone of these eight names there are ten features of sevens without reckoning those which are within *one* of sevens.

But the numeric value of these 8 names 5615, within *one* of a multiple of seven, is also within *one* of a multiple of *thirteen*, it being $(13 \times 2 \times 2 \times 2 \times 2 \times 3 \times 3 \times 3) - 1$. This number is thus divided: the three names beginning with a *vowel* have 2587 or 199 thirteens; those beginning with a *consonant* have 3028, or $(13 \times 233) - 1$. And again the numeric value of the initial and final letters of these 8 names is 1702, or $(13 \times 131) - 1$; of which the initials alone have 300, or $(13 \times 23) + 1$, each of these numbers keeping to within just *one* of *thirteen*; while they at the same time keep each within just *one* of a multiple of *seven*: 1702 being $(7 \times 3 \times 3 \times 3 \times 3 \times 3) + 1$; and 300 being $(7 \times 43) - 1$.

A scheme of thirteens as well as of sevens thus runs through these 8 names.

But 5615, their numeric value, being within *one* of a multiple of both *seven* and *thirteen*, is also within *one* of a multiple of *nine*, it being $(9 \times 13 \times 48) - 1$. We have just seen that of this number the initial and final letters have 1702, or $(9 \times 9 \times 7 \times 3) - 1$ a multiple not only of nine, but of nine nines, and this moreover combined with *seven*.

Now the *place* value of these 8 names 576 is:

$$\begin{array}{ll} 9 \times 8 \times 8 & (6 \times 6) \times (4 \times 4) \\ 24 \times 24 & (3 \times 3) \times (4 \times 4 \times 4) \\ (12 \times 12) \times (2 \times 2) & (3 \times 3) \times (2 \times 2 \times 2) \times (2 \times 2 \times 2) \\ (8 \times 8) \times (3 \times 3) & \end{array}$$

a multiple of *nine*; a *square*; the product of 3 pairs of squares; the product of a square and a cube; the product of a square and two cubes. Apart from the fact that this number is just the square of twice *twelve*, it presents a kaleidoscope of geometrical figures.

In any case, the *place* value of these 8 names is 64 *nines*; their numeric value is within *one* of 624 *nines*; the value of these 8 names, numeric and *place*, is thus

6191 $(9 \times 43 \times 4 \times 4) - 1$; of which we have seen above the initial letters have 300 for their numeric value which is within *one* of 7×43 .

That is to say: the total being within *one* of a multiple of *nine*, but in combination with 43, the 43 appears also elsewhere, and in combination with seven.

Sevens, thirteens, nines, forty-threes, are thus here the marks of elaborate numeric design; but these designs are true only if Matthew, Mark and Luke are the other three New Testament writers.

Were there no other proofs (but there are dozens of others), this alone would suffice to *settle* the now disputed authorship of the New Testament books; at least the fact that the number of New Testament writers is eight, and that their names are: Matthew, Mark, Luke, John, James, Peter, Jude, Paul.

This thus reduces to that much rubbish (let it be said in all Christian love as well as sorrow) the large number of pages devoted to the discussion, in so-called standard works, as to the authorship of 2 Peter, 1, 2 and 3 John, the Gospel of John and Revelation, and Hebrews.

These seven books were surely written by some of the above eight writers, and none other.

But how are we to know that each of the 27 books of the New Testament was written by the author now reputed as such? How can we *know* that it was not Luke that wrote Hebrews, that it was not Mark that wrote Matthew, or that it was not Matthew that wrote Mark, &c.?

Let two widely differing proofs be given here that each of the reputed authors of the 27 New Testament books is the writer of the respective book or books assigned to him.

Elsewhere the writer has shown that the Bible writers are 33 in number, of which 25 are of the Old Testament, and 8 of the New.

Matthew	is thus writer	26	of the Bible
Mark	" "	27	" "
Luke	" "	28	" "
John	" "	29	" "
James	" "	30	" "
Peter	" "	31	" "
Jude	" "	32	" "
Paul	" "	33	" "

Let us now set *his number* against each of the writer's books. Then, as Matthew wrote only one book, we have

		$26 \times 1 = 26$
Mark	(1)	$27 \times 1 = 27$
Luke	(2)	$28 \times 2 = 56$
John	(5)	$29 \times 5 = 145$
James	(1)	$30 \times 1 = 30$
Peter	(2)	$31 \times 2 = 62$
Jude	(1)	$32 \times 1 = 32$
Paul	(14)	$33 \times 14 = 462$
		840

The sum thus obtained is 840, or 120 sevens, or $7 \times 24 \times 5$, a multiple of SEVEN, and of that same

twenty-four discussed above. But this is not all: 840 is $7 \times 2 \times 2 \times 2 \times 3 \times 5$; the sum of its factors is 21, or 3 sevens.

This proof thus settles the fact that the first Gospel was (1) written by Matthew, who (2) wrote only one book, and that (3) he is in due order the 26th Bible writer, and therefore the first New Testament writer; (4) *The Old Testament and the New are a UNIT.*

In like manner this settles the correlated facts about the other seven writers; that Luke *did* write only two books; that John *did* write five; that Paul *did* write 14, &c. The libraries that have been written about the dates and authorships, and order of the New Testament books, about Revelation not being a canonical book, or a work of John; that the fourth Gospel is a production of some 100 years after John's death, and all those antics that have made reputations for the contributors to those latest Bible Cyclopedias of half a dozen volumes at some eight dollars each, dear reader, with a wink, as it were, from the eyelash of the spirit who wrote through these eight writers, all these books are swept back into the limbo of inanity, whence they came, if indeed they proceed not from the pit itself.

The second proof may be given from a single New Testament word. Let it be *Jesus* $\text{I}\eta\sigma\upsilon\varsigma$. It occurs in the New Testament writers as follows: (Before each writer is placed the place and numeric value of its writer).

		$\text{I}\eta\sigma\upsilon\varsigma$ occurs in			
1.	72 340	Matthew	150 times	10,800	51,000
2.	73 431	Mark	81 "	5,913	34,911
3.	75 721	Luke	157 "	11,775	113,197
4.	72 1069	John	270 "	19,440	288,630
5.	46 833	James	2 "	92	1,666
6.	90 755	Peter	18 "	1,620	13,590
7.	67 685	Jude	6 "	402	4,110
8.	81 781	Paul	229 "	18,549	178,849
	<u>576 5615</u>		<u>913</u>	<u>68,591</u>	<u>685,953</u>

$$\begin{aligned} &= 11 \times 83 = (19 \times 4 \times 3) + 1 \\ &= (19 \times 19 \times 19 \times 2 \times 5) + 1 \end{aligned}$$

As the word $\text{I}\eta\sigma\upsilon\varsigma$, *Jesus*, occurs in Matthew 150 times, if we place against each of the 150 occurrences Matthew's place and numeric values we have 10,800 and 51,000 respectively. These sums are above set against each of the eight names. And now note:

The word occurs 913 times in the New Testament which is one more than 48 *nineteens*. Now the total place value of the writers for all these 913 occurrences is within one of a multiple not only of nineteen, not only of its squares but of its cube. (Compare above, at Feature 5 of the sevens, concerning the 19); since $68591 = (19 \times 19 \times 19 \times 2 \times 5) + 1$.

But the number of the occurrences of *Jesus*, in the New Testament is not only within one of a multiple of

19, it is itself 11×83 , a multiple of *eleven*. This number is distributed thus:

Matthew, Mark have	231	=	$11 \times 7 \times 3$
Luke (Gospel) has	88	=	11×8
John (Gospel) has	242	=	$11 \times 11 \times 2$

Thus the Gospels alone have 761, or $11 \times 17 \times 3$, a multiple of *eleven*, combined with 17; and this is distributed among the 4 Gospels by eevens in such a way that Matthew and Mark have it combined with seven, and John has eleven eevens. Again,

Acts, Catholic Epistles have	109	=	$(11 \times 10) - 1$
Paul, Revelation have	243	=	$(11 \times 11 \times 2) + 1$

The occurrence of the word $\text{I}\eta\sigma\upsilon\varsigma$ has thus a clear scheme of *eevens* running through it. Now the sum of the place and numeric values of 913 occurrences for the 8 writers is 754,544, or $7 \times 4 \times 4 \times 6737$, a multiple of seven, but also $(11 \times 17 \times 3 \times 5 \times 269) - 1$; within one of a multiple of *eevens* combined with seventeen. (Compare for the 17 the number 561, above = $11 \times 17 \times 3$ and throughout this article).

The numerics of this one word *Jesus* thus prove (1) that it *does* occur just 913 times; (2) that it is distributed among the New Testament books as stated above; (3) that each writer's place and numeric value placed against each of the 913 occurrences is the true one; hence that these writers *are*: Matthew, Mark, Luke, &c.

It just occurred to the writer to put the matter thus. The above distribution by *eevens* is—

Books 1, 2 have	231	=	$11 \times 7 \times 3$
" 3 has	88	=	11×8
" 4 has	242	=	$11 \times 21 \times 2$
" 5-12 have	109	=	$(11 \times 10) - 1$
" 13-27 have	243	=	$(11 \times 11 \times 2) + 1$
	<u>26 41</u>		

The sum of the numbers with which these groups begin and end is 67, or $(11 \times 6) + 1$; or $(17 \times 4) - 1$; within one of an eleven or seventeen, while the actual distribution by *clear eevens* is thus:

Books 1, 2 have	231	=	$11 \times 7 \times 3$
" 3 has	88	=	11×8
" 4 has	242	=	$11 \times 11 \times 2$
" 5-21 have	286	=	$11 \times 13 \times 2$
" 22-27 have	66	=	11×6
	<u>35 50</u>		

The sum of these two numbers is 85, or 17×5 , a multiple of *seventeen*, with which we have found eleven twice combined. But it is also within one of 7×12 , divided thus: 35 is 7×5 ; 50 is $(7 \times 7) + 1$.

By means of this word *Jesus* alone it is thus possible to prove that Matthew did write Matthew, Mark did write Mark, Luke did write Luke, Paul did write Hebrews, John did write the Gospel and the Epistles, etc.; and the same could be done by many other words in the same manner.

There remains only to be added that the number of the occurrences of *Jesus* in the New Testament 913, or 11×83 , or $(19 \times 4 \times 4 \times 3) + 1$ is the same as the number of the very first word of the Bible בְּרֵאשִׁית . In [the] beginning.

Dispensational Expositions:

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

No. 32.

THE PRAYERS OF THE LORD'S PRISONER.

Eph. 1. 15-23.

Leaving for the time the riches of glory of our future inheritance, our attention is directed to the past. "The exceeding greatness of His power unto us who believe according to the energy of the strength of His might, which He wrought in Christ when He raised Him out from among dead ones, and set Him at His own right hand in the Heaven lies, far above all . . ."

Here is Power, and not only so but *exceedingly* great power.

The word translated "exceeding" is *hyperballon*, giving us the word hyperbole, which often indicates an exaggeration.

The occurrences of the word "EXCEEDING" in Ephesians are as follows:

E¹ | 1. 19. The EXCEEDING greatness of His power
| unto us who believe.

E² | 2. 7. The EXCEEDING riches of His grace.

E³ | 3. 19. The knowledge-EXCEEDING love of Christ.

Here we find Faith, Hope and Love united by this mighty superabundance, for the theme of 1. 19 is faith as the result of resurrection power. 2. 7 looks forward in hope to the "ages to come," while 3. 19 leads to the fulness of God, in the love of Christ which passeth knowledge.

Eph. 3. 19 is the last occurrence of this word in Scripture.

The first occurrence of the noun form is Rom. 7. 13, "exceeding sinful"; the last occurrence of the verb form refers to "the love of Christ." Truly where sin abounded, grace has superabounded.

Every word of description used here is to magnify the mighty power of God as exhibited in resurrection. Let us consider them.

GREATNESS, (*Megethos*). The word is magnificent in its isolation. It stands alone, as the only occurrence of the word in Scripture. Sometimes God emphasizes a truth by constant repetition, sometimes by one grand solitary statement. *Megas*, from which this word is derived, occurs nearly 200 times, and is applied in a variety of ways; but *Megethos* once only—to describe the power of the resurrection.

POWER, (*Dunamis*), occurs three times in Ephesians, and each occurrence is connected with the word "work" (1. 19; 3. ¹⁷20). It is this word which gives "the power of His resurrection" in Phil. 3, Working (*energeia*) gives us the word energy—it occurs three times in Ephesians (1. 19; 3. 7; 4. 16). Mighty power is *kratos ischuos*. Both words convey the idea of strength and might.

The two words come together again in Eph. 6. 10, "Finally, my brethren, be strong in the Lord, and the POWER of His MIGHT."

Thus the glorious teaching moves on. From exceeding power to exceeding love, from the resurrection power wrought in Christ, to that self-same power, as the panoply and efficiency of the believer in conflict—the power of His resurrection.

The "working" of this mighty power is in contrast with the "working" of that other power, which, alas, is still so active on every hand (Eph. 2. 2).

We must notice not only that the Resurrection and Exaltation of the Lord Jesus is here, but also the fact that our faith is of such a nature that it is the result of the selfsame working. Hence chap. 2 opens with the fact that, we who were dead in sin, have been "made alive together," "raised together," and "seated together" with Christ in the heavenlies. So it is that we believe *according* to that same mighty energizing which was put forth in connection with the resurrection and glory of the Lord Jesus Christ.

We must not allow ourselves to be robbed of this precious truth by vain speculations concerning "human responsibility," and the various man-made definitions of faith. Dead, we needed life, and blessed be God, that life is in Christ. No amount of religion or reformation can compensate for the absence of this mighty resurrection power. Man without Christ is dead. In Christ, he is alive, risen and seated in the heavenlies. Soon that which is now ours by faith, shall be ours in glorious reality, "When Christ Who is our LIFE shall appear, then shall we also appear with Him IN GLORY."

Again let us emphasize the true force of this clause of the prayer. It is not primarily the resurrection, but the greatness of the power unto US WHO BELIEVE that is in view.

Col. 2. 12 is very full of meaning in this connection, "Buried with Him in the baptism, in Whom also ye have been raised together, through the faith of the inworking (*energeia*) of God, who raised Him from among the dead."

The same emphasis is here as in Ephesians. The power which wrought resurrection life in the Lord Jesus, has wrought faith in you, you are only viewed as living, so far as you are viewed as in Christ, Who is now seated in the heavenlies. How powerfully the exhortation of Col. 3. comes, "If ye have been raised together with Christ, seek the things which are above."

The exaltation of Christ is the burning theme of these Epistles. The Gospel of the Glory of Christ so needed, yet so neglected. All ranks, all names, all powers are put beneath the feet of our risen Lord. Oh for grace to receive answers to this magnificent prayer, that we may know Who is the Hope of His calling, Who the riches of the Glory of His inheritance in the Holiest of all, and what the exceeding greatness of the power according to which we believe, which raised and exalted the Lord Jesus Christ, and is the pledge of our resurrection and glory, in and with Him.

When we come to consider Eph. 4 and the precious teaching there, we shall find a reference to the grace given that it is still directly connected with Christ as the Fulness, Christ as the Filler, Christ as the ascended triumphant One, Christ as the One "far above all."

Meanwhile let us not think of "rightly dividing the Word of Truth" in order to contrast ourselves with less illuminated brethren, let us rather seek with all lowliness of mind, to walk worthy of such a calling.

Having considered briefly, the first great prayer of the prisoner of the Lord, as given in Eph. 1. with its emphasis upon the exceeding greatness of power, we are now to contemplate the even greater prayer which has for its theme, the exceeding greatness of love and the fulness of God. It is found in Eph. 3. 14-21, and the structure appears to be as follows:—

- | | | |
|------------|--|---|
| A \| 13. | My suffering—for a time—your glory. | |
| B \| 14-16. | a. Prayer to the Father. | |
| | b. Answer, according to the riches of glory. | |
| C, 16-18, | "that" (<i>hina</i>) | c. Strength in the inner man.
d. Christ dwelling in the heart.
e. Rooted and grounded in love. |
| C, 18, 19, | "that" (<i>hina</i>) | c. Strength (R.V.) to comprehend.
d. Breadth, length, depth, height.
e. To know the love of Christ. |
| C, 19, | "that" (<i>hina</i>) | c. Filled with all the fulness of God. |
| B 20. | a. Praise to the Father. | |
| | b. Answer according to the power that worketh in us. | |
| A 21. | \| Glory by the Church unto all ages. | |

The key to the structure is the thrice repeated *hina*, meaning "in order that," which we have in C, C, C, respectively.

At the commencement there are suffering and prayer at the end praise and glory.

At the close of Eph. 2. the Apostle had spoken of the church of the One Body as a holy temple in the Lord, a habitation of God through the Spirit; and immediately follow the words of chapter 3. "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if"

The "if" of v. 2 commences a large parenthetical clause, which deals with the "mystery of Christ" and the dispensation of the mystery, arising out of the words in v. 1, "for you Gentiles."

Having dealt fully and gloriously with this theme, the Apostle takes up the thread again in v. 14, "For this cause," repeating the words of v. 1.

This, however, is not the final link, for chapter 4. opens with the words, "I beseech you therefore, I the prisoner of the Lord, that ye walk worthy, etc.," and, indeed the exhortation to keep the unity of the Spirit, is a direct outcome of the revelation concerning the

fact, that the members of the one body were being formed into an holy temple.

Directly arising out of the teaching of Eph. 2. 19-22, we find

- | | |
|---|--|
| 2. 19. Fellow-citizens | 3. 6. Fellow-heirs. |
| 2. 22. The habitation (<i>kat-oikētērion</i>) or dwelling place of God. | 3. 17. That Christ may dwell (<i>katoikēsai</i>). |
| 2. 22. Fitly framed together (<i>sunarmologoumenē</i>). | 4. 16. "Fitly joined together" (<i>sunarmologoumenon</i>). |

Our present study is the prayer contained in 3. 14-21, but the relation of this to the other parts is worthy of consideration.

If we were to summarize the important differences between the first prayer and the second, we should say

- | | |
|--|--|
| The first emphasizes power | The second, love. |
| The first chiefly concerns the Father | The second, Christ. |
| The first dwells on our place in Christ | The second, on Christ in us. |
| The first is a prayer for a Spirit of revelation | The second, for spiritual strength in the inner man. |
| The first seeks a knowledge of God | The second, knowledge of the love of Christ. |
| The first speaks of the energy wrought in Christ | The second, of the energy wrought in us. |
| The first speaks of love unto all saints | The second, of comprehending with all saints the love of Christ. |

At the opening of the prayer we note the words "The Father of our Lord Jesus Christ, of Whom every family in heaven and upon earth is named."

An outcry was made against the R.V. for translating the words *pāsa patria*, "every family" instead of "whole family." "Every family" of course, is a little contrary to the traditional teaching about the church militant and the church triumphant. The idea was, that at death, the believer went to heaven, and entered into glory, but still formed a part of the one family, some of which remained on the earth, "in mystic sweet communion with those whose rest is won."

The Scriptures give no warrant for any such thing, but on the contrary place before the believer Resurrection and nothing else, as the portal to glory, the fruition of hope, and the basis of comfort. The spirit that robs Israel of its place in the Old Testament and writes instead, "God's blessings on the church," equally denies any relationship between the Father of spirits, and the innumerable companies of angels principalities, powers and dominions.

The word "family" is derived from "*familia*" the company of slaves in a household, hence a household generally, but the Greek word here, *patria*, comes not from the servant, but from the father, from *pater*, a father.

The purpose of God is a great redeemed family not one member of it that is not named with the blessed name of Christ Jesus His well Beloved and only Begotten Son.

We cannot translate *pantos onomatos* in Eph. 1. 21, "the whole name," but "every name," so must we render the similar expression in Eph. 3. 15.

The church of the One Body is one section of a large family, and the day has not yet dawned for us fully to understand the extent of our family relationships. Suffice it for us now, that we are blessedly related to the living and glorified Head, Who alone can bestow upon us membership in the family of faith.

One thing we know, that presently the highest place on earth will be given to Israel who will be the channel of blessing to all the families on earth, and the highest place in the heavenlies will be occupied by the members of the Body of Christ raised "far above all."

The prayer continues with the words, "That He may grant you." The word "grant" is exactly the same as that rendered "may give" in 1. 17, showing us that both prayers ask for some grant of favour from the Lord.

Before the request is made, the manner and measure of its answer is anticipated, "according to the riches of His Glory." Already we have noticed the "riches of His Glory" in Eph. 1. 18, and now we see that according to those riches, and in harmony with them, the Lord will grant this petition.

For what does the apostle pray? Health? Wealth? Prosperity? No. The first petition beginning with *hina* (*in order that*) is for spiritual strength. Just as we have all *spiritual* blessings, and *spiritual* foes, so we pray for *spiritual* strength to enjoy the one, and stand against the other. Spiritual blessings cannot be understood any better by a man of wealth, than by a man who is poor in this world's goods, nay, there is a probability that great wealth would spoil the appreciation of distinctly spiritual blessings. Physical and nervous strength are of no avail against spiritual foes; spiritual strength is needed.

So the apostle prays, "To be strengthened with might by the Spirit in the inner man." The word "strengthened" *krataioō* occurs elsewhere only in Luke 1. 80; 2. 40; 1 Cor. 16. 13, but the word *kratos*, from which it is derived is found in Eph. 1. 19 "according to the energy of the *strength* of His might," and in 6. 10, in the *strength* of His might." Those passages are thus linked together. In the first we have the power for life, in the second the comprehension of love, in the third the fight for liberty, not however to gain it, or even hold it, but to stand fast against the evil ones till the day dawn.

The word "might" in Eph. 3. 16, is *dunamis*. It is rendered "power" in Eph. 1. 19; 3. 7, 20, "might" in 1. 21, and 3. 16.

Such then is the opening of the apostle's prayer; for strength, might, power, and this "by His Spirit" not by any work of the flesh or of man.

CHAS. H. WELCH.

(To be continued.)

Signs of the Times.

"LIBERAL CHRISTIANS."

THE issue of a new edition of *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* has some little interest in the literary world; and brings to light some astonishing ignorance, and a confession, which is a striking "sign of the times."

It was originally compiled by the Rabbi Amram and first issued from Babylon in the ninth century. Additions have been made to it all through the ages.

The writer of a leading article in *The Spectator* (London) of Jan. 18th, says: "It is strange to meet, in a book of Hebrew devotion, with suggestions of doctrines we had thought wholly Christian. Vicarious sacrifice is at least once suggested." As though it did not lie at the very foundation of and permeate the whole Jewish ritual.

All our readers observe what is going on around us. There is plenty of "religion," as there was in our Lord's day on earth, and a description of it is to be found in the first chapter of Isaiah.

But the solemnity of the article consists in the truth of what is said at the close of the *Spectator's* article, and in the remarkable fact that the writer is innocently or ignorantly setting down one of the most solemn facts that could be stated as to what "religion" has become in our own day. He says:—

"Apparently the Jews, or those who hold to the orthodox Prayer-Book, still look for a Messiah. 'I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for His coming,' they say. In a very interesting article by Mr. Montefiore, appearing in the current number of the *Hibbert Journal*, it is stated that the Jews who belong to the Reformed Synagogue and account themselves Liberals in religion have abandoned the hope of a personal Messiah while still cherishing the thought of a Messianic Age, just as Liberal Christians have abandoned belief in a 'Second Coming,' while still hoping for the Christianization of the world."

These are not the moanings of a dyspeptic pessimist, but a statement of facts by a "Liberal Christian" Journalist. Is there not need for *Things to Come* and its witness?

"A SOLEMN LESSON FOR ENGLAND."

The following paragraph taken from *The English Churchman* of Jan. 23, affords a shocking warning as to the outcome of modern criticism:—

"The Anti-Church Movement in Germany, which has assumed considerable proportions, has a solemn lesson for England. Notwithstanding the law which requires a man to give his reasons in Court for abandoning the State religion, to obtain official sanction for the change, and to pay the fee for new registration, large numbers of people are coming out from the Church of Prussia and declaring themselves Agnostics. The cause of this movement is simple enough. The ministers of religion were imbued with the principles of Higher Criticism and Rationalism at the Universities. They preached these principles in the churches to which they were sent. Instead of treating the Bible as the infallible Word of God, they spoke of it as a very fallible human production. Instead of preaching CHRIST in the New Testament sense they promulgated

the anti-Christian arguments of scepticism. The natural consequence has been a wholesale avowal of infidelity on the part of their hearers. The Bible has been despised, the SAVIOUR has been denied, creeds have been repudiated, until at length the mere profession of Christianity has become intolerable to many thousands in the German Fatherland. The same evil is working in too many of our churches, both Established and Nonconformist, and if it goes on unchecked, the result, too, must be the same. If the clergy sow the seeds of doubt they can only look for a harvest of infidelity."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

DEVON. No notice can be taken of anonymous communications. All others are received in strict confidence.

J. S. (London, W.). The verb *koimaomai* means to fall asleep without intending to do so, and involuntarily. That is why it is used of Peter in Acts 12. 6; and why it is used of death in 1 Thess. 4. 13-15, and elsewhere. On the other hand *kathendō* means to compose one's self for sleep, intentionally. That is why it is used in 1 Thess. 5. 6, 7, 10, and elsewhere.

S. C. S. (Basingstoke). The expression "the children of God scattered abroad" in John 11. 52 must not be separated from its context. This shows that they are the words of Caiaphas, the High Priest (*v.* 49). Then we must put the word "also" in its right place thus: "and not for that nation only, but that the children of God also, who have been scattered abroad, He might gather together unto one [nation]." This refers to Dan. 9. 7, where, in Daniel's prayer, he includes "all Israel that are near, and that are far off, through all countries whither Thou has driven them, etc." Peter also refers to this on the day of Pentecost (Acts 2. 39) when he calls on that nation to repent: "for (he says) the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call."

The passage refers to Israel, and includes the part of the nation in the Land "the near," and the part of the nation in the Dispersion, "the far."

T. H. A. (Co. Durham). The notes about Dr. Horton in February, 1912, were based upon a sermon of his, entitled, "Mrs. Besant's Prophecy." The further remark in the March No. that he had *formed* the "Order of the Star in the East" was incorrect, due to a misprint of the word "formed" instead of "joined." It had been previously stated that Mrs. Besant had "formed" the Order. The paragraph in January last was quoted from *The Christian* as stated. We have no further information so are unable to give the words of Dr. Horton's repudiation.

R. M. W. H. (Hants.). We know of no pamphlet such as you seek. You rightly remark that the Epistle of James is addressed to the twelve tribes, and therefore chap. 5. 14, 15 cannot apply to the present dispensation. Those who say otherwise have many difficulties to solve. Who are the elders? If they be ministers or church officials, how many of these can offer the prayer of faith? The whole atmosphere of the Epistle is Jewish. See 2. 2 (marg.), 12, 13; 4. 12; 5. 9. The period is the last days (5. 3).

BACK VOLUMES.

Should any of our readers have such to part with, we should be glad to hear from them, with particulars and price.

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:—

BRISTOL.—Every Sunday at 3 p.m., at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CROYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM.—83 Earls Road (Well Hall Station), Saturdays, Mar. 8 and 22, at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

RICHMOND (Surrey).—Will readers of *Things to Come* in the neighbourhood of Richmond, Surrey, communicate with Mr. A. E. Cock, 94 Kew Road, as to the desirability of arranging a monthly Bible Reading on the lines of 2 Tim. 2. 15.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Mar. 5th., 1913, at 7 p.m. Subject: "Absent from the body, present with the Lord, When? At death or in Resurrection?"

KENSINGTON.—251 High Street. Wednesday, Mar. 12th, at 7.30 p.m. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

CONFERENCE on March 21st (see advt.)

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Mar. 1, 15, and 29, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South.—Every Wednesday, at 8 p.m.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E.—Every Sunday, at 10.45 a.m.

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THINGS TO COME.

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Editorial.

"JEHOVAH HATH SPOKEN"

OR

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

iii. THE ACTS OF THE APOSTLES.

BEFORE we take up the Prison Epistles, written after Acts 28, 29, 30, it is absolutely necessary that we should have a very clear understanding of the great dividing line which separates the *earlier* from the *later* Pauline Epistles.

In order to gain this understanding we must have a clear view of the scope and design of the Acts of the Apostles as being a dispensation characterised by

CONCLUDING ISRAEL'S BIBLICAL HISTORY.

Of no book of Scripture has the key been more effectually lost, or more difficult to recover.

The eyes of Christendom have been blinded by the tradition, originated by the Popes of Rome, that "Jesus Christ came on earth to found a church, and that He gave the keys to Peter, and Peter gave them to the Pope."

This, or the milder and more modern form of expression, "The Church began at Pentecost," is the root of all the 'darkness, which, like a thick veil, hides the truth from the churches to this very day.

Through the unfortunate translation of *ekklesia* by "church" in Matt. 16, 18, instead of "assembly" or "congregation" (as in the Old Testament), the Romish and Protestant figments have brought forth the pernicious fruit that, in the Acts of the Apostles, we have the formation of "the Christian Church."

And Christians, to-day, not knowing that for some fifty years after the destruction of Jerusalem there is a perfect blank in Ecclesiastical history, have supposed and assumed that "organized Christianity" as we see it to-day is merely the *continuation* of what we read in the Acts of the Apostles: but this is far from being the case.

"The years that followed the destruction of Jerusalem are in truth the most obscure in the history of the Church."

So writes Dr. Samuel Geen in his *Hand-book of Church History*.^{*} He goes on to say:

"When we emerge into the second century we are, to a great extent, in a changed world. Apostolic authority lives no longer in the Christian community: Apostolic miracles have passed . . . As Dr. Arnold

^{*} Published by The Religious Tract Society of London.

has finely said.^{*} "We stop at the last Epistle of St. Paul to Timothy with something of the same interest with which one pauses at the last hamlet of a cultivated valley, where there is nothing but moor beyond. It is the end, or all but the end of our real knowledge of 'Primitive Christianity'; there we take our last distinct look round; further, the mist hangs thick, and few and distorted are the objects we can discern in the midst of it."†

The oldest known writing is the *Didachē* or "the teaching of the Twelve Apostles to the Gentiles." It remained undiscovered till 1883, since when it has been published, in several forms and translations. The generally supposed date being in some part of the second century‡. It consists of moral precepts and duties; rules as to fasting, baptism, the Eucharist and ritual observances, as unlike what we read in the Acts

^{*} *Rugby Sermons*, Vol. VI. p. 336.

† Further information as to the great time of silence after the destruction of Jerusalem, may be added from some standard authorities:

The late Dean Stanley in his *History of the Eastern Church*, thus writes on the transition from the New Testament to the Christianity of the earliest of the Fathers: He says,

"The stream, in that most critical moment of its passage from the everlasting hills to the plain below, is lost to our view at the very point where we are most anxious to watch it. We may hear its struggles under the over-hanging rocks; we may catch its spray on the boughs that overlap its course; but the torrent itself we see not, or see only by imperfect glimpses. It is not so much a period for Ecclesiastical history, as for Ecclesiastical controversy and conjecture.

"A fragment here, an allegory there; romances of unknown authorship; a handful of letters of which the genuineness of every portion is contested inch by inch; the summary examination of a Roman magistrate; the pleadings of two or three Christian apologists; custom and opinions in the very act of change; last, but not least, the faded paintings, the broken sculptures, the rude epitaphs in the darkness of the catacombs; these are the scanty, though attractive materials out of which the likeness of the early church must be reproduced. . . . This chasm once cleared, we find ourselves approaching the point when the story of the church once more becomes history."

Similar testimony is borne by *The Edinburgh Review* (April, 1870) in reviewing Renan's *St. Paul*. Having brought the history to the point when the Apostle reached Rome, the Reviewer proceeds:—

"Once arrived there, once securely planted in that central and commanding position, strange to say, the church with all its dramatic persons suddenly vanishes from our view. The densest clouds of obscurity immediately gather round its history, which our eager curiosity in vain attempts to penetrate. It is gone, amid a wreath of smoke, as completely as when a train plunges into a tunnel. The arrival of St. Paul at Rome marks for the origin of Christianity the commencement of a profound night; illumined only by the lurid fire of Nero's horrible festivities . . . The history of St. Paul's life, and the history of the Apostolic age, together abruptly end; black darkness falls upon the scene, and a grim and brooding silence—like the silence of an impending storm—holds, in hushed expectation of the day of the Lord, the awestruck, breathless church."

Thus, all that we have (as Gentile believers) for our spiritual, doctrinal and ecclesiastical guidance are the Prison Epistles (Eph., Phil., Col., and 2 Tim.); and all that the Hebrews had for their guidance is the Epistle specially addressed to them. But both we and they have the whole Bible "for our learning."

‡ "It seems wisest not to place the complete work much earlier than A.D. 120, and there are passages which may well be later." *Encycl. Brit.* 11th (Camb.) Edition, Vol. VIII., p. 202.

of the Apostles as can be imagined; closing with solemn warnings as to "the last judgment." Whatever may be the meaning of the word "sacrifice" in a quotation from Mal. 2. 14 in connection with the Eucharistic service, it shows that already those seeds had been sown which bore so abundant a harvest of heresies in later times.

Judged by internal evidences, apart from any chronological data, the degeneration is so evident that, instead of being regarded as the early writings of a pure Christianity, we cannot fail to see in it the beginnings of a corrupt Christianity and of the Apostasy foretold in 2 Thess. 2. 3, which would have had its place in those last days, even if the ministry of "them that heard" the Lord had accomplished its purpose.

The postponement of the *Parousia* by the Destruction of Jerusalem, was the result of the "grievous wolves," of whose coming "after his departure" the Apostle Paul knew by Divine inspiration. When once these had entered in, the teaching of which the *Didachē* was a specimen, was the result (Acts 20. 29). This is the only "Apostolic succession" which is referred to in the Word of God. The *Didachē* reveals the beginning of that corruption of truth which ended in "the dark ages," and was developed and consummated in the worst errors of the church of Rome, to which so many in the present day are seeking to return.

Ignorance of this *hiatus* in ecclesiastical history has led to the ready acceptance of the hypothesis that "the church began at Pentecost."

The consequence of this has been that the four Gospels, as well as the Acts of the Apostles, are read into the Pauline Epistles, and with many readers take their place; or those Epistles are treated as a negligible quantity because they cannot, in this connection, be properly understood.

Nothing can be clearer than the emphatic statement which opens the second dispensational portion of the Epistle to the Romans (15. 8-12).

"Now I say that Jesus Christ was A MINISTER OF THE CIRCUMCISION for the truth of God, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS."

The first of these promises is seen in Gen. 12. 2, 3. It was made to Israel's Father, Abraham, in these words:—

"I will make of thee a great nation,
And I will bless thee
And make thy name great;
And thou shalt be a blessing;
And I will bless them that bless thee,
And curse him that curseth thee;
And in thee shall all the families of the earth be blessed."

In this seven-fold promise each item is indicated, and emphasized by the figure *Polysyndeton* (the repetition of the conjunction "and"), as being a "promise" absolute, and without any conditions. It was thus an *unconditional covenant*, and, therefore, so far as Jehovah is concerned, it must be, and will yet be faithfully

fulfilled to the very letter, notwithstanding Israel's past unfaithfulness, and continued disobedience.

This unconditional covenant contained the foundation and essence of what are described as "the promises made unto the fathers"; and, the ministry of Messiah had for its one great object the confirmation and performance of those "promises," which would have ended by making the nation of Israel the channel of blessing to "all the families of the earth."

Romans 15. 8 thus determines the scope of the four Gospels, and enables us to discern the true purpose and object of the Lord's ministry as

"A MINISTER OF THE CIRCUMCISION."

The word "circumcision" used in this connection is full of significance.

It emphasizes the difference between Israel and all other peoples on the ground of *religion*, as the word *Hebrew* does on the ground of *language*, and the word *Israel* on the ground of *race*, and the word "Jews" on the ground of their *Dispersion* and nationality.

This guides us to the scope of the Lord's ministry, and when we study that ministry as set forth in the four Gospels, we find that in each it consisted of two subjects:

THE KINGDOM, AND THE KING.

Taking the Gospel of Matthew as an example we find the following order:*

A | 4. 12-7. 28.	THE KINGDOM	} PROCLAIMED.
B | 8. 1-16. 20.	THE KING	
B | 16. 21-20. 34.	THE KING	} REJECTED.
A | 21. 1-25. 46.	THE KINGDOM	

We thus learn that the ministry of our Lord was confined to "the Circumcision," and was devoted to the confirmation of the promises made by God unto the fathers of the Israelitish nation; and thus, could not have had for its object anything to do with the "founding of a church," or with the setting up of "the Christian religion."

We have this set forth in the Lord's own parable of "the Marriage Feast." Twice He taught in parables concerning the kingdom: in Matt. 13 with regard to the *proclamation* of the King, and in Matt. 21 and 22 with regard to the *rejection* of the kingdom.

One of the later parables is that of the Vineyard. Having sent his servants repeatedly to receive the fruit of His Vineyard, and these being shamefully ill-treated, He at last sent His own Son—His well-beloved, Whom they slew.

In this we have the history of the Prophets and of the four Gospels.

In the parable of the Marriage Feast we have His servants (John the Baptist and the Lord) sent to tell them who had already been bidden (by the Prophets in the Old Testament) that the feast was ready, but

"THEY WOULD NOT COME."

This was the result and the end of the Lord's ministry.

* The number of verses apportioned to these four subjects in each of the Gospels varies, and forms an interesting subject for study.

Then we have the sequel, which is the condensed history of the Acts of the Apostles:—

“He sent forth other servants (Peter and the Twelve) saying, tell them which are bidden:—

‘Behold I have prepared My dinner;
‘My oxen and fatlings are killed,
‘And all things are ready;
‘Come unto the Marriage-Feast.’

“But they made light of it and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants and treated them spitefully, and slew them. But when the king heard thereof he was wroth, and sent forth His armies, and destroyed those murderers, and burned up their city” (Matt. 22. 1-7).

What is all this but the history of the Acts of the Apostles (condensed), and of “the destruction of Jerusalem.”

This tells us that the Acts of the Apostles is

A HISTORICAL BOOK,

and a historical book occupying an altogether unique position in the Word of God.

It closes the historical books of the whole Bible.

The history of Israel's failure would have been wanting in completeness, and *left without any conclusion* but for the history set before us in this last historical book, which is given to us for this end.

Without it we should have had the history of the Lord's rejection in the Land, and learnt how “by wicked hands He had been crucified and slain,” but we should have been left in total ignorance of the fulfilment of the Lord's prophetic parable of Matt. 22. 1-7.

And though profane history would have told us of the destruction of those murderers, and of the burning of their city, we should have known little of the real cause and nothing of the renewed proclamation of forgiveness for the nation notwithstanding its greatest of crimes; nothing of the wonderful grace of Jehovah in turning that crime into the greatest of blessings for them if they would receive and reverence His Son; nothing of the wondrous promise to send Him with these blessings in His hands, to fulfil all Jehovah's prophecies of glory for His people and His Land—and all this on the one condition that they would manifest their national repentance by reverencing His Son.

Moreover the Acts of the Apostles, so far from being “the beginning of the Church,” is the fulfilment of the ancient prophecy of “The Song of Moses,” concerning Israel's history, recorded in Deut. 32. 1-43.

It was the duty of every Israelite to know this Song by heart; for it is a concentrated prophecy of Israel's whole history from the beginning down to the very end of the Apocalyptic judgments and the opening of millennial glories.

God had promised to be a God to Abraham and to his seed after him (Gen. 17. 7). But Israel had been guilty of idolatry (which in all the Prophets is spoken of as (spiritual) adultery), and had never turned back with all her heart to Jehovah (though He was a

husband to them). The nation had refused to repent; under the ministries of the Prophets, the successive ministries of John the Baptist, of the Lord Himself, and of the Holy Ghost bearing witness to “them that had heard Him” with signs and wonders and divers miracles and spiritual gifts; and so sentence of excision was at length pronounced.

Thus, in the Acts of the Apostles, we have the outward historical record (from the Jewish point of view) of that which (from a Gentile point of view) is presented in the inner and parabolic form in the dispensational portion of the Epistle to the Romans.

The teaching of the olive tree in Romans 11 has nothing whatever to do with the Christian church; but expresses, as by a parable, the whole historical transition detailed at length in the book of the Acts.

Deuteronomy 32. 20, 21, and Isaiah 28. 14-21 combined with Habakkuk 1. 5 are quoted alike both in Acts and Romans as the scriptural warrant for the historical record of the one and the dispensational teaching of the other.

If now we take this key in our hands we shall find that it will give us the following as

THE STRUCTURE OF THE ACTS AS A WHOLE.

(Introversion and Extended Alternation.)

C | 1. 1-3. Introduction.

D E | 1. 4—2. 13. Jerusalem. Mission of the Holy Spirit. Equipment of the Twelve for their forthcoming ministry.

F | 2. 14—8. 1. The ministry of Peter (and others) to the Nation in Jerusalem and in the Land.

G | 8. 1—11. 30. Peter's ministry in the Land of Israel (1) to Jews, and (2) to Gentiles.

H | 12. 1-23. Jerusalem. Peter's apprehension and imprisonment, subsequent abode (Cæsarea), and close of his ministry.

D E | 12. 24—13. 3. Antioch. Mission of the Holy Spirit. Equipment of Paul and Barnabas for their forthcoming ministry.

F | 13. 4—14. 28. The ministry of Paul (with others) to the Dispersion; apart from Jerusalem and the Twelve.

G | 15. 1—19. 20. Paul's ministry in the Dispersion in association with the Twelve (becoming “as a Jew to the Jews”).

H | 19. 21—28. 29. Jerusalem. Paul's apprehension and imprisonment, subsequent abode (Rome), and close of his ministry.

C | 28. 30, 31. Conclusion.

Only a few words are now required to call attention to the great divisions set forth above and presented to the eye.

At the time the history of the Acts commenced, the fulfilment of this Song had reached Deut. 32. 20, and it remained to be seen whether to

"A very froward generation
Children in whom is no faith,"

there should then be fulfilled the words that follow in verse 21.

A | a | "They have moved Me to jealousy;
b | With that which is not God;
B | c | They have provoked Me to anger
d | With their vanities:
A | a | I will move them to jealousy
b | With those which are not a people;
B | c | I will provoke them to anger
d | With a foolish nation."

These words furnish the key to the book of the Acts of the Apostles.

This key is put into our hands by the Holy Spirit Himself in order that we may see in the history recorded in the Acts the fulfilment of Deut. 32. 21 (without which that verse would be left without any fulfilment at all!), and the reasons for the transfer of the position of privilege possessed under "the promise made unto the fathers" to the Gentiles, as such (not to a church or churches).

In the member "E" we have the Lord Jesus making the promise to endue them with spiritual power, and explaining the dispensational position to the Eleven, and "speaking of the things pertaining to the Kingdom of God." The question of the Eleven shows what He had said. The Lord must have explained that whatever might be the result of the proclamation which was about to be made, yet the kingdom would, in the end, be "restored," according as all the prophets had foretold. For, they ask, "Wilt Thou *at this time* restore again the kingdom to Israel?" The question was only as to the *time*, not as to the *fact* (1. 6).

In the member "F" we have the twelve eyewitnesses of the transactions in the Land from the days of John the Baptist to the Resurrection who were again to give the call to repentance, and to repeat the great proclamation that on the repentance of the nation Jehovah would send Jesus the Messiah, and not only restore again the kingdom to Israel, but would go further, and fulfil all the prophecies which God had foretold and promised by the mouth of all His prophets.

In the member "G" we see Peter exercising the ministry committed to him in Matt. 16. 18, and using the keys given to him to open the kingdom (1) to Jews in the Land, and (2) to Gentiles in Samaria and Galilee.

These Gentiles were admitted to a participation in Israel's privileges in order to fulfil the many prophecies which had foretold the rejoicing of Gentiles with God's People Israel, and are all condensed in the concluding words of "the song of Moses" (Deut. 32. 43):—

J | e | Rejoice, O ye nations
f | With His People:
K | For He will avenge the blood of His
servants,
K | And will render vengeance to His ad-
versaries.

Ƴ | e | And will be merciful to His Land
f | And to His People.

All was ripening for this glorious consummation.

"The powers of the age about-to-come" were being manifested.

Peter was "binding" and "loosing," exercising judicial functions, working miracles greater than those wrought by Christ (according to Christ's own word in John 14. 12), striking dead those who were dishonest, raising from the dead those who had fallen asleep.

The signs predicted by Joel 2. 28-32 were beginning to be witnessed, signs of "the great and notable day of the Lord," which would issue in "the restoration of all things spoken of by the holy prophets which have been since the world began." "This" which was seen at Pentecost was "that" which had been foretold by Joel. We have this fact stated emphatically by the Holy Spirit through Peter. All was ready, and all would then have come to pass and would have ended with the glorious reign of Christ and His saints, had the nation obeyed Peter's call.

But, side by side with this, the Apostasy of the nation in the Land was approaching its climax.

Satan also was working and preparing his Antichrist, using Herod for the purpose of making the first breach in the twelve-fold Apostolic body by the murder of James, and the attempted murder of his leader Peter; and then, with unparalleled blasphemy exalting himself as God, which will be equalled only by the Antichrist himself (Acts 12).

In the member "F" we have the fulfilment of the prophecy of Deut. 32. 20, 21, and we find "the Jews filled with jealousy" (13. 45-51), and the nation threatened by excision, while in the member "G" we have the inclusion of the Gentiles (as such) (13. 41-47) confirmed by the Apostolic Council at Jerusalem (Acts 15).

The admission of Gentiles as such to *the privileges of Israel* roused the jealousy of the Jews of the Dispersion (Acts 16 and 18); and it was during this period that Barnabas was replaced by Silvanus, Timothy, Trophimus, Tychichus, and others as Paul's associates in the ministry.

It was, moreover, during this period that Paul's earlier Epistles were written, viz., 1 and 2 Thess., 1 and 2 Cor., and Galatians.

The book closes and the history culminates with that quotation from Isaiah 6. 9, 10, which is repeated for the third and last time,* giving the Divine prophecy of Israel's judicial blindness.

A few years later was fulfilled the prophetic parable of the Marriage-Feast, when the King

"Sent forth His armies,
And destroyed those murderers,
And burnt up their city" (Matt. 22. 7).

* The other two being Matt. 13. 14, 15 and John 12. 39-41.

Since that epoch-making event, the solemn effect and the full meaning of which, few, if any, can fully comprehend or even imagine, Israel has continued with the veil over their hearts and eyes.

On the one hand we see, to this very day, Gentile hatred manifested in anti-semitism; and on the other hand Jewish hostility never more bitter against "the Conversionist" movement.

The Jewish history, which closed with the Acts of the Apostles, will not be resumed from the Biblical and Dispensational standpoint which JAMES referred to when he quoted Amos. 9. 11, 12, in combination with other prophecies in Acts 15. 13-17, until God's purpose relating to the Mystery (or Secret) which had been *hidden* from the prophets (1 Peter 1. 10-12, Eph. 3. 9) shall have not merely been "preached among the Gentiles," but the body of Christ shall have been received up in glory," and united to its glorious Head (1 Tim. 3. 16, Phil. 3. 14, Col. 3. 4).

Then there will be a change in the Holy Spirit's present working, and a return to His original purpose at Pentecost, taking up and fulfilling the remaining verses of "the song of Moses" (Deut. 32. 22-43), bringing on "the great and notable day of the Lord" (Joel 2. 28-32), and "restoring again the kingdom to Israel" (Acts 1. 6), and to "the remnant whom the Lord shall call" (Joel 2. 28, Acts 2. 39, Dan. 9. 7), by means of the Apocalyptic judgments culminating in the heavens opening and the Lord's descending in the air (1 Thess. 4. 16, 17, Acts 3. 20) as the Son of Man, when His feet shall stand on that very Mount of Olives whence His disciples had seen Him ascend (Acts 1. 11, 12), so fulfilling His own promise made at His ascension (Acts. 1. 3, 6).

We must leave for succeeding papers the further consideration of this subject, showing that the special dispensation of the Acts of the Apostles, so far from being the beginning of "church history," was really the Biblical conclusion of Israel's past history, and was further characterised

2. By being a period of *expectancy* based on Jehovah's promise in the Prophets and in Acts 3. 18-26.

3. By the Apostolic *confirmation* of the Son's words (as recorded in the Gospels), and

4. By the Divine *witness* borne to that confirmation (recorded in the Acts) "by signs following" (Mark 16. 17-20) consisting of "signs and wonders, with divers miracles, and gifts of *pneuma hagion* (spiritual gifts) according to His own will" (Heb. 2. 4, 1 Cor. 12. 11).

Then, and not before, shall we be in a position to appreciate the evidence we have already given that the earlier Pauline Epistles did not go beyond, but belonged, and conformed to the characteristics of the Acts' dispensation, and not till then shall we be able to understand the new dispensation (in which our happy lot is cast) revealed in the later Prison Epistles addressed to assemblies: (Ephesians, Philippians and Colossians).

Contributed Articles.

"THESE THREE"

(1 Cor. 13. 13).

EVERY reader of the New Testament notes the selection of Peter, James, and John from among the twelve on three occasions; at the Transfiguration, at the raising of Jairus' daughter, and in Gethsemane. Also, that John was yet further chosen from the three for special favour.

But *that* James, who was the brother of John, was slain by Herod (Acts 12. 2) and another James, the Lord's brother (Gal. 1. 19) came into prominence (Acts 15. 13-20). All these were authors of Epistles, and it is noteworthy that the order in our canon is James, Peter and John, as Paul arranges them in Gal. 2. 9. Now it will be noted that James speaks of "faith" all the way through; the word "hope" is not mentioned in his Epistle, nor is "love" as a noun or substantive and only twice as a verb. But Peter begins at once to talk about "hope," which is associated with "suffering," and confined wholly to his first letter. In this letter he has in view that phase or period of Jewish experience in which is seen the "bringing in of a better hope," characterized by a suffering Saviour; but in his second he is in contemplation of "the power and coming," with deliverance for the godly, and judgment for the unjust, and the key word is "remembrance," not hope.

When we consider John, "the greatest of these," we see his three epistles full of the idea of "love, in deed and in truth." He writes as it were from the light of "the day of the Lord" (Rev. 1. 10); and only once does he mention "faith," and only once, "hope;" as though he *saw*, and "hope that is *seen* is not hope; for what a man *seeth*, why doth he yet hope for?" And the summary of his three letters may be stated as love inculcated, love assimilated, and love demonstrated.

It should be noted that the epistles of these chosen three *follow* the transition dispensation of Acts.

Here, at the very threshold of the age to come, are placed these representatives of Israel to be restored, with Jude as a herald of the revelation of Jesus Christ and of judgment.

James sweeps the chords of Israel's faith from Abraham to Elijah, Peter sounds the hope of God's holy nation and peculiar people, from the sure word of prophecy unto the Day of God; while John, as from the inner shrine of his Lord's heart, tells of knowing God as Love.

James deals with the ministry of bodily or physical needs; Peter discourses of saving the soul or psychical man; while John's atmosphere and teaching is wholly in the spiritual realm.

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Dispensational Expositions:

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

No. 33.

THE PRAYERS OF THE LORDS PRISONER.

Eph. 3. 14-21.

(Continued from p. 35.)

BEFORE CONTINUING our study, we must understand the real object of this prayer.

It is given in verse 19 marked C₃ in the structure (p. 34), "That ye might be filled with all the fulness of God" To quietly ponder these words, to let them grow upon one, is to be overwhelmed with the magnitude of the petition. It is therefore not only necessary to note the tremendous object of the prayer, but to mark the steps which lead to its attainment.

They are five in number, and are as follows:

First step. Spiritual strength in the inner man.

Second step. Christ dwelling in the heart by faith.

Third step. Rooted and grounded in love.

Fourth step. Comprehending with all saints.

Fifth step. To know the knowledge-surpassing love of Christ.

Goal. Filled with the fulness of God.

It is because the final petition is so vast, that the steps are so comprehensive. It is for this reason that the first plea is for strength, spiritual strength, strength for the inner man. Without this strengthening, the fulfilment of the prayer would be more than the believer could bear.

Just as in the days of the Lord's earthly ministry, He had many things to tell them, which they were at that time unable to bear, so now to believers of the present dispensation, it is folly to speak of the crowning glory of the mystery, without the necessary prelude. None can appreciate the *glory* of the mystery who have no relish for the *grace* of the Gospel. None can endure the fulness of God who are not strengthened by the Spirit in the inner man. Just as our blessings are "all spiritual blessings" so the strengthening is in the "inner man." The outward man may perish (2 Cor. 4. 16), but it is the inner man that is renewed.

The inner man is linked by grace to the intellect, the affection, the will, the conscience, and the spiritual exercise of worship, love, faith and hope. What a prospect to contemplate, the possibility of being spiritually strengthened in mind and thought not merely to have granted "a *spirit* of wisdom and *revelation*," but to have the spirit sustained by spiritual strength! How often we "faint in our minds" (Heb. 12. 3; Eph. 3. 13), and what a comfort to know of this inner strength being available. Not however the mind and reason only, but the affections, the will, and all the spiritual fruits of the New Creation, all coming under the energizing of the Spirit of God. This power is not by any so-called

revivals, or by any exciting exhibitions of possessed enthusiasts; this strength is received deep down in the heart, as the Spirit of God takes of the things of Christ, and shows them unto us. This is step one, but it is only step one. Step two lifts the mind away from self's weakness and need, to the glorified person of the Lord Himself, "that Christ may dwell in your heart by faith."

As before mentioned, the "dwelling" here is parallel with the "habitation" of Eph. 2. 22. What the collective unity *will be*, is anticipated "by faith" now.

The Lord Jesus Christ is at this moment "at the right hand of God," this is the time of *His real absence*, rather than *His real presence* on the earth. By faith however, He may dwell in the heart, that faith which reaches out to things hoped for, and makes them present possessions. Faith ever embraces the Word of God, and Col. 3. 16, must be considered together with this passage, "let the word of Christ dwell in you richly." The word "dwell" carries with it the idea of "being at home." So fully does the Spirit of God strengthen the inner man, in this faith and love, that Christ can be "at home" as it were in the heart. However welcome we may be at other people's homes, there is a difference which is very real between being the guest, and being at home as the head of the family. This prayer contemplates the complete recognition of the Headship of Christ. We are not our own, we are bought with a price, and we own Him as Lord and Master. It is useless to urge believers "to make a full surrender," to "let the Saviour in" without the very real work of grace named in the first petition accompanying it; if that is accomplished, such unscriptural ideas will be seen to be unnecessary.

The third petition views the believer from without; contemplates him as a tree firmly planted in congenial soil, standing firm against all opposition and growing in fruitfulness, "rooted and grounded in love."

In the Epistle to the Colossians, similar expressions are found. We read of the saints "remaining upon the faith, *grounded* and settled" (1. 23), and "*rooted* and built up in Him and stablished in the faith" (2. 7).

Each word speaks of certainty; the accumulation of terms is overwhelming in its message of absolute fixedness. Believers are not only likened to a building whose foundation is firmly laid, they are likened also to a tree whose roots go deep and grip the soil. The figure of the building gives the idea of stability: the figure of the tree adds the thought of life, growth, and fruit. Whether we build or plant, the nature of the soil must be fully taken into account. Look at the ground specified in the prayer before us. We sometimes hear with great emphasis how essential it is to be "grounded in fundamental truth" or "in first principles." The Apostle prays rather that the believer may be "rooted and grounded in LOVE."

No building ever had such a rock foundation, no tree ever had such rich soil. Faith and hope even may pass away, but love must remain. Love is greater than all else (1 Cor. 13. 13). "In love" is the sphere of our predestination (Eph 1. 4, 5), the foundation and ground of our spiritual growth (3. 18), the all embracing

grace needed in our endeavour to keep the unity of the Spirit (4. 2, 3), the temper of all our right relations with our fellow members (4. 15, 16), the sphere and cohesive force of the one body, and, and the grand characteristic of our walk (5. 2). To hold the Truth of the Gospel, it must be held "in love," otherwise the mere verbal assent to doctrinal statements however Evangelical and sound will leave us but "tinkling cymbals and sounding brass," and possibly degenerate into an unholy, "say now, Shibboleth."

It will be seen by the structure that the grounding in love is answered by the passage which speaks of the wonderful love of Christ. We shall never, at least in this life, get more than a glimpse of the vastness of that love, and we shall not even be capable of that, apart from this necessary preparation which we have been considering.

The next petition in the prayer (C.) may be rendered, "In order that ye may be mighty enough to comprehend with all saints, what is the breadth, and length, and depth and height."

The rather strange expression "that ye may be mighty enough" is a literal rendering of the passage (see Rotherham). It is no light thing that lies before us. Strength in the inner man is needed and must be sought, before this is approached.

First, we are to comprehend. The word (*katalambanō*) is variously rendered; *perceived* (Acts 4. 13); *find* (Acts 25. 25); *attain* (Rom. 9. 20); *obtain* (1 Cor. 9. 24); *apprehend* (Phil. 3. 12).

This Act of comprehension is only possible as we comprehend "with all saints." A Sectarian and party spirit is fatal. Denominational pride is poison. Creeds will but clog. "All saints" must be included.

Before the Apostle prayed the first prayer of Ephesians he was satisfied that the Ephesian believers had love to all saints. He now goes further and shows them that if they would comprehend they must do so *with* all saints. In his final prayer in this Epistle he asks prayer for all saints. Much of the spiritual poverty of vision may be attributed to the failure on the part of many to see over their party walls. How can we understand breadth from God's standpoint if we exclude many who are really included in His grace?

Many interesting explanations are given of the words, "breadth, length, depth, and height." Some refer it to the "love of Christ" which follows; reading, "what is the breadth and length and depth and height of it." Others see a reference to the Temple of Eph. 2. 21, concerning the vastness of the structure and the firmness of the foundations. These explanations are true, but only partly so, for the passage means so much more, and the wonder of it is, that when we discover its richest meaning we find it to be, *just exactly* what it says, without the addition of any words, either from the context or the imagination. What the Apostle prayed for was that the saints may be able to comprehend *what is breadth*. Breadth is an abstract term. To a child of a few years, the local park or the neighbouring field is about the limit of his capacity. Those who teach

children will know, that they will ask with all seriousness, whether David lived when their grandmother was a little girl, their conception of the length of time being limited. So with depth and height. Heaven may be reached by a big ladder is the idea of many young folk. The child of God has only advanced a few stages beyond this, and the Apostle desires that we should really be able to comprehend what is breadth.

Something had been told them in the preceding chapter to prepare their minds. Sinners of the Gentiles, so destitute and helpless as described in Eph. 2. would begin to realize "what is breadth" when they found that they were "fellow-members" and "fellow-heirs." Jewish readers would see "what is breadth" as they beheld the breaking down of the middle wall of partition, and the ingathering of believers from among the Gentiles.

Length, such as had never before entered the revelation of grace would be considered in such expressions as "chosen in Him before the overthrow of the world," and "unto the generations of the age of the ages" (Eph 3. 21).

Depth is included in the fact that those who are included in this mighty plan, were plunged in the darkness of death, and the grave of sin (Eph. 2.).

Height is realised as never before, when we contemplate the exaltation of Christ "far above all," and learn that we too have been raised and seated together with Him in the Heavens.

Here the spiritual capacity of the believer is enlarged; here is a new meaning and added fulness in the terms, breadth, length, depth and height. To the greatest minds, abstract terms are more readily appreciated when they are accompanied by illustration or demonstration, and so the Apostle continued his prayer—not only on behalf of those with great minds but for men and women of lowly upbringing. He prayed that they might get to know the greatest demonstration and illustration of the utmost meaning of breadth, length, depth and height, that has ever been displayed in the whole realm of God's universe—the *love of Christ!*—"And to get to know the knowledge-surpassing love of Christ."

It is a paradox every believer will appreciate. We are to seek to know that which we are certain will baffle our attempts.

However deep we sound, the love of Christ goes deeper, however high we soar, the love of Christ is still above all.

What wonders are treasured in Christ for the believer.

He gives peace which passeth understanding.

He Himself is God's unspeakable Gift and

His love transcends the limits of human comprehension, yet we may seek to know it, even as we seek to know God and His Word.

How much better for believers to be exercised in the pursuit of this precious knowledge, than to be continually ferreting out the heresies of others, or probing their own diseased and failing hearts. The one leads to emptiness, the other to fulness.

This, indeed, is the one great prayer of the third clause (C₃), "In order that ye might be filled unto all the fulness of God."

How comforting is the preparation for this final petition! To think of the fulness of God alone, is to be dismayed with the overpowering majesty of the Creator. The prayer seeks for inward spiritual strengthening and leads on to the love of Christ as the steps to the fulness of God. Mount Sinai and Calvary alike bear witness to the Majesty of God, but oh! how different their message to the believer.

To be filled with all the fulness of God, one must know the love of Christ, for in Him all fulness dwells. The fulness of God is the crown set upon the love of Christ.

This is not a command, it is a blessed possibility, a glorious result. We are not told to "get the fulness"; that flows out of the "getting to know the love of Christ."

What is the filling? It is the perfect satisfaction arising out of a knowledge of the completeness of the believer in Christ.

What is the fulness? Christ Himself. "Ye are complete or *filled full* in Him" (Col. 2. 10). "In Him dwelleth *all* the fulness of the Godhead bodily" (Col. 2. 9). "For it was well pleasing that in Him should *all* fulness dwell" (Col. 1. 19). This fulness we shall see is the measure of our calling. "Till we all arrive unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the *fulness of the Christ*" (Eph. 4. 13).

In Eph. 3. Paul prays that we may be filled or completely satisfied, with all the fulness of God. In Eph. 4. he bids us remember that our gauge is the stature of the fulness of Christ. Nothing, therefore, but the Doxology is left for us to say—"Now unto Him that is able to do above all things, exceeding abundantly above the things which we ask or think, according to the power that worketh in us, unto Him be glory, in the church, in Christ Jesus, unto the generations of the age of the ages—Amen."

CHAS. H. WELCH.

Bible Numerics

BY IVAN PANIN.

2. THE WORD JESUS IN THE NEW TESTAMENT.

THE multiplication of the 913 occurrences of this word into the place and numeric values of the writers of the passages where they occur settles thus the authorship of the New Testament books; but these phenomena at the same time prove that the word *Jesus* does occur just 913 times; since otherwise the schemes of sevens, elevens, nineteens and eighty-threes disappear.

But in Westcott and Hort there are about a dozen

uncertainties about the occurrence of that word; seven in the Gospels alone; not to mention the last 12 verses of Mark, and the first 11 verses of John 8. They also omit the prayer of the Lord for the forgiveness of His enemies on the Cross from the genuine portion of Scripture. From the above phenomena we know that the word occurs 913 times, but we are not yet certain just where they thus occur within the authors themselves. Thus in Matthew 1. 18 Westcott and Hort offer the omission as alternative; in 22 and 20, the insertion. An assurance, therefore, is needed that though the word occurs in Matthew certainly 150 times, it is to be retained in Matt. 1. 18 and 14. 27, rather than by omitting one of these and inserting 22, 20.

Matthew 1. 18 has by other numerics been proved unassailable in many ways; and the same is true of Matt. 14. 27. And with these two settled, the third case falls of itself. Still the word *Jesus* itself furnishes its own evidence.

The word occurs as follows:

1. Matthew	150 times	= 150 × 1	= 150
2. Mark	81 times	81 × 2	162
3. Luke	88 times	88 × 3	264
4. John	242 times	242 × 4	968
5. Acts	69 times	69 × 5	345
6. James	2 times	2 × 6	12
7. 1 Peter	9 times	9 × 7	63
8. 2 Peter	9 times	9 × 8	72
9. 1 John	12 times	12 × 9	108
10. 2 John	2 times	2 × 10	20
12. Jude	6 times	6 × 12	72
13. Romans	37 times	37 × 13	481
14. 1 Corinthians	26 times	26 × 14	364
15. 2 Corinthians	18 times	18 × 15	270
16. Galatians	18 times	18 × 16	288
17. Ephesians	20 times	20 × 17	340
18. Philippians	22 times	22 × 18	396
19. Colossians	7 times	7 × 19	133
20. 1 Thessalonians	16 times	16 × 20	320
21. 2 Thessalonians	13 times	13 × 21	273
22. Hebrews	14 times	14 × 22	308
23. 1 Timothy	14 times	14 × 23	322
24. 2 Timothy	13 times	13 × 24	312
25. Titus	4 times	4 × 25	100
26. Philemon	7 times	7 × 26	182
27. Revelation	14 times	14 × 27	378
		913 = 11 × 83	6703

The number 913 being 83 elevens (Feature 1), it is divided thus: Acts—Revelation have 352 or 32 elevens, and the Gospels have 561, or 51 elevens (Feature 2), of the Gospels, Matthew and Mark have 231, or 11 × 7 × 3, a multiple of eleven and seven; Luke has 88, or 8 elevens (Feature 3); and John 242, or 11 × 11 × 2, a multiple of eleven (Feature 4) elevens (Feature 5). From one book only is the name *Jesus* absent: from 3 John, but this is the *eleventh* book (Feature 6).

It is to be observed that the number in Acts—Revelation, 352, or 32 elevens, is thus divided: Acts and Paul have 298, or (11 × 27) + 1; the Catholic Epistles and Revelation have 54 = (11 × 5) - 1; the division between these 4 extreme and mean portions of this part of Scripture being within *one* of so many elevens.

Incidentally it may be pointed out that 352 being within one of 39 *nines*, the division is also by *nines*; thus $54 = 9 \times 6$; and 298 is $(9 \times 33) + 1$.

As Matthew is the first book, and *Ιησους* occurs therein 150 times; supposing the book number to be placed against each occurrence, we have 150×1 , or 150. As Mark is the second book, supposing this book number placed against each occurrence in Mark, we have 81×2 , or 162. The sum of all these numbers in the 26 books where the word occurs amounts to 6703, a prime number; and within one of no satisfactory number.

This suggests (but merely suggests), that though the number 913 is right, its distribution among the books may need revision. The scheme of elevens makes it unlikely that it is the Gospels that are to be disturbed. Neither Acts nor Revelation offer any alternatives. In the Catholic Epistles, Jude 5 alone presents a possibility of *Ιησους* taking the place of *Κυριος*, *Lord*. But this is the only alternative which Westcott & Hort fail to offer as a real alternative. They *suspect* a primitive error, and simply express by their notation the presence of confusion in manuscripts, but not sufficient attestation for *Ιησους*. Thus the correction (if any is to be made), is reduced to Paul.

Two of the uncertainties are in 1 Cor. 5. 5 (shall *Ιησους* be inserted after *Κυριος*, *Lord*?) and Philippians 3. 12 (shall it be omitted after *Χριστου*, *Christ*?) The two stand or fall together. If one comes in the other must come out.

If now this change is made, the undesirable number 6703 becomes four less, $6699 = 7 \times 11 \times 29 \times 3$, a multiple of *seven*, *eleven*, and *twenty-nine*.

And this accordingly, the writer *provisionally* accepts as the true readings. Provisionally, because, until the same result is arrived at by at least two other different methods, he thinks it only right to keep such a case in a U.C. Pile, *i.e.*, *Under Consideration*.

The problem of the true 913 occurrences of the word *Jesus* in the New Testament has been attacked and solved in a different way, thus:

Ιησους occurs in the following forms:

Place Value.	Numeric Value.		Occurs.	Letters.	Total Letters.	Total Numeric.
69	688	<i>Ιησου</i>	327	5	1635	224,976
82	738	<i>Ιησουν</i>	126	6	756	92,988
87	888	<i>Ιησους</i>	460	6	2760	408,480
238	2314		913	17	5151	726,444

The number of letters in these three forms is *seventeen* (Feature 1); their place value is 238, or $17 \times 7 \times 2$, a multiple of *seventeen* as well as of *seven* (Feature 2). The total number of letters in the 913 occurrences is 5151, or 303 *seventeens* (Feature 3). And their total numeric value is 726,444, or $17 \times 9 \times 4 \times 1187$, a multiple of *seventeen* (Feature 4). Compare the fact that the

word occurs in the Gospels 561 times or $17 \times 11 \times 3$, a multiple of *seventeen* (Feature 5) as well as of *eleven*.

These numerics alone would settle the fact of the 913 occurrences. But the numeric value of the three forms is 2314, or 178 *thirteens*.

With two such different methods of testing the number of occurrences 913 (not taking up for the present its relation to the numeric value of the very first word of the Bible), we may consider this number as assured, and it may now be dismissed with a few comments.

Westcott and Hort are uncertain about eighteen of these occurrences, and of these only two are most likely to go against their *primary* judgment. In other words they are surely right in 16, and probably wrong in two. This proportion is most gratifying, since greater reliance can now be placed on their results, than, there was reason to fear, could be placed. This is further borne out by the following facts:

In a perfect text of *Ephesians* recently obtained by the aid of numerics, only *two* out of some thirty odd uncertainties proved to be against Westcott and Hort's primary judgment. The rest proved to be the right readings. But where they were *certain* that "in Ephesus" in 1. 1 was an interpolation, they are proved to be wrong.

In a perfect text of *Matthew* recently obtained by the aid of numerics (not yet, however, as to spellings), of their uncertain readings which ran into over a hundred, *only two* proved to be against their primary judgment. In their other uncertainties their first preference proved the right one.

But where they were *certain* that Matthew 16. 2, 3 was an interpolation, where they were *certain* that *Παπειδ*, *Ιωσειας*, were the true spellings, they were found—wrong. . .

In a perfect text of *Philemon* obtained years ago by means of Numerics, but till recently held U.C. (Under Consideration, having all along been waiting for the final, clinching, unassailable proof), they are in doubt in seven details. Every one of their primary readings, however, is right. In other words, their test as it stands is perfect, except—

But where they are *certain* that in verse 6 *Ιησους* is to be omitted after *Χριστου*, they are again—wrong.

Incidentally these numerics of *Ιησους* once more prove the genuineness (1) of Mark 16. 9-12; (2) of John 7. 53, 8. 11; (3) of Luke 23. 34; (4) of the words *του κυριου Ιησου*, *of the Lord Jesus* in 24: 3 stamped by Westcott and Hort as an "Interpolation."

Questions and Answers.

QUESTION No. 413.

"A FURTHER ENQUIRY *re* No. 410."

D. D. (N.B.) Thanks for your "further enquiry and view," concerning our answer to Question No. 410, (Feb 1913). We are unable to find our statement as

you quote it. Nor can we see that the "men of Israel" in Acts. 3. 12, are different from those whom you describe as "men of Macedonia, 1 Thess. 1. 1, 2." For that the latter were Israelites of the Dispersion, and proselytes, is perfectly clear from Acts. 17. 1-5.

As to Acts. 3. 20, in the promise to "send Jesus Christ," you must not add the words "on the earth" so as to limit the Descension into the air, of 1 Thess. 4. 16, and the Ascension in verse 17; for you yourself hold that both of these are to be *completed* "on the earth."

As to the rest of your enquiry. If *anastasis* in Phil. 3. 10 can denote only Christ's bodily resurrection, how can *exanastasis* denote a moral condition, or, as you say, "the perfect christian walk for present attainment"?

The fact is, the word "*exanastasis*" (which occurs only here) does not stand alone, but is preceded by the Article, and followed by the expression *tōn nekron* (of the dead), or, according to all the critical Greek Texts, *tēn ek nekron* which is stronger still and means "the *exanastasis*, the (or that) one from among the dead. This, surely, must remove all doubt, and makes it impossible to interpret it of anything except a bodily resurrection."

We may ask, in this case, Why "it cannot in any possibility apply to any *living* Christian?"

It will apply to them *if they die*, just as much as *anastasis* does.

As to the word translated "attain" in Phil. 3. 11, it is not a matter for reasoning, it is a question of fact. It is impossible that it can refer to the *attainment* of any higher condition of spiritual life or walk here, as you (and all our readers) will see if we give you a list of all the occurrences of the verb *katantaō*, which are as follows:—

Acts. 16. 1; 18. 19-24; 20. 15; 21. 7; 25. 13; 26. 7; 27. 12; 28. 13; 1 Cor. 10. 11; 14. 36; Eph. 4. 13, and the passage under consideration, Phil. 3. 11.

In all these passages it refers to *personal arrival* except in 1. Cor. 10. 11, where it is the arrival of an event; and in 14. 36, of the word of God.

It will be noted that, in the last two (Eph. 4. 13 and Phil. 3. 11), this *personal arrival* can only be through resurrection.

QUESTION No. 414.

"RECONCILIATION."

D. J. (Middlesex).—"What is the force of the preposition *apo* in *apokatallassō*? Does it, as some say, describe the change in us, from enmity to love?"

In our answer to Question No. 408 in the January Number, we gave all the references where the words *katallassō* and *apokatallassō* occur. We add here the occurrences of the noun *katallagē*; Rom. 5. 11 (translated atonement); 11. 15. 2 Cor. 5. 18, 19. A consideration of all these passages will show that there is no idea in any one of them of the reconciliation being mutual. In that case, as we pointed out, the word used would have been *diallassomai*, as in Matt. 5. 24, which is its only occurrence in the New Testament.

Mutual reconciliation can only be where each party

has wronged the other. What injury has God done to us, that we have to forgive?

The enmity in the heart of man against God is due to the fact that *man has wronged God*, and anyone with a knowledge of human nature will admit that it is the one who has done wrong who seeks to justify his position by blackening the character of him he has wronged. This is one of the awful consequences of man's fall. Because of sin, man is under the wrath of God (Rom. 1. 18. Eph. 2. 3. Col. 3. 6). By the death of Christ, this wrath is appeased, and God can "be just, and the justifier of him that believeth in Jesus" (Rom. 3. 26). Those who receive this reconciliation (or atonement, Rom. 5. 11), are removed *from (apo)* a condition of being under wrath and condemnation (Rom. 8. 1), to one of acceptance and peace with God. The change is one of position or standing, not of character. That comes afterwards.

And here is the mistake that so many make. They are looking for acceptance because of some change in themselves, instead of believing God, and accepting His statement as to reconciliation (2 Cor. 5. 18-20). Not until the sinner believes in the love of God, does any love to God spring up in his heart (1 John 4, 10, 19), driving out the enmity which is there by nature. Reconciliation is a question of pure grace or favour on God's part, and we are conformed to the image of His Son, by contemplating Him and becoming more and more acquainted with the perfectness of His work. To grow in grace is to grow in the *knowledge* of our Lord and Saviour Jesus Christ (2 Pet. 3. 18, R.V.).

Any other view of "Reconciliation" (such as universal reconciliation) does away entirely with the Bible word "destruction," and deprives it of any meaning that can be given to it. There is no place for the two. As "destruction" is a Bible word, and "universal reconciliation" is a human *formula*, the latter must be abandoned.

Signs of the Times.

A UNIVERSAL RELIGION.

Abdul Baha, the grandson of the Persian reformer known as The Báb, held three meetings in Edinburgh, in January last, to expound the doctrine of the universal religion, known as Bahaism. The first was presided over by Dr. Kelman, Dr. Alexander Whyte's successor at Free St. George's. Professor Patrick Geddes was the chairman of the second meeting; and the leader of the Edinburgh Theosophists of the third. *The Scotsman* says the object of the meetings was to "show the way of divine union of man with God and its manifestation in the brotherhood of mankind." On the second evening Abdul Baha said that those who adopted the views of his holiness Baha Ullah, became entirely free from their former shackles and limitations. Nowadays meetings and assemblies were organised in Persia, in which one

would find Mahomedans and Christians, Jews, and Zoroastrians, and Buddhists gathered together in the same room in the utmost fellowship and amity, so that if an outsider were to enter he would find such a spirit of love prevailing and so complete an elimination of the ego or self that he would be unable to distinguish between one religion and another.

This teaching is so entirely in accord with the New Theology that no surprise need be felt at the adherents of that cult giving Abdul Baha a warm welcome, or at *The Christian Commonwealth's* devoting much space to chronicling his doings. We remember that Archdeacon Wilberforce gave the Baba almost episcopal honours at his church in Westminster. This also need cause no astonishment—but it is lamentable indeed that Dr. Kelman and others who are supposed to adhere more or less to the "Old Paths" should have commended this Oriental, who has no place in his Creed for Him Whom we adore as Master and Lord, save one where He stands on a level with Krishna, Buddha and Mohammed. Indeed Abdul is himself regarded as a divine messenger and called by his followers "the Master." Like Mrs. Besant's proclamation of the coming, "Lord of love," this movement is an indication of the approaching Antichrist.

REVIVAL OF PAGANISM.

Lord Beaconsfield in one of his early novels, *Tancred*, describes a secret temple in the Syrian mountains, near Antioch, which was filled with images of the Greek gods, Jupiter, Apollo, Venus, etc.; and one of his characters says:—

"When the people refused to sacrifice, and the gods, indignant, quitted the earth, the faithful few fled to these mountains with the sacred images, and we have cherished them. . . . in the divine hope that mankind will return again to those gods who made the earth beautiful and happy."

And in his later novel of *Lothair*, he speaks thus of "The Madre Natura, the oldest, the most powerful, and the most occult of the secret societies of Italy":—

"They could conceive nothing more benignant and more beautiful than that system of creative order to which they owed their being . . . and they desired to revive those exquisite personifications of the abounding qualities of the mighty mother which the Aryan genius had bequeathed to the admiration of man. Parthenopé was again to rule at Naples instead of Januarius, and starveling saints and winking Madonnas were to restore their usurped altars to the god of the silver bow and the radiant daughter of the foaming wave."

Some may think that Januarius and the other Saints of Rome are only the ancient pagan gods under other names, and will adduce the fact that St. Denys is only the shortened form of St. Dionysus, the Greek name for Bacchus. Indeed both St. Dionysus and St. Bacchus are found in the Roman Calendar as saints whose festivals occur in the early days of October. But there seems reason to suppose that the worship of these impure deities may be revived in so-called Protestant and Christian England under their ancient names and without disguise. Nearly sixteen years ago, in our issue for June, 1897, we called attention to a manifesto issued by some of the "smart set," proposing a return to "Olympian Jove, father of gods and men, sublime upon his ivory throne, to Phœbus Apollo, the lord of poetry and light, etc." Nothing more was heard of it then. The time was not ripe, perhaps. But great advances in the direction of apostasy have been made since 1897. The modern critical attacks upon

the Word of God, the New Theology, the ready acceptance of new creeds, such as Christian Science, Bahaim, Theosophy, all indicate that an open return to Paganism and the worship of Nature may not be far off. These remarks are suggested by the account of the Chelsea Arts Club Ball at the Albert Hall on Feb. 26th.

This is a great society function and some 4000 persons were present. The following is an extract from the report in *The Daily News* of Feb. 27th.

RED AND GOLD VENUS.

Red and gold tinged even the contrasting whiteness of the hangings before the mighty tier of boxes, red and gold wove intricate patterns to the measure of the music on the floor below, where the dancers circled slowly round a pavilioned figure of Venus in the very centre of the hall—Venus snowy pale, but reflecting, too, the red and gold of all this magic city.

We do not suppose all these dancers had any idea of doing homage to Venus, but the god of this world, doubtless arranged this episode so as to familiarize people's minds with the ideas he wishes to instil.



ANSWERS TO CORRESPONDENTS.

S. J. R. (Newcastle). Luke 22. 36, cannot be understood unless "the Word of truth" be rightly divided; which precept is connected with, and is necessary for "the Word of truth," not with "the Word of life" (which has to be held forth, Phil. 2. 16); not with "the faithful Word," (which has to be held fast, Titus 1. 9); not with "the engrafted Word," (which has to be received with meekness, Jas. 1. 21).

Luke 22. 36, has to be rightly divided as to its times. The command referred to was given in Luke 9. 3, when the Apostles were sent forth to proclaim that the Kingdom was at hand (or had drawn nigh); and it was suited for that time. But in Luke 22. 36, the Kingdom had been already rejected, and the King was on the eve of being crucified.

That command was no longer appropriate and could no longer be obeyed. It was therefore formally *abrogated* by the Lord.

This teaches us that we are not to join together what God has separated (even as we are not to separate what God has joined together); if we join a right precept with a wrong time, or *vice versa*, we shall not get "the Truth," and be always in confusion.

A. M. (Yorkshire). The Epistle to the Hebrews, though it has no superscription, is rightly so called, because internal evidence proves it to be addressed to that people, "whose are the fathers" (Heb. 1. 1); and to whom pertained "the covenants, and the giving of the law, and the service of God, and the promises" (Heb. 8. 6-13; 9. 1; 12. 18-21, &c.). The place of their assembly was the synagogue. It was in the synagogue that the Lord was found on the Sabbath days. It was to the synagogue that Paul went on his missionary journeys. There are no places of assembly to-day which have the same stamp of Divine authority. Modern religious organisations are the work of man. It is, therefore, great presumption for anyone to apply Heb. 10. 25 to his own "meeting place" or "upper room." What was "the day approaching," in view of

which this injunction was given? Was it not the destruction of Jerusalem, then imminent? See further the evidence in our next issue (for May).

M. H. W. (South Australia). When the Lord said (John 20. 17) to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father," and the same evening to the Apostles, as we read in Luke 24. 39 (cp. vv. 13, 33), "*Handle* me and see," besides challenging Thomas a week later, it is clear something must have taken place in the interval. In Lev. 23. 10-14 we read of the ordinance of the presentation of the first-fruits. This was observed the moment there was a sheaf of barley ripe, and watchers were appointed to examine the fields so as to secure the absolute first-fruits of the harvest. Now barley ripened at the time of the Passover (Exod. 9. 31; Josh. 3. 15, cp. 4. 19); and the sheaf was to be waved "on the morrow after the Sabbath" (Lev. 23. 11). There is, therefore, great probability, though we cannot say "certainty," that on the day of the Lord's resurrection the priest was waving the sheaf of first-fruits in the Temple. If so the Lord was ascending to the Father to present Himself as the antitype (1 Cor. 15. 20), at the time of the typical ordinance which was taking place below.

M. H. W. (South Australia). With reference to Luke 24. 39-43, the Lord's body, while capable of being handled, and of partaking of food, was not a *natural* body. A natural body has flesh and *blood*, His was flesh and *bones* (v. 39). The blood had been poured out when He poured out His soul (life) unto death (See Lev. 17. 11-15, where the word *nephesh* occurs nine times, variously translated "life" or "soul"; and note especially v. 11). Flesh and blood characterize the psychical or soulful body, called "natural" in 1 Cor. 15. 44, 46. The resurrection body is called in contrast a "spiritual" body. Hence the argument, to which you refer, in 1 Cor. 15. 50-54.

Will D. J. and M. D. kindly write again, sending full address.

NOTICE.

In our request for Back Volumes we omitted to state that Vols. I. and II. are the desideratum. There are sufficient of the subsequent volumes in stock. We regret the trouble this omission has caused some of our readers.

"EVERYDAY LIFE IN THE HOLY LAND."

This great and important work, by the Rev. James Neil, M.A., has just been published by Messrs Cassell & Co., Ltd., and from every point of view deserves the highest commendation we can give it.

The book purports throughout to throw more or less new light on the letter of Holy Scripture, drawn from Mr. Neil's discoveries made in Palestine amongst its unchanged manners and customs, natural features and colloquial speech. It gives, from the Arabic spoken by the Palestine fellahheen, the true and technical meaning of a number of Hebrew words hitherto misunderstood, and also many of the results of thirty-five years of Biblical research work on very special lines.

Every endeavour has been made to make the book popular and readable. To this end, it has been divided into a brief but very important introduction, and thirty-two short chapters, each complete in itself, but each leading on to those that follow.

But its chief feature is the reproduction in colour of thirty-two out of Mr. Neil's collection of fifty-three large and life-sized oil paintings of Palestine Life, which have been valued at a great sum, and which purport to give for the first time with perfect realism and minute accuracy the unchanged life of Bible Lands, as he was privileged to see it forty-three years ago before any of the modern changes—a life at almost all points 4,000 years old! The artists, Mr. James Clark, R.I., and his two able coadjutors, worked throughout under his supervision and direction in order to secure perfect accuracy at all points, and especially to avoid the confusion of matters *bedaween*, *fellahheen* and *belladeen*, into

which all other artists have unavoidably fallen. Thus, these pictures, quite apart from their beauty, constitute a new and true school of Biblical illustration. Mr. Neil employs art to draw men to Scripture as Rome has employed art to draw men to superstition. This is about the seventeenth original work he has written on his great subject, the first of which has run through twenty-two editions and the second through thirteen editions. This work has a unique Missionary value as being probably the only coloured illustrations of Scripture that would not give offence to the Jews. It aims a crushing blow at Romish and Ritualistic idolatrous images by *showing their utter inaccuracy*. While every line of the letter-press, is written to confirm the verbal accuracy and integrity of the autographs of the Divine Word, yet it is not too much to say that the new light he has thrown on the letter of Holy Scripture is as fresh and novel as any work of the "Higher Critics" though as the Archbishop well points out the "vivid touch in my case, is one not of fancy but of fact."

It is a marvel of cheapness, the price being only 7/6 net.

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:—

BRISTOL.—Every Sunday at 3 p.m., at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

CRQYDON (West), (Strathmore Road).—The Iron Room.

ELTHAM.—83 Earls Road (Well Hall Station), Saturdays, Apr. 5 and 19, at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Apr. 2nd., at 7 p.m. Subject: "Paul's Desire" (Phil. 1. 23).

KENSINGTON.—251 High Street. Wednesday, Apr. 9th, at 7.30 p.m. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

CONFERENCE ON March 21st (see advt.)

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, Apr. 12 and 26, at 7 p.m. (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7 p.m.; Bible Class, Tuesdays, at 8 p.m.

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South.—Every Wednesday, at 8 p.m.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E.—Every Sunday, at 10.45 a.m.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3 p.m. Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

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Vol. XIX. No. 5.

Editorial.

"JEHOVAH HATH SPOKEN"

OR

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

iv. THE ACTS OF THE APOSTLES.

2. A Dispensation of Expectancy based on Jehovah's promises.

As the confirmation of "them that heard Him" was based on the Son's words; and as God's witness to their confirmation was based on the Holy Spirit's works, so the state of expectancy which characterized the Dispensation covered by the Acts of the Apostles was based on Jehovah's words.

To see this we need go no further back than MALACHI the last of the prophets.

The Old Testament ends with the grave indictment of Israel's moral condition; an indictment which charged the nation with hypocrisy, contempt of God's laws, and apostasy; an indictment which the nation had the hardihood to repudiate on every count.

This was a condition which called for and betokened coming judgment.

The very title of Malachi's prophecy is most solemn, significant and instructive, "the burden of the word of Jehovah to Israel by the hand of Malachi:"

It points to the crisis which the nation had reached. It can be understood only as we study it in the light of

"THE DAY OF HIS COMING."

Among its closing words was the declaration which links it on to the opening of the New Testament history.

"Behold I will send you ELIJAH the prophet before the coming of the great and terrible day of the LORD" (4. 5).

The New Testament dispensation opens with the fulfilment of this promise of Jehovah in the person of JOHN THE BAPTIST who came to fulfil his mission by calling on the nation to REPENT; the ground being that the kingdom from Heaven which had been the subject of Old Testament prophecy had drawn nigh, and was thus "at hand."

"The Messenger of the Covenant" (Mal. 3. 1) Himself declared concerning JOHN:

"If ye will receive [him], this is Elijah who is about to come" (Matt. 11. 14).

This determines the scope of the Gospel history.

The purpose of the Messenger of the Covenant, was not to "found a church"; but it was "the day of His coming" in which the faithful remnant was to be saved, and the apostate nation judged; in which the gold and

silver was to be refined, and the dross rejected (3. 3); in which the "jewels" were to be gathered (3. 17), and the "stubble burned up" (4. 1); in which the "sons" were to be "spared" (3. 17), and the "wicked" trodden down (4. 3). In the midst of the darkness of dismay for the wicked, "the Sun of righteousness would arise with healing in His wings" for the faithful.

The door of hope was not yet closed. Elijah would be sent; and, if the nation would repent and return to Jehovah, the "curse" with which the prophecy closes might be averted.

After four centuries this "day of His coming" drew near. The dispensation marked by expectation was begun. There were those who were "waiting for the Consolation of Israel" (Luke 2. 25), and "that looked for redemption in Jerusalem" (Luke 2. 38), and others who "waited for the kingdom of God" (Mark 15. 43), and who trusted that the crucified one "had been He that should have redeemed Israel" (Luke 24. 21).

"All men mused in their hearts concerning John" (Luke 3. 15).

Expectation characterized the dispensation covered by the Four Gospels; and this same expectation was carried over into the dispensation covered by the Acts of the Apostles and continued to the end of that book.

This expectation was based on the word of Jehovah Himself.

We now give six passages from the Acts which manifest and prove that EXPECTANCY was its great characteristic; and, so far from "the Church" beginning at any part of the book, this condition of expectancy goes on up to the very last chapter.

(1) THE FIRST PASSAGE: Acts 1. 3, 6.

At the very commencement we are told of the subject of the Lord's teaching during the forty days between His resurrection and His ascension. It was

"THE THINGS PERTAINING TO THE KINGDOM OF GOD."

No other subject is named; and it is not for us to suppose that the Lord occupied the attention of His disciples with anything else.

How He treated it may be surely gathered from Luke 24. From that it is clear (1) That His hearers needed to be wise of heart and quick to believe ALL that the prophets had spoken about it (v. 25).

The disciples were in this respect the same as the Jewish hearers of the Lord, and like all Jews in the present day. They were quick to believe what the prophets had spoken concerning THE GLORY, but "slow of heart to believe ALL," which included much concerning the Lord's SUFFERINGS.

They did not wish to believe that their Messiah was to suffer: so, among other efforts to explain these prophecies away, they invented the theory of two Messiahs;

one, "Messiah the son of David," who would *reign*; and the other, "Messiah the son of Joseph," who would *suffer*.

It may be that John the Baptist referred to this when he sent two disciples to ask, "Art Thou He that should come or are we to look for another?"* (Matt. 11. 3)?

The Lord did not answer "yes" or "no," but quoted the prophecies (Isa. 35. 5, 6; 42. 6, 7) which were neutral as to the intent of the question, but quite sufficient to furnish the evidence which truly answered it.

To correct this error in the case of the two disciples who were going to Emmaus, the Lord asked them:—

"Ought not Messiah to have suffered these things, and to enter into His glory" (v. 26)?

The Holy Spirit, in a later day declared by Peter, that the prophets "testified beforehand the sufferings of Messiah, and the glory that should follow" (1 Pet. 1. 11).

Belief of what the prophets had written left only one difficulty outstanding, and that was the question of "time," *i.e.*, what period of "time" would elapse between "the sufferings" and "the glory."

This difficulty had been experienced by the prophets themselves when they

"Searched, diligently, searching *what*, or *what manner of time* the Spirit of Christ in them was signifying, testifying beforehand the sufferings [pertaining] to Christ, and the glories after these [sufferings]" (1 Pet. 1. 10).

The disciples, to whom the Lord was speaking in Acts 1. 3 "concerning the kingdom of God," were perplexed by the same question which had troubled the prophets: "they asked of Him; saying 'Lord, *at this time* restorest Thou the kingdom to Israel?'"

But it was not for them "to get to know times or seasons which the Father placed in His own authority" (Acts 1. 7).

The *time* of restoration depended on the fulfilment of other prophecies. The oldest of all had been spoken by Jehovah to Moses in Lev. 26, where, after describing Israel's sins, and the judgments of Captivity and Dispersion, He ended with the one unalterable condition made between Him and the Nation of Israel in *Mount Sinai* by the hand of Moses:

"If they shall confess their iniquity,
And the iniquity of their fathers,
With their trespass which they trespassed against Me.

And that they also have walked contrary unto Me:
And that I also have walked contrary unto them,
And have brought them unto the land of their enemies.

IF THEN their uncircumcised hearts be humbled,
And they THEN accept of the punishment of their iniquity:

THEN will I remember My covenant with Jacob,
And also My covenant with Isaac,
And also My covenant with Abraham will I remember:

And I will remember the Land" (Lev. 26. 40-42).

* Gr. *heteros* = a different one. Not *allos* another (similar) one.

This was the Scripture remembered and pleaded by SOLOMON in the height of Israel's glory at the dedication of the Temple, in the closing words of his prayer (1 Kings 6. 46-53).

This was the Scripture which EZRA remembered in his prayer (Ezra. 9. 15; 10. 11).

This was the Scripture remembered by NEHEMIAH in his prayer (Neh. 1. 5-11) and by the LEVITES in their prayer (Neh. 9. 26-36).

This was the Scripture which was remembered by DANIEL in his solemn prayer (ch. 9. 4-19) "as it was written in the law of Moses" (v. 13).

This Scripture is the basis of HOSEA's appeal:

O ISRAEL, return unto the LORD thy God;
For thou hast fallen by thine iniquity,
Take with you words, and turn to the LORD: Say
unto Him,

"Take away all iniquity,
And receive us graciously:
So will we render the calves of our lips.

* * * *

I will heal their backslidings,

I will love them freely:

For Mine anger is turned away from him"
(Hos. 14. 1-4).

* * *

Who is wise, and he shall understand these things?
Prudent, and he shall know them? (v. 9).

Lev. 26. was the Scripture which was the ground of JOHN THE BAPTIST'S proclamation, "REPENT, for the kingdom of heaven has drawn near" (Matt. 3. 2).

The opening words of the Lord's ministry were based on the same Scripture:

"From that time (when John's ministry had ended [Matt. 4. 12]) began Jesus to proclaim and to say, "REPENT: for the kingdom of heaven has drawn near" (Matt. 4. 17).

This was the basis of PETER'S appeal on the day of Pentecost; when those whom he addressed asked, "Men and brethren, what shall we do? Then Peter said unto them:

"REPENT, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of *pneuma hagion*, For the promise is unto you and to your children, and to all that are afar off, (*i.e.* the Dispersion, Dan. 9. 7.), even as many as the LORD our God shall call" (Acts 2. 37-40).

This Scripture was the basis of PETER'S second appeal in Acts 3. 19-26.

Alas, all these appeals were alike unheeded; and the history of the Acts closes PETER'S Ministry with the rejection of the testimony by the nation, in Jerusalem and the Land in the stoning of STEPHEN, and Peter's own imprisonment; while Paul's ministry closes in Acts 28. with the formal rejection of his appeal by the scattered tribes in Rome, the capital of their Dispersion, after an appointed, all-day conference with "many" of "the chief of the Jews" (vv. 17-28).

After that final and formal rejection their City was destroyed, their Temple burnt: and, all that they have to-day of that Sacred Temple area is

A WAILING PLACE

while throughout their dispersion they continue to bewail, not their national sin, but its consequences; not their crime, but their calamities.

For forty days the Lord spoke to them "concerning the kingdom of God," explaining why He must needs have SUFFERED, and assuring them that in the Father's own time He would "enter into His Glory."

Meanwhile they were to make proclamation of Repentance, as the one condition of national restoration and blessing.

(2) THE SECOND PASSAGE: Acts 1. 11.

This also made the period covered by the Acts of the Apostles a Dispensation of Expectancy.

Immediately after the Lord had ascended, the disciples were assured by Angelic testimony that

"This same Jesus which is taken up from you into Heaven, shall SO come, IN LIKE MANNER as ye have seen Him go into heaven (Acts 1. 11).

They were standing on Mount Olivet and were thus reminded of Zechariah's prophecy (14. 4.) concerning the coming day of the Lord's return when

"HIS FEET SHALL STAND UPON THE MOUNT OF OLIVES."

These words were spoken to the disciples. They referred only to the *fact*, not to the *time*. The Lord had already instructed them that "the Father had put that in His own authority."

But they must, from that moment, have lived in the constant hope and expectation of the fulfilment of that promise.

They did not go about their business with the settled conviction that that fulfilment was not to take place until some 1900 years had run their course; for had not the Lord Himself declared while He was yet with them, how;

"A little while, and ye shall NOT SEE Me:

And again, a little while, and ye SHALL SEE Me" (John 16. 16.).

The omission of any reference to *time* perplexed them, as it had the prophets; and, as it had troubled the two going to Emmaus, and the eleven in Acts 1. 6. Hence, they at once questioned among themselves as to what *time* the Lord meant: "What is this that He saith 'A little while?' We cannot tell what He saith:"

But the Lord with great solemnity replied,

"Verily, Verily, I say unto you . . .

Ye shall be sorrowful,

But your sorrow shall be turned into joy . . .

Ye now therefore have sorrow;

But I will see you again

And your heart shall rejoice

And your joy no man taketh from you" (John 16. 17-22).

Still there was no intimation as to *time*; but this

assurance caused them to return to Jerusalem after the Ascension "WITH GREAT JOY."

Are we to believe that they would have gone back "praising and blessing God continually" if they had not believed the Lord's word? or if they had thought He meant that this joy was not to be realised till after some 1900 years?

Is it possible that, in the same breath, the expression "a little while" meant only a few days in the first clause, and nineteen centuries in the next clause?

Surely, it is impossible; and it is equally impossible to suppose that their "great joy" on hearing that solemn promise was misplaced.

The only explanation that satisfies all these difficulties, is that the promised *Parousia* might possibly take place at no distant date, the one condition being the obedience of the Nation and of the Dispersion to the demand for repentance.

Surely it must be evident that the result of this proclamation to "Repent," could not properly have been assumed at that time one way or the other.

(3) THE THIRD PASSAGE: Acts 2. 16-20.

"THIS is THAT which is spoken by the prophet

Joel:

"It shall come to pass in the last days, saith God, That I will pour out from 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 bond-servants, and on My bondwomen in those days

I will pour out from My Spirit:

And they shall prophesy:

And I will shew wonders in heaven above,

And signs in the earth beneath;

Blood, and fire, and vapour of smoke:

And the sun shall be turned into darkness,

And the moon into blood,

Before that great and notable day of the LORD come" (Joel 2. 28-32).

In this passage we have a Divine and authoritative interpretation of JOEL's great prophecy.

We all know but too well, how we have struggled with this passage in order to clear up the difficulty involved in explaining—"this is that," and how unsatisfactory we have inwardly felt it to be.

But all is clear, the moment we look at the passage in its dispensational perspective.

JOEL is speaking by the Spirit of the events which should take place "in the last days" of that dispensation, *before*, and leading up to, and ending with "the day of the Lord"

"The last days" of verse 17 are "those days" of v. 18 and the beginning of JOEL's prophecy was being fulfilled before their very eyes.

They refer to "the day of His coming" of Mal. 3. 2 and 4. 1; and "those days" of Matt. 24. 29.

All speak of the same events, notably the latter words of the Lord Himself; and all speak of those days as being near at hand.

How much more simple, and easy, and satisfactory it is to believe God's word, than to explain it away because on the one hand we cannot suppose that JOEL is prophesying of the shibboleth—"the Church began at Pentecost," and on the other hand we cannot believe with the vast majority, that "the day of the Lord" actually did come, at the destruction of Jerusalem!

Nothing will satisfy PETER's quotation and interpretation of JOEL's prophecy, except the dispensational truth that Pentecost saw the beginning of the events which should lead up to, and end in the restoration of the kingdom to Israel (which was the subject of JOEL's words; and that the complete fulfilment of them was suspended and postponed on account of Israel's continued and persistent disobedience to the call to repent, on which the prophecy was based.

The promise which involved the pouring out of the Spirit upon "all flesh" was not then fulfilled, for the same reason. This of itself shows that the only reason was because of Israel's impenitence, and not because of the failure of Jehovah's word. The fulness of that pouring out on all flesh is therefore postponed.

This is a satisfactory solution of all the difficulties with which mistaken views have surrounded this important Scripture

(4) THE FOURTH PASSAGE: Acts 2. 40;

"And with many other words did he (PETER) testify and exhort them, saying, Save yourselves from this untoward generation.

These concluding words of Peter's first address establish the fact that the generation, to which Peter referred was the same as "this generation" of which our Lord had spoken in Matt. 24. 34.

It was the same generation—that "wicked and adulterous generation," that was warned by JOHN THE BAPTIST to flee from the coming wrath.

It was that same generation which had the unparalleled privilege of seeing and hearing the Son of man Himself, which was filling up the measure of its iniquities, and over which judgment was then impending.

Luke had chronicled in his Gospel the events of that generation beginning at B.C. 4 and ending with the Lord's death in A.D. 29, thus covering the Lord's 33 years.

The generation which heard the appeal of PETER in Acts 2. began from A.D. 29 and ran from thence to about A.D. 62, covering another and similar period of about 33 years, and ending with Acts 28. 25, 26.

"This untoward generation" of Acts 2. was therefore the same which had heard the proclamation of JOHN THE BAPTIST and the LORD to "repent and turn to the Lord."

This brings us to

(5) THE FIFTH PASSAGE: Acts 3. 12-26.

It is needless to quote this long passage in full. Our readers must find and read it for themselves and receive the words as coming direct from God the Holy Spirit.

Fortunately none of these passages depends on any inadequate translation or any peculiar interpretation.

Each one is clear, plain, and perfectly easy of understanding.

All that is needed is a childlike faith to believe God, and to hear what He has caused to be "written for our learning."

At the close of Peter's address in Acts 2. 40, we have a brief outline showing how those "that gladly received his word were baptized;" and how they were enlightened by it and were already "tasting the heavenly gift," and "became partakers of *pneuma hagion*" (i.e. spiritual gifts); and had "tasted the good word of God" and "the mighty works (or miracles) of the age about [to come]."

Peter's hearers are thus described in Heb. 6. 4, 5; and, in Acts 2. 43 we are told how they tasted the Divine socialism of the kingdom; by having "all things in common," which the world is now vainly reaching after, tired of man's evident failure to attain anything like good government; and how they had tasted "the signs and wonders" which were wrought by the Apostles; and how they sold their possessions and goods and parted them to all as every man had need.

These were not the signs of the founding of the church. At any rate we see no such signs now, nor are we likely to do so!

These were among the signs of "the new age, which was even then about to come."

"They continued daily with one accord in the Temple." They were not occupied with framing an "organized Christianity." But they were worshipping the God of their Fathers in His own Temple in Jerusalem. They were "not forsaking the assembling of themselves together," but exhorting one another and the more so as they saw "THE DAY APPROACHING"; "the day" of which JOEL had prophesied and PETER had testified.

In one thing they differed from all other Israelites who refused to believe the new revelation of dispensational truth which God was then making through the Apostles, they ceased to offer sacrifices and therefore broke their bread (i. e. "ate their meat") no longer in the Temple courts but "at home" in their own houses (Acts 2. 46).

Those who continued to offer sacrifices, denied the offering of the one sacrifice of Christ, offered "once for all"; and such are described in Heb. 10. 29 as "treading under foot the Son of God, counting the blood of the covenant an unholy thing" of which He had said "this [cup] is My blood of the New Covenant which is shed for the remission of sins" (Matt. 26. 28).

This "New Covenant" having been made, formed the very basis of PETER's second appeal, in this fifth passage in the Acts now under consideration.

It was brought about by one of the "many signs and wonders" done by the Apostles (Acts 2. 43).

The miracle took place probably some few days after the day of Pentecost. We are not told what time elapsed, but it was on one of those days on which "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour." (about our

3 p.m.) Acts 3. 1., and the lame man was healed at the Gate of the Temple.

The miracle produced so great an effect on the people that they were "filled with wonder" and amazement.

This led to Peter's *second* address in which he charged home on the people the enormity of their guilt in denying the Holy One and the Just and desiring a murderer to be spared, and killing the Prince of Life, closing with the words :

"And now, brethren, I know that through ignorance ye did it, as did your rulers also.

But those things which God before announced by the mouth of all His holy prophets that Messiah should suffer, He hath thus fulfilled. THEREFORE repent ye and turn [to the Lord], FOR THE REMISSION OF YOUR SINS so that there may come seasons of refreshing from the presence of the LORD, and [that]

HE MAY SEND JESUS CHRIST

Who was before proclaimed to you, Whom heaven indeed must receive till the times of restoration of all things which God spoke by the mouth of all His holy prophets from ages [past]" (Acts 3. 18-21).

PETER went on to quote MOSES (Deut. 18. 18), and specially to mention SAMUEL. And why SAMUEL? Because SAMUEL was the prophet who first denounced Israel's sin in rejecting Jehovah as their King, and desiring a man instead, like the nations around them.

How suitable and how solemn was this reference to SAMUEL's name at this critical moment in the later history of Israel, when the nation was again rejecting their king, and the promise of Jehovah to "SEND" Him to reign over them!

We need not dwell further on this important address of PETER's. And surely it is hardly necessary for us to press home the solemn alternative that on any other interpretation we are to suppose that the Holy Spirit Who was speaking by Peter, was mocking the nation by promising to "send Jesus Christ," when that sending was not then imminent, on the condition named.

Surely those "seasons of refreshing" and those "times of restoration" were not then some nineteen centuries away in the far distant future.

What urgent motive for *immediate* national repentance would such a promise have been?

The Lord Himself had spoken of these "times" as the "regeneration" (Matt. 19. 20) which is the equivalent for this "restoration." This latter was the work of John the Baptist who would have been, had they received him, the Elijah which was for to come (Mark 9. 12).

This "time" is fixed for us in v. 20 when the sending, or coming of Jesus Christ is specified, as the period in which all the prophecies concerning the glories were to be realised.

Alas, the condition demanded was not complied with. Neither the Nation nor the Dispersion repented; hence all the expected blessings were necessarily postponed, and are therefore now in abeyance.

They could not be fulfilled in the establishment of

"the Christian Church." No amount of holiness on the part of individuals could produce the physical marvels connected with the "restoration" spoken of by the prophets, when the desert should blossom as the rose, and waters should break out in the wilderness (Isa. 35, &c.).

There was certainly no such "restoration" at the destruction of Jerusalem, as many vainly imagine. That was followed by a still further "scattering" and not the promised "gathering." We have only to read Jer. 30 and 31 to be convinced of this.

There remains only one other passage to be considered.

(6) THE SIXTH PASSAGE: Acts 17. 30, 31.

This was uttered by the Apostle Paul to Gentiles in Athens. There, he was not speaking of the fulfilment of Old Testament prophecies, but stating facts, and among them was this:

"God now charges all men everywhere to repent, because he set a day in which He is about to judge the [habitable] world in righteousness by a Man Whom He appointed, having given proof to all by having raised Him from among the dead."

Only two remarks are needed:

(1) that the "day" spoken of here, is the same "day" which has been referred to in all the Scriptures we have quoted, and

(2) that the Verb translated "He will judge" is not the future tense of the one verb to *judge*, but is a combination of two different Verbs: *viz.*, the Present Tense of the Verb *mello*=to be about to; and the Infinitive Mood of the Verb *krinō*=to judge.

Again we note that the Apostle was not speaking of an event that would take place nearly two millenniums distant, but of a judgment that might then ere long take place; and, in asserting this fact he is referring to and "confirming" the words of the Lord in John 5. 22, 27.

The above six passages from the Acts of the Apostles are sufficient to establish our second point, and to show that, without further argument, this book covers a unique and distinct Dispensation characterized by being a period of EXPECTATION.

Dispensational Expositions:

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

No. 34.

THE PRAYERS OF THE LORD'S PRISONER.

Phil. 1. 9-11.

THOSE of our readers who considered with us "The Gospel in Philippians" (*Things to Come*, 1912), will remember that we found no doctrinal statements regarding the Gospel, but rather that great emphasis was placed upon the practical outworking of the "Salvation of God."

The same element is discoverable in the prayer we are now to consider. The prayers in Ephesians include in their petitions the great doctrines of the dispensation of the Mystery. The prayer in Philippians gives prominence to the great practical outcome of those glorious doctrines.

In Ephesians we heard the apostle praying that the believer might "get to know the love of Christ which passeth knowledge." Here he prays that the believer himself may have so learned the love of Christ, that his "love may abound yet more and more."

In Eph. 3, the apostle prayed that the knowledge of the great love of Christ might lead to their being "filled with all the fulness of God." Here he prays concerning *their* love abounding yet more and more, and connects it with their being "filled with the fruits of righteousness." He desired fruit that might abound to their account (Phil. 4. 17).

"And this I pray that your love may abound yet more and more, in full knowledge and all discernment, that ye may try the things which differ, that ye may be sincere and without offence unto the day of Christ, having been filled with the fruit of righteousness, which is through Jesus Christ unto the glory and praise of God" (Phil. 1. 9-11).

When the apostle instructed the Philippians to make their requests known unto God, he told them with their prayer to link thanksgiving (Phil. 4. 6).

So in Phil. 1. 3 we read, "I thank my God upon every remembrance of you." One of the reasons for this thanksgiving and prayer is discovered to us in verse 7. "Because I have you in my heart." The A.V. gives in the margin, or "ye have me in your heart." In either case we realize that a deep and real affection bound the apostle to these saints, a real and practical exhibition of that for which he prayed, "that your love may abound." In verse 8 again the heart of the apostle is shown for a moment when he tells the Philippians that God is his witness how he longed over them all in the tender affections of Jesus Christ.

We may feel sure that one suffering imprisonment as Paul was, and yet feeling so greatly for the welfare of the saints at Philippi, would pray for the things which were most vital and important for them.

Before looking more closely at the things prayed for, let us get a general idea of the scope of the passage from the structure.

Phil. 1. 3-26. Paul's care for the Philippians.

A | 3-5. Thanksgiving for their past fellowship and present attainment.

B | 6-8. Confidence that God will perform or perfect what He has begun.

A | 9-11. Prayer for their present and future blessing in view of the need of discernment.

B | 12-26. Confidence regarding the preaching of the Gospel and the release of the apostle.

The first plea of the apostle is for *abounding love* (v. 9). From this spring two main branches, knowledge and discernment. From these are developed the power to discern the things which differ, and the blessed position

of realizing that one is sincere and gives no occasion of stumbling.

Let us consider this abounding love. The teaching of Philippians is eminently practical. We must have the truth of Ephesians in order to be able to appreciate the message of Philippians. In Eph. 3, the apostle prayed that the believer might be "rooted and grounded in love." Now he prays for that love to abound. Eph. 3 shows us the *root*. Phil. 1 the *fruit*.

It is useless to expect fruit without first of all having the root, and until we have, in some degree at least, been led to appreciate the wonderful message of Ephesians, we shall not be ready to grasp the prayer of Philippians.

The word "abound" is of great interest.

In Phil. 4. 12 the apostle wrote, "I know both how to be abased, and I know how to *abound*; everywhere and in all things I am instructed both to be full and to be hungry, both to *abound* and to suffer need."

Here the contrast is sharply drawn, and shows that the primary meaning of this word is "to be over and above."

It is the word used in Eph. 1. 7, 8, "The riches of His grace wherein He hath *abounded* towards us." Abounding grace calls for abounding love. We are to adorn the doctrine of God our Saviour in all things.

This abounding overflowing love is to lead to knowledge. To read these words, as before God, is to receive a rebuke which may be salutary.

How little we realize the power and prominence of love. The inspired summary of love in 1 Cor. 13, needs to be continually read. Knowledge without love is nothing worth. "Though I have the gift of prophecy, and understand *all mysteries*, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." Brethren, we need this word of exhortation. Some of us have been searching the Scriptures and by the grace of God we have beheld wondrous things therein. None of us can dare to say that we understand all mysteries, we are too conscious of the fact that we know none fully. But even though we knew the whole truth concerning the One Body, the great Mystery, even though we may have knowledge sufficient to resolve all problems and difficulties that are before the student of dispensational truth, even though we had attained to such heights, and had not love, we should be nothing.

The surest way to bitterness, strife, contention, division, and all the heart-breaking results of faction and sectarianism, is knowledge unaccompanied by, and not springing out of LOVE.

Knowledge of the Word of Truth rightly divided, if not received and circumscribed with love, will assuredly "puff up." We shall merit the scorn of Job, "No doubt but ye are the people, and wisdom shall die with you." Love will reveal the utter unworthiness of any to the least of all God's favours, and the greater the believer's knowledge of His Mighty Grace, the deeper in humility will he be found.

The Philippians to whom Paul was writing were standing at the parting of the ways. They were to learn many things entirely new and strange. Up till the present dispensation, all blessing had been linked with the people of Israel. They had now much to learn since the dispensation had changed. Then love-tempered-knowledge is to be accompanied by another important faculty, "all discernment."

The word *aisthēsis*, judgment (Phil. 1. 9), is derived from a word meaning "to perceive" (cp. Luke 9. 45): It is furthermore related to *aisthētērion*, meaning "an organ or instrument of perception." (See Heb. 5. 14, "the senses").

The word in Phil. 1. 9 does not mean judgment in the ordinary acceptation, but the faculty of discernment or discrimination.

In fact, the true meaning of the word lies to hand in the very next clause; the opening words of Phil. 1. 10, "That ye may try the things which differ." It is to this end the abounding love, full knowledge and clear perception are to be directed.

The idea of the word *dokimāzō*, "to try" ("approve" A.V.), is that of testing, or assaying, as refiners try metals by fire, with a view to separating the pure metal from the dross. 1 Pet. 1. 7 supplies a good example of this usage. "That the trial (*dokimion*) of your faith, being much more precious than of gold that perisheth, though it be tried (*dokimāzomenou*) with fire." This same discrimination is found in the injunction of 1 Thess. 5. 21, "Prove (*dokimazete*) all things, hold fast that which is good," and in 1 John 4. 1, "Beloved, believe not every spirit, but try (*dokimazete*) the spirits whether they are of God."

The believers at Philippi were to seek grace to use their knowledge and discernment to this end. They were to try, test, prove, and having distinguished according to the canon of the apostle's teaching, like him they were to forget the things that were behind and reach out to the things lying before them. They were to try the things which differed, and to learn that "the excellency of the knowledge of Christ Jesus their Lord," and the blessings of the present dispensation were to be counted gain, and all else but dross.

"The things which differ." The word *diapherō* and the English *differ* which comes from it through the Latin are practically the same word, both in sound and in meaning. *Dia* denotes separation; *pherō* means to carry. The literal idea of carrying from one place to another is seen in the passage in Mark 11. 16. A development in the direction of a more figurative usage is found in Acts 13. 49, where it is translated "*published*" or carried about or apart. The meaning of the word in 1 Cor. 15. 41 is clear to all, "For one star differeth from another star in glory."

When things differ, it is usual to find that they differ, among other respects, in quality. Hence it is not surprising to find the word being used to express this one aspect particularly. Matt. 6. 26; 10. 31, and 12. 12 are examples of this usage, where the word is translated "better."

The Philippians were to exercise their discrimination, test the things which differed, and then attach themselves to that which proved the better. They were not left without a guide, for the apostle himself gives them a good example by his own attitude in Phil. 3.

During the dispensation of the Law and the Kingdom the Jew, being instructed out of the law, "tried the things that differed" (Rom. 2. 18); now blindness has settled upon the Jew, and the Gentile, guided by the rule of a rightly divided word of truth, has this responsible privilege.

The contrast between Rom. 2. and Phil. 1. is interesting. In Rom. 2. 17 the resting in the law, the boasting in God, and the knowledge of His will, were largely a *form* of knowledge, without the reality. "For the name of God is blasphemed among the Gentiles through you," wrote the apostle.

This kind of knowledge is not the kind desired in Phil. 1. There knowledge arises out of abounding love, and instead of proving but an empty form, leads on to practical "outworking" (Phil. 2. 12, 13) of the great love of God.

It is in this frame of mind that we must approach the Word, to learn our place in the Divine Economy. Let us keep before us the matchless grace exhibited in our salvation; let us remember the exhortation to walk in love, with all humility of mind and meekness, with all longsuffering and forbearance, then shall we assuredly be able to "try the things that differ" and "approve the things that excel."

In verse 6 the Apostle had expressed his confidence, that God would perform the good work He had begun.

The word "perform" is an intensive form of the word meaning to finish or to perfect. It was to this end, in the period covering the change of dispensation, after Acts 28, that the Lord gave Apostles, Prophets, Evangelists, Pastors and Teachers, "for the readjustment of the saints (or the Holiest) unto a work of administration, unto a building up of the body of Christ till we all arrive unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto a measure of the stature of the fulness of Christ" (Eph. 4. 11-13). It is this which lends weight to the introductory words of Philippians, where he addresses his epistle "to all the saints in Christ Jesus which are at Philippi, WITH the bishops and deacons. The elders (as the "bishops" are called elsewhere) were to guide the minds of the new company of believers, instruct them in the new teaching which Paul had been commissioned to proclaim, and generally to help to fulfil their purpose similarly to that indicated in Eph. 4. 11-13. Bishops and deacons, like apostles and prophets have ceased. Their work is done. All that we can scripturally expect to-day, is an uninspired ministry of "faithful men, who are able to teach others"; who claim neither vision, revelation or *pneuma hagion*, but who pass on that which is taught by the apostle in the epistles of the Mystery (cp. 2 Tim. 2. 2). That there has been, from the apostle's day onward a growing indifference, and even opposition to this

blessed truth is patent to all. It is recorded in the epistles of Paul himself, and the indication is, that we are not to expect to find the teaching of the Mystery universally accepted. Stamped upon the forefront of this dispensation (Eph. 1.) is the sovereign elective purpose of God. No one by his own effort can make himself a member of the One Body, any more than he can quicken himself from the dead.

The failure to "try the things that differ," and "rightly to divide the word of truth," is the secret of the division of believers to-day into hostile camps, known as Calvinists and Arminians. The Calvinist, seeing the emphasis upon the elective purposes of God, has attempted to bring all the Scriptures into line with that aspect; while the Arminian, seeing with equal clearness the reiterated "whosoever of John 3., of Rom. 10, and of the Revelation (Scriptures dealing with phases of God's purpose quite distinct from the present dispensation), seeks to bend the clear statements of election and predestination into conformity therewith. Grace reigns, absolute and free, throughout the whole of the epistles of the Mystery, and it is to the discrimination of the differing ways of God, under different dispensations, that the mind of the believer is directed in Phil. 1. 9. The "perfecting" was to be until the day of Jesus Christ (1. 6). This is in harmony with the result of testing the things that differ, for verse 10 continues, "that ye may be sincere and without offence till the day of Christ." Greek writers have used the word translated "sincere" to mean "clearness or perspicuity of mind," for etymologically it means "to discern in the sunlight." The use of the word in Phil. 1. 9, 10, however, does not so much refer to the understanding of the believer, as to his own character before God—he is to be "tested by sunlight." 2 Cor. 2. 17 shows the meaning of the word very clearly.

There is a real connection between the way in which we understand the word of Truth, and our own walk and conversation.

If our views of the teaching of the Scriptures are confused, our walk will be irregular; if all dispensations are the same to us, we certainly shall not be able to conform to the peculiar requirements of any one in particular.

The knowledge of the truth in the prison epistles is linked with "godliness," which we have before shown indicates the acceptable worship of God, during the present dispensation. If we still believe that the observance of ordinances is for us, if the book of the Acts, is the model for our church life, we shall certainly confuse the teaching of the later epistles; and shall not walk in harmony with their doctrine.

Timothy was told that no one was crowned unless he kept the rules (2 Tim. 2. 5), and furthermore that if he would be unashamed, he must rightly divide the word of truth (2 Tim. 2. 15). So in Phil. 1. 9, 10.

To be sincere, to be tested by sunlight, to be quite clear and consistent, and to walk worthy of the calling of the present dispensation, we must "try the things that differ." To say that "discernment" is not a thing to

desire, is to reject the inspired prayer of the Apostle.

We have not only ourselves to think about, however, there are others, who being fellow-members, depend upon us, as we do upon them (Eph. 4. 16); and so the Apostle adds, "and without offence." Rotherham renders the word, "may give no occasion of stumbling." 1 Cor. 10. 32 is rendered "give none offence," and Acts 24. 16, "void of offence." Read 1 Tim. 1. 3, 6, 19, 20; 4. 6, 16; 6. 1, 6, 13; 14, 20, 21; 2 Tim. 1. 13-15; 3. 14, in the light of Phil. 1. 9, 10. See how the Apostle exhorts Timothy, "Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4. 16). Even slaves, who believed, were exhorted to act becomingly "that the name of God, and His doctrine, be not blasphemed" (1 Tim. 6. 1).

Rightly to divide the Word, to realize once for all our calling, is to step out of darkness into light, from confusion to simplicity, from bondage to liberty. We recognize no head; save the Lord Himself.

Each member of the Body, is the channel of blessing to each other member, but only through the Head. We cannot help each other, if we do not hold the Head. We have no days or ordinances to observe, we "rejoice in Christ Jesus, and have no confidence in the flesh." Our worship is in spirit, unshackled by the gross pretensions of ecclesiastics, or the well meaning interference of men in other respects good.

We have not in this article considered in any particular way "the things that differ." Our readers are aware of the many great differences, which are to be seen in the epistles written by Paul, before Acts 28 and afterwards. Our endeavour by grace has been to direct the mind to the terms of this prayer, and to seek to bring the need of rightly dividing the word prominently before the Lord's people.

Let us ponder this prayer of the Lord's prisoner. It has something in it for ourselves. May we have the abounding love, the full knowledge, yea, the excellency of the knowledge of Christ Jesus our Lord; the discernment and the ability to test and appreciate the things that differ, for then shall we be sincere in our own consciences, and be no occasion of stumbling to others.

CHARLES H. WELCH.

Contributed Articles.

DAN AND HIS DESCENDANTS.

BY COLONEL G. J. VAN SOMEREN.

(1). The man Dan was the fifth son of Jacob, being the first son of Bilhah the handmaid of Rachel, whom Rachel gave to Jacob that any children born of Bilhah, might be counted as Rachel's, and so remove from her the stigma of being childless (Gen. 30: 3-6).

(2). When Jacob went down into Egypt at the

invitation of Joseph, Dan had but one son, Hushim, (Gen. 46. 23); called Shuham in Num. 26. 42. When seventeen years later, Jacob gathered his sons round his deathbed to hear from his lips what should befall them "in the last days" (Gen. 49. 1), he foretold of Dan that he should judge his people, as one of the tribes of Israel" (v. 16). This gave Dan the assurance that he, too, should "in the last days" have his place among his brethren in the future land of inheritance. And it was needed, for the next words, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backwards," must have weighed heavily on the old man's heart. But his own trials and the touch of God's hand had, after many days, taught him faith in God, for at that sad point of his prophecy he looks upward and says, "I have waited for thy salvation, O Lord," as if the Holy Spirit cheered him by showing him that salvation would yet come to his son from Jehovah.

(3). Before passing on to the next prophecy regarding Dan in "the Scripture of truth," it is well to note that the word for "serpent" in Gen. 49. 17 is in Hebrew *nachash*; the same word that is used of Satan in Gen. 3. 1, 2, 4, 13, 14, when he was about his murderous and deceitful work in Eden. Further, the prophecy in Gen. 3. 15, that there was to be enmity between the seed of the woman and the seed of Satan, shows that an individual Satanic being is to appear as the enemy of the woman's seed the Lord Jesus.

(4) The thirty-third chapter of Deuteronomy contains the prophetic "blessing wherewith Moses, the man of God, blessed the children of Israel before his death."

The last four verses of the chapter show that Moses is looking at the far away future of Israel, just as Jacob was on *his* deathbed. He blesses the people, declaring that blessing shall come upon them when God shall have thrust out the enemy from before them (v. 27), when Israel "shall dwell in safety," and shall, "saved by Jehovah . . . tread upon the high places of their enemies" (vv. 28, 29). Moses prays that Jehovah would hear the voice of *Judah* and be a help to him: that the Lord would bless the substance of *Levi*: speaks of *Benjamin* as "beloved of the Lord": pronounces a full and rich blessing on *Joseph's* house (the tribes of Ephraim and Manasseh); of *Zebulon* and *Issachar* he says that they shall rejoice and offer the sacrifices of righteousness; promises that *Gad* shall be enlarged of the Blessed, and shall execute the justice of Jehovah; that *Naphtali* shall be "full with the blessing of the Lord," and that *Asher* shall be blessed with children and be acceptable to his brethren. On those ten tribes blessings are invoked. Two remain. For one, *Reuben*, the man of God prays that the Lord would let him live and not die, and that his men might not be few. Of the twelfth, *Dan*, all that is said is, "Dan is a lion's whelp, he shall leap from Bashan." There is no prayer or blessing for him, a mere statement of fact, and that connected with Bashan, a country east of the Jordan, and quite in the north of the land, and not given to Dan by Joshua. When the land was divided among

the tribes we read that Dan's lot lay on the shores of the Mediterranean with Manasseh to the north, Ephraim and Benjamin to the east, and Judah to the south. They found this to be too small for them, so they went north later on, towards Mount Hermon, and took Leshem, in a corner of Bashan, and called it Dan (Josh. 19. 47), thus fulfilling a part of Moses' prophecy by establishing themselves in Bashan.

(5) The first chapter of 1 Chronicles names the sons of Adam generally, including the families of Japhet and Ham only, to the end of the 16th verse. From the 17th verse to the end of the 34th we have the lists of Shem's descendants down to Esau and Israel. Verses 35 to 54 are occupied with the generations of Esau, and the first two verses of chapter 2 give the names of *the sons of Israel*, both Levi and Dan being mentioned, while Joseph, as a son, represents here his dual house. But from verse 3 of chapter 2 to the end of chapter 8, though many details are given of the descendants of the other sons and of their fortunes, and of the tribes of Ephraim and Manasseh (not now grouped in one under their father Joseph), *not a word is recorded of Dan or of his sons*. As in "the Scriptures of truth" nothing is omitted or included by hazard, there is evident intention here. It is for us to search and learn therefrom what the Word of God and "the testimony of Jesus which is the spirit of prophecy" would teach us all, both Israelite and Gentile.

(6) The history of Dan and his tribe is a very chequered one. In the wilderness days Dan took his place among his brethren. He was the leader of the three tribes, Dan, Naphtali and Asher, which after Judah were the strongest in numbers of the four divisions of the host of Israel. In camp Dan's division lay on the north side of the Tabernacle, while on the march it guarded the rear (Num. 2. 25-28, and 10. 25-28). When Bezaleel of Judah was appointed by God to be the head of the workmen who wrought at the Tabernacle its furniture, and the priestly garments, only one of his assistants is named, and he was Aholiab of the tribe of Dan (Exod. 31. 1-6). At the dedication of the Altar Dan's prince appears in equal state with his brethren (Num. 7. 66-71); and that time was one when Jehovah *accepted the host of Israel* and their offerings (Num. 7. 4, 5, 11, 89).

(7) At the close of his reign King David was almost wholly occupied in gathering materials for the building of the Temple by his son Solomon, in the drawing of the plans (1 Chron. 28. 11, 12, 19), in settling the courses of the Levites, of the singers and porters, and in appointing the rulers of the tribes. The last eight chapters of 1 Chronicles set all this forth, and the story concludes with David's speeches to the assembled notables of his kingdom and to his son; followed by the presentation of gifts by the princes of the tribes, and by a great day of national rejoicing, feasting and praising the Lord, and the bringing of the son near before his father, the old king, and his being anointed "unto the Lord to be the chief governor and Zadok to be priest" (29. 22). At that great time when *all*

Israel was before the Lord in ordered rank and service in the land, the prince of the tribe of Dan was Azareel the son of Jeroham (1 Chron. 27. 22).

(8) Again, when Solomon was building the temple the King of Tyre sent him (2 Chron. 2. 11-14), a highly talented worker in metal, stone, embroidery and engraving, and this man was "the son of a woman of the daughters of Dan, and his father was a man of Tyre."

(9) The extent and boundaries of the great land which Israel shall hold, when God shall have brought it in power and glory to its place as the chief nation of the earth, are given in Ezekiel 47. 13-23. The territory allotted to Dan is in the extreme north, farther north than Bashan, and when his tribe shall in that day enter on its possession, the prophecy by Moses that Dan should "leap from Bashan" shall be fulfilled. In the city of Zion which, in the millennial reign of the Lord Jesus Christ, is to have twelve gates, three facing each point of the compass, one gate on the eastern side is to be Dan's; a second goes to Benjamin, and the third to Joseph, his sons being again joined in one house.

(10) We have seen that the words of Moses and Jacob indicated clashing fortunes in Dan's career. While the tribes were in the wilderness we read (Lev. 24. 10-16) that a quarrel arose between "a man of Israel" and "the son of an Israelitish woman" who had formed a connection with an Egyptian who was the father of her son. This woman's name was "Shelomith the daughter of Dibri of the tribe of Dan." Her son, during the quarrel, blasphemed the name of the Lord and cursed, and was, by the command of God, put to death by stoning. There must be something for us to learn from the details given of the parentage, acts and death of this man, who, himself of Israelitish blood through the woman, strove with a man of Israel, and blasphemed the name of Jehovah, God of Israel.

(11) The record of the tribe itself is not high or good. They associated but little with their brethren. Deborah (Judges 5. 17), reproached Dan for not coming to help in the fight against Sisera. In their expedition against Laish (Judges 18.) they attacked an unsuspecting and quiet people, and their conduct towards Micah on their way to Laish was that of violent bandits; while on settling down in Bashan they set up graven images and despised the tabernacle of God at Shiloh. In later years Jeroboam the son of Nebat, after his successful revolt against Rehoboam, set up one of his golden calves at Laish of Dan.

(12) Samson, the judge of Israel, was a son of Dan. His lawless, sensual life, ending, however, in an act of faith which enabled the captive by the grace of God to slay thousands of the enemies of Israel, may be taken, perhaps, to symbolize and epitomize the relations of his tribe to the rest of Israel, and of its ultimate acceptance through the foretold salvation of Jehovah.

(13) Though the name of Dan is not mentioned in the New Testament there are three passages which, without mentioning it, yet lead us to think of the tribe. The first is Romans 11. 24-27, which speaks of the

time when "all Israel shall be saved"; the second is Rev. 7. 3-8, where the omission of the name of Dan is significant; and the third in Rev. 21. 12. The twelve gates of the New Jerusalem each carry the name of a tribe; and as Dan's name appears in Ezekiel 48 in its place in the land, and with its own gate, room being made by the separate provision for Levi in the area of the oblation, and by grouping Ephraim and Manasseh in one in the distribution of the gates, so the inference may be here safely drawn that in the city that shall come down from heaven Dan will have his own gate, and his father Jacob's expectation be fulfilled, his long waiting for Jehovah's salvation be satisfied.

(14) The book of Revelation tells us of what shall be in the Day of the Lord. Among the earlier events—the terrible judgments on the earth, the beginnings of the final struggle between Satan's seed the Antichrist, and "the seed of the woman" the Lord Jesus Christ, and "the time of Jacob's trouble" (Jer. 30. 7)—that lead up to the final triumph of the Messiah of Israel is the sealing of 144,000 Israelites, 12,000 in each tribe. The tribe of Dan is omitted, that of Levi taking its place. The omission of Dan in the Chronicles, see par. 5, when the tribes were fighting for the land and settling down in it, up to the closing days of David seems to prefigure this omission of the tribe in the Apocalypse. The reason for this suggestion will presently be advanced.

(15) The prophet Isaiah (24. 5, 6) tells of the judgments for the salvation of Israel that shall be abroad in the earth in the days yet to come (cf. 23. 18, and 24. 13-15). The reason for the earth's being defiled is "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant (See Gen. 9. 1-17). Daniel 7. 25, 26, tells us that this "changing of times and laws" will be done by the evil world ruler at "the end," which end is followed by the unending Kingdom of the Most High: while Isaiah 24. 21 shows that "in that day the Lord shall punish the host of the high ones that are on high, and (here is clear discrimination) the kings of the earth upon the earth." In Isaiah 28. 2-8 we get a view of the turmoil at the closing of "the times of the Gentiles," and verses 14-22 show us "scornful men" ruling in Jerusalem, who shall provoke the wrath of Jehovah by making "an agreement with hell, a covenant with death," which being broken will bring them to utter disaster. Going on to Isaiah 30. 27-33, for the subject is continuous, the doom of the enemies of the Lord and of their leader is prophesied. After terrific fighting the king shall be cast into Tophet, the fire that destroys him being "kindled by the breath of the Lord." Here 2 Thess. 2. 8, and Rev. 19. 20 show that "the Assyrian" of Isaiah, "the man of lawlessness" of Paul, and "the beast" of John are one and the same, that is, the Antichrist. Ezekiel 38. confirms this and sets forth the end of the northern power that helps the lawless one, Dan. 11. 40.

(16) Daniel in 9. 27 tells us who it is that shall make the covenant with Jerusalem in the beginning, and break it in the middle of the week. It is the one

who shall set up the abomination of desolation in the holy place, and our Lord Himself, Matt. 24. 15 speaks of this and of the unparalleled tribulation that shall come on Jerusalem (verses 21, 22), to be followed immediately afterwards (v. 29) by the coming of the Son of Man in glory and power. Reference here to Daniel 12. 1 confirms the fact that that tribulation shall be followed by the deliverance of Daniel's people, their enemy the Antichrist having been brought to his end (Dan. 11. 45).

(17) We have seen that the rulers in Jerusalem will submit to the rule of the Antichrist, thus casting away away in their madness their hope in their own Messiah foretold by all their prophets. They will force this disastrous covenant on their people, opposed though it be to every voice in the past and every hope for the future. Now Daniel (11. 37) tells us that the Antichrist will "not regard the God of his fathers," and that he will "honour a God whom his fathers knew not," and "do with a strange God." These phrases are in Scripture characteristically Israelitish; and there seem to be strong indications in Scripture that the Antichrist, Satan's seed, may be a being with Israelitish blood in him.

(18) Ezekiel (chap. 21) is commanded to tell Israel that the Lord's sword was to be drawn forth against it, and it shall make a sharp slaughter, and the King of Babylon, using divination, was to come against it, and Israel's sins are to be disclosed. The prophet then cries to the ruler, "Thou profane,* wicked prince of Israel whose day is come, when iniquity shall have an end. Thus saith the Lord, Remove the diadem and take off the crown . . . I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." Now Zedekiah, the last king of Judah, was placed on the throne by Nebuchadnezzar, who, eleven years later, destroyed Jerusalem, slew all the male seed royal, put out Zedekiah's eyes and carried him to Babylon where he died. Zedekiah was a weak, treacherous man, but Ezekiel's words (21. 25, 27) have a manifest sweep over a far-off future; and Zedekiah is here (cf. 20. 33-49), used merely as a type of one to come, who shall be wounded with a deadly wound, is "wicked," whose diadem and crown shall be removed, when "iniquity shall have an end," and the Lord shall give the kingdom to Him whose right it is (21. 25, 26, 27). These events are in exact accordance with what will happen at "the time of the end," as we have seen in Daniel and other places. John (Rev. 13. 3) tells of the beast, one of whose heads was "as it were wounded to death"; it is healed and, after a prolonged struggle and time of overturning, overturning, overturning, he is cast into the lake of fire, when He comes who is "KING OF KINGS AND LORD OF LORDS" (Rev. 19. 11-20). The one who is overthrown when his iniquity

* *Profane*. The Hebrew adjective *chūlāl* is in the Lexicon rendered thus into Latin "(1) *Confossus, occisus, trucidatus*; (2) *profanus*." Thus the translation in the R.V. "thou deadly wounded one" is far preferable to that in the A.V.

is thus ended is in Ezekiel called (21. 25) "deadly wounded, wicked *prince of Israel*." And attention is now asked to what has been advanced in pars. 16 and 17 of this paper, suggesting that the Antichrist shall be of Israelitish blood.

(19) If reference be now made to par. 10 of this paper the parentage of the blasphemer of Jehovah will be seen to have been, on the woman's side, of Dan, the father being "a man of Egypt." Egypt is in the Scriptures frequently used as a type of the world and its Power. Our Lord (John 14. 30) speaks of Satan as "the Prince of this world" (*kosmos*); when Satan tempted the Lord he claimed the world. This vast claim made by Satan (Luke 4. 6, 7) is not denied by the Lord, but the bait is refused, and the tempter silenced by the Word of Jehovah, spoken first in the wilderness to Moses. The Lord Jesus was conceived by Mary because the power of the Highest overshadowed her and so He is "Son of God" (Luke 1. 35) but He is "the Seed of the woman," and so as "Son of Man" (*anthrōpos* not *anēr*), no male of Adam's race was His father. The prophecy of old, Gen. 3. 15, is that there should be enmity between the woman's seed and the seed of the Serpent. The account of the terrible invasion of the Adamic earth by the "sons of God" (compare Gen. 6. 1-13; Jude 4-8; Job 1. 6; Ezekiel 28. 11-19) shows that the idea that "sons of God" in Genesis means "sons of Seth" and "daughters of men" "daughters of Cain" is wrong and trivial. Gen. 6. 12 tells us that "*all flesh* had corrupted his way" and that "the earth being filled with violence through them" (v. 13), it, with them, should be destroyed. The hybrid race was swept away; Noah being "perfect in his generations," that is, a true lineal descendant on both sides of Adamic race, being saved to perpetuate that race. Again and again Satan using sometimes his angels (Jude 4 to 7), sometimes the weakness of men (Gen. 12. 10-20), tried to bring the prophecy of Gen. 3. 15 over to his side, but was prevented. It is therefore no fanciful suggestion, but a justifiable deduction from the Word of God, that the Antichrist, that terrible being spoken of under varying but analogous figures by many of the prophets, will be himself "the seed of the serpent," a literal child of Satan who is "the prince of the power of the air" (Eph. 2. 2), and "the prince of this world," by a woman, who will be of the tribe of Dan (see pars. 3 and 10 of this paper). This blasphemous travesty of the Incarnation of the Lord Jesus Christ will bring the Antichrist into the world, and to him the Dragon will, again travestying the action of the Almighty, (Psalms 2 and 110), give "his power and seat and great authority."

(20) The Antichrist comes in his power in *The Day of the Lord*. The gathering of the tribes into the Land will then be in progress. As Dan was among "the sons of Israel" when Joshua circumcised the host at Gilgal, so we see Dan's name recorded in 1 Chron. 2. 2. But between the days of Joshua and the day of rejoicing when Solomon the son was brought in before his father to be anointed to be the governor before the

Lord (par. 7), Dan appears only as lawless, violent and no helper of his brethren. The stain brought on the tribe in wilderness days by Shelomith, a daughter of Dan, and her half breed son who quarrelled with a man of Israel and blasphemed Jehovah, clung to it. So, too, in the wilderness days yet to be gone through by Israel before the gathering is completed, the same evil shall be repeated in Dan, and the tribe will be omitted from among his twelve brethren who each furnishes his quota to the sealed 144,000 of Rev. 7. 3-8. But when the new covenant shall be made with the house of Israel, when, their iniquity forgiven, their sin remembered no more, all Israel shall know Jehovah (Jer. 31. 31-34), Dan shall leap from Bashan to his possession in the north of the glorious Land; he shall have his gate in Zion. As Azareel, prince of Dan stood before David and Solomon, (1 Chron. 27. 22), so when "one like the Son of man shall be brought in before the Ancient of Days to receive His everlasting kingdom (Dan. 7. 13, 14), Dan shall be there; and Jacob himself standing that day in his lot shall see his wayward son gathered before the King with his brethren, and looking back to long past days shall remember, now with joy, how he was then by faith enabled to say, "I have waited for Thy salvation, O Lord."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

S. S. (Lanarkshire). Of the resurrections in 1 Cor. 15. 23, 24, the resurrection of Rev. 20. 12, 13, is, as you say, implied in 1 Cor. 15. 24. When the Son delivers up the kingdom to the Father He will have put down all rule and authority and power. This must be after the judgment of the great white throne, for that deals with some rebellious ones whose doom is to be cast into the lake of fire. This is called the second death, and there is no hint of any resurrection from it. Those who claim that there is should be prepared with some Scripture to that effect. The first death comes to righteous and unrighteous alike, and Scripture is full of testimony to the resurrection from it. The second death comes only to the ungodly, and while it is frequently spoken of as their end (Ps. 37. 38; Prov. 14. 12; Rom. 6. 21; 2 Cor. 11. 15; Phil. 3. 19; Heb. 6. 8; 1 Pet. 4. 17), we are not acquainted with a single passage that speaks of a resurrection from that.

M. M. B. (Cornwall). The "body" of 1 Cor. 15. 35-44, does not seem to have anywhere the meaning of a company of persons. A different Greek word would be used in that case as in Luke 2. 44; 6. 17; Acts 6. 7. The whole passage refers, we believe, to the material frame of the works of God, sun, moon, stars, &c., the vegetable kingdom, and to the bodies of angels, men and animals: all glorious, because the creation of Him whose work is perfect, but exhibiting endless variety.

The spiritual body which the redeemed shall wear is not immaterial, but like the Lord's which could be handled. That there are different companies of the redeemed is certain, just as there are ranks and orders among the unfallen angels.

SOUTH AFRICA.

Pastor Joseph Beaupré (late of Derby), is in South Africa, visiting (with his Bible carriage), towns, villages, mission stations, &c., in the more isolated districts. He is open to conduct meetings on the lines of *Things to Come*, and in harmony with 2 Tim. 2. 15. He has a supply of the Editor's books. He can be addressed at Box 215 Cape Town P.O.

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:—

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, May 3, 17, and 31, at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, May, 7, 1913, at 7. Subject: "Paradise."

KENSINGTON.—251 High Street. Wednesday, May 14, at 7.30. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, May 10 and 24, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

WEST CROYDON.—On Whit Monday, May 12th, a Conference will be held in the Iron Room, Strathmore Rd., White Horse Rd. Afternoon, 3.30-5.30., evening 7-9. Subject: "A comparison of the Prison Epistles with those written by the Apostle Paul previously."

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30. STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston.

ACKNOWLEDGMENTS.

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W. H. (Surrey)	5 0 0
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A. G. C. (Tasmania)	2 0 0
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THINGS TO COME.

No. 228.

JUNE, 1913

Vol. XIX. No. 6.

Editorial.

"JEHOVAH HATH SPOKEN"

OR

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

iv. THE ACTS OF THE APOSTLES.

3. *The Dispensation of CONFIRMING Testimony.*

WE have now to show that the period covered by the Acts of the Apostles was a dispensation marked by the confirmation of the Lord's words, spoken by Him during His ministry on earth.

This is categorically stated in Heb. 2. 3.

The Epistle to the Hebrews opens with the great and solemn fact that the Bible, as a whole, claims to be the Word of Jehovah.

This claim settles for us the whole question of inspiration. For, if that claim be not true, then the Bible ceases to be even a good book.

This claim, therefore, is all-important for us: for, whether "by the prophets," or "by His Son," or by the evangelists, or apostles, it is Jehovah who is the Speaker; and all the recorded words are equally Divine, and not one verse is of greater authority than another.

The design of the enemy in printing "Red letter Testaments" is at once detected as an attempt to blind the eyes of Bible students, by getting rid of the later promised words of "the Spirit of Truth revealed through Paul the prisoner of Jesus Christ," which in 2 Tim. 1. 8 are put on an equality with all Jehovah's speaking.

This fact condemns all books which make the words spoken by Christ of greater importance than other words spoken by the inspired writers or speakers; or which make the "teaching" of one of greater authority than that of another.

Each and all spoke "the words of Jehovah." Christ Himself claims to have spoken these words and no others.

Now, see how this fact throws wondrous light on the opening words of the Epistle to the Hebrews, as shown by the structure of the first two chapters:

A | 1. 1-2. GOD SPEAKING by the prophets and His Son.

B | 1. -2-14. THE SON; "God" (v. 8), "much better than the angels" (v. 4).

A | 2. 1-4. GOD SPEAKING "by angels" (v. 2) and His Son (v. 3) and by "them that heard Him" (v. 4).

B | 2. 5-18. THE SON: "Man" (v. 6): made "a little lower than the angels" (v. 7).

From the above structure we learn that we shall understand these two chapters, only as we see that the member B (1. -2-14), must be treated as a parenthesis with regard to the members A (1. 1-2) and A (2. 1-4); and that A (2. 1-4) must be treated as a parenthesis with regard to B (1. -2-14) and B (2. 5-18).

In other words, we must read on from 1. 2- to 2. 1; and from 1. 14 to 2. 5. Then only shall we see the force of the word "THEREFORE" at the beginning of chapter 2. 1, and the force of the word "FOR" at the beginning of 2. 5.

All this puts verses 3 and 4 (of chap. 2) in their proper perspective, and enables us to see their scope and importance.

Verse 3 gives us our present subject; for it stands in relation to the whole dispensation of the Acts of the Apostles *retrospectively*, as the Lord's parable of the Marriage Feast in Matt. 22. 1-7, does to it *prospectively*.

Both refer to the whole dispensation covered by the Acts of the Apostles; the latter (the Parable) being concerned with giving the *outward* historical facts as to the speakers; while the former (Heb. 2. 3) is concerned with the *inward* subject of the words which were spoken.

Hebrews 2 opens with a call to hearken and give heed, for the reason that, since the word spoken by angels (the Law) was CONFIRMED (*bebaios*), none who heard it did escape its pains and penalties for disobedience. How then should those Hebrews escape who neglected so great a salvation which had begun to be spoken by the Son, and had been CONFIRMED (*bebaiōō*) to them by those who had heard Him?

Note this double confirmation, which is lost in the A.V. and R.V. translation, by rendering the first word "steadfast" instead of "confirmed" like the second word. It should be the same word in each case (as we have indicated above). The word (of the Law) spoken by angelic mediatioⁿ was *confirmed* by "a just recompense of reward for every transgression and disobedience," even so the word of the "so great salvation" spoken by the Lord was *confirmed* by those who heard Him. Hence the consequence of not heeding the Lord's words thus confirmed would be still more serious; and this greater transgression and disobedience would be followed by a similar just recompense in the judgment foretold by our Lord.

The destruction of their city (Jerusalem) was near at hand, as is shown by the solemn warning toward the close of the Epistle, connected with this very speaking of the Lord Jesus:

"See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we

turn away from Him that speaketh from heaven: Whose voice then shook the earth: but now He hath promised, saying, 'Yet once more I shake not the earth only, but also heaven.' And this word, 'yet once more' signifieth the removal of those things that are shaken, ~~as~~ of things that are made, that those things which cannot be shaken may remain . . . For our God is a consuming fire" (Heb. 12. 25-29).

The certainty of this coming recompense of judgment was then impending, not only on account of the Lord's words, but also on account of the words of those who had heard Him and had confirmed His words.

Here we reach the heart of our subject.

Those who heard the Lord only repeated and completed the testimony which had been borne by Him. The latter is the subject of the four Gospels, and the former is the subject of the Acts of the Apostles. The one was the call of the servants first sent forth to tell those who had been bidden to the marriage-feast that the feast was ready.

The King's Son of the wedding-feast (Matt. 22. 1-7) is the same person as the well-beloved Son of the Vineyard let out to husbandmen (Matt. 21. 33-41): and the end is the same—viz.: the miserable destruction of "those wicked men."

As that destruction did not come until shortly after the end of the dispensation of the Acts of the Apostles, we have an unanswerable proof that the two parables cover the whole of the Acts period; and that the testimony of the Gospels and the Acts are the two parts of *one and the same dispensation*.

This is why the ministry of "them that heard" the Son was only the *confirmation* and conclusion of the ministry which the Lord "began."

The beginning of each was with the same word "Repent." See Matt. 4. 17; Acts 2. 38; 3. 19, etc.

This repentance of Israel was not necessary for the founding of a church; but it was *essential as the foundation of Israel's blessing*. It looked backward to the one condition of blessing as laid down in Lev. 26. 40-42.

That blessing is defined as the redemption of Israel (Luke 24. 21) to be "accomplished in Jerusalem" (Luke 2. 38), and as being "the consolation of Israel" (Luke 2. 25, foretold in Isa. 40. 1, etc.) for which those who believed God were waiting (Mark 15. 43).

There was nothing about the foundation of a church in all these prophecies concerning Israel.

This is clear from what is revealed of the continuation of the Lord's ministry in Acts 1. 3, 6.

JOEL, who is quoted in Acts 2. 17-21, was not prophesying about the beginning of a new dispensation, but about the ending of the old.

The "promise" of Acts 2. 39 was the promise made to Israel—and not to the church.

Of Peter's second call to repentance in Acts 3 we have already spoken; and the outpouring of the Spirit's gifts we have already seen to be a foretaste (Heb. 6. 4) of Joel's prophecy concerning Israel.

In the succeeding chapters of the Acts we have

further and abundant evidence of the *confirming* words of Peter, as we read his arguments with the rulers of the nation in proof of the resurrection of the Lord, and of its place in the counsels of God in chapters 3 and 4.

In Acts 5 we see the exercise of the executive power which had been committed to Peter who had "the keys of the kingdom" (not of the church), and the power of binding and loosing, including even the power of life and death.

This first period of the Acts closes with Peter's testimony in Jerusalem (the capital of the land), and the murder of Stephen.

Acts 8, 9, 10 and 11 tell how Peter, having opened the kingdom of heaven to Israel in Jerusalem, proceeded to do the same in Samaria and Cæsarea among the Gentiles. This also was in fulfilment of Old Testament prophecy, and of God's original "promise" to Abraham in Gen. 12. 3, and was not the introduction of anything new.

And chapter 12 closes Peter's ministry with his imprisonment, deliverance, and subsequent abode.

In chapter 13 we have the separation and equipment of Paul and Barnabas by another Pentecost, when the Holy Spirit Himself designated them for the mission "whereunto He had called them" for the carrying to "the dispersed of Israel" the glad tidings of Christ's resurrection.

They commenced in Cyprus and continued their ministry "in the synagogues of the Jews" (13. 5).

In the opening of their ministry in Antioch of Pisidia they addressed the assembly as "Men of Israel" (13. 16), and proceeded to give an outline of Israel's history, and show how "the God of this people of Israel chose our fathers," bringing the history down to the resurrection of Messiah, and closing with the proclamation of "the forgiveness of sins" (13. 38, 39), and of solemn warning as to the rejection of the proclamation (13. 40, 41). This is just how Peter had begun in Acts 2. 38 and 3. 19.

Paul concluded his ministry in Antioch, as Peter had closed his in Cæsarea, by declaring the "counsel" of God as to the inclusion of Gentiles as such in God's original promise to Abraham (13. 46-49).

This brings us to another matter which ought to be noted here: viz., the similarity of method pursued by the Twelve when they had been sent forth by the Lord (Matt. 10. 14, Mark 6. 11, Luke 9. 5) "to the lost sheep of the house of Israel," "proclaiming the kingdom of heaven at hand," and obeying the Divine injunction: "whosoever shall not receive you . . . shake off the dust of your feet against them."

In Acts 13. 51 this is what Paul and Barnabas did in Antioch of Pisidia, as the Twelve had done in the Land.

In verse 26 are these significant words:—

"Men and brethren, children of the stock of Abraham and whosoever among you that feareth God, to YOU is *the word of this Salvation sent*."

And in verse 46 Paul adds these remarkable words: "It was NECESSARY that the word of God should FIRST have been spoken to YOU, but

seeing YE *put it from you* . . . Lo! we turn to the Gentiles."

And he goes on to support his surprising declaration by quoting Isa. 49. 6.

"For SO hath the Lord commanded us:

'I have set thee [Israel] to be a light of the Gentiles,

That thou [Israel] shouldest be for salvation unto the ends of the earth.'"*

The Old Testament scriptures abound with prophecies as to the part Israel was, and is yet to take in bringing the gospel to the nations of the earth; and, when these prophecies shall be fulfilled, the present day "missions to the heathen" will appear as child's-play compared with the miraculous results when Israel as God's own chosen missionaries shall take the field, and be as "life from the dead" in proclaiming "the Gospel of the Kingdom," and become a light and salvation to the Gentiles.

But to return to Acts 13. Where shall we find justification for this action on the part of Paul and Barnabas in *continuing* to present the Gospel to Gentiles in spite of the impenitence of obdurate Israel?

It was not according to Old Testament prophecy that the gospel which had been ordained to come through Israel was to flow on covering the earth *independently of Israel and of God's prophetic word!*

This indeed is the teaching of present day theology, but it was no part of Divine revelation.

The fact was that this *special acceptance* of the gospel in Acts 13. through a special Jewish "vessel" was also prophetic and effective even though Israel should be indifferent to it.

The Apostle discusses this fully in that wonderful dispensational parenthesis of Romans 9-11, in which he proves from Old Testament scriptures that its purpose was *temporary*, and was designed to "PROVOKE TO JEALOUSY" in fulfilment of the ancient prophecy respecting Israel in "the song of Moses" (Deut. 32. 20, 21).

We are distinctly told so in Rom. 10. 19-21, where we read:

"But I say, did not Israel know? First Moses says 'I will PROVOKE you to jealousy by [them that are] NO PEOPLE,

[and] by a foolish nation, I will ANGER you.†
But Isaiah is very bold and saith,

"I was found of them *that sought me not*;

I was made manifest unto them that asked not after me."

And then, by way of contrast, he adds:

"All day long have I stretched forth my hands unto a disobedient and gainsaying People,"

So in Rom. 11. 14, the Apostle says:

"If by any means I may PROVOKE to JEALOUSY them which are my flesh, and might save some of them."

* This prophecy relates by interpretation to Messiah, but by application of the same Holy Spirit it is used by Paul of Israel.

† Note this in Acts 22. 21, 22.

In the whole of Paul's ministry among the Gentiles during the Dispensation of the Acts we do not find even a hint that he is proclaiming a NEW REVELATION; or revealing a SECRET, "hidden from the ages and generations," or founding a church; or setting up a new institution!

On the contrary, he positively asserts at the very close of his public ministry, immediately before his departure for Rome:—

"Having therefore obtained help of God, I continue UNTO THIS DAY witnessing both to small and great SAYING NONE OTHER THINGS than those which THE PROPHETS and MOSES did say should come, that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the People AND TO THE GENTILES" (Acts 26. 22, 23).

This positive statement shows that Paul was not only *confirming* the word which "began to be spoken by the Lord"; but that, like the Lord's own ministry, Paul's was based entirely on the Old Testament prophetic Scriptures, "Moses and the Prophets."

From this it is conclusive that there can be no dispensation of the church in the Acts of the Apostles, and certainly no revelation of the Mystery (or Secret) as subsequently made known in the later Epistles written from his prison in Rome.

The Acts' ministry is brought to a definite close in accordance with the apostle's categorical statement in Rom. 15. 19.

"From Jerusalem, and in a circuit unto Illyricum I have brought to a completion* the glad tidings of Messiah.

Another fact is apt to be overlooked that throughout the entire dispensation of the Acts they still had "a continuing city," Jerusalem, though it was about to be removed (Heb. 13. 14).

The temple was still standing; its services were carried on; sacrifices were being offered; the Jewish Feasts were observed; and Paul recognises the official scriptural position of the one who held the office of high priest (Acts 23. 5).

As a believing Jew Paul continued to observe the Feasts:

"I must by all means keep this FEAST that cometh, in JERUSALEM" (Acts 18. 21).

"For he hastened if it were possible for him to be at JERUSALEM, the DAY OF PENTECOST" (Acts 20. 16).

In Acts 16. 3 it is to be noted that Paul observed the rite of CIRCUMCISION.

In Acts 21. 24-26 we find Paul fulfilling the Law as prescribed in Num. 6. 2, 13, 18, to show that nothing had happened to alter the conduct of Jewish believers who kept the law (v. 20), and that while Gentile

* There is nothing about "preaching" here. The word is *plēroō*, which is rendered "complete" in Col. 2. 10; 4. 12; "end" in Luke 7. 1; Acts 19. 21; and "accomplish" in Luke 9. 31. In Rom. 15. 19 R. V. m. reads "fulfilled."

believers were relieved from this observance (v. 25), yet Paul is careful to show that he "walked orderly, and KEPT THE LAW."

In all this, we are not first to assume that Paul was living in *our* dispensation, and then condemn him for acting deceitfully in Acts 21, and for walking contrary to the subsequent revelation as to ordinances made in the Prison Epistles.

Paul was living in the dispensation covered by the Acts of the Apostles; and this raises quite another question; and that is:

Are we to-day AS GENTILES, CALLED TO THAT GOSPEL that Paul THEN preached?

If so, our standing is exactly the same as that of those to whom he preached! And we also are bound to "walk orderly and keep the Law," as so many are seeking to do.

If so, we are on the same footing before God as Israel then was, and our claims are based on the prophetic utterances of the Old Testament.

If so, and if our calling dates from Pentecost, or, indeed, from any point during that period, then our standing in God's sight is exactly the same, and no higher and no lower than that of Israel in those twenty-eight chapters.

Our hope is as high and no higher than those to whom the apostle spoke and wrote in his earlier Epistles during that very same period.

AND WHAT WAS THAT HOPE?

We are left in no doubt as to what it was, for, in the very first Epistle that the apostle wrote (1 Thess.) it is very clearly stated and described.

But it was no higher than that given by the Lord in His own ministry.

Paul only "confirmed" that which had been spoken "by the word of the Lord" in John 11. 25, 26.

True, it was expanded and explained in 1 Thess. 4, but it is not another or a different hope. It was not what is called "the hope of the church," as distinct from "the hope of Israel." It was the same hope, only it was more clearly described and set forth.

"The word of the Lord" as to this Hope, was given by Him in John 11. 25, 26. All was bound up in Him as "the Resurrection" and "The Life." That is to say, both were to be found and enjoyed only in Him and through Him and by Him, even as He explained:

"He that believeth on Me, even though he may die he shall live (*i.e.*, live again in resurrection life—I will be to him 'the Resurrection.'")

And every one that liveth (*i.e.*, is alive), and believes on Me, shall in no wise* ever die. I will be to him the Life."

This was the Lord's word to Martha. And this is "the word of the Lord" in the first Epistle the apostle ever wrote. He expanded it by inspiration thus:

* Gr. *ou mē* = by no means, or in no wise; the strongest negative that could be used.

"That we the living, who remain unto the parousia (or presence) of the Lord shall in no wise precede those who are fallen asleep; because the Lord Himself, with [the] assembling-shout, with [the] archangel's voice, and with [the] trump of God SHALL DESCEND FROM HEAVEN, and the dead in Christ shall rise first: then we, the living, who remain, shall TOGETHER WITH THEM, be caught away in [the] clouds, for [the] meeting with the Lord in [the] air; and THUS, always with the Lord shall we be."

In these words we have the expansion and description of the Lord's words in John 11. 25, 26, and revealing further details concerning the resurrection.

But it was the *confirmation* of what He said as stated in Heb. 2. 3.

And it was the *Parousia*, or presence of the Lord. This was the Lord's word all through the Gospels. It is the word of *confirmation* in 1 Thess. 4.

And this word "*Parousia*" is found only in the Gospels, the Acts of the Apostles, and in the *earlier* Pauline Epistles written during that dispensation.

We meet with it *four* times in the first Epistle to the Thessalonians; *three* times in the Second Epistle, and once in the First Epistle to the Corinthians. *But never again.*

The Apostle Paul does not use the word after that, and the mention of it in 1 Cor. takes us back to a point of time parallel with Acts 19.

In vain we look for the word "*Parousia*" after this.

The hope of the *Parousia* is further expanded in the Epistles to the Corinthians; but *the word* is not used.

In 1 Cor. 15 the "resurrection" is fully explained as being the "first," and as being associated with "the trump" of 1 Thess. 4.

In 2 Cor. 5 the rapture is explained as involving a "change" (of which nothing is said in 1 Thess.); and as being "clothed upon" with a spiritual body before being "caught up," without which there could be no "presence (or *parousia*) with the Lord."

But *there* is all that was revealed concerning the Hope, up to the end of that Dispensation.

And why?

Because Israel remained impenitent. Because the condition on which that hope depended was unfulfilled.

Acts 28 is the turning-point of Israel's Biblical history, and God has been pleased to tell us fully and exactly how that point was reached, and how it ended.

In that chapter (Acts 28) we are told that the proclamation ended in Rome, the capital of the Dispersion, as it had ended in Jerusalem, the capital of the Land.

Peter's imprisonment ended the one and Paul's imprisonment ended the other.

The "chief of the Jews" (the synagogue rulers) were formally assembled; they themselves had appointed the day; the meeting with Paul lasted the whole day, "from morning till evening," during which Paul

"expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets;"

ending with the quotation of the solemn sentence of judicial blindness pronounced by Jehovah by the hand of Isaiah (6. 9), which though, it had already begun before the apostle reached Rome (Rom. 16. 15, 20, 25), *from that time took full effect.*

Here then we reach the end of the dispensation of the Acts of the Apostles.

Not a word have we read of the founding of a church as a new organization; not a word beyond the *confirmation* of what Jehovah had begun to speak by His Son.

There is no reference to any secret which had been "hidden from the foundation of the world"; no mention of any new hope which should take the place of the postponed *Parousia*.

We Gentiles should have been left still "without hope" but for the later Epistles subsequently written for our obedience of faith. Only in these do we read of God's "riches of *grace*" (Eph. 1. 7; 2. 7) and "riches of *glory*" (Eph. 1. 18; 3. 16; Phil. 4. 19; Col. 1. 27).

True, there had been gifts of grace and promises of glory before this, but these "riches" are spoken of only in the later Epistles of Paul!

Yet, notwithstanding this, some have urged that to the elders of the assembly in Ephesus Paul said he had not shunned to declare "all the counsel of God" (Acts 20. 27).

Those who thus misuse this passage put the emphasis on the wrong word.

It is not on "all," but on "counsel."

Paul had not shunned to declare "all the COUNSEL of God."

But the "counsel" of God is not the PURPOSE of God (Eph. 1. 8, 11, etc.).

The "purpose" of God which concerned the secret was "BEFORE the foundation of the world" (Eph. 1. 4); but the "counsel of God" (which concerned Israel and the kingdom) was "FROM the foundation of the world."*

The two words are contrasted in Eph. 1. 11, where we read that now, in Christ,

"We (Gentiles) have obtained an inheritance being predestinated according to the PURPOSE of Him Who worketh all things after the COUNSEL of His own will."†

The "Counsel of God," which, in Acts 20. 27, the Apostle declares he had not shunned to declare unto them, is defined in verse 25 as having concerned "the kingdom of God."

It could not, therefore, have concerned the mystery (or secret) which had not then been revealed; and which, when it was revealed in the Prison Epistles, is seen to have nothing to do with "the kingdom of God."

All through the Acts Dispensation Paul had confined himself to declaring "the counsel of God." But the

* Matt. 13. 35; 25. 34; Luke 11. 50; Heb. 4. 3; 9. 26; Rev. 13. 8; 17. 8.

† "The determination of His own desire." The "purpose" of God revealed in Eph. 1. 10 is thus quite outside Acts 20. 27.

"purpose" of God was not made known until God Himself revealed it to Ephesian believers in the Epistle addressed to them after that Dispensation had closed; Eph. 1. 10 being quite outside the testimony given in the Acts of the Apostles.

How sad that any should slight the "purpose" of God revealed in these "treasures of wisdom and knowledge" (Col. 2. 2) opened to our wondering gaze in the later Epistles of Paul; and voluntarily put themselves back into the condition of Jews during the Acts dispensation, and take that as their present standing before God!

Alas! they do not see that in acting thus they are disdaining that pleasant land which is filled with the "riches" of the grace and glory of God; and where the hope of *anastasis* (resurrection) is changed for *ex-anastasis*, and a being "caught away into the air" is changed for a "calling on high" into heaven itself—the highest sphere of all (Phil. 3. 11, 14); yea, that "blessed hope" which may be realised now, at any moment, and this without robbing Israel of its own assured hope which shall be enjoyed when the happy day of its repentance and turning to the Lord shall have at length arrived.

Contributed Article.

"THE ROD OF THY STRENGTH."

(Psalm 110. 2; Num. 17. 1-10).

BY E. H. THOMAS (Colonel).

THE "rod of strength" here mentioned is the ancestral staff of Palestine and Syria which to this day is a familiar sight to travellers.

It is a stout, straight bough of a tree in its natural and undressed state. It forms one of the recognized insignia of rank and authority. It marks the hereditary and lineally descended ruler. The elder or head of each village, who is also the hereditary ruler of the place, carries such a staff. His father held it before him, and unless he be deposed, it will be borne in turn by his son. The *sheik*, the lineally descended hereditary chieftain of each Bedouin tribe still carries this ancestral staff as a badge of his dignity and power. It also marks the priestly rank, to which it appertains equally with the princely. The *cadi* or judge in all religious matters, the *mufti* or Mahometan bishop, and the *ullamahs* or teachers of religion who answer to the priests, all bear this characterizing staff in virtue of their office.

This to the Oriental mind is symbolical. As the branch is the direct and natural offshoot of the parent tree, so the man who owns the ancestral undressed branch is regarded as the lineal offspring and head of the house of his father. The reason why it became a priestly badge is to be found in the fact that in

patriarchal times each head of a house appears in the character of a priest to his family. Noah offered a sacrifice on leaving the Ark, and Abraham built an altar in the places where he abode. Thus the offices of priest and patriarchal ruler were originally vested in the same person, and when they afterward became dissociated, they continued to be marked in the same manner.

James Neil (in *Palestine Explored*) writes: "There are two words in Hebrew for 'tribe': one is *shaiwat*, and means 'sceptre,' 'mace' or 'club,' such as is borne by the tribal chief. The other word is *matteh*, and sometimes requires to be translated by the word 'rod' or 'staff.' This ancestral staff of dignity is a means of support, or walking stick, as we should say; and five times in the Old Testament the word *matteh* is used figuratively: thus *matteh lehem* signifies 'the stay or support of bread' (Lev. 26. 26). In our Bibles, through misapprehension of the Hebrew vowel points, which however form no part of the inspired text we have in Gen. 47. 31, the word 'bed-head' which in Hebrew is *mittah* in place of 'staff' which is *matteh*" (pp. 158, 162).

Paul in Heb. 11. states that upon the occasion familiar to us, Jacob worshipped leaning upon the top of his staff. It seems that *matteh*, as distinguished from *shaiwat*, means a tribe as lineally descended from the Patriarchs. *Shaiwat* means a tribe in its federal or corporate capacity; *matteh* a tribe as a clan represented by a hereditary chieftain.

The next mention of the *matteh* brings us to Horeb. Moses, standing before the burning bush, hearing his high commission to bring Israel out of Egypt, tremblingly objects: "But behold, they will not believe me nor hearken to my voice. . . And Jehovah said unto him, 'what is that in thy hand?' And he said, 'a staff'" (*matteh*) (Ex. 4. 2). This was in all probability Levi's original staff; in any case in Exodus ch. 7 it is spoken of as "Aaron's staff," to whom both as the eldest son and the priest it would by right belong.

In reference to the wonders wrought by this staff in the presence of Pharaoh, it will be observed that the magicians, Jannes and Jambres each carried such a rod or staff, which they cast down in imitation of Aaron. "The mural paintings on Egyptian monuments," says WILKINSON, in his book *The Ancient Egyptians*, "show that the use of the *matteh* as a badge of rank was prevalent in Egypt among priests." As Aaron's "staff swallowed up their staves," it was shown from the very outset of the contest that victory would be upon the side of the priest of Jehovah over the priests of the idol gods of Egypt. For the *matteh* of Aaron destroyed their badge of office, thus symbolically putting an end to their order altogether.

We again meet with this staff in the miraculous proof of Aaron's calling to the priesthood (in Num. 17). For it is appropriately used in deciding which tribe had been chosen for the hierarchy. Moses is directed to take an almond-wood staff (*matteh*) from each one of the twelve tribes and to write every man's name upon his staff who was the head or prince of that tribe.

Aaron's name was to be written upon a thirteenth staff, and these were all to be "laid up in the tabernacle of the congregation before Jehovah," that is before the ark of testimony; that by the blossoming of one of the thirteen it might be determined which tribe-prince the Lord had chosen to be hereditary high priest.

DR. THOMSON in his work, *The Land and the Book*, alluding to the fact that these staves were of almond-wood, observes that they were "selected for the purpose from the tree which in its natural development is the most expeditious of all; and not only do the blossoms appear on it suddenly, but the fruit sets at once and appears while the flowers are yet on the tree; buds, blossoms and almonds together on the same branch as with this rod of Moses" (p. 319). To this may be added that the staff's miraculous fruitfulness was in striking agreement with its state as a *natural* undressed bough, and with its being the "mighty staff" with which all the miracles of Moses and Aaron had up till then been performed.

For it seems clear that Aaron's rod, thus laid up was indeed no other than the wonder-working staff with which the "signs" had been wrought in Egypt, at the Red Sea, and in the subsequent wilderness journeying. God, in giving Moses his first commission, said of the staff he then held in his hand: "thou shalt take this *matteh* in thy hand wherewith thou shalt do signs" (Ex. 4. 17). It is twice called "the mighty staff" which is the meaning of the expression "rod of God" according to Hebrew idiom (Exodus 4. 20; 17. 9). At the miraculous trial to ascertain whom the Lord had appointed priest, the *matteh* taken to represent Aaron is called "the staff of Levi" (Num. 17. 3) and the "staff of Aaron" (17. 6), although in the case of the twelve princes of the other tribes, it is said that Moses was only to take a staff. We are told, "every one of their princes gave him a staff apiece; for each prince one according to their houses even twelve staves, and the staff of Aaron was among their staves" (17. 6). At the close of the trial each of the twelve princes took back his own lifeless *matteh*; but that of Aaron which blossomed and bare fruit was brought again into the Holy of Holies "before the testimony" or ark—in other words "before Jehovah"—"for a token against the rebels" (17. 10).

We next hear of it when God is about to work another miracle by the hand of Moses in the bringing water out of the rock at Meribah: "Then Jehovah spake unto Moses saying: take the staff"; and it is added that Moses took the staff from before Jehovah as he commanded him (Num. 20. 7, 9). Hence we may certainly infer that Aaron's staff which budded was the self-same almond-wood staff which Moses had carried at Horeb and with which all the subsequent miracles were wrought.

Let us view the 110th Psalm in the light of these facts. We know that this Scripture refers to Messiah from its very first verse. When the Pharisees, in answer to the Master's question, said that they thought Christ was David's son, Jesus said to them, "How

then doth David in the spirit call him Lord, saying, The LORD said unto my Lord, sit thou at my right hand until I make thine enemies a footstool for thy feet (Matt. 22. 41-46).

That this is a most important Scripture in proof both of Christ's priestly office and the change in the Levitical law, may be gathered from the use made of it in the Epistle to the Hebrews. This Psalm represents Messiah by Jehovah's appointment as both King and Priest for Zion.

The other kings of Judah were not priests. Uzziah was struck with leprosy for attempting so much as to burn incense. Of the tribe of Judah, Moses spake nothing concerning the priesthood (Heb. 7). The jurisdiction of Levi's line began and ended with things spiritual. But this is the royal priest after the similitude of Melchisedek, the antitype of the high priest, Joshua, of whom it is said, "He shall sit and rule upon his throne, and he shall be a priest upon his throne" (Zech. 6. 13).

It is of this King-priest that the second verse of this Psalm declares: "Jehovah will send the rod of Thy strength out of Zion."

Now this is most deeply significant, for in Num. 24. 17; Ps. 2. 9, where Messiah's kingly power and ability to break in pieces are in question the word *shaiwet* or sceptre is made use of. But here the ancestral staff or *matteh* is the word, and marks the priest as well as the king of lineal descent. It is here, therefore, most fitly said to be given to Him who is described as bearing both offices and as being the promised prince of David's line.

We read that this staff shall be sent out of Zion. This carries us back to Aaron and the way in which his authority as high-priest was manifested. His staff laid up before Jehovah, was brought out from the ark of the Tabernacle blossoming and bearing almonds, instinct with resurrection-life and indeed a "strong staff" of indisputable authority sent out of the sanctuary. So manifestly and mightily should Christ be exhibited to Israel out of Jerusalem as their great High-Priest to the authority of Whom God would set miraculous seal!

That which answers to the miraculous proof of Aaron's priesthood, in the case of our Saviour, is undoubtedly His own resurrection. By this His Divine mission was incontrovertibly established. He was declared to be the Son of God with power according to the spirit of holiness by the resurrection from among the dead (Rom. 1. 4). Just as the blossoming or coming to life of Aaron's almond-wood staff was the sign of his appointment by God, so Christ Himself, the "Branch of Jehovah," was raised from the dead, as a testimony to his unchangeable priesthood.

This is the view given us by the Apostle Paul regarding the call of Christ. "No man taketh the honour unto himself, but when he is called by God, even as was Aaron. So Christ also glorified not Himself to be made a High-Priest; but He who spoke to him: 'Thou art my Son, this day have I begotten

thee'" (Heb. 5. 4, 5). Now these words of the second Psalm refer to Messiah's resurrection, for the same are quoted by Paul at Antioch in connection with the statement, "He hath raised up Jesus again" (Acts 13. 33). Our Lord Himself says the same thing; for when the Jews demanded a sign in proof of His authority to purge the temple, He said to them "Destroy this temple, and in three days I will raise it up"; and He spake thus of the temple of his body (John 2. 19, 21). Twice upon other occasions, when the Pharisees and Sadducees came and asked for a sign or miracle to establish His Messianic claims, he replied, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonah," that is, as our Lord explains, His own resurrection from the dead on the third day (Matt. 12. 38-40; 16. 4). This is still the one sign, the one token against the rebels to this day in Israel.

Christ's ascension on high and continued session on the Father's throne was prefigured by the laying up of "Aaron's rod again before the testimony," that is, in the Holy of Holies, which we are told is a type of heaven (Heb. 9. 7-12). The bringing out of the rod once more from "before Jehovah" to work further miracles, foreshadows our Lord's coming with power and great glory amid fresh miraculous signs.

But this is not a popular theme. Even among Evangelical believers a frame of mind is prevalent which causes them to discourage any dealing with this topic. They will either reply that they refrain from the study of unfulfilled prophecy, or that this is a speculative and unpractical doctrine with nothing practical at all in it. The truth is that the bulk of teachers and hearers do not *want* it to be true. They will gladly sing "Safe in the arms of Jesus," "Jesus, lover of my soul," and so on, they will willingly go on listening to rudimentary truths; they are up in arms upon the smallest suspicion of unorthodoxy; and, either knowing or thinking themselves to be safe, the shop, business or profession flourishing, and health fairly good, the prevailing idea is: "the lines are fallen to me in pleasant places" rather than "even so come Lord Jesus."

Listen to the testimony which the late Joseph Rabinowitz so plaintively uttered in 1896 a short time before his death. He writes: "The Spirit is suggesting to me to warn my Jewish brethren from communication with such Europeans as call themselves Christians only because after they die they are interred in a Christian cemetery according to the Christian rite, when their life and tendency are altogether in a heathenly manner against Jehovah and His Anointed One. I am more and more convinced that for Jews truly converted to Christ there is no place among the adherents of existing churches in Europe. My thirteen years experience in the Lord's work among the Jews has shown me again and again that the faith in Jesus Christ obtained by the Jews, 'by hearing' of the message from the lips of Christ's preachers, fails and

slips out of his heart as soon as the Jew finds himself in a Church among those who are Christians by birth. The cause of this is found in the fact that the Jew does not find in such church a sufficient supply of heavenly food by which he may keep up the growth of the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ. In those churches where the message of the *second coming* of our blessed Lord is ignored, the Jew pines away and turns into a phenomenally stuffed Christian."

So far Rabinowitz: "phenomenally stuffed Christian"! No place for a converted Jew! And if this be true of converted Jews, is it not true also of converted Gentiles?

And with regard to the unconverted generally, to whom in this rapidly closing dispensation of this "Gospel of the grace of God" a gospel is being offered, may we not ask ourselves if the ill-success of missionary effort is not mainly due primarily to this suppression of the "blessed hope" involving as it is bound to do those evils in our midst, complained of by Rabinowitz? To say nothing of the disastrous impression made among the heathen abroad by the conduct of nominal Christians.

This latter point has always been the bitter regret of missionaries, many of whom prefer to hold aloof from their countrymen in consequence, to show that they themselves at least are separated to the Lord.

In a word: the Church, viewed as a corporate professing body has failed (as mankind has done in every dispensation) in the trust committed to it. As a result, the time is near when professing Church testimony will, as a wild olive be broken off, and Israelitish testimony again grafted in (Rom. 11. 23).

Mark the words: "Thy people shall be willing in the day of Thy power"; that is when the Lord shall "take unto Himself His great power, and reign" (Rev. 11. 17). The nations shall be angry, but the Rod of His strength will go forth and He shall break them in pieces as a potter's vessel. No more mocking and scourging, no more spitting and buffeting then! Sinners shall be consumed out of the earth and the wicked shall be no more (Ps. 104. 35).

Dispensational Expositions:

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

No. 35.

THE PRAYERS OF THE LORD'S PRISONER.

Col. 1. 9-12.

FULL KNOWLEDGE AND FRUITFULNESS.

THE prayer which is recorded in the verses before us, is similar, in many respects, to the prayers of Philippians and Ephesians, but differing sufficiently from them to warrant a separate study. It occupies the first part of a section covering Chap. 1. 9 to 2. 7.

We suggest the following arrangement of the subject, trusting that our readers may be lead to search more closely, and to rectify and amplify this rather meagre outline.

Structure of Col. 1. 9—2. 7.

- | | | |
|----------------|----------|--|
| A ¹ \| | 1. 9-11. | Paul's prayer "for you." |
| B ¹ \| | 12-20. | Christ "The Fulness." |
| C ¹ | 21-23. | The Church to be presented blameless
(future). Grounded and settled (present) |
| A ² \| | 24. | Paul's sufferings "for you." |
| B ² \| | 24. | Christ The afflictions. |
| C ² \| | 24. | The Church. His Body. |
| A ³ \| | 25, 26. | Paul's Ministry "for you." |
| B ³ \| | 27. | Christ. The riches of the Glory. |
| C ³ | 28, 29. | The Church. "Every man to be
presented perfect" (C ¹ above). |
| A ⁴ \| | 2. 1. | Conflict "for you." |
| B ⁴ \| | 2, 3. | Christ "The Treasury." |
| C ⁴ | 4-7. | The Church. Rooted, built up, established
(C ¹ above). |

It will be seen by the above suggestion that three items, introduced four times, cover the teaching of the passage.

Four times the apostle speaks of something regarding himself, with the dispensationally important words "for you."

Four times he gives us different aspects of the fulness and glory of Christ.

Four times he speaks of the Church and its present and future standing.

His conflict for the believers (2. 1) was that they might be comforted; and receive the full assurance which comes from the knowledge of the Mystery, and the treasury of God in Christ, to the end that they may be established.

His ministry (1. 25) to these believers had in view the making known to them Christ as the Hope of glory and the Riches of the glory of the Mystery among the Gentiles, and had, as its goal, the presenting of every man perfect in Christ Jesus.

His sufferings for these believers (1. 2-4) were joyfully endured by him, inasmuch as to him had been committed the truth of the present dispensation, the Church which is the Body of Christ being his special care.

His prayer for the believers (1. 9) was to lead them on to recognise the fulness that there was in Christ, and their perfect and complete acceptance and reconciliation in Him.

It is evident that each set of subjects would form a theme of much profit, but in this series we are particularly interested in the prayers of the Lord's prisoner, and so we seek to place before the reader some of the fulness of teaching and blessing contained in verse 9.

Two little Greek words claim our attention for a moment, as they occur in this prayer in such a way as to indicate the trend of the apostle's thoughts. The words are *en* (*en*) meaning in, and *eis* (*eis*) meaning into or unto.

en signifies "the way" in which a person or action travels; *eis* signifies "the goal" at the end of that way. *en* may be the "means," and *eis* "the end."

It will be found on examination that the prayer of Col. 1. 9-11 is composed of three pairs of "means" and "ends," or "ways" and "goals."

The Prayer, 9-11.

- | | | |
|----------------|----------------|---|
| A ¹ | a ¹ | \| 9, <i>en</i> (the way) in all wisdom and spiritual understanding. |
| | b ¹ | \| 10, <i>eis</i> (the goal) unto all pleasing. |
| | a ² | \| 10, <i>en</i> (the way) in every good work being fruitful. |
| | b ² | \| 10, <i>eis</i> (the goal) unto the knowledge of God, increasing. |
| | a ³ | \| 11, <i>en</i> (the way) in all might, being strengthened. |
| | b ³ | \| 11, <i>eis</i> (the goal) unto all patience and long-suffering. |

By a careful consideration of the above it will be seen that it is impossible to walk in a manner well pleasing to the Lord, without having a knowledge of His will in all wisdom and spiritual understanding.

The desire of every believer surely is that his walk may be worthy of the Lord, and here the apostle indicates, for such, a scriptural way to attain that end. Let us, therefore, consider first

THE WAY. "That ye may be filled with the full personal knowledge of His will in all wisdom and spiritual understanding."

It will be remembered that the apostle prayed in Eph. 3 that the believer might be "filled unto all the fulness of God"; here he prays that they may not merely have a passing acquaintance with the will of God, but that they may really grasp its mighty import, realize its perfectness, perceive its sovereign omnipotence, and receive the strength which alone comes to those who realize that God worketh all things after the counsel of His own will. Four times in the first eleven verses of Eph. 1. the apostle emphasizes this sovereign will. The circumspect walk of Eph. 5. 15 is linked together with "understanding what the will of the Lord is." Servants in their manifestation of the unity of the Spirit were to render their daily and menial services "not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart" (Eph. 6. 6).

Going back a little way we remember the "logical service" of Rom. 12. 1, 2, which included the command, "be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove (*i.e.*, approve), what is that good, that acceptable and perfect will of God."

We all agree that the will of God is good and is perfect, but what of the central description? Is it always "acceptable"? That will largely depend upon the way in which we look upon the present age. If the knowledge of dispensational truth has been received in heart as well as head, our rest and peace will be found, not in the movements for improving the tottering fabric of society, but in waiting patiently for "that day" when the Lord Himself will put all things right.

The knowledge of His will, as recorded in the Word, is essential for our peace of heart and mind. Peace with God through the precious blood of Christ remains constant and secure, but there are many who are at peace with God, who do not possess the peace of God as a garrison for their hearts and minds.

A passage in Proverbs will be of help to us just here, and we would ask all our readers to ponder the teaching of the opening verses of chapter 16. The structure of the passage is something as follows:

Proverbs 16. 1-9.

- | | | | |
|---|---|--|-----------|
| A | a | \| Plans of man. | } v. 1. |
| | b | \| Final decree of the Lord. | |
| B | c | \| Ways of man—his estimation. | } v. 2. |
| | d | \| Spirit of man—the Lord's estimate. | |
| C | e | \| Roll works in direction of the Lord. | } v. 3. |
| | f | \| Plans of man established. | |
| C | e | \| All things made in view of the final decree. | } v. 4. |
| | f | \| Even the lawless one. | |
| B | c | \| Punishment of the wicked. | } v. 5-8. |
| | d | \| Peace of those whose ways please the Lord. | |
| A | a | \| The heart of man deviseth. | } v. 9. |
| | b | \| The Lord directeth. | |

In reading the above it is necessary for us to know the following facts. The words "preparations" in verse 1, and "thoughts" in verse 3 are the same, and both mean "plans." The word "answer" in verse 1 is the same as "Himself" in verse 4.

The passage now may be read as follows:

"To man pertain the plans of his heart, but from the Lord comes the final decree (or the last word)." This is important. For our peace we should ponder these words. We all have our plans, we sit down and figure out our schemes—have we always remembered that "the last word is from the Lord"? James says to those who thus plan and forget God, that they ought to say, "If the Lord will, we shall live and do this, or that" (James 4. 12-15). God has a plan—nothing can alter that, and if we do not consider the end, consider the relation of our plans to His, we must continually fail of our purpose. Proverbs 16. 3 however, comes with an added message. "Roll thy works in the direction of the Lord, and thy plans shall be established." The Lord has no delight in frustrating our desires—but nothing will ever influence Him to countenance that which does not coincide with His mighty purpose. If we humbly seek to direct our works along the line of His purpose, then He will graciously deign to allow some of our plans to see the light, and to be established.

We must remember verse 4, "the Lord hath made all things with regard to His final decree"—and the writer anticipating some objection to the use of the expression "all things," cites a most advanced and aggravated case, "even the lawless one." All things are beneath the Lord's control, all must finally subserve His purpose.

So in Col. 1. 9 the necessary prelude to a walk which

will be worthy of the Lord, and well-pleasing, is that which springs from a due recognition of His will.

By the offering of the Lord Jesus Christ, we are completely accepted; through that offering we have been made meet (Col. 1. 12-22). The apostle, viewing this perfect position of the believer in Christ, directs his sanctified efforts to the end that the walk of the believer may coincide with this glorious position. "Teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." This can only be by the realization of the will of God, for however much zeal we may display, it will be of no avail if we are not in line with that will. So, in Col. 4. 12, we read of Epaphras, that he was "labouring fervently for you in prayers, that ye may stand perfect and filled in all the will of God."

The will of God for the present dispensation is that some shall be taken from among men, to be united to the Lord Jesus, as members of His Body, fellow heirs of his glory, and fellow partakers of the promise. This *high calling*, which must ever be carefully distinguished from the *heavenly calling* of the kingdom, calls for a corresponding walk. "Walk worthy of the calling wherewith you have been called." Can we be walking worthy of the Lord, if we lower the standard of His grace? If these Colossian saints, in God's purpose, were viewed as seated in the heavenlies in Christ, far above all principality and power, were they walking worthy of the Lord, or of His calling, when they relinquished the Head, and embarked upon a system of self-devised religious observances. How could they adopt the ceremonial attitude of angels, who veil their faces, when, by virtue of their union with Christ, they were raised infinitely above angels, and had "boldness of access" and "beheld the glory of the Lord," with "unveiled face"? Knowing what the will of the Lord for us is, will enable us to appreciate the message of Col. 2; and we shall realize that to those who have such a position in Christ, ordinances and ceremonies, which were right and proper under other dispensations, are very improper now. Only as we see the purpose of the Lord, shall we be able to order our walk aright.

Col. 1. 9 supplies an additional thought to this important item. The knowledge of His will, must be "in all wisdom and understanding which is spiritual." No one can understand the will of the Lord who is not taught spiritually.

The special expression "all wisdom," is peculiar to this dispensation, occurring only in Ephesians and Colossians.

The passages are Eph. 1. 8, 9; Col. 1. 9; 1. 28; 3. 16 and are linked as follows:

A	|	Eph. 1. 8-9. The revelation of the secret of His will
	|	Col. 1. 9. The knowledge of His will
A	|	Col. 1. 28. The Apostle's teaching
	|	Col. 3. 16. The Word of Christ indwelling.

These four passages are very important. They emphasize the fact that something more than a revelation, or knowledge, or an inspired teacher or an inspired Word, is needed—namely, heavenly wisdom.

Hence in the first prayer which we considered, the apostle prayed that they might have "a spirit of wisdom and unveiling." This wisdom cometh from above, it cannot be obtained merely by reading the articles in *Things to Come*, or any other publication, it must be sought and received from the One who alone can give it. In contrast to this precious gift, is the vain deceitful philosophy ("wisdom" being *sophia*) and the show of wisdom of Col. 2. With this peculiar gift of "all wisdom" is given "spiritual understanding." The word here rendered "understanding" means "to send together" and indicates that the Lord gives ability to carefully and spiritually compare the various parts of the Word of God, and to put things together in order to understand the trend of events and their relation to the Divine purpose.

The lack of this caused the failure of Israel as recorded in Matt. 13. 13 and Isa. 6. Col. 2. 2 links this understanding with "full assurance" on the one hand, and the knowledge of the Mystery on the other. What can give us such "full assurance" in these days of upheaval, as to be able to see something of the majestic purpose of Him who worketh all things after the counsel of His own will?

Although the assurance of the believer is most important, pleasing the Lord is far more so—hence Col. 1. 10 with its clause "unto all pleasing" precedes Col. 2. 2 with its clause "unto all riches of full assurance of understanding." We cannot truly be thus established and realize settled peace if we are not walking worthy of the Lord unto all pleasing.

The word rendered "worthy" in Col. 1. 10 is an adverb, and standing alone would need to be translated "worthily." There is a reason, however, for not rendering it thus, because it does not stand alone in any of the occurrences in the New Testament. It is always followed by the genitive case "of saints" or "of the Lord," and the whole phrase must be taken together. "Worthy of the Lord" must be looked upon as an adverbial phrase. Rom. 16. 2 "as becometh saints," is literally "worthy of saints," "after a godly sort" of 3 John 6. is literally "worthy of God." This adverb (*axiōs*) occurs three times in the prison epistles, and always in conjunction with some qualifying clause, which lifts the mind above the idea of walking *worthily*, and of considering the walk by itself, to considering the walk or manner of life as it is related to something or someone infinitely higher. Thus we have

Eph. 4. 1, "Walk worthy of the calling."

Phil. 1. 27, "Manner of life worthy of the gospel."

Col. 1. 10, "Walk worthy of the Lord."

What a walk that would be that could be characterized as "worthy of the calling wherewith we have been called"! What a gracious manner of life that must be which would merit the designation "worthy of the gospel." What a knowledge of His will, what wisdom, what spiritual understanding therefore must be necessary to fulfil the idea of Col. 1. 10, "worthy of the Lord." (To be continued).

CHAS. H. WELCH.

Signs of the Times.

"THE BIBLE TO-DAY."

The "charge" recently delivered by the Bishop of Norwich, and since published, marks a further step down the steep incline which can end only in the coming, foretold, Apostasy.

We have referred, before (in our January issue), to the question put to all deacons before their ordination in the Church of England, which runs:

"Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

The answer required being—

"I do believe them."

It may well savour of "special pleading" when, in the interpretation of these words the Bishop (Dr. Pollock) desires to omit the word "all," on the plea that "an unfeigned belief is a *substantial* belief," which "does not relate to the acceptance of every detail," and further, when he paraphrases "believe" by "believe *in*," interpreting the question as asking for a belief "in the religious message of the Old Testament."

He is obliged to admit, and does so quite frankly, that those who framed the question, "had in their mind an intellectual belief of the bald historicity of the statements made in the books of the Bible." But he holds that we, to-day, must frame language to express "*our modern view.*"

We have another example in a sermon recently published by another Dignitary, entitled "*An Ambassador in bonds,*" the "bonds" being the question and answer quoted above.

With these before us, it seems quite evident that in the revision of the Prayer Book which is contemplated, Convocation will lead the way to such a change as will open the door not only to avowed modern critics, but also to downright unbelievers in God's word written.

We are thus faced with a double danger. On the one hand, we have those who drag down *the Living Word*, the Holy One of God, to the level of one who could sin, because they cannot reach His standard of perfection; and on the other, we have those who drag down *the written Word* to the level of "any other book," because they refuse to "believe God," and prefer to believe man.

What is apostasy, if this be not?

THE MAN OF DESTINY.

The unrest in France in 1789 produced the French Revolution, the French Revolution produced Napoleon, who called himself the "man of destiny." He was without doubt, a foreshadowing of the Antichrist. The unrest of 1848, though it shook most of the thrones in Europe, had no such result. Now, after another 65 years, the air is full of expectation of some great one, who will solve the problems which perplex the diplomats. Talks of the "superman," who will make all bow beneath his will, are common. He has as yet only appeared in fiction. He will ere long be a fact. The Balkan war has upset everyone's calculations and introduced a new factor into the politics of Europe. The Slavs can no longer be ignored. More than half the population of Austria-Hungary are Slavs; and Russia is

the natural friend and protector of the Slav races. Here are elements of disturbance which at any moment may cause a conflagration. *The Spectator* calls this condition one of "unstable equilibrium," and says that such conditions

"are too apt to give the opportunity he requires to the 'man of destiny.' And with him come blood and misery, 'fire, famine, and slaughter.' 'There don't seem any of that breed about though,' will be the cynic's comment. No doubt, but unfortunately an epoch of muddle and mediocrity offers just the conditions which produce them."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. S. (Renfrew, Canada). You will find an answer to your question *re* Heb. 6. 4-6, and 10. 26, 27, in our next Editorial.

T. J. (Darlington). Abraham, Isaac and Jacob, although they were partakers of a "heavenly calling," were "strangers and pilgrims" on earth. They "died in faith," and so need a resurrection, and will find it when 1 Thess. 4 is fulfilled. Therefore, as that is fulfilled when the Lord returns (as promised in Acts 1. 10), the coming of the Lord is necessary for them.

The restored and raised nation will have its portion in a restored earth; but the "partakers of a heavenly calling" will have their portion in the heavenly city, "the new Jerusalem," which will be *over* the restored earthly Jerusalem. Your other questions you will find dealt with in our present series of Editorials.

J. R. (Bristol). While we give the information in our book on the *Apocalypse*, that the evidence as to the existence of all the seven churches in John's day is "very scanty" (p. 69), we use that fact against those who deny the authenticity of the book on that account; but, more especially, to show that the seven letters sent to them still await a further and literal sending. We might have made it more clear by adding, that, had the nation obeyed the call to repentance during the dispensation of the Acts of the Apostles, the fulfilment of the whole book would have followed at that time. But as the nation continued impenitent, all was *postponed*, and therefore the whole book *still awaits its fulfilment*.

Those to whom these epistles were "sent" must have "read" and "heard" (and believed), and "kept" in mind the things written therein, and must have received the promised blessing of 1. 3.

But though the further *interpretation* of the book was postponed, there is an *application* even for us now, to-day; so far as such may be in harmony with the Scriptures specially addressed to us, but this will not take away anything from those who shall hereafter read and hear them when the time shall come for the fulfilment of the visions recorded in that book.

C. S. H. (Hants.) It is, indeed, deplorable that any Evangelical preacher should use such language as is reported in the paper you sent:—"God never whitewashes the sinner, but washes him white, and He does that by the death of Himself as the man Jesus Christ, upon the Cross of Calvary." Let us hope he has been misreported. For we who believe that the Lord Jesus Christ is God (Rom. 9. 5), and cry with Thomas, "my Lord and my God," are charged by Deists and others with making the Christ the Father. But we recognise

the distinction between the two persons, while we acknowledge the oneness of the Father and the Son. The oneness is not a oneness of *identity*, but of will, purpose, character. The passage (John 17. 21-23), you quote so appositely, shows this. But who can understand it. Reason fails, but Scripture declares it, and as Dr. Watts says,

"This is the judge that ends the strife
When wit and reason fail."

And believing the Word of God, we are at rest.

"FORGOTTEN TRUTHS."

This is the title of the latest book by Sir Robert Anderson,* and most welcome it is. A fund should be opened to enable it to be sent to every preacher, every scientist, every professor, and every modern critic; though the latter would be sure to treat it as they treat all books that make for the inspiration and truth of God's word with their "conspiracy of silence."

It would be hopeless for us to attempt to give an idea of the book by any quotations. We should have to give page upon page to do it justice. It is an exposure of the old-fashioned system of interpretation which spiritualized the prophetic books, left them without any meaning that could command the respect or attention of thoughtful men, and laid the Bible open to all the assaults made upon it by modern scholars who receive their emoluments and dignities for doing the very opposite.

We are thankful to Sir Robert for so strongly emphasizing the coming of our Lord from heaven as the very present hope of His people, ministering to their faith and hope and love as none of the modern methods can ever do.

We are very thankful also that he makes the division between the earlier and later Pauline Epistles, though for our part we are disposed, and prefer to carry that distinction to its logical conclusion, and accept all the consequences of that division.† But this is a matter of interpretation, smaller (and perhaps more personal) compared with the value of the book as a whole; for, there is another "forgotten truth," which we have long since learned from the earlier Pauline Epistles, and that is, if a matter is *personal*, do not strive about it; but, if it is a matter of *principle*, then strive for it, and, if need be, die for it.

We wish the book may have a wide sphere both of usefulness and blessing for many readers; and that God may use it for His own glory, and for the honour of His Word.

BIBLE NUMERICS.

Mr. Ivan Panin is ready to issue the New Testament in English from the correct Greek as established by Bible Numerics. The cost for 1,000 copies will be some \$1,500. Subscriptions at \$1.50 per copy are therefore invited. As the Bible Numerics publications have never paid expenses, it is suggested that those who wish to help order extra copies. The money, which should be sent at once, will be placed on deposit and returned, if after a reasonable time the number of subscriptions is not sufficient. Friends of the enterprise can help by circulating this announcement.

Address, Ivan Panin, Grafton, Mass.

* London: James Nisbet & Co., Ltd., 22 Berners Street, W.

† For example: we would remind our readers that *anō* (in Phil. 3. 14) is not an *Adjective*, meaning "high" as to quality, but an *Adverb*, meaning "upward" as to direction; and, that the verb *katantaō* (Phil. 3. 11) never means *attainment* connected with mental or moral effort, but is always used of a *personal or material arrival* at a definite situation. With *eis* it is rendered *attain to* (Acts 27. 2); *attain unto* (Phil. 3. 11); *come to* (Acts 16. 1; 18. and 19. 24; 21. 7; 28. 13); *come unto* (Acts 25. 13; 26. 7; 1 Cor. 14. 36; Eph. 4. 13); *come upon* (1 Cor. 10. 11). With *antikru*, *come over against* (Acts 20. 15).

SOUTH AFRICA.

Pastor Joseph Beaupré (late of Derby), is in South Africa, visiting (with his Bible carriage) towns, villages, mission stations, &c., in the more isolated districts. He is open to conduct meetings on the lines of *Things to Come*; and in harmony with 2 Tim. 2. 15. He has a supply of the Editor's books. He can be addressed at Box 215, Cape Town, P.O.

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:—

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

ELTHAM.—83 Earls Hall Road (Well Hall Station), Saturdays, June 14th and 28th at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

WORKINGTON. Readers of *Things to Come* in Workington are invited to communicate with Mr. W. J. Peck, at 64 Frostoms Road, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, June 4th, 1913, at 7. Subject: "The Lord's Supper; its dispensational position."

KENSINGTON.—251 High Street. Wednesday, May 14, at 7.30. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, June 7 and 21, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston.

ACKNOWLEDGMENTS.

(Things to Come Publishing Fund.)

J. W. B. (New Zealand)...	...	...	3	0	0
T. J. E. (U.S.A.)	...	...	2	1	1
E. H. T. (Kent) May	...	...	0	5	0
E. H. T. (Kent) June	...	...	0	5	0
Readers at Coalville (per G.R.)	...	...	0	5	0
J. H. W. (Plymouth)	...	...	0	5	0
Mrs. Y. (Scotland)	...	...	0	5	0
A. E. & L. C. (Richmond) monthly	...	...	0	3	0
Anon (Brighton)	...	...	0	2	6

(Editor's Publishing Fund.)

C. R. (Barrow)	0	7	6
J. H. W. (Plymouth)	0	5	0

(Trinitarian Bible Society.)

J. W. B. (New Zealand)...	10	0	0
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(Breton Evangelical Mission.)

R. S. (Southsea)	1	0	0
J. G. (Deddington)	0	10	0
E. H. T. (Kent) May	0	5	0
E. H. T. (Kent) June	0	5	0
Norwich friends	0	3	0

(Barbican Mission to the Jews)

E. J. P.	0	2	6
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THINGS TO COME.

No. 229.

JULY, 1913

Vol. XIX. No. 7.

The late Dr. E. W. Bullinger

It is with profound grief that we announce the death, on June 6th, after a brief illness, of Dr. Bullinger, the Editor of this magazine from its commencement nineteen years ago.

Its first number appeared in July, 1894, and its volumes ran from July to June, until the tenth, which comprised eighteen numbers, July, 1903, to December, 1904, so as to make the volume close with the year for convenience of subscribers, and of publishers' arrangements.

It was originally projected as the organ of some prophetic conferences, which were being held in various places at that time. But these were not continued, as the Committee which organized them did not receive adequate financial support, and, with the consent of the three other trustees, by whom *Things to Come* was controlled, Dr. Bullinger assumed the whole responsibility of continuing it.

He has carried it on to the present time, writing a considerable part of each issue, though he would have been the last to forget the support and assistance of his friends and co-workers.

He has thus become endeared to many, not only in the British Isles, but also in the Colonies, in the United States, and on the Continent, who rejoice in the light on Divine Truth which his teaching has brought them.

And he was worthy of such love and regard, for he was a man who desired to love all who love the Lord.

He loved and was beloved, and those who knew him best loved him most.

He was singularly unselfish, and cared nothing for his own reputation, save as it might affect the Trinitarian Bible Society, of which he was the devoted and honoured secretary for over forty-six years.

A certain type of Christians, more jealous for their denominational standards than careful to compare them with the Word of God, frequently attacked him, but he did not trouble to defend himself. He was only concerned lest this hostility should injure the Society. It is a curious phenomenon of the human mind that persons should be found to withdraw their support from a Society, with the avowed and well-established principles of which they are in perfect agreement, because one of its officials, absolutely loyal to those principles, holds independent views on matters which are, or should be, open questions among Christians. Strange logic! But perhaps, one ought not be surprised. It is of the very essence of priestcraft which reigns, not only in the Vatican, but even in the "upper room," to be intolerant of any opinion which runs counter to accepted traditions.

Dr. Bullinger was a man of commanding intellect, and possessed that genius which has been defined as "an infinite capacity for taking pains."

His untiring industry was shown in his life-long

habit of rising between four and five in the morning, and thus he had often done a good day's work when others had scarcely begun theirs.

He carried the affairs of the Trinitarian Bible Society at his fingers' ends, besides conducting this magazine and performing other literary work as well.

Of the latter, *The Lexicon and Concordance to the English and Greek New Testament*, on account of which Archbishop Tait conferred on him the degree of D.D., is his greatest work.

But *Number in Scripture*, *Figures of Speech used in the Bible*, and *The Witness of the Stars* led him into fields where there were few footprints of other labourers.

Perhaps the most interesting and widely-read work of his is one produced when he had reached the age of threescore and ten, *How to enjoy the Bible*, interesting both from the circumstances which gave rise to it (as narrated in the preface) and for the valuable principles of interpretation it unfolds. Many of his other publications were reprints from *Things to Come*.

He was an accomplished musician, and besides composing a large number of hymn tunes, he collected, while in Brittany, several old Breton tunes, which he transcribed from the lips of the peasantry and harmonized. These are used in the churches of the Breton Evangelical mission, a work in which he took the deepest interest.

While abroad for his health in the early part of the present year, he paid a visit to Trémel, the headquarters of that mission, as well as to the Spanish Evangelical Mission at Figueras, another work which was dear to his heart.

Another visit he paid while abroad was to Vilvorde in Belgium, to confer with M. Valat, the secretary of the Belgian Bible Society, in regard to the memorial to William Tyndale. He was greatly disappointed that the response to the appeal for this memorial had not been more successful, and was considering just before his death further efforts for securing its completion.

Dr. Bullinger was a man of one Book—THE BOOK. He lived to interpret it and to promote its circulation throughout the world.

His faithfulness to its absolute authority and its verbal inspiration, constituted him a doughty champion of that cause, on which depend all our confidence in God for the present, and with which are bound up all our hopes for the time to come.

Amid a large gathering of his friends, he was laid to rest in Hampstead Cemetery on the 11th of June there to await the "Upward Call," of which he so often spoke and wrote.

"A prince and a great man has fallen," and we, who, amid the gathering darkness, remain behind, can only say, with bowed heads, "the righteous is taken away from the evil."

Editorials.

THE ACTS OF THE APOSTLES.

4. A DISPENSATION OF DIVINE WITNESS

Borne to the confirmation recorded in the Acts by "signs and wonders and divers miracles and gifts of *pneuma hagion*" (Heb. 2. 4).

THE last of these four characteristics of the Acts of the Apostles is that recorded in Heb. 2. 4, which reads, according to the Greek, as follows:—

"God bearing witness with [them] by signs, both wonders and various mighty works, and distributions of *pneuma hagion* according to His own will."

This witness had been borne by God all through the ages.

When He spoke by the prophets their words were attested by miracles and mighty works, as well as by the immediate fulfilment of certain prophecies which were attested by "signs," as in Isa. 7. 11, 14; 8. 18; 20. 3; Jer. 44. 29; Ezek. 4. 3; 12. 6; 24. 24, 27, etc.

When Jehovah "spoke by His Son," the miracles He wrought were exactly those that had been foretold by Jehovah through the prophets. Had they been different or even greater miracles than those which had been foretold they would have been no evidence that He was the Messiah.

It would not have been enough if they had been miracles, even though more startling in their character. It was not a case of miracles as miracles, but of their being those of which God had spoken in such scriptures as Isa. 29. 18; 35. 5, 6; 42. 7. The Lord appealed to these very scriptures as His credentials in answer to the question of John the Baptist.

It was the same when Jehovah spake "by them that heard Him" (the Son). God bore them also witness by more abundant tokens that He had sent them, and that they were speaking the words which He had given them to speak, and were His own messengers speaking in His name.

There are various words used in the New Testament for such signs, and they are all brought together in this one verse, the only place where this is done (a "wonder" in itself!).

Before we go further we must have a clear understanding of all the words describing the various departments of this Divine witness.

Each has its own particular meaning and usage, but, unfortunately for the English reader, these are not distinguished in the Authorised Version.

We will take them in the order in which they are given in this verse. We have

1. First, "SIGNS." This is the Pl. of the Greek *sēmēlon*, and means a sign and nothing else. When it is used of a miracle it always has respect to its

signification. It occurs in the four gospels 48 times (13 in Matt.; 7 in Mark; 11 in Luke; and 17 in John).

It is rendered "sign" each time in Matt. and Mark; 10 times in Luke (and once "miracle," Luke 23. 8); but in the 17 times in John it is rendered "miracle" 13 times, and "sign" only 4 times. In fact no other word is used for a "miracle" in John. So that wherever the word "miracle" occurs in John, our readers may strike it out and write "sign."

2. The second word is "WONDERS." This is the Pl. of the Greek *teras*. This, of course, has respect to the effect produced on those who witnessed the mighty work.

It occurs only three times in the gospels (Matt. 24. 24, Mark 13. 22, John 4. 48); but nine times in the Acts; once each in Rom. (15. 19), 2 Cor. (10. 12), 2 Thess. (2. 9) and here in Heb. 2. 4.

3. The third word is "MIRACLES." This is Pl. of the Greek *dunamis*, but it does not mean and should never be translated "miracle," because our English word "miracle" is the Latin word *miraculum*, which means "a wonder," and should, therefore, be confined to the rendering of *teras*, the second of these three words.

This third word, *dunamis*, means power (inherent power); and is preserved in our words "dynamite," "dynamics," "dynamo," etc.* As used of a miracle it has respect to the inherent power by which it is wrought.

When used of a miracle it is rendered generally "mighty work" (six times in Matt.; three times in Mark; twice in Luke); "mighty deeds" (2 Cor. 12. 12); "wonderful work" (Matt. 7. 22); "miracle" (Mark 9. 39; Acts 2. 22; 8. 13; 19. 11; 1 Cor. 12. 10, 28, 29; Gal. 3. 5; and here, Heb. 2. 4).

4. The fourth is called in the A.V. and R.V. "GIFTS OF THE HOLY GHOST." But the Greek means "Distributions of Holy Spirit," (*pneuma hagion*), and these were not "gifts" but "distributions."†

And these are stated to be "according to His (God's) own will" (as in 1 Cor. 12. 11), or "as it hath pleased Him" (1 Cor. 12. 18).

Now note that this "distribution" was not "of the Holy Ghost." A person cannot be distributed, but "gifts" can; and so were these "gifts of *pneuma hagion*" (for there are no articles).

To understand the true meaning of this expression we must, by a careful study, gather its usage.

It is used in two principal ways, with the article or articles, and without articles.

Now the expression is used without articles "*pneuma hagion*" 54 times, and, most unfortunately, it is rendered every time "the Holy Ghost" or "the Holy Spirit."

And, consequently, no stronger rendering is left for

* It is to be distinguished from *kratos*, which also means power. But *kratos* is power put forth and seen in action, and especially in government, as preserved in our words "aristocracy," "theocracy," "democracy."

† The Gr. *merismos* occurs only here and Heb. 4. 12, and has regard to the "diversities" of 1 Cor. 12. 4, 5, 6.

the many more times when the Greek has two articles:
to *pneuma to hagion*.
the Spirit the Holy.

So that, though we have two totally different expressions, both are rendered in exactly the same way; hence the English reader is defrauded of his right to know exactly what is revealed for his learning; and he cannot learn owing to the great misfortune of this confusion.

It is perfectly clear that *with* the article or articles it denotes "The Holy Spirit," and *without* the articles it is simply *pneuma hagion*; which, if translated, should be rendered "holy spirit" *without articles and without capital letters*.

This expression occurs 53 times, and we give them all in the note below* so that our readers may have all the facts on which our teaching rests.

But, so far, this does not help us much. We still need to understand what is meant by "distributions of Holy Spirit" (or *pneuma hagion*).

What was it that was thus distributed during the dispensation of the Acts of the Apostles as part of the "witness" that God bore.

We are not left without a true guide to the meaning of *pneuma hagion*, and we shall find it if we note the following facts.

1. In Acts 1. 4 the Lord commanded the apostles "that they should not depart from Jerusalem, but wait for *the promise* of the Father which (saith He) ye have heard from Me."

2. They had heard from Him in Luke 24. 49, when He said:

"Behold, I send *the promise* of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued (or clothed) with power from on high."

In both these passages the apostles were commanded to wait in Jerusalem, and what they were to wait for was the fulfilment of "the promise" which the Father had made.

3. That promise was "baptism with *pneuma hagion*" according to the Lord's own explanation in Acts 1. 5 after He had risen from the dead,

"FOR John indeed baptised with water, but YE, ye shall be baptised with *pneuma hagion* not many days hence."

4. From this it is clear that while in Acts 1. 5 the Lord calls this "promise" *pneuma hagion*; in Luke 24. 49 He calls it "power from on high."

We are all acquainted with the ancient and fundamental axiom that "things which are equal to the same thing are equal to one another."

It is, therefore, perfectly clear that the expression "*pneuma hagion*" must mean "power from on high,"

* The following are the 53 passages in which *pneuma hagion* should be rendered "holy spirit":—Matt. 1. 18, 20; 3. 11; Mark 1. 8; Luke 1. 15, 35, 41, 67; 2. 25; 3. 16; 4. 1; 11. 13; John 1. 33; 7. 39; 20. 22; Acts 1. 2, 5; 2. 4; 4. 8, 31; 6. 3, 5; 7. 55; 8. 15, 17, 18 (here the texts vary), 19; 9. 17; 10. 38; 11. 16, 24; 13. 9, 52; 19. 2, 2; Rom. 5. 5; 9. 1; 14. 17; 15. 13, 16; 1 Cor. 2. 13; 6. 19; 12. 3; 2 Cor. 6. 6; 1 Thess. 1. 5, 6; 2 Tim. 1. 14; Titus 3. 5; Heb. 2. 4; 6. 4; 1 Pet. 1. 12; 2 Pet. 1. 21; Jude 20.

and that power was the inherent power (*dunamis*) explained above. It was, therefore, power to perform the "signs and wonders and mighty works" of the preceding clause of Heb. 2. 4.

The fulfilment of "the promise of the Father" took place "not many days hence," on the day of Pentecost; and the manner in which it was fulfilled is thus written: "*they were all filled with pneuma hagion (i.e., power from on high), and began to talk different tongues according as the Spirit (Gr. to Pneuma) GAVE to them to utter forth.*" (Acts 2. 4.)

Here the distinction between the Holy Spirit (*to Pneuma*) the GIVER, and the GIFT with which they were filled (*pneuma hagion*) is unmistakably clear and indisputable.

And so is another use of the expression in Acts 6. 3, where we have the words of the Twelve to the multitude of the disciples:

"Look ye out, brethren, from among yourselves seven [men] full of holy spirit (*pneuma hagion*) and wisdom, whom we will appoint over this business."

Surely, if these men were full of "the Holy Spirit" Who is called "the Spirit of wisdom," they would already have had "wisdom." But no; wisdom is added as being something supplemental to *pneuma hagion*. Evidently they might have possessed the gift of *pneuma hagion*, and yet be destitute of wisdom; they might have been "spiritual men" and yet not be "business men"; they might have been accustomed to *pray*, but yet not have understood how to pray! And this was a matter of "business" which required "wisdom" *plus* spiritual gifts.

By these wrong translations the whole of these passages which relate to *pneuma hagion* have been misunderstood, and the teaching of Heb. 2. 4 has been thereby lost.

These spiritual gifts of *pneuma hagion* were part of God's witness which He bore to the testimony of "them that had heard" His Son and confirmed His words during the special dispensation covered by the Acts of the Apostles. These "signs and wonders and mighty works and gifts of *pneuma hagion* were "THE ACTS" of the Apostles which give that book its distinctive name.

These are the "Acts" which it is the purpose of that book to record.

And, strange to say, the Holy Spirit Himself has recorded them in such a way as to compel us to compare the "Acts" of PETER with the "Acts" of PAUL—these two forming the subjects of the two great divisions into which the book falls.

These two divisions we have already seen set out in the structure of that book as a whole in our April number.

Not only is the order itself perfect; but the nature and number and character of these "Acts" are given in a sevenfold enumeration both those of Peter and those of Paul.

Indeed the comparison is actually made by Paul, and is categorically stated.

In Gal. 2. 8 we have this general declaration of the whole matter.

"He that wrought effectually in PETER to the apostleship of the circumcision,

The same was mighty in ME toward the Gentiles."

Here we have a plain statement which definitely invites us to examine it to see if those things were so.

Let us, like the Bereans of old, do this (Acts 17. 11).

1. PETER'S *first* miracle was the healing of a man lame from his mother's womb (Acts 3. 1, etc.).

PAUL'S *first* miracle of healing was the same, that of a man "impotent in his feet," being a cripple from his mother's womb" (Acts 14. 8, etc.).

Who chose these identical words but the Holy Spirit Himself? and why did He thus choose them except to call our attention to this correspondence of PETER'S miracles with those of PAUL'S, and thus to direct us to search out the other correspondences and look for the same Divine inspiration?

2. PETER'S second miracle was a miracle of judgment in striking Ananias and Sapphira with sudden death (Acts 5. 4, 9). Hearing Peter's solemn words in *vv.* 3, 4 and *v.* 9,

they "fell down straightway at his feet and yielded up the ghost."

The effect was that

"great fear came upon all the church, and upon as many as heard these things" (*v.* 11).

PAUL'S corresponding miracle was also a miracle of judgment in striking with sudden blindness one who opposed him—Elymas, the Sorcerer, recorded in Acts 13. 8-11.

After a denunciation similar to Peter's, he ended by saying,

"And now behold the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking for some to lead him by the hand" (*v.* 11).

A similar effect is recorded in this case:

"Then the Deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (*v.* 12).

3. The *third* reference to Peter's miracles is a general one, and is recorded in Acts 5. 14-16.

"And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also multitudes out of the cities round about unto Jerusalem, bringing sick folk and them which were vexed with unclean spirits, and they were healed everyone."

Exactly similar is the record of a group of miracles wrought by PAUL in Acts 19. 11, 12.

"God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Here we have the same kind of miracles: the "shadow" of Peter, and "handkerchiefs" of Paul. These were the "works" which were spoken of by the Lord as being the "greater" which the apostles should work (John 14. 12).

These were "greater" than those wrought by Christ; the one most like them being that of the "woman," who required only to "touch" the Lord's garment.

4. PETER'S *fourth* miracle was on a certain man named Æneas, who had kept his bed eight years and was paralysed (Acts 9. 33, etc.).

PAUL wrought a similar miracle connected with disease when another man, "the father of Publius, lay sick of a fever and of dysentery" (Acts 28. 8).

5. PETER'S *fifth* miracle was on a believer, named Tabitha, also called Dorcas, "full of good works and alms deeds which she did." This good woman became sick and died. On Peter's arrival and prayer she was raised to life again, and presented alive to the "saints and widows" to their great comfort (Acts 9. 36-41).

PAUL also wrought a similar miracle on a young man whom he raised from the dead. His name is likewise given (Eutychus); and he was a hearer and doubtless a believer of what he was hearing from Paul's lips. He fell into a deep sleep, and falling down from the third storey was taken up dead. Paul went down and embraced him, and after that, even as Paul said, his life was in him; and when Paul had gone up again,

"they brought the young man alive, and were not a little comforted" (Acts 20. 9-12).

6. The *sixth* miraculous event in connection with Peter was a vision. This vision he received at Joppa, which was directly associated with his special ministry. It is recorded in detail in Acts 10. 11-16, and we need not quote it here. This vision is in connection with another which Cornelius saw respecting the same event (Acts 10. 3-6).

It is sufficient for us to note that to PAUL several visions were vouchsafed; and these likewise were all intimately connected with *his* special ministry.

All will at once call to mind the vision of the glory of the risen Lord vouchsafed in wondrous grace to PAUL while on the road to Damascus to persecute Him in the persons of His people (Acts 9. 3-11).

Other visions were vouchsafed to Paul. There was the "vision of a man named Ananias coming in and putting his hand on him that he might receive his sight." These are the Lord's words to Ananias in another vision. (Acts 9. 12).

The vision of the man of Macedonia at Troas saying, "Come over and help us" (Acts 16. 9, 10).

The vision of the Lord to Paul at Corinth saying, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18. 9, 10).

The vision of the Lord when he had come again to Jerusalem, and while he was in the temple:—

"I was in a trance, and saw Him saying unto me 'Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.'" The dialogue with the Lord is continued to the end (Acts 22. 17-21).

The vision in the night following; when again

"The Lord stood by him and said: 'Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness at Rome also'" (Acts 23. 11).

The vision on board the ship when he said to the crew:

"there stood by me this night the Angel of God, Whose I am, and Whom I serve, saying, 'Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee'" (Acts 27. 23, 24).

Is it by chance or by design that we have *seven* records of these signs and wonders of God's witness during the Acts of the Apostles?

Surely we must say nothing but an inspired record could present such perfection of number, and of correspondence in character.

And of these visions and revelations there were *seven* vouchsafed to Paul. Yes, and one more (an *eighth*, the number of resurrection) revealing things which related to post-resurrection secrets which could not be uttered (2 Cor. 12. 1). It is remarkable also that it is the only reference to these "visions" outside the Acts of the Apostles, and this in one of the *earlier* of the Pauline Epistles.

This brings us to our last remark concerning the character of the Divine four-fold witness which consisted of "signs,

and wonders,
and divers miracles,
and gifts of *pneuma hagion*."

And that is, that not once do we meet with any of these four words in the later Pauline Epistles written after the close of the Acts of the Apostles.

In vain we look for the words "signs" (*sēmeion*), or "wonders" (*teras*), or "miracles" (*dunamis*), or even "spiritual gifts" (*pneuma hagion*). *Not one of them can be found in the later Pauline Epistles written after Acts 28. 25, 26.*

They are all plentiful throughout the Acts, and we meet with them in the Earlier Epistles*, but not afterwards. In the Apocalypse when the Devil, the Beast, and the false prophet attempt to enforce their claims, we see these signs, etc., again, but not elsewhere. See Rev. 12. 1; 13. 13, 14; 15. 1; 16. 14; 19. 20; cp. 2 Thess. 2. 9).

Surely this is a most suggestive fact. If they existed why are they not mentioned? Why this sudden silence as to such wonderful works if they were going on right up to the very end of that book?

But this is not the end of the wonderful phenomena.

We have yet to consider another aspect of them in the closing verses of Mark's gospel, which we must hold over for our August number.

* Rom. 1. 11; 15. 19; 1 Cor. 1. 7; 7. 7; 12. 1, 4, 9, 10, 28, 29, 30, 31; 13. 2; 14. 1, 12, 22; 2 Cor. 12. 12; Gal. 3. 5.

THE WORK OF DECEIVING SPIRITS

(1 Tim. 4. 1)

THEOSOPHY, AND "THE ORDER OF THE STAR IN THE EAST."

WE commend to the notice of our readers a striking and valuable pamphlet, by MR. PHILIP MAURO, on *The Order of the Star in the East*,* which has been sent to us for review.

In this important pamphlet the author has brought to the front once more what we wrote in the very first number of *Things to Come*, which we reprint at the end of the following extracts from Mr. Mauro's pamphlet. He says:—

"The founders of the new Order assume the near advent into the world of a Personage of commanding importance. Its declared object is 'to draw together those who . . . believe in the near coming of a great Spiritual Teacher for the helping of the world.'

"This Personage is spoken of as 'a Mighty Teacher, 'the Great Teacher,' 'the World-Teacher,' 'the Lord of Gentleness and Compassion,' 'the Christ,' 'the Lord of Love,' 'the Supreme Teacher,' 'the Mightiest of all Figures,' 'the Supreme Teacher of God and men.' All who are expecting such a Personage are invited to join the Order.

"In order to secure membership in the 'Order of the Star in the East' it is only necessary to accept the 'Declaration of Principles,' which we quote in full:

'1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

'2. We shall try, therefore, to keep Him in our minds always, and to do *in His Name*, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

'3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

'4. We shall seek to make *Devotion, Steadfastness, and Gentleness* prominent characteristics of our daily life.

'5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and *in His Name*.

'6. We regard it as our special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

"It is perhaps not without significance that the 'principles' of this Order are *six* in number, that being the number of man, which is to have its final development in the coming potentate whose number is 666.

"In transcribing this statement of principles we have italicised certain words which are of special

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importance; and we call attention to the use of the capital 'H' in the pronouns 'He' and 'His.'

"It is manifest that the Order of the Star in the East is a net cunningly prepared and baited to ensnare those who may have heard, or are likely to hear, of the Second Coming of the Lord Jesus Christ, the Son of God from heaven, and so to hold them in bondage to a lie as to insure their destruction when He comes. Some of the expressions employed in the pamphlet are familiar to Christians; such, for example, as 'the Lord when He comes,' and 'Christ when He comes.' On the other hand, the expressions, 'World-Teacher,' 'Another Manifestation,' etc., are calculated to harmonize with the expectations of Buddhists for another manifestation of Buddha, and with those of Moslems for another appearance of Mahomet, etc. In fact, as the pamphlet plainly states, 'The Order of the Star in the East is intended to be a *world-wide* Order, not merely in the territorial sense, but in the sense that it can leave none outside its ranks who, *holding that common hope*, desire to enter.'

"The object of Satan in bringing this Order into existence will be quite plain to those who are not ignorant of his devices. The "blessed hope" of the Coming of the Lord Jesus, 'Who is our Hope,' is just now the subject of much preaching and testimony by a few who believe the Word of God. Their preaching is likely to influence some to flee from the coming wrath, or at least to cause them to inquire into the matter. Hence the Enemy provides an 'Order' which is calculated to satisfy all excepting those who have learned from the Word of God that the world is under condemnation for the rejection of His Son, and that He is coming again to take possession of His own creation, to 'judge the world in righteousness,' and to execute 'vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ.' Those who join this Order will be lulled into a fatal slumber. They will be among those who 'sleep in the night,' possessed by the 'strong delusion' that they are looking for the Coming of the Lord."

The following is the extract (referred to above) from our *first* number of *Things to Come* published in July, 1894, nineteen years ago! We wrote on the growing signs of "the coming Apostasy," as follows:

"Many and ominous are the growing signs of the coming Apostasy and

"THE CRISIS OF ERROR.

"In 1 Tim. 4 the Holy Spirit emphatically warns us that there would be an apostasy from the faith, and that men in these latter days would give heed to seducing, deceiving, or wandering spirits and doctrines of demons. Many who have read and commented on these solemn words of warning have not called attention to the fact that two sets of spiritual enemies are referred to—evil angels and demons. It is undeniable that we have for many years had demons in our midst in connection with the 'mediums' and manifestations of spiritualists. These spiritualistic phenomena have been increasing in intensity. There are now

several millions of people in England and America who have dealings with and consult those who have familiar spirits. Those who have studied Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, and who recognize therein the revival of the teaching of the Gnostics, Essenes, Neo-Platonists, and of the ancient Hermetic mysticism and philosophy, will probably agree that the statement of the writer, that she was not the real author, but only the transcriber of these books, is perfectly correct. She and the authors of *The Perfect Way* were inspired by "Mahatmas," or evil angels. Theosophists and Spiritualists, though hitherto somewhat antagonistic, are now being drawn into closer union. The forces of the enemy are being collected and brought into their places for the final struggle for the possession of the kingdoms of this earth. The true interpretation of such passages as 1 Tim. 4, 2 Thess. 2, and Rev. 12 and 13, will throw much light upon the present attempt of Satan to bring about the complete apostasy of Christendom so as to make way for the final manifestation of the Man of Sin, when he will himself claim the worship of the world in that awful crisis which appears to be so rapidly darkening the horizon" (*Things to Come*, p. 18, July, 1894).

Under the heading "Theosophy" we wrote in the same Number (page 19), as follows:

"This revival of Oriental Pantheism under the high-sounding title of Theosophy is one of the signs of the times. Mrs. Besant and others who have apostatized from the truth, and are giving heed to spirits that peep and mutter, and to Mahatmas who dispense with ordinary methods of communication by means of their 'precipitated letters' and other lying wonders, wish us to listen to their 'divine wisdom,' and their ideas of 'spirit,' even though this wisdom comes through 'most disorderly' channels. To learn that the power of 'breaking laws' implies 'divinity' is one of the latest 'fruits of Theosophy'!

"We know that this teaching of deceiving spirits will lead Mrs. Besant and others to proceed to further ungodliness.

"They are right in considering Paul an 'initiate.' Moses was learned in all the wisdom of the Egyptians—he saw through it—'Isis' was 'unveiled' to his eyes; and the great apostle of the Gentiles knew more of the 'secret doctrine' and the true meaning of 'spirit' than Madame Blavatsky and Mrs. Besant ever will know.

"There was one thing the Egyptians did not believe in, as their mummies and *Book of the Dead* testify, and that is the power of God to raise the dead. Their wisdom did not go beyond 're-incarnation'; for Satan's power is limited to this creation; and the 'higher plane' of the New Creation, and the Spirit of Life in Christ Jesus risen from the dead, are as inaccessible to Mrs. Besant and her followers as they were to those whose wisdom was derived from the Book of Thoth and from Lucifer, who endeavoured to exalt his throne above the stars of God, whose heart was lifted up with pride, who corrupted his wisdom, and who

when iniquity was found in him, was cast out as profane from the mountain of God.

So it shall be with evil people; their end shall be according to their works."

The above was written in these columns in 1894. To bring the matter up to the present date, and to show that Mr. Philip Mauro is writing of an event which is rising before our very eyes in these days of deepening apostasy, we quote the following from the "National Representative of the Order of the Star of the East in England" printed in the form of a letter to *The Globe* newspaper (London), April 17th, 1913:—

"With reference to the article in your issue of April 14th on 'Theosophy,' would it not be as well, before deciding that Theosophy is incompatible with Christianity, to define what is Theosophy and what is Christianity? Christianity, according to Miss McNeile, who writes in 'The East and the West,' is entirely incompatible with Theosophy. But she acknowledges the fact 'that a large number of Christians, including even Anglican clergymen, are professing themselves 'Theosophists,' while believing more firmly than ever in their Christianity. Who is to decide which is the better Christian, Miss McNeile or the Christian Theosophist? Throughout the history of the Christian Church, from its earliest beginning, there have been many divergent views held as to the person of the Christ and the true interpretation of His teaching. Who is to decide which of these has been nearest to the truth? 'The Order of the Star in the East,' which consists of a body of people of all classes and all creeds, who are expecting the near advent of a great Teacher for the helping of the world, does not seek to define who that Teacher will be, or the method of His appearing, because they believe that the true Teacher can only be recognised by His teaching.

"The work of the Order is to prepare the hearts and minds of men to welcome that Teacher when He shall come, whatever form He shall choose to take. I cannot see that there is anything incompatible with Christianity in such an Order."

This, we believe, is the latest attempt of the great enemy to confuse the issue; and we warmly welcome Mr. Philip Mauro's timely warning.

Dispensational Expositions:

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

No. 35.

THE PRAYERS OF THE LORD'S PRISONER.

Col. 1. 9-12.

FULL KNOWLEDGE AND FRUITFULNESS.

(Continued from p. 70.)

SO far we have considered the "way" or the "means," let us consider the "end."
THE END—"unto all pleasing."

At first sight, a small end for such a long way—but, upon reflection, what a comprehensive word is here!

Here is something entirely outside the scope or power of the flesh. "They that are in the flesh cannot please God."

Here is something entirely spiritual, "For without faith it is impossible to please God." It is interesting to notice how beautifully Scripture harmonizes in its every detail. (It does not *require* "harmonizing" as many think, the command is rather "rightly dividing"). Gen. 5. 24 reads "And Enoch *walked* with God, and he was not: for God took him." Heb. 11. 5 reads "By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he *pleased* God." Here the *walk* of the Old Testament record becomes *pleasing God* in the New, the one passage supplementing the other. Col. 1. 10 and 13 bring together this "pleasing" and "translating" as referring to the believer. Timothy was exhorted in the following words: "Thou, therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of his livelihood that he may *please* him who hath chosen him to be a soldier."

Paul speaks of himself in these words:—"Do I seek to *please* men? For if I yet please men I should not be the servant of Christ." And finally the Apostle wrote saying that we ought "not to *please* ourselves." Nothing must come before the Lord. The entangling affairs of business (*bios* meaning "the living" rather than "the life"), the mere pleasing of men, or the pleasing of ourselves, have no place in the walk of one who would please the Lord.

Not only did we find that wisdom was prayed for in this prayer, but the special prison epistle term "*all wisdom*" is used; so here we find not merely "*pleasing*," but "*all pleasing*." Everything is so full in these epistles of the fulness. Are we told of forgiveness? It is written, "having forgiven you *all* trespasses." Are we told of spiritual blessings? It is written, "who hath blessed us with *all* spiritual blessings." Are we told of our glorious place above principality and power? It is written, "Far above *all* principality and power." Are we told of the possibility of being filled? It is written, "that ye might be filled with *all* the fulness of God." Are we told that lowliness befits the saints? It is written, "with *all* lowliness and meekness." Are we urged to pray? It is written, "with *all* prayer and supplication." So we could continue; let us glory in this fulness, let us remember the completeness of our acceptance in the Beloved, and this will enable us to understand the emphasis upon "*all pleasing*," which comes in Col. 1. 10.

The first petition in this prayer, therefore, is directed to the high goal of pleasing the Lord.

What an anticipation of the new heavens and the new earth is here granted us! What an ambition in life—to be well pleasing unto Him!

Brethren, do not unduly think of the opinions of your fellows, do not trim your walk, or cramp your creed in order to please men. Let it be your all-sufficient incentive that you please God—all else is nothing worth, all else has been summarized long ages ago as “vanity and vexation of spirit.”

Having now considered the first section of this prayer, and noted its all comprehensive, spiritual fulness, we remember that it is designed to lead to the next section to which we now turn.

THE WAY, “in every good work being fruitful.”

THE END, “unto the knowledge of God, increasing.”

It should be remembered that the word “every” is a translation of the same Greek word rendered “all” in the same verse. “All pleasing” is echoed in the words “all good works.”

“All pleasing” is somewhat abstract. “All good works” is definite and unambiguous.

Some, who believe the wondrous doctrine of grace, seem rather shy of “good works.” Scripturally considered, good works are “fruit,” and fruit that only grows upon trees of the new creation. There is no need to seek to differentiate between the good works of the flesh, for in the sight of God, and in the language of Scripture, they do not exist, and are an impossibility.

Just as it is written, “they that are in the flesh cannot please God,” thereby ruling the flesh out of the first petition of Col. 1. 9, 10, so, unbelievers are spoken of in Tit. 1. 16 as being “unto every good work reprobate.” The first time we read of good works in the prison epistles, we read that they are entirely connected with God’s new creation, and the walk pertaining thereto, and dissociated from the works of the flesh. “Not of works . . . for we are His workmanship, created in Christ Jesus, upon good works, which God hath before prepared that we should walk in them” (Eph. 2. 9, 10).

It is impossible, as some affirm, to read this as referring to a dispensation past, when “good works” may have been considered as possible—for the emphatic negative of verse 9 precludes the idea. Titus 2. 7-14; 3. 1-8 and 14; Heb. 13. 21 and 2 Tim. 2. 21; 3. 17 should be carefully noted.

The Colossians, when exhorted to good works, are reminded, in verse 21, of their previous walk as “enemies in your mind by wicked works,” works denominated in Eph. 5. 11 as “unfruitful works of darkness.”

We have been translated, as surely as was Enoch. Not, indeed, translated physically, yet none the less really. “We have been delivered from the authority of darkness, and translated into the kingdom of His dear Son (Col. 1. 13). We have left the sphere of the unfruitful works of darkness, and have been placed in the sphere of fruitful good works.

Fruit and work are used in contrast in Gal. 5. 19-25. “Now the works of the flesh are . . . But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control . . . if we live spiritually, let us walk spiritually.” Eph. 5.

9, in contrast to the “unfruitful works of darkness,” tells us that “the fruit of the light is in all goodness and righteousness and truth.” Phil. 1. 11 speaks of the “fruits of righteousness,” and 4. 17 tells of the apostle’s desire for “fruit that may abound to their account.” We must not forget the previous use of the word “fruitful” which comes in Col. 1. 6, linking the fruitfulness to the reception of the grace of God in truth. Col. 1. 10 speaks of the walk of the believer, and its relation to *fruit*. Col. 2. 6, 7, goes deeper, and speaks of the walk of the believer and its relation to *root*. No one can afford to neglect the root who desires fruit. If we would bear fruit upward, we must, according to Scripture (2 Kings 19. 30) take root downward. Where the root is dried up, fruit is impossible (Hos. 11. 16). Eph. 3. 17 and Col. 2. 7 speak of our being rooted and grounded IN LOVE, and of our being rooted and built up IN HIM. What fruit should grow in such soil?

THE END. “*And unto the knowledge of God increasing.*” The figure of growth is continued from the preceding clause. There we read of fruit-bearing, here we read of growing or increasing. It may be well for us to consider some of the passages wherein this word “increase” (Gr. *auxano* or its noun *auxēsis*) is used, so that we may catch the Scriptural meaning of the prayer of the apostle.

The words are found in Matt. 6. 28, “Consider the lilies of the field, how they *grow*: they toil not, neither do they spin.”

1 Cor. 3. 6. I have planted, Apollos watered, but God gave the *increase*.”

2 Cor. 9. 10. “*Increase* the fruits of your righteousness.”

1 Pet. 2. 2. “Desire the sincere milk of the Word that ye may *grow* thereby.”

2 Pet. 3. 18. “*Grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

Eph. 2. 21. “*Groweth* unto an holy temple in the Lord.”

Eph. 4. 15, 16. “May *grow* up into Him in all things . . . maketh *increase* unto the building up of itself in love.”

Col. 2. 19. “All the body . . . *increaseth* with the *increase* of God.”

It will be seen that the passages referred to use the word “increase” with the meaning of growth. Growth is not the result of effort, but of life, root, soil, air and light. The lilies of the field “toil not” for their growth, nor spin for their beautifying, God gives them both.

The Corinthian saints grew, not only because Paul planted and Apollos watered, but because God was at work behind His servant’s ministries.

The saints to whom Peter wrote, were shown that spiritual growth was very much like physical growth, especially in infancy; the proper food is important, the unadulterated milk of the Word. In Ephesians and Colossians the words are used with special reference to the great dispensational position of believers. That position is given in Eph. 2. under the figure of a temple, and in Eph. 4. under the figure of a **Body**.

Christ is the chief corner stone of the building (Eph. 2. 20). Christ is the Head of the Body (Eph. 4. 16). The increase both in Eph. 4. 16 and Col. 2. 19 is directly connected with "holding the Head." Spiritual growth ceases when the believer allows anything, or anyone, to come between himself and his Lord. It may be Romanism, or it may be the other extreme, Rationalism, and alas! it is too often among earnest saints, that which has been so aptly termed Rutualism, it matters not, either of these three R's will prevent "growth."

Col. 1. 10 tells us that true growth is connected with true knowledge. The prayer of Eph. 1 had, as a prominent clause, a prayer for "a spirit of wisdom and revelation in the full personal knowledge of Him." The usage of *epignosis* (full knowledge) in Colossians is worthy of consideration. It occurs four times, namely, in Col. 1. 9, 10; 2. 2; and 3. 10. In these passages we have "The knowledge of His will," "The knowledge of God," "The knowledge of the Mystery," and the characteristic of the new creation, "The new man, which is renewed in knowledge in harmony with the image of Him who created him." The believer who has such knowledge as is indicated in these four passages, may expect to increase and to grow. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither."

It was for this increase that the apostles and prophets laboured, it is unto this that the members of the One Body should direct their minds. The effectual working in the measure of every part maketh increase—*each* member doing its share of the work—*all* holding the Head, the Lord Jesus Christ.

Let us review what we have seen.

The first clause of the prayer spoke of being filled with a knowledge of His will, in all wisdom and spiritual understanding (coveted blessings!) the object being that, guided by that knowledge, that wisdom, and that understanding, we may be able to walk worthy of the Lord unto all pleasing.

From this sprang the second clause; fruitfulness in every good work, leading to growth in the knowledge of God.

Here we must stay, as the remaining section of the prayer demands more space than we can give it here.

Notice how the prayer, so far, is bounded by this full knowledge. One would have thought that if we were *filled* with a knowledge of His will, there was nothing more to know; but this is not so. After we know His will we seek more than ever to know Him. This was the breathing of the apostle himself. Over and above the wonderful revelation of the Mystery, over and above the marvellous deposit of truth entrusted to him, he still cried, "That I may know HIM."

Thus we may summarize the prayer, so far as relating to

A | The knowledge of His Will.

B | Walking worthy.

B | Being fruitful.

A | The knowledge of God.

May this knowledge, this fruitfulness, this walk, and this growth be the portion of both reader and writer.

CHARLES H. WELCH.

Question and Answer.

QUESTION No. 415.

"REFLECTIONS AND QUESTIONS

on 1 Thess. 4, 1 Cor. 15, and Phil. 3."

J.B.D. (Paris). We thank you for your kind letter enclosing the above.

In 2 Pet. 3. 15, 16 we are told that in the Apostle Paul's writings there are some things "hard to be understood." Is it not better to believe that this is so, and patiently wait for clearer light on such difficult points, than to do as so many do, either

1. Attempt to synchronize events instead of "rightly dividing the word of truth" (2 Tim. 2. 15), or
2. Confuse "the things that differ" (Phil. 1. 10, margin) instead of trying and *distinguishing* them, and thus explain away "the deep things of God" by saying that the mystery (or secret) "concerning Christ and the church" is easily explained, thereby changing the solid food of Scripture into milk and water?

Here we might well leave the matter; but as these "reflections and questions" will be of interest to many of our readers we will give them in full and in order.

"1. Phil. 3. tells us of '*exanastasis*,' yet 1 Thess. 4. is *anastasis* equally, though the word is not used."

Verbal inspiration (in which we are all at one) demands a recognition of unique words, *i.e.*, words which are used only once. *Exanastasis* is one such word. To say that this peculiar word is "equally" the same in meaning as another word (*anastasis*) which occurs 42 times creates another difficulty which places it outside the province of Bible students. *Anastasis* means *resurrection*, and is so rendered 39 times; once "rising again" (Luke 2. 34); once with *ex*=out from, rendered "raised to life again" (Heb. 11. 35); and once in another combination "the first that should rise from the dead," *i.e.*, first out of (or through) resurrection (Acts. 26. 23).

But *exanastasis* is *anastasis* with the preposition *ek* prefixed, and already means an *out-resurrection*, but with the words connected with it can mean only "the out-resurrection, the (or that) one out from among the dead," thus distinguishing it from *anastasis*. For our part we believe, not only that God means *what He says*, but that he has a meaning for *everything that He says*, and that when He singles out a special word (such as *exanastasis*) and uses it only once, we believe we are meant to understand it of one special resurrection, for which the usual word *anastasis* would not do.

"2. Phil. 3. is for the dead who are permitted to attain to *exanastasis*; and also for the living whose bodies are changed. 1. Thess. 4 equally."

Not "equally" as to *fact*, because in 1 Thess. 4 it is *anastasis*, but in Phil. 3 it is not *anastasis* but *exanastasis*. Not "equally" either as to *time*, because, had Israel repented at the call made by Peter and them that heard the Lord, that hope would have been realised at that time; but Israel remained impenitent, and "took His servants and entreated them spitefully and slew them. But when the King heard thereof, He was wroth: and He sent forth His armies and destroyed those murderers and burned up their city" (Matt. 22. 6, 7).

The hope of 1 Thess. 4 was postponed, but God is faithful, and when Israel shall repent that promise will yet be fulfilled.

Phil. 3 refers to two similar events subsequently revealed, but not either identical nor equal.

There are parallel actions on the part of God in other cases; but parallels, confessedly, do not meet. Eph. 1 tells of redemption through blood; so does Exodus 12 and Rev. 1. Are we, therefore, to conclude that the "church" of the "one body," in Ephesians, is the nation of Israel or "a kingdom of priests"?

"3. If any man be *in Christ*, he is a new creation. This expression is found in 2 Cor. 5. 17, Gal. 6. 15, as well as in Eph. 4. 24 and Col. 3. 10?"

Yes, and "the new creation" is found also in Isaiah 65. 17 and Jer. 31. 32, 2 Pet. 3. 13, Rev. 21. 1, 5, but these new creations do not all belong to the same Dispensation. The expression is used of earthly things as well as heavenly.

"4. Am I to understand that the *new creations in Christ* who have stood firm in the teaching of Romans, but who died before Acts 28., are a different kind of new creation from those who received the teaching of Eph., Phil. and Col., and that the former would be excluded from the *exanastasis* of Phil. 3., and have to wait for the second *exanastasis* of 1 Thess. 4.

But there is no "second *exanastasis* of 1 Thess. 4." That we have already shown in answer to the first question.

And why "excluded"? All we know is that they had their hope, and will realize *all that that hope* meant for them. They did not have the hope of "*exanastasis*" of Phil. 3. 11, so why are we to bring it in where God has left it out.

"5. If so, in what would the difference consist?"

The difference would consist entirely in the nature of what was promised. Before Acts 28. the kingdom, and a heavenly calling also were in view; and that kingdom had a *heavenly* as well as an *earthly* aspect, and this would constitute the only difference.

"6. Am I to understand that living believers who are *in Christ*, who have the new nature, who have believed according to the teaching of Romans, are to be debarred from receiving the glorified bodies of Phil. 3. because they have not grasped the teaching of Eph., Phil. and Col., so would have to wait for the fulfilment of 1 Thess. 4., and pass through a portion of the Tribulation so as to be included in the multitude of Rev. 7. 9? (Oh, surely not)."

Surely not, but not "*because* they have not grasped

the teaching of Eph., Phil. and Col.", for this is in no sense a condition of any future reward.

The only condition is *believing*, not "grasping." And how can any *believe* what they have not heard (Rom. 10. 14)? Or how can any *expect* that of which they know nothing?

It is not a question of any being "*debarred*"; but it is a question of God's "*purpose*," and of God's "*election*." God's choice lies at the threshold of Ephesians. The hope of Phil. 3 is "according as He (God) hath chosen us in Him (Christ) before the foundation of the world" (Eph. 1. 4). This is a very different condition from "grasping" any particular line of teaching.

This subsequent revelation must not be read into 1 Thess. 4. That hope included *anastasis* and *rapture*, for which there is no necessity to pass through even a portion of the Tribulation.

There are only two ways of realizing the *Parousia* and of being "present with the Lord." These are resurrection and rapture.

Those referred to in 1 Thess. 4 will escape that Tribulation through one or the other.

Is it not remarkable that the expression, "the *Parousia*," used of that hope is found throughout the Acts of the Apostles, and in the earlier Pauline Epistles written during that period, but never once after it? The first occurrence is in Matt. 24. 3, and the last is in 1 Cor. 15. 23. We look in vain for any mention of "The *Parousia*," *i.e.*, the presence (or coming) of the Lord, after that.

The great multitude in Rev. 7. 9 will be brought "out of the Tribulation" subsequently.

"7. The 'church of God' was in existence at Acts 20. 28 long before Acts 28. 1, and surely the church of that day was Christ's body, its members incorporated in Christ mystical *as a fact* from the time their spiritual existence began, although the teaching relative to it had not been promulgated."

"The church of God" in Acts 20. 28 was the same as that which was persecuted by "Saul of Tarsus" in 1 Cor. 15. 9; Gal. 1. 13, *at a time when it did not include one Gentile* as such; and its chief Apostle years after Pentecost troubled it so much because he was found keeping company with a Gentile proselyte. See Acts 21. 20-34.

You say "Surely the church was Christ's body." But the word "surely" does not settle so important a statement.

We, too, may say "surely" Eph. 3 is emphatic on the point that the "church" referred to in that Epistle had been "kept secret," yea, "hid in God" (not in the Scriptures) from "before the foundation of the world."

What Paul had not shunned to declare to that assembly in Ephesus was "all the COUNSEL of God." This "counsel" was not "the *purpose*" of God; for these two are carefully distinguished in Eph. 1. 11. The "counsels" of God were "FROM" the foundation of the world; but the "*purpose*" of God was

"BEFORE" the foundation of the world, and concerned the great secret "concerning Christ and the church" (Eph. 5. 32).

This surely is not the "church" or assembly spoken of in the Old Testament. Seventy times is this Greek word *ekklēsia* used as the rendering of the Hebrew word *kāhal*, which occurs 123 times, and is rendered "congregation" 86 times; assembly, 17 times; company, 17 times, etc.

The whole nation was called an *ekklēsia*, because it was called out from other nations. The tribal council was called an *ekklēsia*, because it was called out from the rest of the tribe.

The true worshippers were called an *ekklēsia* all through the Old Testament, because they were called out from the rest of the nation, and were partakers of a "heavenly calling," looking forward to that city which hath the foundations whose builder and maker is God" (Heb. 11. 9, 10, 13-16).

This is the meaning of the word in such passages as Ps. 22. 22, 25. The Lord speaks of this as "My congregation" in Matt. 16. 18, and to it God "added daily" in Acts 2. 47. Stephen speaks of "the church in the wilderness" in Acts 7. 38.

Yea, it is even called "The church (or congregation) of Jehovah" in Num. 16. 3; 27. 17; 31. 16; Josh. 22. 17; Deut. 23. 1, 2, 3; 1 Chron. 28. 8; Mic. 2. 3.

You would not, surely, identify this expression with "the church" of Eph., Phil. and Col., especially when it is not once found in these Epistles. We find it in Acts, and in the earlier Pauline Epistles (including 1 Tim. 3. 5), but never in the later Epistles.

This one fact seems to be in itself quite conclusive as to this seventh point.

"8. The mystery is alluded to in Rom. 16. 25, therefore it had been revealed, and its provisions must have been in full force considerably earlier than Acts 28."

In saying the mystery is alluded to in Rom. 16. 25 it would be well to notice how it is alluded to. It is not by way of instruction or revelation addressed to Roman believers, but as a Doxology, and it is addressed to God as an ascription of praise and glory.

It does not follow, therefore, that "its provisions must have been in full force considerably earlier than Acts 28."

No one knows the exact dates so as to be able to fix the date of any Epistle in Anno Domini years. The dates of the Epistles and of events in Acts which are given are gathered only from internal evidence; consequently there are as many dates as there are chronologers. Therefore we must not speak too positively on such a subject, or build up any theory that is based upon them.

The relative order is different, and here there is more certainty.

Romans, or at any rate the dispensational section (chapters 9, 10 and 11) must have been written before the nation was formally set aside in Acts 28. by the quotation from Isaiah.

The natural branches were in the course of being

"broken off" (11. 17). Blindness had overtaken the nation "in part" (11. 25); but it does not follow from this that the mystery "had been revealed, and that its provisions were in full force."

This could not have been the case until after sentence on Israel had been formally passed and judgment pronounced. Otherwise there would have been *two dispensations going on at the same time*, which surely (we may say) would be impossible.

"9. Do these questions arise from any ignorance of the teaching? If so, in what does my ignorance consist?"

It is not a question of "ignorance" as of obedience. God has given us His word, and it comes to us with various titles to which various precepts are attached.

He calls it "the engrafted word," and as such we have to receive it with meekness, not resisting the hand of the grafter (Jas. 1. 21).

He calls it "the faithful word," and as such we have to hold it fast (Tit. 1. 9).

He calls it "the word of life," and as such we are to hold it forth (Phil. 2. 16).

It matters not where we find these Scriptures written, for these are eternal truths for all time.

But, it is called "the word of truth" also, and to this there is attached a different precept. As such it is "to be rightly divided." This as much as to say that if we do not obey this precept we shall not get the truth; and that we shall find it only as we rightly divide it (2 Tim. 2. 15).

And this precept, unlike the other three, is hedged in with two very solemn admonitions. It reads:

"Study to show thyself approved unto God" (implying that unless we obey the precept to which these words introduce us, we shall not be "approved unto God").

"A workman that needeth not to be ashamed" (implying that if we do not heed the precept that follows we shall have need to be ashamed of our work).

We repeat, therefore, that it is not a question of knowledge but of *obedience*.

Every successive revelation made by God is for the "obedience of faith."

If we mix up "times" and subjects; instead of "rightly dividing" them—if our aim is to "synchronize" them instead of to "try" and "distinguish" them; then we must not expect to find or understand the truth.

There are those who seek to be justified by works, basing their position on Deut. 6. 25: "It shall be our righteousness if we observe to do all these commandments before the LORD our God as He hath commanded us." If such fail to divide these words rightly, and do not distinguish them from words written in a later dispensation which declare that "by the works of the law shall no flesh be justified"—this is either ignorance of God's subsequent teaching; or, if not ignorance, it is wilful disobedience.

If you, therefore, still hold that *tēn exanastasin tēn ek tōn nekrōn* (Phil. 3. 11) means the same thing and refers to the same event called simply *anastasis*

(1 Thess. 4. 16), the responsibility is not ours; and the resulting confusion belongs to those who thus create their own difficulties.

We feel we can be of little help to such until they believe that God has a meaning for every word He has chosen and employed in all that He has written for our learning.

We commend to your special consideration our present series of Editorials on the Acts of the Apostles. These ought to help you if you test and try them by "the word of truth."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A correspondent (W. W. L.) sends the following cutting from the *Westminster Gazette* of June 4th, and pertinently asks, "Does not this remind us of Gen. 11. 4-8"?

A SCANDAL THAT WILL SHAME POSTERITY.

Details of the naming of the new Federal capital of Australia by Lady Denman, and the laying of the stones of the foundation column by the Governor-General, Mr. Fisher, and Mr. O. Malley on March 11 are to hand. The *Review of Reviews* for Australia calls attention to one feature of the proceedings in these words:

The ceremony was not unimpressive, but it is almost impossible to realise that on such an occasion, in a christian country, there was no invocation of Divine blessing, and that the only recognition of God throughout the whole ceremony was the singing by some of those present of the Old Hundredth, when the bands played the familiar tune. That this costly, and, were it not for the need for fulfilling the obligations laid down in the Constitution utterly unnecessary capital, should be founded without any religious ceremony, with not even one word of prayer for the Almighty's blessing to rest on the enterprise, is a scandal that will shame posterity.

The building of the capital will, it is said, cost many more millions than was at first anticipated.

It will be interesting to our readers to learn that the two editorials, and the answer to question 415 are from Dr. Bullinger's pen, and that he has left the MS. of five more articles in continuation of the present series on the Acts of the Apostles.

SOUTH AFRICA.

Pastor Joseph Beaupré (late of Derby) is in South Africa visiting (with his Bible carriage) towns, villages, mission stations, &c., in the more isolated districts. He is open to conduct meetings on the lines of *Things to Come*, and in harmony with 2 Tim. 2. 15. He has a supply of the Editor's books. He can be addressed at Box 215 Cape Town P.O.

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:—

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, July 12th and 26th at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

WORKINGTON. Readers of *Things to Come* in Workington are invited to communicate with Mr. W. J. Peck, at 64 Frostoms Road, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, July, 2nd, 1913, at 7. Subject: Hell, Hades and Gehenna.

KENSINGTON.—251 High Street. Wednesday, July 9th at 7.30. Subject: "The Epistle to the Ephesians."

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, July 5 and 19, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

ACKNOWLEDGMENTS.

(Things to Come Publishing Fund.)

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THINGS TO COME.

No. 230.

AUGUST, 1913

Vol. XIX. No. 8.

Editorial.

THE ACTS OF THE APOSTLES.

5. A DISPENSATION CHARACTERIZED BY "SIGNS FOLLOWING."

IN our last Editorial we showed that the statement in Heb. 2. 4 referred wholly to the period covered by the Acts of the Apostles, and described God's witness which He bore so miraculously to the verbal testimony of "them that heard" His beloved Son, confirming what the Lord Jesus had begun to speak concerning so great a Salvation.

But the Lord, in proclaiming that "so great Salvation," had already promised that this Divine witness should be given to His apostles, in order to confirm their testimony. The promise was made on the occasion of the *second* of His last three* commissions which is recorded in Mark 16. 15-18. This was carried out forthwith; and it found its fulfilment during the period covered by the Acts of the Apostles.

It will be necessary to examine this very carefully, for from the earliest days of this dispensation to the present time, the enemy has sought by various means to overcloud this great truth. From the time this great promise was given, he sought to throw doubts upon its genuineness; and in our day his aim is to distort its interpretation, and pervert its application.

Not until the issue of the Revised Version in 1880 was the general reader of the Bible put into possession of the information as to this first assault of the enemy on this passage (Mark 16. 9-20).

There we find this marginal note on v. 9:—

"The two oldest** Greek manuscripts† and some other authorities‡ omit from verse 9 to the end. Some other authorities have a different ending§ to the Gospel."

* That there were *three*, given on separate occasions after His resurrection, is clear from the records of the three Gospels.

The *first* was in Luke 24. 47 on the day of His resurrection, and was carried out by Peter and them that heard.

The *second* in Mark 16. 15-18 to the eleven as they sat at meat, and was carried out by them and "them that heard Him" at once, as recorded in the Acts of the Apostles.

The *third* in Matt. 28. 19, 20, in Galilee, after He had left Jerusalem.

** They mean the oldest two.

† They mean the Vatican MS., known as "B" (now in Rome), and the Sinaitic MS. known as "X" (now in St. Petersburg).

‡ Such as modern Textual Critics; Tischendorf, who omits them, and Alford, who puts them within brackets.

§ *i.e.* at verse 8, Tregelles has "according to Mark"; Alford has "[the Gospel] according to Mark."

The answer to, or rather the refutation of, these suggestions may be briefly stated thus:—

1. Of all other manuscripts consisting of 18 uncials (*i.e.*, written in ancient capital letters) and some 600 cursives (*i.e.*, written later in running-hand) which contain the gospel of Mark, there is not one that omits these twelve verses.

2. As to Ancient Versions, the Syriac (A.D. 170) the Latin Versions (cent. 2), Jerome's (A.D. 382) and others, all of them older than any MS. now extant, contain these twelve verses.

3. As to the "Fathers," whatever may be their value (or otherwise) as authorities on doctrinal matters, their testimony as to matters of fact, as to whether these verses were or were not in the manuscripts or versions which they read and quoted, cannot be questioned; and the late Dean Burgon (in his work on this subject) gives the names of nearly a hundred Ecclesiastical writers (older than the oldest Greek manuscripts which we now possess), and also the reference to their works where they quote one or other of these twelve verses; which proves conclusively that these verses must have been in the original gospel of Mark.

We will show below, our own reason why doubts arose as to the genuineness of these verses; though why the Revisers should throw those doubts on them without stating or even hinting at the vast mass of evidence in their favour, must be left for others to explain.

For our own purpose now, we confine ourselves to verses 17 and 18:—

"These signs shall follow them that believe.

1. In My name they shall cast out demons.

2. They shall speak with new¹ tongues.

3. They shall take up serpents.*

4. And if they should drink anything deadly it shall in no wise injure them.

5. They shall lay hands on the sick and they shall be well."

The history of the Acts of the Apostles is a record of the fulfilment of the promise as to these five "signs." The apostles

"having gone forth, proclaimed [the good news] everywhere

the Lord working with them

and confirming the word by

THE SIGNS FOLLOWING" (v. 20).

1. For the signs confirming the promise as to the casting out of demons, see Acts 5. 16; 8. 7; 16. 18; 19. 12.

2. For the second sign, speaking with tongues, see Acts 2. 4, 11; 10. 46; 19. 6. 1 Cor. 12. 10, 28, 30; 13. 1, 8; 14. 2, 5, 6, 9, 13, 14, 18, 22, 23, 26, 39.

¹ Tregelles omits "new."

* Tregelles adds "in their hands."

3. For the third sign, taking up serpents, see Acts 28. 3-5, and cp. Luke 10. 19.

4. For the fourth, the drinking of any deadly thing, there is no recorded instance in Scripture, though we may feel sure such cases must have occurred.

5. For the fifth, the laying of hands on the sick and healing them, see Acts 9. 17; 20. 19; 28. 8, 9. Compare Matt. 9. 18; Mark 5. 23; 6. 5; Luke 4. 40; 13. 13; Heb. 6. 2.

These are the recorded examples of the fulfilment of the Lord's promise in Mark 16. 18, 19, and of God's witness in Heb. 2. 4.

There were doubtless many more that are not recorded, as is the case of those wrought by the Lord, as Jehovah's witness to His testimony (John 20. 30, 31; 21. 24, 25).

But these that are written are quite sufficient to prove the testimony borne by "them that heard Him"; and we may well marvel at the unbelief of those who witnessed such signs and yet remained impenitent.

They are specially called "signs" because they pointed to the great object for which they were given, viz., their *signification*. For they signified the "witness" of Jehovah, the God of Israel, Who throughout Israel's history had manifested His presence and His power in testifying to the proclamation given by His own appointed ministers sent in His name.

After the final rejection of Jehovah's messenger by the chief of the Jews of the Dispersion in Rome, there was no further need of such "signs," for Christ's promise ended with those to whom it was made, and God's witness ceased with "them that had heard" His Son.

The cessation of "signs and wonders" had been foreshadowed; yea, had been positively foretold.

In Paul's first Epistle to the assembly at Corinth, where these signs and spiritual gifts (*pneuma hagion*) had been most abundantly bestowed, in which letter we have the fullest record concerning them, there is a formal declaration on the subject.

Doubtless these "gifts" were common to all the assemblies during the 'Acts' dispensation; though it is in the Corinthian assembly that we read most about them.

Paul writes to the assembly at Rome of his desire to see them that he might impart unto them some spiritual gift (Rom. 1. 11; 12. 6-8). In his letter to Hebrew believers he reminds them they had tasted of "the heavenly gift." James also speaks of the gifts (Jas. 1. 17); and Peter refers to them (1 Peter 4. 10).

But it is in the first epistle to the assembly at Corinth that we find a formal and lengthened instruction concerning them and their use.

In ch. 1. 7 he exhorted them to "come behind in no gift," and the reason given is their "waiting for the *apokalypse* of our Lord Jesus Christ."

In ch. 12. 1 he writes "concerning spiritual gifts," and in verses 4-11 describes their "diversities of administrations" and "operations," emphasizing the

fact that though they were diverse in their character, they were all given by one and the same Holy Spirit, bestowed according "as He will," and were distributed "as it hath pleased Him."

They were nine in number:

1. The "word of wisdom" (v. 8) as seen in the case of Stephen (Acts 6. 3, 10), who had also the gift of "faith" and "power," and did great wonders and miracles among the people (v. 8).

2. "The word of *knowledge*" (as seen in Stephen in Acts 7).

3. "To another *faith*, by the same Spirit" (v. 9).

4. "To another the gifts of healing."

5. "To another the operations of mighty works" (Gr. *dunamis*, v. 10)*.

6. "To another *prophecy*."

7. "To another the *discerning of spirits*."

8. "To another [divers] kinds of tongues."

9. "To another the interpretation of tongues."

Then, after instruction as to their use, he ends by exhorting them:

"Covet earnestly the greater gifts, and yet a more surpassing way I shew unto you" (1 Cor. 12. 31),

and he goes on to show that the surpassing way was "LOVE" (1 Cor. 13); just as in Rom. 12, after having spoken of various "gifts" in vv. 6-8, he goes on to add (in v. 9)

"Let LOVE be unfeigned."

The "greater gifts" we are told in 1 Cor. 13. 13 are "faith" and "hope" and "love."

These three are distinguished from all others inasmuch as they were not mere "gifts" given as *credentials* to prove their Divine mission, or for confirming their testimony.

All such were to "cease," but these three were to "abide," being "greater gifts" because they would never cease. All other gifts were for time, and for that dispensation; but "these three" were for eternity.

"Faith" would end in *sight* that would see the King in His beauty and would never grow dim.

"Hope" would end in *fruition* which would never fade away, and

"Love never faileth," for it has to do with "the things which are not seen," and these are eternal.

Paul, in 1 Cor. 13, having in vv. 1-7 extolled this greatest of the "greater gifts," and stated this culminating and surpassing reason

"Love never faileth,"

having, we say, explained wherein this greatness consists, he goes on to enhance this greatness by telling the Corinthian believers that those "spiritual gifts" were all to be done away.

He singles out three of them,

the gift of prophecy (12. 10),

the gift of tongues (12. 10),

the gift of knowledge (12. 8),

and tells them that they will all cease and be done away.

* See July issue, page 74, No. 3.

It is a pity that the one verb (*katargeō*), which occurs four times in verses 8, 10, 11, is translated in four different ways in the A.V.

The R.V. renders it three times "done away," and once "put away."

So that the real sense of the whole passage is hidden from the English reader, and its real point is lost.

It will be clearer, and the strong emphasis will be seen, if we give the whole passage with the uniform rendering.

"LOVE NEVER FAILETH.

But whether [there be] prophecies,
they shall be *done away* ;
whether tongues, they shall cease ;
whether knowledge, it shall be *done away* ;
(For we get to know in part ; and we
prophecy in part,
But when that shall have come which
is perfect,
that [which is] in part shall be
done away .

When I was an infant, as an infant
I spoke ; as an infant I thought ;
as an infant I reasoned ;
but when I became a man,
I *did away* with the things of
an infant.

For we see now by means of a mirror,
but then, face to face ;
now, I get to know in part,
but then, I shall get to fully know,
according as I have also been known).
And now abideth faith, hope, love,
these three things ;
but [the] greatest of these, is Love."

Here, it is clearly stated that these spiritual gifts were to be done away ; and they are thus set in marked contrast with the three things which will abide for ever.

We may be certain, therefore, that the period covered by the Acts of the Apostles was the period characterized by infancy. Had the conditions of growth remained, it would have developed into manhood. That is infancy's normal end.

What was it that hindered that normal development in the case of Israel ?

Why did not Israel become a blessing to all the nations

Why did not the expectations of a groaning creation issue in the glory that was about to be revealed ?

Why were not the prophecies which God had spoken by all His prophets then fulfilled ?

There is only one answer, and that is, *the impenitence of Israel* ; the disobedience which refused to listen to the call which gave the keynote to the book "Repent." (Acts 2. 28 ; 3. 19).

There is no other reason ; no other can be found. And we find it in the Acts, exactly where we should look for it, in the closing chapter of that book.

If further evidence is needed we have it in the extraordinary fact that not one of those words, "signs,"

"wonders," "spiritual gifts," "*pneuma hagion*," is to be found in the later Epistles of Paul, written after Acts 28.

We look in vain for any one of them after that.

On the other hand we have positive evidence that the signs did cease at that crisis ; for Paul himself never used any one of them afterward.

What do we read among the last words of his very last Epistle ?

"TROPHIMUS have I left at Miletum sick" (2 Tim. 4. 20).

And in the same chapter :

"Only LUKE ('the beloved physician,' Col. 4. 14), is with me" (2 Tim. 4. 11).

What do we read in one of the Prison Epistles of EPAPHRODITUS, his "brother and companion in labour, and fellow-soldier" ?

"He longed after you all (the Philippian believers), and was full of heaviness, because that ye had heard that he had been sick. For, indeed, he was sick nigh unto death ; but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow" (Phil. 2. 25-27).

Is this the same Paul who laid his hands on the sick and they recovered ?

Is this the same great Apostle of whom it is written : "And God wrought special miracles by the hands of Paul, so that from his skin were brought unto the sick, handkerchiefs or aprons and the diseases departed away from them" (Acts 19. 11, 12).

Is he the same apostle who writes to Timothy, "No longer drink water, but use a little wine on account of thy stomach and thy frequent sicknesses."³

Is this the apostle of whom we read in the last chapter of the Acts, immediately before the crisis,

"And it came to pass that the father of Publius lay oppressed with fevers and dysentery ; to whom Paul having entered, and prayed, [and] having laid his hands on him, healed him. So when this had taken place, the rest who had sickness in the island came and were healed" (Acts 28. 8).

Yes, it was the same apostle ; but it was not the same dispensation. He is the same Paul, but the steward of quite a different ministry.

That is why we do not see a single one of those "signs and wonders," nor meet with even one of the words used in describing them after the close of the Acts.

Throughout that dispensation they abounded, according to the Lord's promise ; and in the last of the earlier Epistles, the apostle points to them as the credentials of his apostleship, where He says :

"Truly the signs of the apostle were wrought out among you in all patience, in signs and wonders and mighty works" (2 Cor. 12. 12).

Again, the Lord said most positively

¹Gr. *chrōs*. ²Gr. *simihinthion*. These words occur nowhere else in the New Testament.

³Gr. *astheneia*. The same word used of the fatal sickness of Lazarus (John 11. 4), and of the diseases which Paul healed in the island of Malta (Acts 28. 9).

"These signs shall follow them that believe," (Mark 16. 17).

The promise was made respecting "believers," not merely the Apostles and Elders.

If the present dispensation dates from Pentecost or indeed from *any* point in the Acts, or during the Acts period, this solemn and sublime promise of the Lord Jesus Christ is our own undeniable birthright in every detail; and these "gifts" should have been seen throughout this dispensation, and to-day, on every side, as an unimpeachable testimony to the fact that we are "believers."

In that case, they would form the testing marks of "believers."

The logical conclusion must remain undisputed that if it were true that these "signs shall follow them that believe," those who have not these "signs" must be unbelievers.

But, witness the pain and anguish in the homes of multitudes of faithful and devout believers to-day and for some sixty generations past.

Sickness and suffering stalk through the earth unhindered by any such heavenly signs. Our most cherished loved ones fall like flowers before the inevitable scythe, and wither as the grass of the field.

The broken sobs from broken hearts, and agonizing prayers no longer suffice to bring again the bloom to the cheek blanched by the power of death.

The only "signs" we see that are getting universal among "them that believe" are congregations swayed by impassioned speech and thrilling music. But *these* are *not* the signs named in the Lord's promise.

The disconnected jargon issuing from excited assemblies and darkened rooms, sometimes mixed with blasphemy, though simulating the "gift of tongues," does not identify those deceived thereby as being believers having the "signs" that "shall follow."

The "signs following" them that believed during that brief dispensation were for ALL.

To-day all assemblies are alike entirely destitute of such gifts as the Lord promised by name.

Are we to conclude from this that there are no true believers whom these "signs" *can* follow?

Those isolated cases where the stoutest claims are made to Pentecostal "rights" do not exhibit in any degree the "signs" enumerated by the Lord as following all that believe.

How much better to seek the commendation of the Berean believers, who "searched the Scriptures," and see whether these signs really are for us during this present dispensation.

We have seen that Paul himself did not exhibit any one of them after the close of the Acts dispensation.

This, we believe, is undisputed by those who seem to wish it were otherwise.

It is urged by such that they were only wrought on unbelievers for their conviction.

To this there are two answers:

1. This was not the case, for the greatest of all were exercised by Peter when he raised Dorcas from death

and presented her to her fellow-believers (Acts 9. 36-41); and by Paul when he raised Eutychus to the comfort of believers (Acts 20. 9-12).

2. They were used chiefly by believers themselves in their assemblies and in their worship.

But let us try this question on the Berean plan, and bring it to the test of Scripture:—

The same Word which promised these "signs" predicted also that they should be "done away"; and this is a very strong expression.

It is rendered "*bring to naught*" (1 Cor. 1. 28); *abolish* (2 Cor. 3. 13; Eph. 2. 15; 2 Tim. 1. 10); *put down* (1 Cor. 15. 24); *destroy* (Rom. 6. 6; 1 Cor. 6. 13; 15. 26; 2 Thess. 2. 8; Heb. 2. 14), etc.

Those who claim that these signs might, or ought to have continued directly contradict these plain statements in 1 Cor. 13.

Thus brought to the bar of Scripture verity, it is at once manifest that such persons are deceived by the great enemy of the Word of God; or are self-deceived, or are impostors.

It was hoped to complete this series of Editorials on the Divine witness of "signs and wonders" this month; but there are yet two further points to be dealt with.

(1) The place of these signs in relation to Israel's dispensational position, and to the Apostle's ministry to the Gentiles, and

(2) The explanation of the note on Mark 16. 17, 18, in the Revised Version as bearing on the so-called "tongue-movement" of the present day.

These must be reserved for further consideration.

SOME TRIBUTES TO THE LATE DR. BULLINGER

The following is from the notice in *The Record* of June 13, 1913:

Dr. E. W. Bullinger was a very remarkable man. A descendant of the Swiss reformer, Henry Bullinger, of Zurich, who succeeded Zwingli as Chief Pastor in that city and had no small influence with the English Reformers, he inherited a real love for the reformed faith. He was as sound a Protestant as any man in England, and he viewed with the utmost dismay the growth of a pseudo-Romanism in the English Church. He looked upon Rome as the implacable enemy alike of spiritual religion and civil freedom, and was most warmly interested in the life-and-death struggle of Ulster to escape the domination of Home or Rome Rule. He was in full sympathy with the Orange Movement, and was, we believe, a Grand Master of the Order.

Born in Canterbury in December, 1837, he was educated at the Choir School, and in after years he would often relate with intense relish reminiscences of his chorister days. He felt a call to the ministry of the Church of England, and studied for Holy Orders at King's College. He was ordained deacon in 1861 and priest in 1862, his first curacy being at Bermondsey Parish Church. In 1863 he moved to Tittleshall in Norfolk, where he remained till 1866, when he returned to London as Curate of St. James's, Notting Hill. Curacies at Leytonstone and Walthamstow followed, and in 1875 he became first Vicar of St. Stephen's, Walthamstow, continuing to hold with the living the Secretaryship of the Trinitarian Bible Society, which he accepted in 1867. At Walthamstow he did a great work. He built St. Stephen's and initiated many useful organisations. He had established a

reputation as an expository preacher of no mean order, and his sermons were greatly valued for their clear, deep, and searching analysis of Bible truth. Himself a most spiritually-minded man, he ever sought to lead his people to a fuller realisation of their inestimable privileges in Christ Jesus our Lord. He remained at St. Stephen's for thirteen years, resigning in 1888. He did not seek another living, but in 1891 he accepted the incumbency of Brunswick Chapel, where he ministered with much acceptance for three years. He retired in 1894, and never afterwards held a ministerial charge, finding his time fully occupied with his secretarial duties and his Bible studies.

Dr. Bullinger was a devoted student of the Bible. The sacred pages were his chief delight. To him the Bible was the Word of God; he accepted fully and unreservedly the truth of its historical statements; it was his first and last authority. He was wholly unaffected by the course of Higher Criticism, and he would often express himself warmly and incisively in regard to what he regarded as attacks upon the Bible. He was a strong Greek scholar, and he had a mastery of Hebrew of which few could boast. It was inevitable that a man of his wide learning and gifts should become a prolific writer. His first great work was *A Critical Lexicon and Concordance to the English and Greek New Testaments*, which passed through several editions. It was most favourably received by scholars of that day, and Archbishop Tait, in 1881, in recognition of the service that book had rendered to the Church, conferred upon its author the Lambeth degree of D.D. Other works followed, chief amongst them being *Ten Sermons on the Second Advent*—Dr. Bullinger was one who ever rejoiced in "that blessed hope"—*The Witness of the Stars or the Primæval Scriptures; Number in Scripture: its Supernatural Design and Spiritual Significance; Figures of Speech in the Bible Explained and Illustrated; How to enjoy the Bible*—a deeply spiritual book; and *The Chief Musician*. He was also Editor of *Things to Come*, a magazine in which periodically he expounded his own distinctive teaching.

But his greatest work of all was *The Companion Bible*, which, unfortunately, he did not live to complete. Four volumes have been published, and he was working on the fifth when the "home-call" came. It is published anonymously, but the authorship is now fairly well known. The preparation of this work was a great delight to him, and he would often rise as early as 4 a.m. in order to make progress with it. It is a monument of exact and careful scholarship, and represents the result of upwards of forty years' careful study.

Although so deep and serious a student, Dr. Bullinger had his lighter side. He was of a sunny disposition, and, although not free from trouble and anxiety, he always had a bright face and a happy smile. He had an intense belief in the unchanging love of God which supported him through all and gave him a pleasure in life which it was refreshing to witness. He had a fund of humour, and was always a most delightful companion. He had great musical gifts, and his *Fifty Original Hymn-Tunes* contain many beautiful and sympathetic settings. The tune which bears his name set to the hymn "Art thou weary, art thou languid?" is most moving in its appeal.

As a friend he was staunch, true, and loyal. His own nature was affectionate, and he valued the friendship and sympathy of others. There was nothing mean or unworthy about him. He was broad and generous in his treatment of others; and although a keen controversialist, ever ready to "contend earnestly for the faith once delivered," he never consciously uttered an angry or unkind word of anyone. He will be greatly missed by many to whom he was deeply attached and who were equally attached to him.

The funeral took place on Wednesday afternoon at Hampstead Cemetery. There was a great gathering of sorrowing friends, about forty following from the house and fully another hundred and fifty attending at the cemetery. The chapel was crowded out. The Opening Sentences were read by the Rev. F. C. Lovely, Assistant Secretary of the Trinitarian Bible Society; the Psalm by the Rev. A. Griffith, of Hastings; and the Lesson by the Rev. T. A. Howard, Vicar of St. Matthew's, Toxteth Park, Liverpool. At the graveside the Committal prayers were read by the Rev. Sydney Thelwall, of Leamington, and the concluding prayers by the Rev. J. J. Beddow, Vicar of Drypool, Hull.

The following extracts are from the notice in *The Christian* of July 10th, 1913:

"In literary effort, whereby he earnestly sought to minister comfort and edification to the Church at large, during a long course of years, he was a veritable marvel to all who observed the untiring diligence and boundless energy that marked his labours in authorship

Among the first of his works was the *Critical Lexicon and Concordance to the English and Greek New Testament*, which cost him

nine years of toil, and was at once accorded a place of its own among books of special value to Bible-students. In recognition of the scholarship displayed by this work (now in its fifth edition) Archbishop Tait conferred upon the author the honorary degree of Doctor of Divinity. Other volumes followed at short intervals, including *The Witness of the Stars, Number in Scripture, Figures of Speech used in the Bible, The Book of Job, How to enjoy the Bible*, and many others, some of them passing into a succession of editions, and a number of them being translated into German and other languages.

To these works may be added one of great value upon which Dr. Bullinger was engaged in the later years of his life, and which remains unfinished, *The Companion Bible*. This work, planned to comprise six volumes, he carried as far as the end of the fourth, completing the Old Testament; and in all parts of the world there are men and women who thank God for the help they have derived from its pages. This work represents a systematic attempt to indicate a special structure in the Books which constitute the "Divine Library"; and alongside the text of the Authorized Version are given valuable notes, critical, explanatory, and suggestive, as well as many appendices on subjects of special importance or difficulty. The name of the editor nowhere appears in these volumes; but those who knew Dr. Bullinger's point of view and general method had no difficulty in attributing the work to him. To those who enjoyed his immediate friendship he readily explained the anonymity. In the first place, he confessed to a deeply-rooted objection to placing his own name on the title-page of an edition of God's Word; in the second place, he was content that his most mature labour should go forth to the world simply on its merits. In this resolve, we reach the heart of the man—he was uniformly jealous to make a distinction between Holy Scripture and its interpreters. As for the Book, it constituted, with him, a class by itself; as for the interpreters, however careful and conscientious they might be, their work was fallible and deficient. These convictions explain the editor's action in withholding his name from the work—a measure which, as he fondly hoped, would effectually secure his great undertaking from ever being referred to as "Bullinger's Bible." Whether it will be possible from the material which he left, to complete the work, is not yet known.

Still another undertaking engaged the heart and mind of this busy worker—a monthly magazine of Biblical exposition, entitled, *Things to Come*. Though primarily dealing with prophetic interpretation, these pages were strong in their defence of Holy Scripture. The editor had satisfied himself that the Bible is the Word of God, and his line of proof carried conviction to the hearts of a host of readers. If he wrote from a point of view that was essentially independent, it was uniformly within the limits of a settled faith in God and full confidence in the inspiration and integrity of the Scriptures; and accordingly no hospitality was extended to doubt or unbelief in any shape or form.

Strong and ready, energetic and diligent, Dr. Bullinger got through an enormous amount of work. He was in his study at half-past four o'clock in the morning; he would enter the breakfast-room with a handful of letters ready to post; these, however, represented only a part of the labours that engaged his early hours. On a railway-journey he could get through correspondence and take needed rest in a manner that enabled him to arrive at his destination free and "fit" for further work. He was a rapid reader; he digested with ease the thoughts of others; and was able with extraordinary facility (after testing) to use the suggestions of others in connection with his own literary undertakings.

At length, however, "the labourer's task" was over. After a long series of breakdowns and recoveries, on the last Sunday in May a change appeared, with symptoms that caused profound apprehension; then came an apoplectic seizure, followed by a season of unconsciousness. The meaning of these things was obvious; the strong man was "brought low." The end came on June 6. In the seventy-sixth year of his age the worker entered into rest. In the last days there were hours of weariness, but there was no murmuring. After one restless night, indeed, the patient spoke of actual comfort; for, in answer to a question as to how he felt, he was able to say that, in dreams, he had been at work on the Book of Daniel, and had acquired new light on an old problem! At one time, moreover, he had upon his mind some words of prayer which he wished to dictate, but as the power of speech failed, these could not be taken down. If the time of helpless unconsciousness (thirty-six hours in all) meant distress to those who stood by, to the patient himself that time meant relief from pain and suffering, for which profound gratitude was felt by his friends.

The news that this stalwart had passed away, came as a shock to many. On all hands there are teachers who can tell us about the Bible, but here was a man who KNEW THE BOOK ITSELF—knew

it all, genealogies as well as histories, proverbs as well as prophecies, the constituent words as well as the Word as a whole. He knew the Scriptures, however, as a servant of Christ; and while unwilling to add thereto or take therefrom, he acted on a definite vocation to impart to others that which he had himself received. His entire being was attuned to the words of the text which a friend painted for him and which hung over his bed:— "I delight in Thy Word as one that findeth great spoil."

The Morning Star had this letter in its issue of July 1st, 1913.

In Memoriam. Dr. Bullinger.

DEAR DR. MCKILLIAM,—The news of the death of Dr. Bullinger will fall as an announcement of grievous loss upon a large number of thoughtful christians. May I be permitted to offer a word or two as to the great value of the work that God granted him to do, and as to the attractiveness of his personality?

Though gifted with unusual powers as a deep scholar and thinker, he was simple, affectionate, and conspicuously free from pretension of any kind; but the feature which made him pre-eminent was his greatness as a teacher of the Scriptures. His aim was to delight himself in the word of God, and to pass on that supreme happiness to others.

It was his constant practice to be up in his study, over his Bible, at about 3 to 5 a.m., and there, day after day, he stored his receptive mind with masses of Scripture knowledge, which made him a giant in apprehension of the Mind of God. He cared little for the mind of *man*; but was unvaryingly in his search after what the Bible says of itself.

With thankfulness, I should like to testify that through his teaching, the Word of God is an entirely new Book to me; and as I tell others what I have learned through him, again and again I am told, that they have never heard such truth before, and ask why teaching of this kind is not general. It was never Dr. Bullinger's habit to set forth an isolated text or thought, and then deliver his opinions on it. That is often done, but he counted it of little value. He would set forth a text or thought, and then gather together all that he could find in the whole Bible bearing on the subject; and, laying the accumulated evidence side by side, differentiating those passages that appeared to treat of the same matter (but which really belonged to another category), he opened up the secret of "proving things that differ," and so, rightly "divided the Word of Truth."

Beloved Dr. Bullinger! Thank God for his life and his works.

I pray that his books may long remain in circulation, and that so, "being dead, he may yet speak" to many who may thus be led to follow him in delighting in God's Word.

Yours sincerely,

JAMES B. DELAP.

In *The Life of Faith* of June 18th, 1913, the Rev. G. C. GRUBB, the well known Mission Preacher, wrote—

A week ago Mrs. Grubb and I left London for Trémel, the headquarters of the Breton Evangelical Mission. We are desirous of seeing something of the Lord's work in this and other parts of France.

On Sunday morning last the sad news of the death of Dr. Bullinger was received here. It was touching to see the grief with which Pasteur Le Coat heard of the death of his life-long friend. For fully thirty years Dr. Bullinger did his utmost to help the work of this mission by counsel and active support. During these years very few days passed without a letter coming from him. Almost every year he spent a month visiting the various stations of the mission.

Pasteur and Madame Le Coat are now advanced in years. They began to labour among the Roman Catholics of Brittany forty-five years ago. Because of increasing heart weakness, Pasteur Le Coat has thought well to hand over the work in Brest to the French Baptist Church.

On Sunday we had the joy of listening to two helpful addresses from the lips of Mr. Somerville (Pasteur Le Coat's able assistant). He speaks Breton, French and English with equal facility. The simplicity of the service, the deep attention of the listeners, and, above all, the sense of the presence of God were indeed refreshing.

There are about seventy children in the orphanage here. They are truly nourished in the "sincere milk of the Word." There are nine other stations in various parts of Brittany, and a Bible Carriage which starts each year on July 1st at the great festival of the Madonna in Guingamp.

Those who have valued Dr. Bullinger's testimony to the infallibility and all-sufficiency of the Holy Scriptures will do well to take the work of the Breton Evangelical Mission into their hearts.

GEORGE C. GRUBB.

Trémel, Côtes-du-Nord, Bretagne, France.

The following are extracts from private letters, showing how Dr. Bullinger was appreciated, and what a blessing he was made to those who came within the sphere of his influence.

"His death is a terrible loss, not only to his large circle of friends, but also to all who love the Word of God. I can never thank the Lord enough for all that I have learned of it through him."

"How many have lost a friend and a teacher in the lamented death of dear Dr. Bullinger! He was a friend of my father's, years before I knew him, and for myself I cannot tell what God has used him to be to me. How I shall treasure his memory!"

"We cannot refrain from praising God for his faithful life and for his life's work, consecrated to the Master's service. He has been the means of making 'that blessed hope' a living reality to many of his readers. I pray that we may all meet again at that glorious resurrection that one 'out from among the dead!' Meanwhile he is at rest!"

"His great abilities have left behind him a literary monument of spiritual excellency and of devout character and interpretation which, indeed, lays all the churches under a debt of deepest gratitude."

"It is an overwhelming loss for all who knew him, for all who had the happy privilege of knowing his works, or who realised in the least degree the *wonderful* extent of his learning. . . . My heart goes out to you in your grief—it is my grief too, for I loved and revered him most sincerely, and I owe him more than I could ever express."

"Such a grand Christian and man—I loved him much, and he loved me. Many are the happy helpful times we have had together; and many a blessing has come to me through his words—He has opened gold mines of truth to thousands, and I believe great will be his reward from that Saviour he loved so well."

"His death is a great loss to the Christian community, for his advanced knowledge of God's Word was a source of help to thousands seeking the truth. He was so enlightened in the mysteries of Godliness, and has been an incentive to many like myself to search the Scriptures, and feed upon its soul's food for daily nourishment. His light shone far and wide, and has been a blessing to many seeking souls."

"I could not tell you all that I owe to Dr. Bullinger's instruction, nor the constant joy which I now have in the study of the Scriptures, which I might never have known had I not learnt at his feet. . . . There are thousands who will be constantly blessing his dear memory, and thanking God that in this dark age He has given us such a teacher."

"It is no exaggeration to say that a more widely, deeply and tenderly loved man never lived than our dear Doctor, and truly to most of us, he, in a sense, will never be dead. Yours is no lonely sorrow; hundreds with you are saying, 'we have lost our best and our dearest.' Only God can fill the gap."

"His candid open exposition of the Word, void of egotistical assertions, fascinated me. Unlike many great teachers, he had learned to unlearn; due, I think, to his great love of the truth. His frank acceptance of new truths discovered, though necessitating the re-adjustment of his former views, was marked by a total absence of pride."

"When I was first thrown into somewhat close contact with him whose loss we are now mourning, I was much struck with a remark he made. He said, 'When a great trial comes, I just look up and say, 'Even so, Father, for so it seemeth good in Thy sight,' and then I go forward satisfied that all is for the best.'"

"Never shall I forget what Dr. Bullinger has been to me. He was used, as an instrument in God's hands, to mould me into whatever I may be in His service to-day. I thank the Lord with all my heart that I was ever led under his teaching."

"It has left a big blank in the Christian world; and now that so few hold to the old truths such as the Inspiration of the Bible, it is sad to lose one of the 'stalwarts.' I think it may be well said of him, 'he died in a good old age and full'; for if anyone crammed the work of two lives into one, he did."

"As for myself, words fail to express how tremendously I feel indebted to Dr. Bullinger. The Bible has become a new book to me, a vitally living book; and to the end of my days, and throughout eternity I shall have cause to thank God that I fell in with the writings and made the acquaintance and friendship of such a Bible man as he was."

"I struggled alone for two years in the endeavour to shake off tradition and follow the truth; and at the end of that testing time, I met the doctor; and so I can never think of my Christian experiences without connecting a most vital moment of them with him."

"It is sorrowful news to hear of the death of Dr. Bullinger. One's first feelings are all sadness till we see that it is well—our friend has fallen asleep. Yes, it is well. The rest was needed, and the next moment, the awaking will be with joy unspeakable and full of glory to our Lord, and to the servant who ministered so faithfully from the good things given to his charge. He has been a helper to many, and to 'mine own self' not the least. My belief is that no one of us has accurately estimated his worth as an exegete. He will be valued by those who succeed him. As a seeker after truth he was in the forefront, and his clear vision saw through the 'pasteboard' arguments of the many. It would be well if all of us were equally clear sighted and especially equally honest. He has suffered for the truth, we may say for Him who is The Truth, and will be abundantly rewarded."

The following is from a letter of the Secretary of the Bullinger Loyal Orange Lodge, Walthamstow, addressed to Dr. Bullinger's niece:—

"Most of us in the Lodge feel that we have lost a real friend, for we looked to your dear uncle as a father-in-Christ. We had but an imperfect knowledge of the glorious truths of God's Word, until by God's gracious providence we were brought in contact with Dr. Bullinger who opened up to us the glorious truths of Holy Writ, for which we shall always love and reverence his memory."

Dispensational Expositions:

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

No. 36.

THE PRAYERS OF THE LORD'S PRISONER.

Col. 1. 9-11.

POWER.

IN our last paper we found that great emphasis was laid upon the knowledge of the will of the Lord, and the knowledge of God Himself. There the apostle spoke of all wisdom and all pleasing, now he speaks of all power.

THE WAY. "In all power being empowered according to the strength of His glory" (v. 11).

By nature sinner and saint are alike powerless. Power can come only through Christ, Who is Himself "the power of God" (1 Cor. 1: 24).

Our minds go back to that first great comprehensive prayer recorded in Eph. 1. There the apostle prayed that we might know "what is the exceeding greatness of His power . . . which He wrought in Christ when he raised Him out from the dead, and set Him at His own right hand . . . far above all."

The flesh profiteth nothing, and the energy of the flesh is valueless. Religion gives the flesh plenty to do, true Christianity "has no confidence in the flesh"; we rest in the "power of His resurrection."

In the first place we must examine the word translated power. In the original it is *dunamis*, which gives us the familiar words, dynamite, dynamics, etc. It signifies a mighty energizing force.

It is this word which is translated "miracle" in Acts 2: 22; 8: 13; 19: 11; and "mighty works" in Matt. 11: 20; Luke 10: 13, etc. It is this same word which is used of Christ as "the power of God" in 1 Cor. 1: 24; and of the preaching of the Cross in 1 Cor. 1: 18; and which supplies the apostle with the exultant confidence in the gospel, "for it is the power of God unto salvation" in Rom. 1: 16. Christ, the preaching of the cross, and the gospel of God are equally "the power of God." Christ without the cross, or a gospel without either is of no avail for sinners.

We are not, however, contemplating in this prayer the power of that atoning death so much as the power of His resurrection, the power arising from the strength of His glory. "For though He was crucified in weakness; yet He liveth by the power of God" (2 Cor. 13: 4).

The words, "the power of His resurrection," are found in Phil. 3: 10. It will be remembered by many readers that Phil. 3. balances Phil. 2 in structure.

Phil. 2. gives us the sevenfold descent of Christ from the throne of God to the death of the cross, and the sevenfold ascent from the death of the cross to the name which is above every name, and to the ascription of universal praise.

In chapter 3. Paul gives a sevenfold description of his "gains and losses," and among the things to gain which he counted all things loss was "the power of His resurrection."

We shall find that this power is the secret source of the faith, hope and service of the apostle, and should be of all believers.

Taking the three foundation epistles of the mystery, Ephesians, Philippians and Colossians, we find this word "power" occurs eight times. Eight is the number of resurrection, and the numerics of occurrence are in harmony with the meaning of the word.

The eight passages are

Eph. 1: 19. "The surpassing greatness of His power unto us who believe."

Eph. 1: 21. "Far above every principality and authority and power and lordship."

Eph. 3: 7. "A minister . . . according to the working of His power."

Eph. 3: 16. "That He may give you . . . to be strengthened with power."

Eph. 3: 20. "Able to do exceedingly . . . according to the power."

Phil. 3: 10. "The power of His resurrection."

Col. 1: 11. "In all power being empowered."

Col. 1: 29. "Striving according to His working which worketh in me in power."

The first passage, Eph. 1: 19, teaches the character of faith and its link with resurrection.

The faith of God's elect is not the product of argument, reasoning, or evidences; it is "the exceeding greatness of His power to us-ward who believe, according to the working of the might of His strength which He wrought in Christ, when he raised Him out from the dead, and set Him at His own right hand in the heavenlies, far above all." The miraculous power which raised Christ from the dead is the self-same power which raises us from the grave of sin. Chapter 2 gives ample witness to this. "Even when we were dead by reason of trespasses, God hath made us alive together with Christ . . . and raised us up together, and seated us together in the heavenlies in Christ" (Eph. 2: 5, 6). "Faith cometh by hearing, and hearing by the word of God."

At one time to believe the gospel (Mark 1: 15) did not include either belief in the death or the resurrection of Christ, for neither was revealed until the time noted in Matt. 16: 21. To believe the gospel, according to Mark 1: 15, was to believe that the time was fulfilled, and that the kingdom had drawn near.

Since that proclamation much has happened. The Lord Jesus has been rejected as King of the Jews He has been crucified, and has been raised from the dead, and God has inspired the remainder of that which comprises "all scripture." Faith still cometh by hearing, hearing still needs the word of God. But the later revelation claims our ear, the message through the apostle to the Gentiles is for us, and in that message resurrection is the key word, and faith is essentially linked with Christ as raised, and seated, and glorified in the heavenlies. It is, in other words, "the faith of the inworking of God, who raised Him (Christ) from among the dead" (Col. 2: 12). In four of the eight passages given above we find the words "work" and "working." The power of God in Christ works. It is the Divine energy which, commencing with his spiritual resurrection from the grave of sin, carries the believer triumphantly along his course, until in actual bodily resurrection-likeness to his glorified Lord, he stands a miracle of mercy and a monument of grace unto the ages to come.

Not only is "the power of His resurrection" the measure and character of our faith, it is also the power of our service (Eph. 3: 7).

Paul, speaking of his peculiar ministry says that it was according to the gift of the grace of God, according to the working of His power. A reference to Eph. 1:

7-11, will show how vitally this "gift of grace," in relation to service, is connected with the risen Lord. "To each one of us was given grace according to the measure of the gift of Christ. Wherefore, he says, having ascended up on high, He led captivity captive, and gave gifts unto men . . . and He gave some apostles" . . .

The apostles, prophets, evangelists, pastors and teachers of the dispensation of the Mystery are all connected with Christ as raised from the dead.

We may not be called upon to fill the rôle of apostle, prophet, evangelist, pastor or teacher, yet we all may serve in our sphere; we all have to live our daily life; home and business may be to the glory of God or otherwise, according as we know or ignore this "power of His resurrection."

Col. 1. 11, 12, is very similar to Eph. 3. 16. The prospect of the glorious inheritance in the light, is linked with this power and its glorious outworking.

So far we have seen that this power is for life, for faith, for service. We next notice that it is related to prayer. The subject of prayer has exercised the hearts of many, particularly in the light of the teaching of the Mystery. Once, answers to prayer were evident; guidance was definitely sought and definitely given; supplies were asked for and miraculously sent. To-day we walk by faith, and not by sight; we are in a dispensation when signs and wonders are conspicuous by their absence. Some ask, "Shall I only pray for those things which pertain to spiritual blessings?" Others ask, "is it right for me to take my business and domestic difficulties to the Lord also?" We have touched upon the great prayers of Ephesians, where the apostle prays regarding spiritual things, and if we turn to Phil. 4. 6, 7, we shall find that he commands prayer for everything: "Be anxious for NOTHING, but in EVERYTHING, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall garrison your hearts and minds through Christ Jesus." Can words be more definite? Spiritual, temporal, business and domestic affairs all come within this scope. Shall God then invite our prayers, and shall He mock our supplications? Never! Let us, however, note the sequel carefully. *It does not say,* "And all these things shall be added unto you," what it does say is, "The peace of God shall garrison your hearts and minds through Christ Jesus." That means, that though no *apparent* answer is given, God has heard, He knows, and is silently, yet certainly, working all things after the counsel of His own will. Let us not underestimate His "answer of peace." The soul that realizes this is fortified against the direst calamity. No shock can move his faith, or shatter his hope. No reverse can reflect upon God's love.

We find in Phil. 4. 19, that the apostle writes, "my God shall supply all your need, according to His riches in glory by Christ Jesus." The context speaks of temporal needs and temporal supplies; but the Apostle goes on and tells of *all* need being supplied.

The estimate which we may put upon our needs, may not always be true. Paul besought the Lord three times, that the thorn in the flesh might be removed, and received no for an answer—yet the Lord *supplied his need*, not by taking the thorn away, but by giving strength to endure.

Now, it does not merely say that God will supply our needs *out of*, but *according* to His riches in glory. If a wealthy man gives me *out of* his riches, he may give me a shilling, but if he gives to me *according* to his riches, he may have to give pounds.

The word *according* suggests something further. It may tell us, that there is a relation between the riches of glory, and my present needs, which will be only understood in "that day." It may be the best thing for me to be poor, to be deprived of many comforts in life. The Apostle who penned these words, knew what suffering and privation meant, yet it was "according to the riches of glory"—for he said, that it worked for him "a far more exceeding and eternal weight of glory."

With this in mind, we come back to the subject of the power of His resurrection in relation to prayer. "Now unto Him who is able (of power) to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory" (Eph. 3. 20).

The Lord supplies needs, *according* to the riches in glory. He will do for us, *according* to the power that worketh in us—the power of His resurrection. Let us measure all things by this standard. Let us view all things in the light of resurrection. Our faith, hope, love, life and prayer must all be in this power.

The power of His resurrection is the power of our faith (Eph. 1. 19).

The power of His resurrection is the energy for service (Eph. 3. 17.)

The power of His resurrection is the secret of our spiritual growth (Eph. 3. 16).

The power of His resurrection is the measure of our prayer (Eph. 3. 20).

It is the self-same power which will finally "change this body of our humiliation, that it may be fashioned like unto His body of glory, according to the working whereby He is able (of power) to subdue all things unto Himself" (Phil 3. 21). Out of the fifty-eight occurrences of the word "to be able" in the New Testament, forty-nine are derived from the word *dunamis*.

"God is *able* to make all grace abound."

"I am persuaded that He is *able* to keep that good deposit unto that day." That marvellous exhibition of faith given in Rom. 4. 21, is a testimony to "the power of His resurrection." Abraham "believed God who quickeneth the dead (a very different thing from a vague trust in 'Providence') . . . and being not weak in faith . . . he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully *persuaded* that what He had promised, He was of power also to perform."

This is the faith that is real, the faith which glorifies God.

One other phase of Christian experience demands this "power of His resurrection," and that is suffering. This is the context of the words of the prayer of Col. 1.

Let us look, however, first at Phil. 3. 10, 11. "The power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the out-resurrection from among the dead."

The arrangement of this passage is suggestive.

A |	The power of His resurrection.	Present power
B |	The fellowship of His sufferings)	Present
B |	The conformity to His death)	experience
A |	The out-resurrection.	Future hope

The sufferings are bounded on either side by the power and the hope of resurrection.

His resurrection our present power. Our resurrection our future hope. Here are no false hopes, no false motives. The apostle has no need to advertise for persecution; it came as soon as he sought to realize the power of His resurrection, and in that strength to "press toward the mark" (Phil. 3. 14). Before all his judges he reiterated that it was "for the hope and resurrection of the dead" that he was called in question (Acts 23. 6; 24. 15-21; 26. 1-8). In 2 Cor. 1. 8, 9, we read, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raises the dead." Again, in 2 Cor. 4. 7-11 we read, "But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God, and not from ourselves,

On every side hard pressed, but not crushed,
perplexed, but not quite helpless,
persecuted, but not abandoned
flung down, but not destroyed,

always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh.

Here we see the "power" which enabled this chosen vessel to suffer so much. When Elijah was miraculously supplied with food by the angel of the Lord, we read, in 1 Kings 19. 8, that "he went in the strength of that meat forty days and forty nights." May we in like manner be enabled, "in the power of His resurrection," to go "in the strength of that meat" until our pilgrim days terminate in the "upward call" (Phil. 3. 14) or in the glorious resurrection promised us (Phil. 3. 11).

In the prayer of Col. 1. 11 this power is connected with GLORY. There at the right hand of God is One who is our All. Glorified on High, our glorious

Head supplies the power for His people. In view of that glory they wait, endure, and rejoice.

This is the END. "Unto all patience and long-suffering with joyfulness." All wisdom is given for all pleasing; all might for all patience. The apostle knew what it was to exercise patience. He calls the attention of Timothy not only to his doctrine, but also to his manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions (2 Tim. 3. 10, 11).

Forbearance, long-suffering, and patience are to be the mark of the teacher of such precious truth as we have seen in these epistles (2 Tim. 2. 24, 25), long-suffering, together with all lowliness and meekness, is a necessary pre-requisite for the endeavour to keep the unity of the spirit.

Who have received such long-suffering from the hand of God as those who are members of the body of Christ? Who then should be the first to exhibit in some degree the same grace to others?

Further, patience and long-suffering may be endured and displayed grudgingly, but this does not satisfy the desire of the apostle here. Patience and long-suffering to be worthy of the Lord and unto all pleasing must be with joyfulness. For the hope set before us we despise the shame, because the light of future glory gilds our sorrows and our trials with its blessed radiance. Soon we shall be with Him, and like Him, whom having not seen we love.

Let us remember in our trials the cause for thanksgiving which immediately follows (Col. 1. 11). The Father has made us meet for the glory, soon we shall enter in, to go out no more, surely this gives us strength and power. Empowered by the strength of His glory unto all patience and long-suffering with joyfulness, let us seek grace ever to exhibit such graciousness to the glory of our glorious Lord.

The four prayers which have now been considered may be looked at together with their contexts as follows:

A |	Eph. 1. Faith and love heard of. Power and Might, Spirit of Wisdom, Hope; Inheritance in the Saints, Principality and Power overcome. Christ the Head and fulness.
B |	Eph. 3. Love of Christ exceeding knowledge. Comprehend what is the breadth. Filled with all fulness of God. Unto the generation of the age of the ages.
B |	Phil. 1. Love of saints abounding in knowledge. Prove the things which differ. Filled with fruits of righteousness, Unto the day of Christ.
A |	Col. 1. Faith and love heard of. Power and Might, All Wisdom, Hope; Inheritance of the saints. Authority of darkness overcome. Christ the Head and fulness.

CHAS. H. WELCH.

Signs of the Times.

MRS. BESANT has been lecturing again in London, and on June 1st and 8th the Queen's Hall was crowded to hear her discourse on "Superhuman Men in History and Religion" and "The Restoration of the Mysteries." According to *The Christian Commonwealth*, which reported the lectures in full, "an animated, well-dressed, highly thoughtful audience" gathered to hear her. Such are the people who, wrapped in their own intellectual pride and self-sufficiency, reject the gospel of God's grace, and are ready, by just retribution, to believe any lie devised by man or the great adversary, his master.

The first lecture was very similar to those delivered last year, on the theosophist idea of various root-races of which the present dominant race is the fifth, and the changes in the earth's surface suggested by the legends of the vanished Lemuria and Atlantis. But in the course of her address she threw evolution overboard, as far as it applied to human history.

"The elder amongst you must remember how we read of the growth of civilisation, how we were told of families of savages who joined together into tribes, of tribes who linked themselves together into communities for mutual assistance and defence, of communities building themselves up into nations, and so on step by step, millennium after millennium, until from barbarism civilisation arose, just as in the corresponding domain of religion the ideas of the savage, the animistic ideas of the barbarians, were held to be the origin, the source, of all the religions of the world. But, however natural that view was, it was found *not to square with facts*. None had discovered in the excavations of the past those infant civilisations whose remnants might naturally have been looked for, building up step by step in successive excavations. Savages have been found, cave men have been discovered, villages built on piles have been found, but between these and the civilisations there is no steady advance or link which science has discovered. Savages exist to-day side by side with great civilisations, they existed also in the past, but between them no bridges have been found. On the contrary, it has been seen everywhere, as facts have been accumulated, that what Bunsen has said of Egypt only is true of all the great civilisations of the past. You may remember how he declared of the civilisation of Egypt that it had no origin which human wit could find, that it seemed to spring upon the stage of history complete as Minerva burst from the head of Jove. It was thought at first to be a marvel and a wonder, to be unique in the story of man, but every great civilisation shows the same marvellous characteristic, that it appears as a mighty civilisation. Even though traces of a child-people can be found under the great rulers and teachers of the

past, more and more through the twilight in the dawning of history, great figures stand out grandiose and mighty, out-topping the contemporary people, the rulers, teachers, and the guides of men; they the founders of the mighty civilisations, they the architects of the marvellous buildings, they the teachers of the child-humanity, the superhuman beings who are the builders of civilisations and of religions in our world. Plenty of civilisations have been traced through the period of their decay, a significant fact; none has ever been traced through its building up from the savage state into the state of the highly organised and civilised nation."

The words we have marked in italics will be read with chagrin by the critics who maintain that Israel in its early days was destitute of the ideas of God exhibited in the Pentateuch, and only became monotheistic as the people advanced in civilisation. We suppose the inventor of evolution thinks that it has done its work, so now it is to be superseded by other ideas which will more effectually bring about the end he has in view. In these days of Socialism and Republicanism it is strange to find men being taught to look for one commanding personality, but we remember that the Roman republic produced the Empire, and the French Revolution produced Napoleon. So Mrs. Besant's superhuman man will come, but he will not be the Lord of love, as she describes him. Scripture can tell us all about him, and his character will be a very different one. The second lecture on the revival of the mysteries must be left for consideration till our next issue.

Things New and Old.

WILLIAM TYNDALE

ON "THE PARABLE OF THE WICKED MAMMON."

REMEMBER, that whatsoever good thing any man doth, that shall he receive of the Lord," Eph. 6. "Remembering that ye shall receive of the Lord the reward of inheritance," Col. 3. These two texts are exceeding plain. Paul meaneth, as Peter doth, that servants should obey their masters with all their hearts, and with good will, though they were never so evil. Yea, he will that all who are under power obey, even of heart, and of conscience to God; because God will have it so, be the rulers never so wicked. The children must obey father and mother, be they never so cruel or unkind; likewise the wife her husband, the servant his master, the subjects and commons their lord or king. Why? "For ye serve the Lord," saith he, in the Col. 3. We are Christ's, and Christ hath bought us, as thou readest, Rom. 14, 1 Cor. 6, 1 Pet. 1. Christ is our Lord, and we his possession; and his also is the commandment. Now ought not the cruelty

and churlishness of father and mother, of husband, master, lord or king, cause us to hate the commandment of our so kind a Lord, Christ; which spared not his blood for our sakes; which also hath purchased for us with his blood the reward of eternal life; which life shall follow the patience of good living, and whereunto our good deeds testify that we are chosen. Furthermore, we are so carnal, that if the rulers be good, we cannot know whether we keep the commandment for the love that we have to Christ, and to God, through him, or no. But, and if thou canst find in thine heart to do good unto him that rewardeth thee evil again, then art thou sure that the same Spirit is in thee that is in Christ. And it followeth, in the same chapter to the Colossians, "He that doth wrong, shall receive the wrong that he hath done." That is, God shall avenge thee abundantly; which seeth what wrong is done unto thee, and yet suffereth it for a time, that thou mightest feel thy patience, and the working of his Spirit in thee, and be made perfect. Therefore, see that thou not once desire vengeance, but remit all vengeance unto God, as Christ did, which, saith Peter, 1 Peter 2, "when he was reviled, reviled not again, neither threatened when he suffered." Unto such obedience, unto such patience, unto such a poor heart, and unto such feeling, is Paul's meaning to bring all men, and not unto the vain disputing of them that ascribe so high a place in heaven unto their piled merits; which, as they feel not the working of God's Spirit, so obey they no man.

Editor's Table.

With this number we are presenting our readers with a reproduction of a portrait of the late Dr. Bullinger and his Study.

We were in error in stating that the Second Editorial was written by the late Editor. It was written by another of the joint-Editors of the Magazine at that time, who also wrote the article in July, 1894, which was so largely quoted.

In view of the increase of Spiritism, of which we hear on all sides, we again commend *The Reality of Spiritism*, by W. H. Bacon, Price 1d. from the Author, 3, Gloucester Terrace, South Kensington. It is written by one who has personal experience of its seductive attractions, its awful character, and its terrible peril.

The centenary, on July 1st, of the death of William Huntington has been fitly marked by the republication, in a popular form, of *The Bank of Faith*. None can read this interesting record of God's dealings with that remarkable man, without acknowledging that if God does not publicly manifest Himself as in the days of Israel's history, He still watches over His children and orders their way by paths they know not. It is published by C. J. Thynne, Great Queen Street, at the price of 6d.

NUMBER IN SCRIPTURE.

In response to many enquiries for the above, it has been decided to issue a new edition. As soon as it is ready, notice will be given in *Things to Come*. Meanwhile, orders can be sent to Miss Dodson, Bremgarten, Golder's Hill, Hampstead, N.W. Price 5/-, post free.

SOUTH AFRICA.

Pastor Joseph Beaupré (late of Derby) is in South Africa visiting (with his Bible carriage) towns, villages, mission stations, &c., in the more isolated districts. He is open to conduct meetings on the lines of *Things to Come*, and in harmony with 2 Tim. 2. 15. He has a supply of the Editor's books. He can be addressed at Box 215 Cape Town P.O.

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:—

- BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.
 CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.
 ELTHAM.—83 Earls Hall Road (Well Hall Station), Saturdays, September 6th and 20th at 7. Mr. C. H. Welch.
 NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.
 WORKINGTON. Readers of *Things to Come* in Workington are invited to communicate with Mr. W. J. Peck, at 64 Frostoms Road, with a view to mutual Bible study.

LONDON.

- PIMLICO, S.W.—At 55 Moreton Street. Wednesday, September 3rd, 1913, at 7. Subject: Resurrection.
 THE LONDON SUNDAY EVENING Bible Readings (see advt.).
 HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, August 30th; September 13th and 27th, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND

- GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.
 STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

- LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.
 WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.
 MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.
 MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.
 ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.
 CANTON (Okl.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.
 CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund.*)

B. V. (Worthing) ...	...	...	...	...	1	1	0
E. H. T. (Kent) ...	...	...	...	...	0	5	0
A. E. & L. C. (Richmond) monthly ...	...	...	...	...	0	3	0
Anon (Brighton) ...	...	...	...	...	0	2	6
H. V. (Worthing) ...	...	...	...	...	0	1	6

(*Late Editor's Publishing Fund.*)

Anon (China)	1	0	0
C. W. F. W. (Victoria)	0	10	0

(*Trinitarian Bible Society.*)

Anon (China)	1	0	0
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(*Breton Evangelical Mission.*)

Anon (China)	1	0	0
E. H. T. (Kent)	0	5	

THINGS TO COME.

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Editorial.

THE ACTS OF THE APOSTLES.

6. THE DISPENSATIONAL TEACHING AS TO THE SIGNS CEASING.

WE have yet to consider the manifestation of the "signs and wonders" during the period covered by the Acts of the Apostles, and their cessation afterward, in the light of the Epistle to the Romans written on the borderland of the coming change.

In that last Epistle (chronologically), which practically divides the earlier from the later Pauline Epistles, the Apostle foreshadows the gathering darkness of Israel's fast approaching night. As the inspired words were divinely-breathed into him he saw revealed to his astounded heart the solemn consequences of the hardening of heart, and the continued impenitence of his beloved Israel.

In the dispensational parenthesis of chapters 9, 10, and 11, he was reminded of the greatness of Israel's past in history, and of the glory of Israel's future as revealed in the prophets:—"The adoption, the glory, the covenants, the promises," with "gifts" unlimited, and his heart (like that of Moses of old) bursts forth in personal and uncontrollable grief. He begins this dispensational parenthesis:—

"I have great grief and unceasing sorrow in my heart (for I myself was wishing to be anathema [cut off] from Christ) on behalf of my brethren, my kinsmen according to [the] flesh."

As the result of Israel's disobedience at the call for repentance was borne in upon him, bitter tears must have stained the face of the Apostle.

He had suffered much on behalf of his nation, as witnessed by his labours more abundant, his stripes above measure, the prisons frequent, the deaths oft, the rods, the stonings, the shipwreck, the night and day on the heaving deep, the eight perils, the weariness, the pains, the hunger, the cold, the nakedness. All, as far as bringing his nation to repentance was concerned—in vain.

All these sufferings for Israel's sake, rose up before his memory, as his faithful pen, borne along by the power of *pneumã hãgion*, was tracing the deepening gloom, the long night that was to come before the fulfilment of the prophecy, which declared:—

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob" (Isa. 59. 20). And the proclamation go forth:—

"Arise, shine; for thy light is come and the glory of Jehovah is risen upon thee" (Isa. 60. 1).

For the same prophecy went on to foretell:—

"For, behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60. 2).

That darkness had long since happened to Israel, when at Messiah's coming,

"The people which was sitting in darkness had seen a great light, and to them who were sitting in [the] region and shadow of death, light had sprung up" (Matt. 4. 16).

From that time Jesus began to proclaim and to say, "Repent, for the kingdom of the heavens has drawn near" (Matt. 4. 17).

But the result of the shining of that great light is summed up in one brief inspired sentence,

"He came unto His own [possessions] and His own [people] received Him not" (John 1. 11).

"[Jehovah] sent His servants . . . but they would not come (Matt. 22. 3). That is the history of the Gospels. Again, He sent forth other servants . . . but they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took His servants, and entreated them shamefully, and slew them" (Matt. 22. 5, 6).

That is the history of the Acts.

And now was fulfilled the prophecy by Isaiah which foretold, not merely the "darkness," but the "blindness"; not merely "gross darkness," but "hardening." For he tells these Israelite believers in Rome:—

"I do not wish YOU to be ignorant, brethren, of this secret (*i.e.*, the secret referred to in Matt. 13. 11), that ye may not be wise in your own [eyes], that a hardening in part has happened to Israel, until the *plērōma* of the nations shall have entered in, and so, even as it standeth written (Isa. 59. 20), all Israel shall be saved:—

a | "Out of Zion shall come the Deliverer.

b | He shall turn away ungodliness from Jacob.

a | And this is My covenant with them (Isa. 59. 20; 27. 9).

b | When I shall take away their sins" (Jer. 31. 33, 34).

That hardening and that darkness is no longer "in part," it affects the whole and covers the earth.

It is not within our scope, now, to dwell on the coming glories of Israel's morning when "the Son of righteousness shall rise with healing in His wings"; when He that scattered Israel will gather him out of all nations whither He hath driven him, to bring them into the Land of Israel.

We mention it thus far, because we wish to emphasize the fact that when the apostle went to Rome the darkness was settling down, and the moment was

near for the completion of the Lord's parable, on which the history of the Acts is silent:—

“When the King heard thereof [of the way His messengers had been treated] He was wroth; and He sent forth His armies, and destroyed those murderers, and burned up their city” (Matt. 22. 7). That was the destruction of Jerusalem.

But this is not now our subject. We are speaking here of the dispensation of Israel's night, and of the fulfilment of Jehovah's words by His prophet Ezekiel concerning “the valley, full of dry bones” (Ezek. 37); when Israel is indeed “*Lo Ammi*” (not My people).

This it is that marks the character of Israel during this present dispensation.

Israel's casting aside is so complete that they are thus represented in *v. 11*.

“Son of man, these bones are the whole* house of Israel: behold they say:
‘Our bones are dried,
And our hope is lost; -
We are cut off for our parts.’”

When this whole house of Israel is, in God's sight, as “dead” (“slain,” *v. 9*), Israel with all its “signs” is no more before Him.

The Gentile promises and blessings, likewise fully foretold in the prophetic books of the Old Testament Scriptures are all dependent upon Israel's “light,” when they “shall be for salvation unto the ends of the earth” (Isa. 42. 6; 49. 6).

When the time comes for this (and may it speedily arrive!) when Jehovah shall speak again and say:

“The LORD shall arise upon thee,
And His glory shall be seen upon thee” (Isa. 60. -2);

then will be fulfilled for the nations the words which follow:—

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Isa. 60. 3).

We do not stop to consider the details which follow, concerning the coming glories for Gentiles; but we press the fact that

Israel as a nation, before God is “dead.”

Its bones are “dried”;

The Fig Tree is withered;

The Old Testament promises for Gentiles are buried in the grave with Israel (for they are dependent on Israel's rising).

They are in abeyance till the dawn of Israel's glorious morning.

Is it possible that the modern theory as to Israel's being continued in the Anglo-Saxon race can stand in the light of such prophecies?

We can understand why so many should have at length rebelled against what is called the *spiritual interpretation* of those prophecies. We share in that rebellion; we understand those prophecies as literally as any can do; but we interpret them of the future Israel which God will raise up, the Israel that will

* The Figure used for “the whole” (*epizeuxis*) greatly emphasizes the *totality* that is meant.

bring forth the fruits which the old Israel failed to do, and entailed upon themselves such disastrous results (Matt. 21. 43), and not of any “race” now living on the earth.

On the other hand, as to the old and general belief that “the Church” (so-called) has inherited Israel's position before God, we ask:—“Can it be believed that eighteen centuries of ‘Church history’ with its ‘dark ages,’ its corruptions, its spasmodic reformations, its innumerable divisions, its internecine feuds, and last of all, its prophesied culmination in ‘the great apostasy’ so destitute of ‘the faith once delivered to the saints,’ that the Lord Himself declares:

“As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man” (Matt. 24. 36-39);

Can it be believed that this speaks of the fulfilment of Old Testament Gentile promises?

To answer in the affirmative with all the jaunty optimism of “the churches” discloses a total disregard for “that which standeth written,” but is entirely consistent with an advanced apostasy.

Alas, the promises of blessings for Israel are for the present “dead,” and the Gentile blessings dependent on Israel are buried in Israel's grave.

Both are alike in abeyance until the day of Israel's national repentance.

This is why the “signs and wonders” of the dispensation of the Acts ceased with Acts 28.

These “signs” were the birthright of Israel, and never belonged to “the church” or “the churches” in any shape or form.

They were born with the nation. The very call of Moses to make Israel a nation and to lead it out of Egypt was accompanied by a “sign” (Ex. 3. 12).

These “signs” had a signification. They spoke. For before Jehovah sent Moses He gave him two more signs and warned him:

“If they will not believe thee, neither hearken to the *voice* of the first sign then they will believe the *voice* of the latter sign” (Ex. 4. 8).

Our readers have only to consult a Concordance to see that the nation was, as it were, “brought up” on “signs.”

When, through their backsliding, the signs were withdrawn, they lamented, saying:

“We see not our signs.

There is no more any prophet.”

And when the promised Messiah came it was no wonder that they constantly asked Him for a “sign,” and that He replied and said,

“Except ye see signs, ye will not believe” (John 4. 48).

No wonder the ministry of the Lord was accompanied by “signs,” and

No wonder that the eight “signs” in John's Gospel are so full of signification setting forth Israel's impotence and Messiah's glory.

No marvel that “those who heard Him” had their

testimony supported by a long succession of "signs and wonders."

No marvel that those "signs and wonders" ceased with Israel's national existence.

There was no further need for them, and they were buried in Israel's grave until the time shall come when they shall see the greatest "sign" of all:—

"Then shall appear the 'sign' of the Son of Man in heaven; and then shall all the 'tribes' of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24. 30).

It has ever been the work of the great enemy of the Word of God and of the people of God to blind their eyes as to the truth of the Written Word, and the glory of the Living Word.

To blind them especially as to "rightly dividing the word of truth," well knowing that the truth can never be found, learned, understood, or obeyed unless it is thus divided, and divided rightly as to its subjects and its times or dispensations.

Now, as to our last point in connection with these "signs following."

Why has such a cloud of confusion been thrown over these last twelve verses of Mark's gospel?

What is the explanation of the long note on them in the Revised Version?

About the confusion itself there is no need to speak; and about the baselessness of it there is no need to say more than we have already said.

But about the cause of the doubts and the consequent confusion there is need to set forth our own explanation which arises naturally out of, and is indeed suggested by what we have already said as to these "signs and wonders."

When Israel had been cast aside, and Jerusalem destroyed shortly after the close of the Acts of the Apostles (Matt. 22. 7), there was no longer any need for a confirmation of the Lord's testimony by "them that heard Him" (Heb. 2. 3); and, consequently, there was no need for a *Divine witness* to be given of any confirmation by such "signs and wonders" (Heb. 2. 4).

From that time, and for some fifty years and more there is a complete blank in ecclesiastical history.

Now the most ancient Greek manuscript is not older than the fourth century.

This is a fact on which all modern critics are agreed.

We can well understand how any transcriber of such a manuscript, when he came to the end of Mark's gospel, would look around, but would not see any such signs and wonders following them that believe; and, as he could not doubt his own senses, would naturally doubt the accuracy of the text he was about to copy. He might well suppose that there must be some mistake on the part of a previous scribe whose writing he was copying. He would surely have believed what he read if he had any evidence as to its truth.

Consequently he might mark it as of doubtful genuineness or question its accuracy; or he might leave it out altogether.

We suggest that this is the explanation of the Revisers' note against Mark 16. 9, which we repeat here:

"The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

In addition to this we would suggest that it is to the same cause, but by a different line of reasoning, that certain evils which have recently arisen in the churches are due.

Certain Christians (more or less emotional by nature), fully and earnestly believing in the truth of God's Word, read these last twelve verses of Mark's Gospel.

They, in their turn, see none of these "signs following" them that believe.

Like those ancient transcribers they have their doubts also. But, unlike them, they do not doubt the accuracy of the Word, but they doubt the genuineness of their own faith in it.

There must be something wrong with themselves and with believers generally; they believe the Word, but know nothing about dividing it rightly, and hence they come to the conclusion that they *ought* to have these "signs following," and end by *determining* that they will have them.

They then become an easy prey to the great enemy, whose one aim is to blind the eyes of all believers that they may not see Christ the living Word, Who is revealed only through the truth of the written Word.

To this end the enemy (as we have written before) will occupy the mind of the sinner with his sins; the penitent with his repentance; the believer with his faith; the servant with his service; the saint with his holiness; anything to keep him occupied with himself instead of with Christ, for from Him alone "virtue goeth forth," the current of which (so to speak) is "cut off" by the veil which comes between. It may be the filthy rag of the sinner or the beauteous veil of the saint, but the effect is the same.

It is so with these seekers after signs. They are occupied with "the Holy Spirit" of God instead of with Christ, the Son of God; and with "signs" which have lost their signification.

We hear of "tongues," but not about taking up serpents; about "healing," but not about raising the dead; about not taking medicine, but not about drinking poison with impunity. Instead of casting out demons they are more likely to become possessed by them.

Satan can imitate some of the "signs" as Jannes and Jambres imitated God's "signs" given by Moses and Aaron.

We do not know of one of the many false religions which has not "HEALING" in some form as one of the main planks in its platform.

However they may differ in other things, they are all alike in this, from Babism in the East to Dowieism in the West; the jabberings of "Christian" Science to the "silence" of the very latest cult; from "the order

of the Star of the East" to "the mystical order of the Inner Sun."*

These latter are ignorant of the Word of God itself; while the former are uninstructed in rightly dividing it as to its dispensational truth and teaching.

All is leading up to the "strong delusion" which is fast coming and will be readily accepted as light.

God's Word has told us that the "signs and wonders" which characterized the dispensation of the Acts of the Apostles were to be "done away."

If any refuse to believe this Divine statement they will become a prey to the false statements of others.

There is such a thing as

"War on the Saints,"

and it is only things that appear to be "good" that will deceive believers.

Things openly wicked would in vain be used as snares by the enemy. They must appear as though they were something better than what believers have already got.

The snare consists of this.

We know full well that the so-called "Revival in Wales" did not stand the test of the Word, which declares that "God is not the author of confusion."

But we dared not state our belief then, as we should have been condemned on all hands.

A certain man, a spiritist, had greatly injured us by putting a false report of an "interview" in the Spiritist Magazine called *Light*. He came up from Wales to make his apology and confession. He told us he had been obliged to give up Spiritism as it was ruining his health, and had been down to Wales to see the "Revival." He was greatly amazed when we told him he had only exchanged one form of Spiritism for another! But he was speedily convinced.

And now the truth is out, and the book by Mrs. Penn Lewis and Evan Roberts, entitled *War on the Saints*, will confirm any reader of the truth of it, and warn people for ever from looking for "signs and wonders" during this present dispensation.

* See the *Daily News* of May 1st, 1913.

A New Synopsis.

BY JAMES CHRISTOPHER SMITH.

EXODUS.

As with Genesis, so here; the name Exodus is transliterated Greek. As the title of the second book of Moses, it comes from the LXX. The word means, WAY OUT or OUTGOING, and was no doubt given as descriptive of one of the leading events of the book, as we call it, "The Exodus."

The first word, "now," should be "and," the conjunction of continuous narrative, and shows the historic connection with Genesis. Genesis closes with the prophetic promise,

"God shall surely visit you"; and now this book is to show how that "prophetic word" was to be fulfilled,

It is helpful to remember the geography of Exodus. It begins with *Egypt* and ends with *Sinai*. An irregular line—the Red Sea in the middle—drawn between these two places, gives the geography, and practically determines the structure of the book and the character of the typical events which it records.

This can easily, and with advantage, be shown on a blackboard, in teaching the truth revealed.

According to the grouping, therefore, of the historical facts a threefold structure is here adopted, namely,

- I. The Bondage. (ch. 1 to ch. 11).
- II. The Deliverance. (ch. 12 to ch. 18).
- III. The Service. (ch. 19 to ch. 50).

This structure is not only true to the facts, but it has the advantage of suggesting the order and reality of deep spiritual truth.

Let us endeavour to grasp the main events under each of these headings.

I. The Bondage.

This was a definite matter of prophecy. On the memorable day on which God counted Abraham's faith for righteousness, and on which He made the covenant with him about the Land (Gen. 15), at the setting of the sun, and under a deep sleep and a horror of darkness on Abraham's part, God said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (vv. 13, 14).

Here is the first half of the book of Exodus beforehand: and thus we see Genesis and Exodus joined together by the *clasp of prophecy*.

The fashionable thing, in these days, in what is called "theology," is to say that prophecy is largely *forthtelling* and not much (if at all) *foretelling*. With modern rationalists the wish is father to the thought. They wish it were so, for prophetic truth bothers them; it upsets their vain fancies. But the issue is false; the facts are against this misleading way of putting the matter.

From beginning to end of the Old Testament *type* and *shadow* and *foreview* predominate and set forth, beforehand, the truth

"Concerning Things to Come."

If this is not so, the 11th of Hebrews is a delusive record.

But more than this: we shall find, as we proceed that facts which emerge, in the fulfilment of Gen. 15, 13, 14, (such as the *plagues*) point far forward to a time still future.

Now let it be noted that the record here given of the servitude of Israel in Egypt involves *three sets of facts*, namely:—

1. *The Description of the Bondage* (ch. 1). With this must be coupled ch. 5, where we see the slavery made more severe. Things were dark enough, but the light

of the promise still shone. See Acts 7. 17-19. "The time of the promise drew nigh." God is faithful. When man does his worst God comes in and shows His power. The power of the king that "knew not Joseph" must be broken by the power of the God of Abraham, Isaac and Jacob.

2. *The Description of God's Providential Preparation* (ch. 2 to 6). This is truly a wonderful story of God's interference in human affairs.

First. In ch. 2 we have the *birth* and *preservation* and *exile* of MOSES.

His is the name that is above every other human name in this whole narrative. Let the reader ponder over the significance of the ministry of Moses. He is one of the mightiest men in all history. He is missionary, mediator, leader, prophet and king all in one. He was "drawn out" of the waters of death and so he was named Moses; and thus, also, he represented his *nation* and *us*.

"From Adam to Moses" is one of the great over-arching periods of time.

The period from Moses to Christ is equally significant.

Moses stood for "the law" in age-time teaching; and "the law was our tutor unto Christ." See this point powerfully set forth by Paul in Gal. 3. 19-25. When Christ came that period definitely ended. Now that faith is come,

"We are no longer under a tutor."

The life of Moses is in three periods of forty years each. The first period covers his training in all the wisdom of Egypt; the second covers his higher training in exile in Midian; and the third period covers the story of his leadership—the Exodus, the legislation, the wanderings and the writing of the Pentateuch. His highest ministry was to foretell the coming of Christ, who, in the days of His flesh, testified of Moses,

"HE WROTE OF ME."

And, again,

"If ye believe not *his writings*, how shall ye believe *My words*;" where Moses' writings and Christ's words are put on the same level as both being from God. Compare carefully Heb. 11. 23-29 with Acts 7. 20-44.

Second. In ch. 3. 1-10 we have the *call of Moses*. The symbol of the bush with the fire of the Divine presence burning in it—symbol of Moses himself, of Israel, of Christ, of ourselves—arrested Moses' attention. He was startled to hear the voice from the bush repeating his name, "Moses, Moses!" He realised that he was on holy ground indeed; and "he hid his face for he was afraid to look upon God." Then came the words of heavenly heartening: "Jehovah said, I have surely *seen* the affliction . . . I have *heard* their cry . . . I know their sorrows . . . I am *come down to deliver*"; and this was followed by the call to leadership, "Come now, therefore, and I will send thee to Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt."

Third. In ch. 3. 11 to 4. 31 we see the Lord answering and silencing all Moses' shrinkings, and objectings

and questionings; we see Moses leaving Midian; and finally we see him meeting Aaron at Sinai and their going down together and telling the elders of Israel what had happened.

Fourth. In ch. 5 and 6 we have recorded the final stages of the preparation. Moses and Aaron announce to Pharaoh Jehovah's purpose; the servitude becomes more severe; and then came the revealing of the name *Jehovah* and the *final assurances in that Name*. See especially ch. 6. 6-8.

The call had come, the purpose was announced, the conflict was joined, the preparation was complete.

Ch. 6 closes with a statement of the genealogy of the sons of Levi, and the genealogy of Aaron and Moses.

3. *The Description of the Breaking of the Power of Pharaoh* (ch. 7 to 11).

This wonderful prophetic portion is prefaced with words of singular import. "And the Lord said unto Moses, See, I have made* thee a *god* (in the Hebrew, *Elohim*) to Pharaoh: and Aaron thy brother shall be thy *prophet*."

Moses was to be to Pharaoh what God would be—speak so, act so. Compare ch. 4. 16.

Aaron was to be for Moses what a prophet is for God—his spokesman.

A prophet represents God (speaks for God) *to men*.

A priest represents men *to God*.

But here Moses was to occupy a position above all these offices; he was *made God* in human form, in human agency to Pharaoh. And this is said at the beginning of the portion where the *gods of Egypt* are seen being overthrown and condemned. Behind Pharaoh were the false gods and satanic and demonic powers; but God, through Moses, was to break their dominance and show them to be but "lying vanities." As is said in ch. 12. 12, "Against all the gods of Egypt will I execute judgments: I am Jehovah."

The command had gone out, "let my people go that they may *serve* me." This was the great watchword, freedom, and service follows liberty. So it is always. The yoke must be broken and service must be in the liberty wherewith God makes free. Compare Gal. 5. 1.

And here now comes the record of the

TEN PLAGUES

as God's agency to break the yoke of bondage and set His people free. It is this fact that makes them prophetic of other "plagues" that are coming at the "consummation of the age" (Rev. 15 and 16).

The Plagues are

- | | |
|-------------|-------------------------|
| 1. Blood. | 6. Boils. |
| 2. Frogs. | 7. Hail. |
| 3. Lice. | 8. Locusts. |
| 4. Flies. | 9. Darkness. |
| 5. Murrain. | 10. Death of Firstborn. |

The first two were imitated by the magicians, but no

* In the lxx. it is "I have given."

† The seven plagues of Rev. 16. will break the power of the "Beast," just as the ten plagues of Exod. 7-11 broke the power of Pharaoh and his gods.

more; at the third their power was broken and they owned,

"This is the finger of God."

But Pharaoh's pride was not yet broken. Plague after plague burst upon the people and the land. Again and again he temporized and suggested half measures of freedom. But no, the liberation must be full. Not for a time or a little way, but out, to return no more. Not part of the people, but all the people must go. "Not a hoof shall be left behind."

When God liberates it is thorough and complete! Pharaoh now saw his land ruined; he saw that his "gods" could not save him; and when the God of Israel laid his hand on the firstborn, at last in desperation, he consented to let the "slaves" go, yea, he hastened to thrust them out.

Thus the Bondage* came to an end.

But all this is full of type and prophetic foreview. The time of the promise and the time of the prophecy were here focussed. The Bondage in Egypt points forward to the Exile in Babylonia and to the present captivity among all nations.

The liberation of Israel from the crushing "tribulation" under the Beast's rule, will be as full and complete as in the days of Pharaoh. And it will be final. "All Israel will be saved," never to return to bondage again.

Not a hoof will be left behind!

II. *The Deliverance.*

This, also, was definitely foretold. "I will surely visit you." "They shall come out." And "the time of the promise" had now come.

The great event—the Outgoing, Deliverance, Redemption—which gives name to this book, and which entered into the typology of Scripture, is described in Ch. 12. and 13. The outstanding fact associated with it is,

The Passover,

which is, also, a prophetic type. It typifies a deep redemption truth fulfilled in Christ. It applied to and covered *the whole nation*; it was instituted *previous to the Mosaic ceremonial Law* and the national Covenant: it was *not associated with an altar or a priest*. It was a "household" ordinance. On account of its "blood"—life taken—the angel of judgment *passed over* the houses of Israel and did not slay their firstborn.

It was REDEMPTION BY BLOOD.

"When I see the blood I will pass over you."

And so it came to pass. Judgment struck Egypt; blood saved Israel. Thus the two peoples tell of the two classes of men; those under condemnation and those sheltered by the blood; the saved and the unsaved!

And more; the *bodies of the lambs*, whose blood sprinkled the door posts, came under the fire and became *the food* of the sheltered households. This is *communion* following salvation. Compare 1 Cor. 5. 6-8.

* Note that the common sorrow of the servitude, in Egypt, consolidated the tribes into a Nation with a deep longing for freedom. This is applicable in many ways.

And thus the longed-for day, the day long promised and foretold, dawned, and Israel moved out of the House of Bondage, in their ordered thousands—a nation born in a day! Specially note ch. 12. 40-42. Chapter 13 records the ordinances of unleavened bread and of the dedication of the firstborn. Chapter 14 records the *second act of Deliverance* from the world-power of Egypt, when Israel passed through the Red Sea, and saw their enemies "dead on the sea shore." They had already *passed out* from the place of judgment: they now *passed through*, from the opposing persecuting hosts of Egypt.

This was REDEMPTION BY POWER, fulfilled, also, in Christ for those who are saved and sheltered by His blood.

Chapter 15. records the first Redemption song in the Bible. The redeemed people had now something to sing about. It is the model of all Bible songs. This "song of Moses" is joined with the "song of the Lamb" in Rev. 15. 2-4.

Chapter 16 records the *miracle of "The Manna,"* given by God to sustain them, showing them (and showing us) how the God that brought them *out* can bring them *through*.

Chapter 17 records the similar miracle of the giving of *Water from the smitten Rock*. This is followed by the *conflict with Amalek*—type of the flesh—showing that a redeemed people has conflict but not necessarily defeat, but rather victory.

All these wonderful manifestations of God's power and "mighty hand" enter into the typical conception here presented of the

GREAT LIBERATION.

It was now complete: and the beautiful story (in ch. 18) connected with Jethro,* Moses' father-in-law, recording a wise preparation for the future, forms a fitting finish to this section of the Book.

And now we come to look at the record of

III. *The Service.*

When the Lord called Moses, the answer to his first objection was in the encouraging words, "Certainly I will be with thee: and this shall be the token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt *ye shall serve God upon this mountain.*"

In keeping with this the command to Pharaoh was, "Let my people go *that they may serve me.*" And the children in after days would ask concerning the Passover, "What mean ye by *this service?*"

Thus it is clear that the practical end in view, through all this outgoing of Jehovah's power, was

The Service of God.

Israel was saved to serve; but the service was in liberty, on redemption ground and in a new relationship.

Moreover, this service was not to be according to man's plans or devising, but *wholly according to God's ordering.*† Egypt, and the Red Sea, and Elim, and

* This, too, is prophetic of how outside peoples will come and congratulate Israel and bless God when the day of final Deliverance comes.

† Just as in the New Creation: see Eph. 2. 10 and 2 Cor. 5. 17-20.

Rephidim are now behind the redeemed nation and the new centre is Sinai; the Mount of God.*

Accordingly we read (ch. 19. 13), "In the *third month* after the children of Israel were gone forth out of the land of Egypt, the same day *came they into the wilderness of Sinai** . . . and there Israel *camped before the mount*. And Moses *went up* unto God, and Jehovah *called unto him out of the mountain*."

All the ordering of the Service was to be communicated from this mountain. And so, again and again, Moses *went up* to receive instructions. Here lies a great principle of ministry. If we have anything worth communicating *to men* we must *go up* and get it *from God*. The whole of this third section of the book emphasizes this principle, as we shall now endeavour to show.

First. In chapter 19 we have the *three days* of sanctifying preparation; and on the morning of the third day "the Lord descended† upon it in fire": and there were "thunders and lightnings and a thick cloud . . . and the voice of a trumpet exceeding loud." These are the symbols of Law to arrest attention and inspire with awe.

Second. In chapter 20, we have the utterance, by God, out of the fire, of the "Ten Words" (or commands).

Third. In chapters 21-23 we have a variety of *laws* given for personal, social and national life, ending with the order about the three great annual *feasts* and the promise of the leading and keeping *Angel*.

Fourth. In chapter 24. we have the making of the National Covenant—a great and notable event. "Come up unto the Lord," was the call; but before going up, Moses builded an "altar," and erected "twelve pillars." Then he sent strong young men who slew the sacrificial oxen, whose blood was divided: half of it was "sprinkled on the altar," the *one* altar, representing the one living God of Law; and the other half was sprinkled on the *people* and the *book*, thus ratifying the Covenant. "Then went up Moses"—not till then—"and saw the God of Israel," not in thunder and terror now, but in God's reconciled "heaven in its clearness": and there Moses (and seventy-four others) feasted on the bodies of the victims whose blood had sealed the Covenant. Wonderful picture of Christ sealing the New Covenant and sanctifying the people "with His Own Blood," and *then* ascending up into the glory of God's reconciled Face!

Fifth. In chapters 25-31 we have the whole outline of the Tabernacle; the ordering of the Priesthood; the call of Bezaleel to do the work; the making of the oil for light, and the holy incense; and the dedication of Aaron and his sons.

Sixth.—In chapters 32-34 we have the awful sin of Israel, in the matter of the "molten calf," during the

forty days of Moses' absence, the breaking of the "two tables" by Moses, on his return, his solemn intercession regarding this apostasy, the second writing on the other "two tables" and the shining of Moses' face when he came down at the end of another period of forty days.

Thus these three chapters are occupied with the events connected with the *two forty day periods*, on the Mount.

Seventh.—In chapters 35-39, we have the account of the people's gifts and services; the making of every part of the Tabernacle by Bezaleel and Aholiab, according to the pattern shown to Moses in the mount; and the bringing of everything to Moses, for his inspection, when the work was finished.

Eighth.—In chapter 40, we have the actual setting up of the Tabernacle, and the putting of all its parts into their places. This was done on the "first day of the first month," precisely a year from the time they left Egypt—truly a year of wonders from beginning to end!

"So Moses finished the work." "Then"—when all was done and finished according to pattern—"then the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle."

The covering cloud and the filling glory were God's acceptance and seal of the work:

So it will be when the reconciling work of Christ comes to its fulness: the knowledge of the Lord shall cover the earth, and the whole earth shall be *filled with His glory!*

The book begins with cruel rigorous servitude in Egypt: it ends with the Lord God taking up His habitation in the midst of a redeemed people.

— Thus we see:—

The Bondage; and Divine Patience watching it.

The Deliverance; and Divine Power accomplishing it.

The Service; and Divine Wisdom directing it.

Moreover, we see:—

Christ, like Moses, a Leader and Mediator.

Christ, like the Passover, "Sacrificed for us."

Christ, like Israel, called out of Egypt.

Christ, like Aaron, a great High Priest.

Christ, like the Tabernacle, the great Pattern.

Christ, like the Manna, the living Bread.

Christ, like the Rock, the Giver of living water.

Wonderful group of prophetic types!

The whole book is full of fulfilments of past prophecies and of foreviews of coming events.

It is forthtelling, indeed; yes, mightily.

It is foretelling, truly; yes, marvellously.

Men's imaginings are excluded, and the plain truth is told by Paul's enlightening words:—

"these things *happened* as types of us: and they were *written* for our admonition on whom the ends of the Ages have come." Amen.

* The four sacred mounts are Moriah, Sinai, Zion and Hermon: and the historic order in which they are mentioned is most suggestive.

† Compare the "descent" mentioned in 1 Thess. 4.

Contributed Article.

KADESH-BARNEA AND ITS LESSONS.

"Say unto them, as I live, saith the Lord, surely as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, surely ye shall not come into the Land concerning which I lifted up mine hand that I would make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which ye said should be a prey them will I bring in, and they shall know the land which ye have rejected. But as for you your carcasses shall fall in this wilderness" (Num. xiv. 28-32).

"With whom was He displeased forty years? Was it not with them that sinned whose carcasses fell in the wilderness (Heb. iii. 17)?"

"Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples" (1 Cor. x. 5).

"Now these things happened unto them by way of example: and they were written for our admonition upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 11, 12).

God's governmental dealings with His people Israel were thus used as a warning to the Corinthian assembly by the Apostle Paul.

We have already pointed out how complete was the corporate failure of the Corinthian and Galatian churches even during the Apostle's lifetime.

We have also seen that the Epistle to the Romans starts, as it were, on an altogether different footing; that of individual faith which God would count as righteousness."

We have seen also that this great foundation Epistle or Treatise of the Romans was written after the failure of the Corinthian and Galatian churches or "assemblies."

When then we have believed God as in Romans, and when we have also believed Him as to His wondrous promises and "exceeding riches of grace," as plainly set forth in Ephesians—the next written Epistle after Romans—why should we say or act, as if we thought, that these glorious additional promises in Christ Jesus in connection with the Mystery of Christ and the Church were identical with promises already made in the Acts and Earlier Epistles, in which no mention whatever is found of the Mystery which was hid in God.

God's word was not completed when the earlier Pauline Epistles were written, and much was revealed after the Day of Pentecost; the fact is that this ambiguous statement, "the Church began at Pentecost" marks a retrograde movement in the recovery of truth. At the Reformation the teaching of Romans and Galatians—"the just shall live by faith," was the true starting point for Remnant recoveries.

To go back to Pentecost and the unique transitional period of the Acts of the Apostles, showed a retrograde tendency from the Reformation starting point.

For some time past now the cry has been "Back to the Gospels"—not with the object of emphasizing and

upholding the teaching of Him Whose words shall never pass away—but in order to minimize or set aside altogether the plain teaching of the Epistles as to the complete ruin of man and his need of redemption through the Atonement, not to exalt the Person of Christ, His Deity and His redeeming blood, but to go back to the Gospels to endeavour to support humanistic and Socialistic arguments for uplifting and educating the masses; quite apart from the question of the redemption of their souls.

Things have retrograded so rapidly, that under the auspices of the higher critics and ethical religionists we are asked to go still further back, to Deuteronomy and to the Laws of Hammurabi!

What does all this indicate? Is it not this that men will not humble themselves nor believe God's wonderful gospel of mercy and grace through the redemption that is in Christ Jesus?

All are shut up to mercy, every mouth is closed—but men will have up-to-date preaching, ethical religion and false philosophy—and so the apostasy of Christendom makes rapid advance and seems well nigh complete. Indeed it looks as if any further appeal for a deeper study of the Holy Scriptures will go all unheeded except by a few.

J. J. B. C.

Bible Numerics

BY IVAN PANIN.

I.

THE number of words in Matthew is obtained thus from Westcott and Hort's text:

- (1) Count *deka tessares* as two words.
- (2) Count *ara ge* as two words.
- (3) Count *mē pote* as two words.
- (4) Count *di'ho, di'hoti* as two words each.
- (5) Count *ka'n, ka'go, ka'me, ka'moi, ka'mou* as two words each.
- (6) Omit *estai* in 12. 11.
- (7) Omit *mathētōn* in 26. 20.
- (8) Omit their 27. 49.

With these eight changes in the text of Westcott and Hort the number of words in Matthew is 18,315, or $11 \times 37 \times 3 \times 3 \times 5$; of which chapters 1-12

have $6,994 = (9 \times 37 \times 7 \times 3) + 1$; and chapters 13-28

have $11,321 = (9 \times 37 \times 17 \times 2) - 1$

$$18,315 = 9 \times 37 \times 11 \times 5$$

That is to say: The whole number of words in Matthew being a multiple of 9×37 combined with eleven, it is divided between the two great logical divisions (as well as dispensational) of the Gospel by 9×37 's; the one combined with seven, the other with seventeen.

In like manner the number 18,315 is thus divided:

Chaps. 1-25 have $15,740 = (9 \times 11 \times 3 \times 53) - 1$

Chaps. 26-28 have $2,575 = (9 \times 11 \times 13 \times 2) + 1$

$$18,315 = 9 \times 11 \times 37 \times 5$$

That is to say: 18,315 being a multiple of 9×11 combined with thirty-seven, it is divided between the up-to-Crucifixion period and the Crucifixion period by 9×11 's, in one case combined with factors whose sum is 56, or eight *sevens*; in the other with *thirteen*.

So that in this number, a multiple of $9 \times 11 \times 37$, there are two schemes, one of 9×37 ; the other of 9×11 ; the *nine* being as it were the chemical base; the 11 and 37 being the primary combinations; and the 7, 13, 17 being the secondary combinations.

The *seven* is expected as the usual mark of divine workmanship. But the 13 and 17? Well: the number of words in the New Testament vocabulary is 5,304, or $13 \times 17 \times 2 \times 2 \times 2 \times 3$, the combination of 13×17 ; those two numbers are accordingly often met with in matter of New Testament books vocabulary and number of words.

2.

The above facts are given specially to illustrate the value of *neighbourhood* numbers, numbers that are within just *one* of certain factors. In the above cases the two schemes of 9×11 and 9×37 are not immediate, but within *one* in each case of the striking combination; in the one case, one over; in the other, one under. Apart from the fact that these neighbourhood phenomena ARE THERE, and as frequently as the immediate direct Numerics themselves, and are, therefore, to be reckoned with, whether we "like" it or not (some readers of *Things to Come* "preferring" to see only *direct* Numerics), there is to be observed:

The whole marvel of Numerics consists in the fact that *they cannot be accounted for as due to CHANCE*, the chance of their being undesigned having infinity itself against it (practically). They are therefore designed. Now anyone would see that if the above three numbers were all multiples of mere *sevens*, they would be accepted as striking design. But the combination of $(9 \times 37) + 1$ and $(9 \times 37) - 1$; or $(9 \times 11) + 1$ and $(9 \times 11) - 1$ has smaller chance of being undesigned than even *sevens*. For note. To be a multiple of *seven*, a number need be only one in seven; has only *six* chances against it. But to be either $(9 \times 37) + 1$ or $(9 \times 37) - 1$ it has only one chance in 9×37 , divided by three, or only one chance in 111; to have two numbers multiple of *seven*, the chance is one in 91; but to have two numbers of 9×37 whether $+ 1$ or $- 1$, for this the chance is only one in $\frac{222 \times 221}{2} = 111 \times 221 = 24,531$. So that

2

if the division by *sevens* is marvellous, the division by 9×37 is *more* marvellous in the ratio of 2,4531 to 91.

The stumbling, therefore, of some at the $+ 1$ or $- 1$ Numerics rests on a misapprehension of the fundamental fact underlying Numerics: THE DOCTRINE OF CHANCES.

3.

The proofs for the number of words in Matthew being 18,315, and for the necessity of the above eight changes are numerous and varied; most satisfactory. But the numerics of these 9×37 's and 9×11 's alone suffice to prove

- (1) that the number is 18,315.
- (2) that chaps. 1-12 have 6,994 words; and chaps. 13-28 have 11,321 words.
- (3) that chaps. 1-25 have 15,740 words; and chaps. 26-28 have 2,575 words.
- (4) that *deka tessares* are two words, as well as *ara ge, mē pote, di'ho*, etc., each two words; and so on throughout those eight changes noted above.

Question and Answer.

QUESTION NO. 416.

A. R. V. (New Jersey). Did our Lord worship the Father? I have always thought of their intercourse as communion.

There are six words translated "worship" in the New Testament. The proper word for "worship" is *Proskuneō*, which occurs 60 times, and is always so rendered. Other words are

Therapeuō, which means "to serve," "wait on," "minister to," hence "to heal," which is the rendering in 38 of its 44 occurrences (five times "cure"). It is once rendered "worship" in Acts 17. 25, and should have been translated "serve" as in R.V.

Latreuō, which means "to serve," and is so rendered in 16 of its 21 occurrences, "worship" only in Acts 7. 42; 24. 14; Phil. 3. 3; Heb. 10. 2; "did the service" in Heb. 9. 9.

Sebazomai, which occurs only in Rom. 1. 25.

Sebomai, which means "to be in awe of," rendered "worship" in Matt. 15. 9; Mark 7. 7; Acts 16. 14; 18. 7, 13; 19. 27, and in its other 4 occurrences, "religious" in Acts 13. 43, and "devout" in Acts 13. 50; 17. 4, 17.

Eusebeō which only occurs in Acts 17. 23, rendered "worship," and in 1 Tim. 5. 4, where it is translated, "shew piety."

Not one of these words is used of the Lord in relation to the Father. To return to *proskuneō*, this word is used 12 times of others rendering the Lord Jesus worship in reverence, and once of the soldiers doing so in mockery (Mark 15. 19). In Matthew's Gospel which presents Him as the King, it occurs 9 times, ch. 2. 2, 11; 8. 2; 9. 18; 14. 33; 15. 25; 20. 20; 28. 9, 17. The other instances are Mark 5. 6; Luke 24. 52; John 9, 38.

To say that "Jesus worshipped the Father" is, as you justly remark, an indication of the "heretical accommodation theory," which seeks to lower His dignity, and degrade Him to the level of man. Alas! that Christians should be found unwittingly joining hands with such, by their habit of speaking of Him, and calling upon Him in their hymns, by His earthly name. This was not the practice of His disciples, though admitted to such close and intimate fellowship. "Ye call Me Master and Lord; and ye say well; for so I am" (John 13. 13).

In all His intercourse with the Father He speaks on terms of equality. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight" (Matt. 11. 25. 26). This thanksgiving and expression of perfect harmony with the Father's will is followed by the claim, astounding if He be less than Deity, "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 he to whomsoever the Son will reveal Him" (v. 27). See also John 11. 41, 42, and 17. 1-26. There is nowhere any suggestion of worship, but only of perfect fellowship in His attitude toward the Father.

Signs of the Times.

THE REVIVAL OF THE MYSTERIES.

THE Revival of the Mysteries occupied the attention of Mrs. Besant's audience at her second lecture in June last. This was, of course, an attractive subject. To possess knowledge denied to the common people, knowledge under seal, attained by ascetic or other exercises, gives the possessor what the Scotch call "a gude conceit o' himsel'." It appeals to a natural desire, and ends by puffing up. There is this danger with reference to the knowledge of the truth, and therefore Paul warns us that "knowledge puffeth up, but love buildeth up"; and he declares that though he might understand *all* mysteries and all knowledge, it would avail not—without love. Love is *not* puffed up."

Mrs. Besant, of course, explained the distinction between the exoteric and the esoteric side of religion, the latter beginning where the former ends. This latter she said,

"takes the inner nature and moulds that from within, not from without, as the exoteric religion does by precepts and by law; and so it gradually unfolds from the basis of the good man the divine man who is the crown of human evolution."

The Apostle Peter takes a different view. He speaks of "exceeding great and precious promises, that through *these* ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust" (2 Peter 1. 4). This directs the thoughts not to the man within, but to the Man without, the glorious One in Whom all the promises of God are yea and amen. Mrs. Besant's method will only lead to the corruption that is in the world, or rather, will only keep men there. What was the result of the great mysteries of the ancient world? They did not purify Greece and other ancient peoples from the vilest abominations, and the first chapter of the Romans

describes what those nations were. Speaking of the science of *yoga*, Mrs. Besant complained that

"in India, as here, it is only a few people who really try in these modern days to put this ancient science into practice. Why, in a trial in which I was lately concerned, when I said that all these things were commonplaces to the orthodox Hindu, what was the answer? 'Oh, yes, every orthodox Hindu believes them in theory, but we object to their being brought into the daily life of men.' That is the objection brought forward against the Theosophist everywhere, that we believe as practically true what ordinary religionists believe as theoretically true. If we try to put the theory into practice, then we become fanatics if we are not charlatans, cranks, at least, with weird and uncanny ideas that are not acceptable to the common-sense man of the world."

She was referring to the fact that the youth Krishnamurti, who was in training with a view to his becoming a leader in the propaganda, if not the expected Lord of Love Himself, has been ordered by the Madras Court to be given up to his father, Mr. Leadbeater, in whose care he was, being pronounced an unfit person to have the charge of him. No wonder she feels sore.

Mrs. Besant has the assurance to claim that "Christianity is no poorer on this question of the Mysteries than the other great religions of the past," adducing in proof the words of our Lord in Matt. 13. 11, "It is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given." But the mysteries of the New Testament are all *revealed* secrets, and the condition of understanding them is not ascetic contemplation and ceremonial purgation, but acceptance of Him "in whom are hid *all* the treasures of wisdom and knowledge" (Col. 2. 3).

What the ancient mysteries were which Mrs. Besant wishes to revive, is a well-kept secret. But their character may be discovered from the remarks of the author of "Philosophumena, or a Refutation of all Heresies." This is believed to be the work of Hippolytus, who was Bishop of Portus in the early part of the third century. In his "Earth's Earliest Ages," p. 423, Mr. G. H. Pember tells us that it is clear that Hippolytus "must have been an initiate of the Greater Mysteries; but upon his conversion he appears to have conceived the greatest horror of them. . . He affirms that the secret finally imparted was 'the consummation of wickednesses'; that it was only through silence and the concealment of their Mysteries that the initiated had avoided the charge of atheism; and further, that if any person had once submitted to the purgation necessary before the secret could be communicated, there was little need to secure his silence by oath; since the shame and monstrosity of the act itself would be sufficient to close his mouth for ever."

Besides using our Lord's words, but using them wrongly, Mrs. Besant quoted the so-called fathers, Clement, Ignatius and Origen. Even in Clement's days the corruption of the truth had begun; and Mrs.

Besant's quotation of Origen shows how far he had erred. "Origen declares," she said, "that while religion must have medicine for the sinner, it must also have Gnostics, Knowers, as its pillars and its foundations; that you cannot build a church upon sinners." It is the old story, the principle of Theosophy, Romanism, New Theology, and of all man's religions, "You must improve yourself, develop the good within you, and then you will be fit to receive the higher teaching reserved for the adept." The Lord's words in Matt. 11. 25, refute it, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

THE DOWN GRADE AMONG THE WESLEYANS.

The extent to which the deadly virus of the so-called higher criticism has infected the Wesleyan body is seen in the recent discussion as to the appointment of the Rev. George Jackson, D.D., to the staff of Didsbury College, Manchester. For many years he was in Edinburgh, where he gained great popularity. Latterly he has been in Toronto, as a professor in the Victoria University there. This position he resigned last spring, and before leaving Toronto he gave "two notable addresses," as *The Toronto Globe* calls them, on April 27. One was the Baccalaureate Sermon to the 1913 class, who had completed their college course. The text was, "The Just shall live by faith." In it he said, according to *The Toronto Globe* of April 28,

"The only thing is righteousness, uprightness and integrity, and it is by these things alone that nations of men are made strong. God is holy, that is, not ceremonial; God is right doing. There is only one doubt that is damning; it is not doubt of God; it is not doubt of immortality, it is doubt of good men."

But the same afternoon he addressed The Men's Bible Class at the Sherbourne Street Methodist Church, and spoke more freely. Here are some extracts from the report in the above named Journal:—

"In his address Prof. Jackson referred to the first eleven chapters of Genesis as "antiquarian lumber," and added, "Why not throw them out?" One of the audience jumped up and remarked rather warmly, "If you were born again, you'd believe the Bible from lid to lid."

Discussion followed the address of the Professor and many there were who disagreed with the views of the noted divine.

Here are some of the things Dr. Jackson said during the course of his fifty-minute address.

"We know nothing of the first man or of the origin of man.

"The first eleven chapters of Genesis have no scientific value. They have moral and spiritual worth.

"Sacred writers twisted, varnished and embellished old stories until poor earthly raiments became white and glistened, just as Shakespeare took the hemp of an old Italian yarn and with magic fingers weaved it into a cloth of gold.

"These narratives (the first eleven chapters of Genesis) weren't written until millenniums had passed, and as there is no contemporary evidence of their authenticity, I cannot accept them as true.

"The first eleven chapters of Genesis are legendary.

"The creation and the flood narratives are reproductions of Jewish traditions.

"One chapter says Methusaleh lived to be nine hundred and sixty-nine years old. Am I to believe that? Historical statements can only be accepted when there is historical evidence of their veracity.

"I do think Abraham, Isaac, Jacob and Joseph were real men, but I refuse to believe that they did and said precisely what the Bible says they did and said, though I have no doubt of the substantial accuracy of the narratives.

"Hundreds of years elapsed after the time these men were on earth and the time the story of their doings was written. It is absolutely impossible to have accuracy in that event.

"Between Abraham, who lived in 2,000 B.C., and our earliest records of Abraham there was a period two hundred years longer than the period which separates us from the time of William the Conqueror. In the face of that can we call Genesis history?

"The history of the Jews is full of uncertainties. We're completely in the dark concerning them."

At the conclusion of his address, the Professor said he hoped no man would respect the first eleven chapters of Genesis less because of anything he had said.

This seems rather a lame conclusion. If he did not wish to destroy respect for Genesis, why did he make the above statements?

It is only right to say that Dr. Jackson refused to be judged by a newspaper report. But it is incredible that the reporter should have invented the above statements; and further, in his Fernley lecture, now published as a book, he affirmed that "CHRIST'S authority cannot be invoked to invalidate the findings of modern Biblical criticism," and "The early chapters of Genesis are not history, and the problem of origins we must be content to leave to science to make of it what it can."

There is not much to choose between these statements and those reported in *The Toronto Globe*. Yet, notwithstanding that a few faithful men opposed the ratification of his appointment, Dr. Jackson was supported by an overwhelming majority of the Conference, and the appointment was confirmed.

This only shows how powerless man-made standards are to maintain purity of doctrine. Every Wesleyan local preacher is required to declare his adherence to the teaching contained in Wesley's sixty sermons and his Notes on the New Testament. Doubtless, the higher grades of preachers and teachers are bound by no less. But as a clever lawyer, it is said, can drive a coach-and-four through any Act of Parliament, so the religious standards of any denomination can be set at nought in the spirit while allegiance is professed to the letter.

Editor's Table.

The first paragraph under this heading last month was ambiguous. "At that time" meant "in July, 1894."

Those who attend the monthly meeting at Moreton Street, Pimlico, are requested to note that the next meeting will be on Sept 10th, not the 3rd as announced last month.

ANSWERS TO CORRESPONDENTS.

A. R. V. (New Jersey). As to Gen. 25. 1, 2, agreeing with Rom. 4. 19, the Lord's dealings with Abraham and Sarah were supernatural. He, no doubt, renewed their youth. In fact, after the promise was given in Gen. 18. 10, the beauty of Sarah, who was now ninety years old, attracted Abimelech King of Gerar, and led to Abraham's denying his wife, as he had done in Egypt five-and-twenty years before. See Gen. 20. 2-6. After the birth of Isaac Sarah lived thirty-seven years (Gen. 17. 17; 23. 1), and it was some time after his mother's death that Isaac's marriage to Rebekah took place (Gen. 24. 67). This is in agreement with the statement in Gen. 25. 20, that "Isaac was forty years old when he took Rebekah to wife."

J. S. C. (Sussex). Thank you for the advertisement from the Southsea paper. It shows to what lengths of profanity people are prepared to go in order to puff their wares.

"LET THERE BE LIGHT, AND THERE WAS LIGHT."

[Here follows the name of the brewer, which we suppress.]

Brought forth Light where darkness reigned with their Bright Light Sparkling Ale for summer drinking.

SERVED AT

[Here comes the name of the Public House.]

We have never seen anything so bad as this. But God remains silent (Ps. 50. 21, but see v 1).

THE GREAT "CLOUD OF WITNESSES."

Readers of *Things to Come* for the last few years will know the scope and value of the articles which were republished in volume form, with the above title, a year and a half ago. From 1907 to 1911 the Editorials presented an exposition of Hebrews 11, and the volume in which they are collected is one of the last issued by the beloved Editor whose death we still mourn.

Some who read the papers as they appeared from month to month, may have not heard of the re-issue in volume form; while others may be altogether unaware of the great service performed by Dr. Bullinger in setting forth the Life of Faith, for our encouragement and admonition, in the various aspects that are treated in the inspired Word in that chapter.

In laying down the volume after a careful perusal, I thank God for this great work, among the last gifts to men through the ministry of the honoured servant of Christ now at rest. Here are 460 pages of spiritual instruction on a theme of superlative interest—instruction that is true to Holy Scripture, alike in its breadth

and depth, and as the heroes of a past age are considered in orderly procession, we learn of Faith's Worship, Walk and Witness; Faith's Obedience, Waiting, Suffering and History. How great is the Divine thought embodied in the word Faith, that the thing and its illustration should yield such pleasure and profit as these pages afford in so rich a measure!

I commend this book to the prayerful attention of those who would know more of the Faith which is well-pleasing to God; and know it as expounded with that clearness and force of which (by God's grace) Dr. Bullinger had such a remarkable command.

The price of the volume is 5/-, and can be had from Miss Dodson, Bremgarten, Golder's Hill, Hampstead, N.W.

J. W. T.

Photographs of the late Editor can be had of Miss Dodson, as above. Price 1/- mounted on card, 6d. on paper. Proceeds will go to the fund for publishing his works.

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:—

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, September 6th and 20th at 7. Mr. C. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Wednesday evenings, 7.30, at 57 Cobden Street.

WORKINGTON. Readers of *Things to Come* in Workington are invited to communicate with Mr. W. J. Peck, at 64 Frostoms Road, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, September 10th, 1913, at 7. Subject: Resurrection.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, August 30th; September 13th and 27th, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30. STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

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(*Things to Come Publishing Fund.*)

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THINGS TO COME.

No. 232.

OCTOBER, 1913

Vol. XIX. No. 10.

Editorial.

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

BY THE LATE DR. E. W. BULLINGER.

The Three Spheres of Future Glory.

THERE is still something more to learn concerning the dispensations before we can rightly understand the unique position and wonderful teaching of the later Pauline Epistles written from the prison in Rome.

These dispensations are commonly spoken of as two, the old and the new, but we must bring them, as all else, to the bar of the written Word to see whether we have learned from man or from God, from tradition or from revelation.

To some extent we shall all agree.

I. We shall all be agreed that the great subject of the Old Testament prophecies is a restored Israel and a regenerated earth (Matt. 19. 28). It is surely unnecessary to quote the many prophecies which tell of the time when the earth shall be full of the knowledge and glory of the LORD as the waters cover the sea (Num. 14. 21. Ps. 72. 9. Isa. 6. 3; 11. 9. Hab. 2. 14).

We are at one with all our readers in taking these prophecies in their literal meaning; and in not attempting to explain them, or rather fritter them away by any spiritualizing interpretation which deprives them of all their truth and power.

We all look forward also to the time when "He that scattered Israel will gather him" (Jer. 31. 10); when they "shall all be taught of God" (John 6. 45, Isa. 54. 13); when "the kingdoms of this world shall become the kingdom of our LORD, and of His Christ" (Rev. 11. 15); and when the earthly Jerusalem shall be restored in more than all its ancient glory.

That kingdom and sphere of blessing and glory will be *on the earth*; and the new Israel with a heart of stone changed to a heart of flesh and with a new spirit, will bring forth "the fruits of righteousness" (Ezek. 36. 24-36, Matt. 21. 43). This will be the regeneration (or *Palingenesia*) when the apostles will be seated "on twelve thrones judging the tribes of Israel" (Matt. 19. 28).

This will be the first and lowest sphere of blessing. It will be *on earth*, and *under* the whole heaven. These are the "*people of the saints of the Most High*" (Dan. 7. 27).

All the nations of the earth will share in this blessing according to God's original promise to Abraham.*

II. But Abraham and his spiritual seed are "the

* Gen. 12. 3, 4; 17. 4. Ps. 22. 27, 28; 67. 4. Isa. 2. 4; 11. 10, 12; 42. 1, 6; 49. 22; 52. 15; 55. 5; 60. 3, 5, 11; 68. 12, etc.

saints of the Most High" as distinct from "the people" (of these saints) on the earth (Dan. 7. 18, 22, 25), and occupying a distinct place in the *heavenly* sphere of this same kingdom. These, according to the Lord's words in Luke, are "equal to the angels," "sons of the resurrection" (Luke 20. 34-36), raised in the "first resurrection" before the thousand years of earthly blessing for Israel and for the nations "under the whole heaven" (Deut. 4. 19. Rev. 20. 4-6). These belong to "that great city the holy Jerusalem," which John saw "descending down from heaven, having the glory of God; and her light like unto a stone most precious." This "holy Jerusalem" is fully described in Rev. 21. 9-27. It is the "city which hath THE foundations" for which Abraham had been taught to look (Heb. 11. 10) when he "saw Christ's day and was glad" (John 8. 56): for, as "faith cometh by hearing," Abraham must have *heard*; and this "hearing" must have come "from the [spoken] word of God" (Rom. 10. 17).

This is the "inheritance" of those who, as Peter declares to the believers of the Dispersion, "have obtained like precious faith with us." That "inheritance" is "incorruptible, and undefiled, and fadeth not away, reserved in HEAVEN for you." The Greek, by the figure *Homoioiteuton*, emphasizes this "inheritance" as being not earthly, but *aphtharton, amianton, amaranton* (1 Pet. 1. 4).

The inhabitants of that heavenly city are declared to be "the bride, the Lamb's wife" (Rev. 21. 9).

From the call of Abraham there have ever been these two seeds, the earthly and the heavenly.

The one was likened by Jehovah to "the dust of the earth" or "the sand of the sea" (Gen. 13. 16; 22. 17); and the other was likened to "the stars of heaven" (Heb. 11. 12; Gen. 15. 5).

Both expressions suggest multitude, but the former is specially associated with *earthly* blessing, while the latter points to "the partakers of a heavenly calling" (Heb. 3. 1).

These latter, like their father Abraham, looked for a heavenly portion and a heavenly blessing, for the city "which hath the foundations."

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they came out, they would have had opportunity to return. But now they desire a better country, that is a HEAVENLY; wherefore God is not ashamed of them to be called their God; for He hath prepared for them a city" (Heb. 11. 13-16, R.V.).

Where, and what could that city have been if it was not the city which John was shown "descending out of heaven from God," the foundations of which are specially described in Rev. 21. 19, 20.

All through the ages, from Abraham's day to the present, these "partakers of a heavenly calling" may be traced.

They formed "the congregation of the Lord," and are continually spoken of as such.

Not all Israel were Tabernacle and Temple frequenters and worshippers. Not all carried out the laws given by Moses, or offered the prescribed sacrifices, attended "the feasts of Jehovah," or carried out the ordered ritual.

Those (probably the few, as we see it to-day) who gathered to the stated worship of Jehovah are called the "assembly" or the "congregation."

The Hebrew word for "congregation" is from *kāhal* (from which doubtless we have our English word "call"). The verb means to *call, assemble, gather together*; and the noun is used of any assembly thus called. Seventy times in the Septuagint version of the Old Testament it is rendered *ekklēsia* (the word for "church" in the New Testament).*

It is actually used in the expression "the *ekklēsia* (or church) of the Lord" in Deut. 23. 1, 2, 3, 5; 1 Chron. 28. 8; Micah 2. 5.

In Neh. 13. 1 it is "the *ekklēsia* (or church) of God."

It is this *ekklēsia* (or church) that is referred to as "the congregation" in Ps. 22. 22; 26. 12; 35. 18; 40. 9, 10; 68. 26.† In Ps. 22. 25 it is spoken of as "the great *ekklēsia* or congregation," and in Ps. 149. 1 as "the *ekklēsia* of the saints."

This is what David means in Psalm 22. 22, when he says:

"In the midst of the *congregation* will I praise Thee" (v. 22), and

"My praise shall be of Thee in the great *congregation*" (v. 25.)

This is the usage of the same word in the Gospels when the Lord said:

"Upon this rock will I build My *ekklēsia*" (Matt. 16. 18).

He did not, when addressing Israelites, use the word in the new, exclusive and special sense in which it was *afterward* to be used in the revelation of "the secret" in the Prison Epistles; but in the larger and wider Old Testament sense which His hearers would understand as embracing the whole assembly of Jehovah's believing and worshipping people who were "partakers of a heavenly calling" (Heb. 3. 1).

When the Spirit by Stephen speaks of "the *ekklēsia* in the wilderness (Acts 7. 38) He means this congregation of pious worshippers.

Those who were *kept* secure "under the shadow of

* The Hebrew word is rendered "congregation" 86 times; "assembly," 17 times; "company," 17 times; "multitude," 3 times.

† In Num. 16. 3 and 20. 4 the Hebrew *kāhal* is rendered in the Sept. *synagōgē* = (synagogue). In the R.V. this is rendered "the assembly of the Lord."

the Almighty" during the 38 years of penal wanderings in the Wilderness, see Pss. 90 and 91.

When the Lord added to the *ekklēsia* such as were being saved (Acts 2. 47) after Pentecost, He added them to the 120 who *before* Pentecost assembled together in the upper room, and who

"continued daily in the Temple (no longer offering sacrifices and partaking of the food furnished thereby), but breaking bread (or eating, as in Luke 24. 30, 35 and Acts 27. 35) at home, with gladness and singleness of heart, praising God, and having favour with all the people.

"And the Lord added to the church (*ekklēsia*) daily such as were being saved" (Acts 2. 46, 47).

It is true that the words "the church" (Gr. *ekklēsia*) in v. 47, are omitted by all the Textual Critics (even the most conservative and least "modern") Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revised version; but we lay no stress on the omission here, because even as it stands, it is used in the Old Testament sense of "the congregation of the Lord," and not in the later sense as found in the Epistle to the Ephesians: for, they would not have understood it (neither should we to-day, if we had never seen that later Epistle).

When Paul says he "persecuted the *ekklēsia* of God" (1 Cor. 15. 9; Gal. 1. 13), he does not use the word in a sense which he had at that time never heard of, or had even the remotest idea of. His words must be understood in the same sense in which he then used them; and we must not read into any passage of Scripture that which was the subject of a *subsequent* revelation; especially, when the sense is perfectly plain and clear as it stands.

The word *ekklēsia* in the Gospels, Acts and the earlier Pauline Epistles must be taken by us in the sense of its Old Testament (Septuagint) usage as meaning simply the *congregation* or assembly, or company of Jehovah's worshipping people, "partakers of a heavenly calling," having a heavenly hope, a heavenly sphere of blessing, and looking for their part in the "resurrection unto life."

It had been revealed of old that there would be a resurrection, (see Job. 19. 25-27; Hosea 13. 14; John 11. 24); but it was subsequently revealed also that there would be *two* resurrections, one to life, and one to judgment. Paul testified of the former as being the hope of those who were worshippers of God (Acts 24. 14, 15; David hoped for it (Psalm 16. 9-11; * 49. 14, 15). So did Daniel (Dan. 12. 1-3).

The Lord plainly spoke of the former as "the resurrection of the just" (Luke 14. 14); and, as "the resurrection of life" (John 5. 29). "By the word of the Lord" was revealed a further hope, or rather, an expression of the hope in John 11. 25, 26.

There was not only the hope for those who should have part in the "first resurrection," but for those who

* Though the Psalm refers to Messiah (Acts 2. 27-31; 13. 35), we may not exclude David himself, though his expectation is "not yet" (See Ps. 49. 15).

should be "alive and remain" when that event should take place.

The "word of the Lord" first mentioned it, and the Holy Spirit by Paul expands it in 1 Thess. 4. 16, 17.

It concerns the Lord, not only as to His being "the Resurrection," but as to His being "the Life" also. He says:

c | I am the Resurrection
d | and the life.
c | He that believeth in Me, though he die, he shall
live (again). [To him] I will be "the resurrection"
d | and everyone who [is] alive, and believing in
Me shall in nowise die, for ever." [To him]
I will be the "Life."

This was (and still is) the hope for all who are "partakers of a heavenly calling" (Heb. 3. 1).

Many of these were to be found when Messiah came. They were those

- who "waited for the consolation of Israel" (Luke 2. 25),
- who "looked for redemption in Jerusalem" (Luke 2. 38),
- who "trusted that the Lord was He who should have redeemed Israel" (Luke 24. 21),
- who "waited for the kingdom of God" (Mark 15. 43; Luke 23. 51),
- who were "as many as received Him" (John 1. 12),
- who "gladly received Peter's or Paul's word" on the day of Pentecost and after (Acts 2. 41; 8. 14; 11. 1; 17. 11);
- who "received the word in much affliction" (1 Thess. 1. 6); and
- who "when they received the word, accepted it not as man's word, but even as it is truly God's word which worketh effectually in you that believe" (1 Thess. 2. 13).
- who "received not what was promised," (Heb. 11. 39) but who believed and embraced it by faith.

Which of us has not been in difficulties as to those we speak of as "the Old Testament saints"?

Well, here they are seen all through the Old Testament as being "the church (or assembly) of God," "partakers of a heavenly calling," possessing a heavenly hope, and looking for a heavenly sphere of blessing.

III. This brings us to the *third* sphere, which is the greatest blessing of all, and the highest in glory.

It had been kept secret "from ages and from generations." It is the eternal "purpose" of God, made "before the foundation of the world," and was not "made manifest" by being committed to prophetic writings (Rom. 16. 26).

It was a secret not relating to Israel on the earth; nor to the "partakers of a heavenly calling"; but to Christ and the elect members of His body.

Even in the ministry of Christ it was among the things He could not then reveal even to the twelve apostles in the privacy of the upper room after the last supper. Not only could He not say these things then, but the apostles themselves would not have been able to bear them if He had.

And, if the Lord did not mention these things in the Gospels then, certainly the apostles could not have "confirmed" them in the Acts of the Apostles, afterward.

They were "the things of Christ," *i.e.*, those things which stand in a special relation to Him, the things that relate to the *whole* of the truth, "the truth" which would not be complete without them.

They were, of necessity, reserved for "the Spirit of truth" to reveal. "HE will guide you into the *whole* of the truth." These precious "riches of grace," and of glory—these were the *doctrines* which had for their foundation the facts of Christ's mission, which had not at that time taken place: though they were all then near at hand.

Those events in Christ's life on earth were the foundation of the doctrines built upon them; and without them the doctrines could not have been known.

Until He had suffered, died, risen, and ascended, how could the doctrines of Eph. 2. 5, 6 based on them be revealed and taught.

But this special coming, ministry and guidance of "the Spirit of truth" must be held over for our next Editorial: for we must of necessity include that last phase of what "Jehovah hath spoken" before we commence our consideration of the Prison Epistles: for therein, and only therein, do we find the "riches" of grace and glory into which the Holy Spirit was to guide them, the good news of which was destined to fill the long era of Israel's blindness and the nation's dark (spiritual) night (Isa. 60. 1-3).

The Prison Epistles, following immediately after the proclamation of Israel's judicial blindness and hardening (recorded in Acts 28. 25, 26), have for their one great subject the revelation of the third of the three spheres of blessing and glory which stands in special relation to "Christ and His church."

This sphere is not *on* the earth.

It is not *over* the earth.

It is in the highest heavens.

Hence, it has nothing to do with earthly "signs and wonders" that would follow those who in happy obedience believe what is there written.

Such surpassingly exalted language has never before, or since been spoken of human believers.

The very glory of that sphere is inconsistent with any *earthly* signs or manifestations however wonderful, or ordinances however once significant.

Those Epistles view the believer of them, not with "signs following," but they view him as "dead" to this world and all earthly associations and connections, and as having jointly suffered, jointly died, jointly risen, and being jointly seated with Christ in the highest heavens.

Even the "affections" and "thoughts" are not to be concerned with the things on earth; they are to be centred on "the things above" where Christ is already seated at the right hand of God.

*It may even be that they are appropriate for the "partakers of a heavenly calling," although they may be unthinkable by those who realize their position as described in Col. 1. 12-14; 2. 20.

Hence, we do not read in those Epistles about the coming of Christ to the earth, but rather about our being removed to be with Him where He is, not about His *parousia*, or presence on earth, or "in the air"; but about our presence and manifestation with Him in His own glory; not about *anastasis* or resurrection (which is the subject of the earlier Pauline Epistles), but about an "*ex-anastasis*," (Phil. 3. 11) and "the calling on high" (Phil. 3. 14)* which is the subject of the later Epistles; not about any personal happiness which *we* may have, but about Christ's personal glory, in which we have the wondrous privilege of sharing.

In this connection we would call attention to one word, which, in our judgment, is the real key-word of the Prison Epistles, and of this *third* and highest sphere. It is a remarkable word, found, in *this form*, only here, in the New Testament. It occurs *once* before in Rom. 13. 9 but there it is in the present *passive* voice (*anakephalaiontai*), and means "is summed up." But in Eph. 1. 10 it is the Aorist Infinitive of the *middle* voice, (*anakephalaiōsasthai*). This difference is ignored both by the Authorised and the Revised Versions, which read the *middle* voice of Eph. 1. 10 as though it were the *Active*. This is an almost unpardonable oversight, in the interest of the ordinary Bible reader, who has an undoubted right to a correct grammatical rendering from such a quarter.

Translated correctly, the word and the entire passage emphasize the underlying fact that in all things there revealed, our Heavenly Father has, FOR HIMSELF, purposed what is here stated, viz., that

according to His good pleasure, which He purposed in Himself, in order to a dispensation of the fulness of the seasons, TO-SUM-UP-FOR-HIMSELF, every thing in Christ: things in heaven and things on earth, even in Him, in whom we were taken as an inheritance, being foreordained according to the purpose of Him who worketh all things according to the counsel of His own will, that we should be to the praise of His glory who have before hoped in Christ.

This will be enough to show us that the *Cosmos*, as shown in Col. 1. 15, 16, is a larger, higher, and greater sphere than (1) that of *earthly glory*, or (2) that of the glory reserved for those who are "partakers of a *heavenly* calling."

The Old Testament, the Acts and the earlier Pauline Epistles deal with these two lower spheres of glory, but the later Epistles reveal a *third* sphere of Headship and Heirship *above* the earth or the heavens.

1 Cor. 15. 40 tells of "terrestrial" glory and of "celestial" glory, which differ the one from the other.

But there is a *third* sphere; a sphere of *cosmical* glory (if we may use the word in this connection) high above all created beings, whether principalities, or powers, or might, or thrones, or dominions, which are

* It is quite incorrect to render the Greek *anō* high, as though it were an adjective qualifying the character of that "calling," because it is an adverb, denoting its *direction*.

mentioned (though not defined or explained) in Eph. 1. 21, Col. 1. 16 in relation to Christ, who shall be "Head over all."

This includes the putting down of all enemies, and the final crushing of the head of "the old serpent" the devil.

This is why the enemy's great endeavour, now, is to blind the minds of men so that the light of this "good news (or gospel) of the glory of Christ" should be hidden from them (2 Cor. 4. 3, 4).

And this is why we, who obey God by believing Him as to this, His greatest and most glorious revelation, should cherish it as our earnest hope and constant theme; and, not being "ignorant of Satan's devices," since we are thus told against what his assault is being made, therefore know where our defence is to be directed.

In other words, we are to labour to make known "the riches of glory" which are connected with this third and highest sphere of blessing and glory and honour for "Christ and His Church."

Dispensational Expositions:

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

No. 37.

THE DOCTRINE OF THE LORD'S PRISONER.

WE have considered, briefly, "The Prayers of the Lord's Prisoner," and we now turn attention to the general line of teaching contained in the "Prison Epistles." The great main division of the Epistles of Paul, and the division which is of the first importance, is that which separates his Epistles which were written before Acts 28. from those which were written after that dispensational boundary. Having this great division clearly in mind, we now call attention to the set of Epistles written after Acts 28. which contain those written while the Apostle was a prisoner, and therefore called the "Prison Epistles." We shall find, by omitting for the present the personal epistle to Philemon, that we have a body of teaching divided into two parts, as follows:—

- I. The Epistles written from his prison, Ephesians, Philippians, Colossians, 2 Timothy.
- II. The Epistles written during his liberation, 1 Timothy and Titus.

No one can read 1 Timothy and Titus together, without perceiving that they have much *in common*, and that they are distinct in many respects from the four Prison Epistles. The peculiar teaching of these two Epistles we hope to consider later; but for the present we shall devote our attention to the four Prison Epistles.

It is of the utmost importance that the context of any passage should be carefully noted. If we would only remember this, many difficulties would be resolved, and many false interpretations avoided. The Lord has

not written isolated verses. The recurrence of such words as "therefore," "wherefore," "for," "so that," etc., are a continual reminder that these Epistles are logical, and demand more than a haphazard or casual consideration. But even this is not all. If, to discover the teaching of a single word, we need to note the whole verse; if to learn the message of a verse we need a knowledge of the general trend of the whole chapter; if to find the trend of the chapter, we need an acquaintance with the scope of the whole Epistle, so we shall not realize with certainty the scope, even of an Epistle, if we omit the still wider contextual study, namely, the place of the Epistle in the group to which it belongs. This principle at once evidences the fact that all Scripture is vitally linked together, that it is organic, and thereby strengthens our appreciation of the revealed fact, that all Scripture is given by inspiration of God.

The four Prison Epistles exhibit such a marvellous correspondence of subject—extending, as we shall see, not only to general terms, but to the peculiar usage and occurrence of particular words, that after having seen this, no arrangement meets with our acquiescence, that does not agree with this evident plan of the Lord.

We must beware of that dangerous practice, of assuming a knowledge of the teaching of any particular book, and then searching to find scattered through it isolated proof texts. This we seek to counteract, both in our own private study and in these expositions, by continually viewing the subject as a whole.

Perhaps we shall illustrate our intention better if we attempt to investigate the meaning of "the prize" of Phil. 3. in the light of its place in the Prison Epistles as a whole. We may not be able to fully explain the meaning of the term at once, but we shall be put into possession of such facts and view points, as will, on the one hand, stimulate enquiry along certain lines, and discourage ideas which have no warrant from the large standpoint we have taken. Taking the Epistles as they stand, we have their order settled for us. Ephesians, Philippians, Colossians, 2 Timothy.

The correspondence between Ephesians and Colossians has been noted before. At the end of the series dealing with the prayers of the Lord's prisoner, we drew attention to the close parallel observable between Eph. 1. and Col. 1. If this be so, and we shall endeavour to set the matter before the reader presently, that leaves Philippians and 2 Timothy to be considered together. The correspondence of these two Epistles came with the force almost of a revelation (and if we earnestly pray Eph. 1. 17, we should be prepared for a gracious answer), and not only placed the Epistle to the Philippians in a somewhat clearer light, but effectually disposed of any human arrangement which either we or others had given.

Let us prosecute our search together, taking up almost at random the passages which seem to cry out for consideration. Let the reader feel sure that the moment we get on the right track of any truth the Word will open out almost of itself, difficulties will not

require solution, they will vanish, and the Word stand out in all its beauty.

As we read the Epistle to the Philippians we are conscious that the subject is distinct from that of Ephesians. If a key thought of Ephesians may be found in Eph. 3. 12, "*boldness* and access with *confidence*," a key thought of Philippians, as distinct, is seen in Phil. 2. 12, "with *fear* and *trembling*," or in Phil. 3. 12, 13, "Not as though I had already attained," or "I count not myself to have apprehended." Where is there any "fear and trembling" in the doctrine of Ephesians? Accepted in the Beloved, seated in the heavenlies in Him, God's workmanship and God's creation—all is done, and nothing to be attained. In Philippians it is not so. A simple illustration may be borrowed from the Old Testament. In Zech. 3. we see Joshua the high priest, "cleansed, clothed and crowned" (vv. 3-5), without one word being addressed to Joshua, or one condition or promise being imposed upon him or demanded of him—that so far serves as an illustration of the doctrine of Ephesians. What Zech. 3. 3-5 means to Joshua and to Israel, Ephesians means to us. There we read of our perfect acceptance, irrespective of any conditions made with regard to ourselves. After Joshua's acceptance is an accomplished fact, and upon *that basis*, he is for the first time addressed. And in v. 7 we meet with the first "if," the first condition. "If thou wilt walk in My ways, and if thou wilt keep My charge, *then* thou shalt also judge My house, and I will give thee places to walk among *those that stand by*." It is patent that we are no longer dealing with *salvation* but with *service*, and reward in relation to that service. Places to walk among them that stand by (3. 5 and 4. 14) seem to indicate the heavenly aspect of the Kingdom, which will be the portion of those who, like the witnesses of Heb. 11., suffered and endured by reason of their faith—something over and above salvation.

The Epistle to the Philippians is to us, what the "ifs" of Zech. 3. 7 were to Joshua. Philippians assumes salvation, and deals with its "outworking" (2. 12). It assumes the root and looks for "fruit" (1. 10 and 4. 17). The same one who could say concerning his position in Christ "boldness with confidence," could say regarding the "working out of his own salvation" the words "fear and trembling." There is no contradiction, all is quite consistent. We are not exhorted to "work *for*" our salvation, that is entirely disposed of in Eph. 2. 9, what we are exhorted to do is to "work *out*" something we already possess. The word "work out" occurs in that wonderful passage of 2 Cor 4. 17; "for our light affliction which is but for a moment, *is working out* for us a far more exceeding age-long weight of glory." Here, salvation is not in view—something subsequent to, and over and above salvation is considered—namely, *age-long* glory in answer to a little while of suffering. A weight of glory for light affliction. In Eph. 6. 13, again, the context is service, not salvation, "wherefore take unto you the whole armour of God, that ye may be able to

withstand in the evil day, and having *worked out* all, to stand."

2 Cor. 4. 17 and Eph. 6. 13 together supply us with the figures which are elaborated in Philippians and 2 Timothy. "Enduring" is related to "reigning," "warring" as a good soldier, with the "crown," or as the apostle summarizes it in 2 Tim. 2. 10, "therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus *with age-long glory*." The teaching of Philippians revolves around the thought of a "prize," 2 Timothy that of a "crown." Take the important word "wherefore" in Phil. 2. 12, "wherefore . . . work out." To what does the word "wherefore" refer? What has been said in the previous verses that would prepare the reader for this conclusion? The example of Christ, "let nothing be done through strife or vain glory, but in lowliness of mind (cp. Eph. 4. 2, the first step in "walking worthy") let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who in the form of God subsisting, not a thing to be seized, accounted the being equal with God, but emptied Himself (Oh, the wonder of it all. His "Fullness" is the glorious theme of Ephesians, but his "emptying" is no less wonderful in Philippians. The one is the basis of our acceptance, the other the stimulus for our service), taking a servant's form, (the form of God and the form of a servant, both realities, the one given up and the other taken in its place—this is the Divine explanation of the Kenosis, the self-emptying), coming to be in men's likeness, and in fashion being found as a man, humbled Himself, becoming obedient as far as death, yea, a death upon a cross, *wherefore* also God hath highly exalted Him . . . *Wherefore* . . . work out your own salvation with fear and trembling" (Phil. 2. 3-11). "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith, who for the joy that was set before Him, endured a cross, despising the shame and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds . . . *Wherefore* we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12. 1, 3 and 28). We have linked the message of Phil. 2. with that of Heb. 12. not because we imagine the goal before the Hebrew readers was the same as that before the Philippians, but because the underlying principle, already observed in Zech. 3 is identical. None can fail to see that the argument of Phil. 2 has to do with the recognition of service, not the gift of salvation.

In Phil. 3. the Apostle writes concerning the prize that he could not say with certainty that he had attained or apprehended, he was running with the goal in view, but realized the possibility of failure. When he wrote 2 Timothy all such uncertainty had

vanished. He could then say, "I *have* fought a good fight, I *have* finished my course, I *have* kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (4. 38). What had Paul to do with Christ as *Judge*? Nothing from the legal aspect—no condemnation was possible to any one "accepted in the Beloved." The judge was the one who awarded the prize or the crown, to the winner of the contest or the race, and in that sense only could Paul place himself or others ("not to me only") before Christ as a Judge. The expression "that day" of 2 Tim. 4. 8, should be read with 2 Tim. 1. 12, which illuminates the meaning of the conflict, the course, and the faith kept in chapter 4. In Philippians "that day" is equally before the Apostle, as may be observed by reading Phil. 1. 6, 10; 2. 16. In this same connection occurs a word around which much controversy has taken place, "the time of my DEPARTURE," 2 Tim. 4. 6, and "having a desire to DEPART and be with Christ" of Phil. 1. 23. Surely if this particular word (as noun or verb) occurs nowhere in the Apostle's writing except in these two related Epistles, all our speculations as to its meaning will fall short of the truth if we ignore the plain bearing of this fact upon it. It does not occur in Ephesians or Colossians—it occurs singularly enough, in those two Epistles which speak so much of endurance and of a crown to be won. Indeed the only other occurrence in the New Testament, namely, Luke 12. 36, is connected with service and not with salvation.

But this is not all. Linked together with the word "departure" in 2 Timothy 4. 6 are the words, "I am now ready to be OFFERED." What this means is explained, not by Ephesians but by Philippians. In Phil. 2. 16, 17, speaking of the goal of his ministry in relation to the working out of salvation, he says, "Yea, and if I be OFFERED upon the sacrifice and service of your faith, I rejoice." In both places the word offered means the "pouring-out of the drink offering." It will be remembered that the drink offering was offered in connection with the Passover (Ex. 29. 40), and the burnt offering (Lev. 23. 13; Num. 15. 4), and was a part of a hin of wine. The quantity varied with the animal sacrificed. Thus "half an hin of wine unto a bullock, and a third part of an hin unto a ram, and a fourth part of an hin unto a lamb" (Num. 28. 14). This variation in quantity seems to indicate the various degrees of appreciation on the part of the believer regarding the offering of Christ, and the consequent willingness to be conformed to the likeness of His death.

The incident recorded in 1 Chron. 11. 17-19, gives a very expressive illustration of the underlying idea of the drink offering, and the meaning which we are to see in the passages, Phil. 2. 17 and 2 Tim. 4. 6. "And David longed, and said, Oh, that one would give me a drink of the water of the well of Bethlehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of

Bethlehem that was by the gate, and took it, and brought it to David: but David would not drink of it, but *poured it out* to the Lord, and said, my God forbid it me, that I should drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it."

The Apostle viewed his life as a drink offering, the sacrifice and service being connected with the faith of those for whom he laboured. In Rom. 15. 16, the Apostle speaks of himself as "the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the *offering up* of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The apostle had already written in Rom. 12. 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The somewhat difficult passage in Col. 1. 24, when viewed in the light of the "offering" of Phil. 2 and 2 Tim. 4, becomes luminous, "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the church," and is paralleled by the passage in 2 Tim. 2. 10, "Therefore I endure all things for the elects' sake that they may obtain the salvation which is in Christ Jesus with age-long glory."

We must refrain, however, from pursuing this theme further in this article, as our endeavour is rather to establish the relationship between the four Prison Epistles. In Phil. 1. 7 and 17, the apostle speaks of himself as being set for the "defence" of the Gospel. This word does not occur in either Ephesians or Colossians, but re-appears in 2 Tim. 4. 16, where the apostle speaks of his "first defence," echoing the word of Phil. 1. It is the same Greek word in both passages, *apologia*.

In Phil. 1. 27, he beseeches the believers to "*strive together*" for the faith of the gospel, and in Phil. 4. 3 he says, "I entreat thee also, true yoke fellow, help those women which *laboured with me* in the gospel." The words in italics are renderings of the word *sunathleō*, which occurs nowhere else in the N.T. The word *athleō*, that is the same verb without the prefixed particle, occurs only in 2 Tim. 2. 5, "And if a man also *contend in the games*, he is not crowned, except he have contended lawfully." The word in each case brings to mind the athletic games of Greece, and the whole set of figures, the course, the prize, the mark, the award, the rules of the game, are all employed by inspiration as the setting of both the Epistles to the Philippians and 2 Timothy. We shall never rightly understand Phil. 3, apart from this larger view of the two Epistles.

Still comparing these Epistles, we shall find the reference in each to the "soldier" (Phil. 2. 25; 2 Tim. 2. 3), and the conflict (*agōna*, Phil. 1. 20; 2 Tim. 4. 7). The word "suffer" (*paschō*) is used in the Prison Epistles only in Phil. 1. 29; 2 Tim. 1. 12.

The "evil workmen" of Phil. 3. 2 are contrasted with "the unashamed workman" of 2 Tim. 2. 15.

These are not all the parallels between these two Epistles, but sufficient has been exhibited to prove beyond doubt that just as Ephesians is answered by Colossians, so Philippians finds its complement in 2 Timothy.

We now set before the reader, somewhat in structure form, the relationship and connection between the four Prison Epistles.

THE PRISON EPISTLES.

- A EPH. Christ, Head and Fulness, placed over principality and power.
His inheritance in the saints.
The hope and the riches of glory.
The spirit of wisdom and revelation.
The mystery, the body.
The bond of peace, etc.
- B PHIL. The things that differ.
The prize not yet attained by Paul.
The day of Christ.
Defence, striving together, conflict, fellow-soldier.
Paul—willing to be poured out as a drink offering, and choosing "to depart," suffering in view of the prize.
- A COL. Christ, Head and Fulness, triumphant over principality and power.
The believer made meet for the inheritance of the saints.
Christ—the riches, and hope of the glory.
Filled into . . . all wisdom and spiritual understanding.
The mystery, the body.
The bond of perfectness.
- B 2 TIM. Rightly divide.
The crown won—Paul now says, "I have finished my course."
That day.
Defence, striving, conflict, soldier.
Paul about to be poured out as a drink offering, and the time of his departure at hand, endurance in view of the crown—both for himself and others.

It will be seen by the above arrangement that these Epistles are divided into two pairs. Viewing Ephesians and Colossians together we shall find that Colossians supplements and amplifies some line of doctrine and practical teaching contained in Ephesians. The same is also true of Philippians and 2 Timothy. Viewing Ephesians and Philippians as forming a contrast, the first group—we have in Ephesians the perfect acceptance of the believer in the Beloved, and then with that complete acceptance as an unalterable fact, the believer is addressed in Philippians as to his service, and the goal before him with regard to it. Ephesians tells of God's workmanship. Philippians tells the believer to "work out" his salvation as God works in. Ephesians knows only boldness with confidence, Philippians speaks of fear and trembling.

Colossians and 2 Timothy likewise go together.

Colossians 2 gives warnings regarding Satanic attempts to beguile them of their reward and to judge against them regarding their prize. Colossians restates the glorious truth of Ephesians "accepted in the Beloved" by saying that the Father has made us meet for the inheritance of the saints in the light; and by further telling us that we are "filled to the full in Him." 2 Timothy shows us the example of one who could say "henceforth there is laid up for me a crown." No one had beguiled him of it—he had kept the faith, even though all in Asia had turned away, and all had forsaken him at his first defence. It is with great thankfulness that we have recorded these words, for some definite Scriptural evidence as to these Prison Epistles has been a subject of great concern to us. We feel that these four Epistles have at length been seen in their true relation to each other. We shall now, the Lord willing, attempt an examination of the teaching of each one.

CHARLES H. WELCH.

Contributed Articles.

INITIATION AND THE MYSTERIES.

In reply to all this (the claim of Theosophy) the Christian answers that among the initiates of antiquity none was better instructed than Moses the servant of Jehovah, who was learned in all the wisdom of the Egyptians, and that he entirely repudiated the doctrines of Karma and reincarnation as being contrary to the teachings of an earlier wisdom taught to the patriarchs, which the Egyptians had corrupted both in doctrine and in symbolism.

In his writings, especially in Genesis, are embodied in its divinely inspired structure all the keys to cosmic numbers and to the geometrical building up of the "elements" of this cosmos, both in its astronomical as well as in its minute atomic relations.

The divine philosophy underlying the structure of the writings of that man of God gives the true key to geometrical symbols and to the esoterism of numbers.

Again it is helpful in this connection to bear in mind that the writings of another great initiate, the prophet Isaiah, were known in the countries of the East one hundred years before the birth of Gautama Buddha.

Moreover, Daniel, who was wiser than all the astrologers of Chaldea, who in his divine chronology of the "Times of the Gentiles," foretells the end of this Age, could alone interpret the writing on the wall at Belshazzar's feast.

Lastly, in the writings of the greatest of all initiates both of east and west, the Apostle Paul, we have a revelation of a *third order* of mysteries which in every way transcends both the Lesser and Greater Mysteries

of the Ancients, a philosophy of God, Man and the Universe of which the Risen and Glorified Christ is the only true key, and whose name is above every name, who is "the Firstborn from the dead."

"At His Name every knee shall bow, of things in Heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 10, 11).

As we know, the true and all-powerful answer to Modern Theosophy is the fuller and deeper teaching of the Epistles of St. Paul to the Ephesians, Philipians and Colossians.

The "Sophia," "Sunesis," "Epignosis," the "Pleroma," and the "Mysteria," of these inspired Pauline Epistles in connection with the Cross of Christ, by which He triumphed over and led captive all the hosts of evil principalities and powers in heavenly places, far transcend all the "deep things of Satan" with which Theosophy is so replete.

The exaltation of the Lord Jesus Christ, the Lord of Glory, to a sphere and throne far above all principalities and powers is the answer of the enlightened Christian, the true "teleios," the real "initiate," who knows that the "seven spheres" of the Theosophist, to the *fifth* of which only ("Nirvana") he hopes by a long process of reincarnations to attain, do not reach to that sphere, "far above all the heavens," where He is, who glorified God by His death and put away sin by the sacrifice of Himself, who redeemed us by His precious blood, and who is soon coming to transform us and to call us away to be in the same glory in heavenly places on high, in the Father's Home with Himself (Phil. 3. 19, 20; 1 Tim. 3. 16).

He whom Theosophy would dishonour by placing Him on a level with Buddha, Krishna and Confucius, is the Amen, the Faithful and True Witness, the Beginning of the Creation of God, who from that sphere of Love and Light and Glory encourages each and every one who loves His appearing by the promises: "To him that overcometh will I give to eat of the Tree of Life which is in the Paradise of God. Hold fast that which thou hast that no one take thy Crown. To him that overcometh will I grant to sit down with Me in My throne, even as I overcame and am sat down with My Father in His throne."

J. J. B. C.

A NOTE ON ACTS 3. 26.

It may possibly help some readers of *Things to Come* if I point out the solution of a difficulty which was, to me, a very real one for some time. I could not understand how the past tense "sent" was used in the phrase "sent him to bless you" in Acts 3. 26 after the declaration "Unto you first, God, having raised up His Son Jesus," which I wrongly considered to refer to the resurrection of Christ. Here was my mistake! The words, "having raised up His Son Jesus," evidently refer, not to His being raised up from the dead, but to the fact of His having been raised up of

God, according to promise, to be the prophet like unto Moses. See *v.* 22, where we have the same word—“For Moses truly said unto the fathers, a prophet shall the Lord your God RAISE UP unto you, of your brethren, like unto me.”

This will be quite clear if we note the use of this word in Acts 2. 30. “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would RAISE UP Christ to sit on his throne” (see also chap. 7. 37).

My mistake may seem to have been a foolish one, but it only serves to show how easily we may miss the meaning of a passage of Holy Scripture by adhering to traditional interpretation, or even to an interpretation which has in some way or other, most probably from a lack of meditation upon, or searching of the Word, become fixed in one's mind.

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[While *anastasis* always means “resurrection,” save in Luke 2. 34, the verb *anistēmi*, which, in the active, means “to make to stand up,” or “raise up,” and, in the middle, “to stand up,” or “rise up,” has a wider application. See *e.g.*, Matt. 9. 9; 22. 24; 26. 62. Acts 5. 6, 17, 34, 36, 37. Ed.]

Question and Answer.

QUESTION NO. 417.

W. S. W. (Suffolk). If the dispensation of the Kingdom ends with the Acts, after which the mystery begins, i.e., the formation of the body the Church, are St. Paul and his converts to wait for the rapture of 1 Thess. 4, or will they be a part of the body who will be of the out-resurrection?

If the Church was not begun at Pentecost, then logically those who believed with the Apostles and Paul must wait for the time when the Jews are again taken up by God as a nation, and when 1 Thess. 4 is fulfilled.

In the first article in this present No. by the late lamented Editor, he treats of the three spheres:—(1) The earthly people, Israel as head of the nations and Gentiles blessed through them; and (2) The heavenly people whose home will be in the new Jerusalem, including all the spiritual seed of Abraham, who are his, because they are of faith as the Apostle says in Gal. 3. 6, and will be blessed with him (*v.* 9). He adds in *v.* 26, “Ye are all the children of God by faith in Christ Jesus.” This is something higher than being Abraham's seed. The way to become Abraham's seed is by becoming Christ's, for we read, “If ye be Christ's then are ye Abraham's seed, and heirs according to the promise” (*v.* 29).

Since then to become a partaker of the second, the heavenly sphere of blessing, it is necessary to become Christ's by faith, i.e., by believing God's testimony regarding Him, this would apply, not only to those

who believe after Abraham set the example, but to those who believed before him. Thus all the Old Testament saints from Abel would be included. The revelation, whatever it was, that was given to our first parents when the Lord clothed them with the coats of skins, was believed by Abel, when he brought his “offering” of the firstlings of his flock and *of the fat thereof.* Why this last statement, unless he had been taught something of the meaning of the sacrifice which was afterwards set before Israel with such elaborate detail?

When Paul wrote to the Galatians, the secret connected with the third sphere had not been revealed, or, if revealed, he had no authority to proclaim it. Israel was still upon the scene, and it was still possible that the nation might repent. But when the persistent rejection of the offer of the Kingdom culminated at Rome, the third sphere of blessing connected with the Church which is His body was made known. But this did not close the offer of blessing to individuals, whether of Israel or of the Gentiles, on the same grounds as before.

While the kingdom of God was in existence on the earth (see 1 Chron. 29. 23; 2 Chron. 13. 8), blessing came to Israel and through them to Gentiles, not because of the kingdom so much as because to Israel were committed the oracles of God.

This kingdom was in abeyance ever since Zedekiah was taken and Jerusalem destroyed by Nebuchadnezzar. When the Lord was on earth, its restoration was offered with Himself as King. Its rejection by the infatuated rulers of the people did not stop the flow of blessing to individuals. The oracles of God ceased to be the exclusive possession of Israel, but were dispersed throughout the world.

So God's offer of salvation remains, and it is still open to any one, convicted of sin, to accept the salvation that is in Christ Jesus, quite apart from any knowledge of the deeper truth of the mystery. All who thus become children of Abraham belong, as it seems, to the second sphere, and will have part in the change and resurrection of 1 Thess. 4.

If by the “Apostles” in the second part of your question, you mean “the Twelve,” they clearly belong to the second sphere, for they are the Apostles of the Lamb, are to sit upon twelve thrones, judging the twelve tribes of Israel, and have their names inscribed on the foundation of the heavenly Jerusalem (Rev. 21. 4).

Paul himself surely belongs to the third sphere. He was the chosen instrument to reveal its glories and though he seemed to be still striving for the goal when he wrote Phil. 3, he speaks with a different tone in his last words in 2 Tim. 4. 6-8.

As to his converts, which of them accepted his deeper teaching, believed God and went on to maturity, none can tell. “The foundation of God standeth sure.” “The Lord knoweth them that are His.” Let it be for us to believe God, even *all* that He says, and seek to “walk worthy of the vocation wherewith we are

called," "in love," "circumspectly," putting off the old man and putting on the new. The writer of this answer submits it with all diffidence, assured that "a man can receive nothing except it be given him from above," and that, "if in anything we be otherwise minded," it is only God who can reveal it unto us.

Your other enquiry is answered by a notice under Editor's Table.

Signs of the Times.

JOSEPH AND HIS BRETHREN.

AFTER the success of "The Miracle" and the popularity of "The Sign of the Cross" some years ago, it was inevitable that the Bible itself would be used for subjects for the drama. Sir Herbert Tree has been first in the field, and a play, entitled "Joseph and his Brethren," is being presented at His Majesty's Theatre. It appears to be a strange medley of Scripture and modern melodrama. *The Times* complains of the incongruity of mingling the "majestic prose" of the authorised version with the colloquial speech of the present day. It says:—

"Mr. Parker (the author) has, of course, the elementary wisdom to use the Biblical text wherever he can, and every time it strikes on the ear it rings so true that Mr. Parker's own text immediately rings lamentably and ludicrously false. You cannot lay your finger on this or that word and say that it is wrong, and yet you feel in every nerve that the effect is a false effect. A servant says, 'My lord, here are certain nobles of the land humbly crave speech of thee'—and you shiver. 'I am not your sister,' says an amorous damsel to Joseph, who retorts, 'I am glad you are not.'"

This is, perhaps, a small matter. But the scenes that are introduced by the playwright are a much greater incongruity, not to say outrage, than the mingling of Oriental and English modes of speech. *The Times* remarks:—

"It was hardly to be expected that Sir Herbert should forego his favourite interludes of ballet, and at Pharaoh's Court the dancing seemed all right, but the sight of a crowd of maidens voluptuously gyrating round the Patriarch Jacob struck us as all wrong."

In the play, instead of the Midianites, it is Zuleika on her way to Egypt to become the wife of Potiphar, who purchases Joseph, attracted by his handsome person. And, of course, the scene of her temptation is presented in all its fulness. *The Daily Express* reports it as follows:—

"No art, no wile is spared by the woman, no fleshly allurements left in Zuleika's armoury of seduction. In her room—a room of black marble, with the

Egyptian sky beyond, with flaming braziers, and a great golden idol with uplifted hands, dominating the picture—Zuleika cozens, beguiles, and wraps Joseph round with unbridled passion. He is cold and circumspect and fearful—but gradually she wins upon him, and he almost succumbs to the witchery and the glory of her abandonment. But her eyes, her hair, her sinuous body, as his arms are around her and her lips are pressed to his, recall the serpents of the well, and he, in a frenzy of horror, throws her away from him and rushes from the room."

This is quite opposite to the truth. The beauty of Joseph's character is that he did *not* dally with the temptation, but repelled it instantly. We are convinced that, but for the spectacular displays, the dances and the love passages, the play would have no attraction. And the use of the Scripture narrative as a stalking-horse for such scenes is revolting. It is another device for breaking down all reverence for God's Word, and can be fitly characterized in the words of James 3. 15 as earthly, sensual, or animal. (see R.V. m). Thus Satan spreads his snares, and alas! many Christians, ignorant of his devices, are entangled. That Ritualists should be pleased is no wonder, for they wish to see the revival of the miracle or mystery plays of the middle ages. These soon deteriorated, because though they may have had at first, as at Ober-ammergau, some elements of reverence and solemnity, the need was soon felt of what the modern dramatic critic calls "comic relief," and that degenerated into buffoonery and indecency. They had to be suppressed at the Reformation, and one writer marvels that they were tolerated so long.

WHAT ROME WANTS.

A certain Father Mulhall issues from Georgetown, District of Columbia, the following manifesto to the faithful:—

"Some argue that the United States of North America is the site for the head of the Holy Catholic Church, supported by Catholic Mexico, and the Catholic Republics of South America; but *no*, we want the Holy Church established firmly and securely in *Ireland, the land of Saint Patrick*, surrounded by the rock-bound sea-coast, which shall be made impregnable to heretics and armies alike, and our sacred institutions and convents hid from the prying gaze of the profane. There are only a paltry few Orangemen rebels in the province of Ulster against us. Are they to obstruct the Holiest of the Holy, whose successor may be of our own kith and kin, and should reign in the land of his ancestors?"

SCIENCE SO-CALLED.

The meetings of the British Association have provided some strange phenomena. The President, Sir Oliver Lodge, deprecated the antagonism of science towards revelation, due, in the past, to the dogmatism of theology. Science, he said, had quite overleapt the

opposition of theology, but now there was a new opposition in the field—the forces of scientific scepticism and philosophy trying, in the modern chaos of science, to lay hold on certain “verities,” so that the whole structure of learning should not fall into the melting pot. Even the basic idea of matter, that it cannot be made anew and cannot be destroyed—this, too was threatened.

Science had become, he said, so complicated that the old pioneers who laid the foundations of learning by the “laws” they discovered would never have been able to discover those “laws” at all to-day, because of the exceptions and inaccuracies which modern apparatus and methods of observation reveal.

Of course, he referred to his excursions in the region of psychical enquiry, and declared his conviction that already the facts so examined had convinced him that memory and affection were not limited to that association with matter by which alone they could manifest themselves here and now, and that personality persisted beyond bodily death.

His investigations can never prove this, for these “discarnate intelligencies” are deceiving spirits, of which the Apostle warned us. How much simpler and happier to believe God, and accept the statements of His Word, as to the future, and the hope of immortality and its conditions as there revealed.

So much for science. Theology made a more painful display. The Bishop of Birmingham, Dr. Russell Wakefield, according to *The Times* report of his sermon on Sept. 14th, said,

“Whatever religious teachers may have felt as to what is commonly styled Evolution 50 years ago, I venture to say that to-day there is no one who is not thankful *for the great Creator's sake* that the intertwining of His creatures has been accepted on scientific knowledge.”

We suppose “intertwining of God's creatures” is a euphemism for evolution—but the words we have placed in italics are so astounding that we hope the Bishop has been mis-reported. What benefit can it be to the Great Creator that evolution be accepted, even if it were true? The whole gist of the President's address is that scientific knowledge is in a state of flux, in fact not knowledge at all, but speculation. The assured results of yesterday are overthrown by the investigations of to-day. But “Thy Word is Truth,” and shall stand for ever.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

C.S.H. (Hants). The passage to which you refer, Rom. 9. 4, 5, which was so shamefully mishandled by

the revisers in their marginal note*, literally translated reads thus, “Who are Israelites, of *whom* (are) the sonship and the glory, and the covenants, and the law-giving, and the service (there is no word for God in the Greek), and the promises, of *whom* the fathers, and out of *whom* (is) the Christ according to the flesh, who is over all God blessed unto the ages.” The three relative pronouns in italics are in the plural, showing that they refer to the word “Israelites”; so there can be no doubt that “God” in the last clause means the Lord Jesus Christ. The assertion of His Deity is in no way inconsistent with the distinction between the Father and the Son.

T. W. (Natal). The pamphlet on the book of Enoch, kindly sent, is only a summary of its contents. The book was known to the early fathers, Irenæus, Augustine, Jerome, etc., but seems to have been lost till James Bruce, the traveller, brought three copies from Abyssinia in the latter part of the eighteenth century. One of these, which was presented to the Bodleian Library, Oxford, was translated by Archbishop Lawrence in 1826. Since then other copies have been discovered, and editions produced with notes and comments. One of the most recent is by Professor R. H. Charles, of Oxford, in 1912. It is a disputed point whether the book was written before or after the Christian era, some maintaining that it belonged to the time of the Maccabees, and others to the time of Barchocab, the false Messiah, about A.D. 130. Whichever date be accepted, there can be no authority for saying that Jude quoted from it, because this book contains a similar statement to Jude 14, 15, and also describes in detail the fall of the angels of Gen. 6. 2-4. Jude got his information about Enoch where he got that about Michael's conflict with Satan (v. 9), from a Divine source.

NOTES ON BOOKS.

THE SECOND COMING,

A CONCORDANCE OF NEW TESTAMENT SCRIPTURES.

Compiled by J. Sterry. Price threepence.

Morgan & Scott.

This is a useful concordance of all the words in the authorised version which bear on the Lord's coming. Where the English word represents more than one Greek word, the Greek word is given in the margin. Fourteen different phrases are given under the word “Day,” and even such little words as “So” and “Then” are noted. It is calculated to be very useful and we warmly commend it to our readers.

THIRZA, OR THE ATTRACTIVE POWER OF THE CROSS

Is a reprint of a book which had a large circulation in the middle of the last century. It is an account of the Lord's dealings with a young Jewish lady, whereby she was brought to the knowledge and acknowledgment of the Truth, and through her instrumentality, her father also. It is published by Robert Banks, Racquet Court, price 6d.

* While the revisers of the New Testament give in the margin as reasons for alternative renderings “some ancient authorities” more than 200 times, and “many ancient authorities” nearly 150 times, in this passage, and in this alone, do they give as their authority “some modern interpreters.” They had no commission to tell us what modern interpreters thought, and it was a shameful betrayal of their trust as a concession to the Socinian element in the New Testament company.

THE LATE DR. BULLINGER.

The following is from *Watchword and Truth*, for Sept. edited by Dr. Cameron, of Seattle, U.S.A.

"It is with deep regret that we have to record the death of this good and great man. In addition to editing *Things to Come* for many years, he was actively engaged in conducting meetings for Bible study, and publishing valuable tracts and books upon scriptural subjects. Now that he has gone, we can openly say that he is the sole author of *The Companion Bible*, published by Henry Frowde, Oxford University Press. The last volume, on the Old Testament, was issued a few weeks ago and has received the highest praise in our Book Reviews. We repeat here, what has been said before, that the notes, comments and appendixes in the "Companion Bible" contain more of the results of real scholarship and profound investigation than can be found in all the commentaries put together of which we have any knowledge. He was a brave witness, an independent investigator, a persistent student and a loyal expounder of the Word of God."

NOTICES.

* * In reply to numerous inquiries it is a pleasure to announce that, relying on the goodness of God, the ministry of *Things to Come* will be continued. Some have feared that the death of the beloved founder and editor would involve the cessation of a witness which has been greatly valued by many of the Lord's people in many lands. But with the co-operation of faithful servants of Christ, this magazine will continue to bear testimony to the truth. From time to time writings by the late editor, articles and sermons (of which many are in reserve), also valuable notes from the margin of his Bible will be published.

* * Friends of the precious truth for which *Things to Come* has stood from the first are requested to make these facts known among their acquaintances in order that, far from decreasing in influence, the pages may henceforth be read by an ever-widening circle. Thus will the ministry of the dear one now at rest be graciously continued to the edifying of the saints and the comfort of the Church of God.

* * Readers are asked to note that subscriptions should now be sent to *Miss Elizabeth Dodson, Bremgarten, Golders' Hill, Hampstead, London, N.W.* The annual subscription is 1s. 6d. Old friends are asked to introduce new subscribers, so that the New Year may open with an enlarged circulation. Help towards the Publishing Fund (for the magazine is not self-supporting) will be greatly appreciated, and sums received for that object will be acknowledged in its pages.

* * Questions have also been asked as to the COMPANION BIBLE. Upon the New Testament portion of this work Dr. Bullinger had laboured with great diligence during the latter part of his life; and it is hoped that, from the material which he left, the undertaking may be successfully completed. On this point, we trust, it will be possible to make a definite statement in next month's issue. Meantime the four parts comprising the Old Testament are finding their way to the ends of the earth as we learn by letters to hand from friends (known and unknown) of the late editor.

Mr. Ivan Panin is ready to issue the New Testament in English from the correct Greek as established by BIBLE NUMERICS. The cost for 1,000 copies will be some \$1,500. Subscriptions at \$1.50 per copy are

therefore invited. As the BIBLE NUMERICS publications have never paid expenses, it is suggested that those who wish to help order extra copies. The money, which should be sent at once, will be placed on deposit and returned, if after a reasonable time the number of subscriptions is not sufficient. Friends of the enterprise can help by circulating this announcement. Address, Ivan Panin, Grafton, Mass.

SOUTH AFRICA.

Pastor Joseph Beaupré (late of Derby) is in South Africa visiting (with his Bible carriage) towns, villages, mission stations, &c., in the more isolated districts. He is open to conduct meetings on the lines of *Things to Come*, and in harmony with 2 Tim. 2. 15. He has a supply of the late Editor's books. He can be addressed at Box 215 Cape Town P.O.

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:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—Every Saturday at 7.30, at the Albert Street Mission Hall, Cowbridge Road.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, October 4th and 18th at 7. Mr. C. H. Welch.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Readers of *Things to Come* in Plymouth are invited to communicate with Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, October 9th, 1913, at 7. Subject: Phil. 3.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, October 11th and 25th, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund*)

	£	s.	d.
E. H. T. (Kent)	0	5	0
E. R. (London, W.)	0	3	6
A. E. & L. C. (Richmond) monthly	0	3	0
Anon (Brighton)	0	2	6
W. J. P. (Cumberland)	0	2	6
Z.	0	2	3

(*Late Editor's Publishing Fund*.)

R. D. (Cornwall)	0	15	9
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THINGS TO COME.

No. 233.

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Editorial.

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

BY THE LATE DR. E. W. BULLINGER.

God Speaking by "The Spirit of Truth."

"When He the Spirit of Truth shall have come, He will guide you into all the truth."—(John 16. 13).

THE opening words of the Epistle to the Hebrews tell us of the wondrous fact that God has spoken at sundry times and in divers manners. This refers to His speaking

"by the Prophets,"

"by His Son,"

"by them that heard Him."

But we are now to consider when and how He spake for the last time, and where we are to look for His words.

It may be well for us to notice first, to whom all this speaking of God had been addressed.

We are left in no doubt, for, in Heb. 1. 1 we are distinctly told it was "to the fathers."

That is, to Hebrews, from the time He first spoke to Abraham.

To them God spake by the prophets: but they hearkened not. To the same Hebrew people God spake "by His Son." He came unto His own [possessions] but His own [people] received Him not.

To the same "men of Judæa" (Acts 2. 14), to "men of Israel" (v. 22), and to "all the house of Israel" (v. 36): He spake by "them that heard Him"—the Son of God (Heb. 2. 3). It is Peter by whom God speaks in Acts 2. Peter had heard what the Lord had spoken "at the first," and he continued what the Lord had begun to speak, and he spoke, saying, "Repent . . . for the promise is unto you and to your children, even to all that are afar off," *i.e.*, the Dispersed of Israel.

The whole of the Acts records the words of "them that had heard" the Lord, and their words were addressed to Hebrews of the house of Israel; for, the prophecy of Isa. 6. 9, 10 had not yet been fulfilled; the renewed proclamation of the kingdom made by Peter in Acts 3. 19-26, had not yet been rejected; it was still open.

When Isaiah first heard that solemn prophecy of national, judicial blindness, his first question was, "Lord, how long?"

The answer to Isaiah's question should be carefully

studied: for the question refers to times and seasons.

The same question naturally arises in the minds of all whom it concerns.

When the Lord had been explaining to the apostles (Acts 1. 3), "the things pertaining to the kingdom of God," they at once asked: "Lord, wilt Thou AT THIS TIME restore again the kingdom to Israel" (v. 6)? He must have been speaking of this kingdom of Israel as being part of, and coming within, the wider and larger sphere of God's sovereignty called "the kingdom of God" (v. 3).

The Lord replied therefore: "It is not for you to get to know the times and the seasons, which the Father hath put in His own authority; but ye shall receive power (*i.e.*, 'power from on high,' Luke 24. 49), after that the Holy Ghost is come unto you; and YE SHALL BE MY WITNESSES* both in Jerusalem, and in all Judæa, and in Samaria and to the uttermost part of the earth."

For this witness the Apostles required Divine power and might; and they received it.

In and by this power they who had heard Him confirmed the witness which "at the first began to be spoken by the Lord" (Heb. 2. 3) "unto us" [Hebrews], God bearing witness together with them by signs, both wonders and divers miracles and spiritual gifts (Heb. 2. 4).

The "salvation" which was so great was the same salvation which John the Baptist was specially raised up to proclaim.

It was the theme of Zacharias his father, when, filled with *pneuma hagion* (or power from on high), he prophesied, saying,

"Blessed be the Lord God of Israel;

For He hath visited and redeemed His people,

And hath raised up a horn of SALVATION for us in the house of His servant David" (Luke 1. 68, 69).

Messiah was this "great Salvation," raised up as David's Seed--David's Son and Lord; at once "the root and the offspring of David" (Rev. 22. 16).

And of John the Baptist Zacharias said,

"And thou, child, shalt be called the prophet of the Highest,

For thou shalt go before the face of the Lord to prepare His ways,

To give knowledge of SALVATION unto His people by the remission of their sins" (Luke 1. 76, 77).

God had already spoken of it by the prophets of old, by John the Baptist, and by His Son. It was spoken of and announced to His people Israel.

The question, therefore, is naturally asked, "How

* This is the reading of all the best manuscripts.

shall we [Hebrews] escape, if we neglect so great salvation," thus spoken of to us by God (Heb. 2. 3).

The question is repeated in Heb. 10. 28, 29.

"He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

This solemn warning sounds quite appropriate and quite in keeping in this connection. It is exactly what Peter said to "all the house of Israel" (Acts 2. 36), for, "with many other words did he testify and exhort, saying, 'Save yourselves from this untoward* generation'"—the generation that was guilty of shedding Messiah's blood, and thus despising His SALVATION.

Once again we note the warning in Heb. 12. 25. "See that ye refuse not Him that speaketh. For, if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."

We have dwelt thus at length on this point, so as to make it perfectly clear that the Dispensation of the Acts of the Apostles is not the present Dispensation of the Mystery, in which the Spirit of Truth Himself is guiding us.

How many believers are torturing themselves with these passages just quoted from Heb. 10. 28, 29; 12. 25, through not rightly dividing the time when they were spoken, and the persons to whom they were addressed? In this connection we ought to add Heb. 6. 1-8, where these Hebrews were exhorted to leave the beginning (*archē*) of Christ's word and to go on to perfection, not overthrowing the foundation which had been laid rightly and truly for the time then present, but, leaving it behind in the place to which it belongs, and going forward: "forgetting those things which are behind, and reaching forth unto those things which are before, pressing toward the mark for the prize of the Calling on High of God in Christ Jesus" (Phil. 2. 13, 14).

That "foundation" laid at the beginning (for the word *archē* in Heb. 2. 3, "at the first," is the same as "beginning" in Heb. 6. 1) must not be *overthrown*,† or we should not then see and understand the difference between what the Lord *could speak* during His ministry, and what He *could not speak* because the time had not yet come, when they could be told.

Those things which pertained to the time of "perfection" could not be revealed until that which was in part had been done away; nor until those spiritual gifts which properly belonged to that dispensation had "ceased" and been "done away."

The question now remaining to be answered will be easily understood, when we see that the proclamation by Peter (Acts 3. 19-26) of the King ready to come and

the kingdom ready to be established, had been rejected by Israel in the land, and finally refused by the Dispersion in Rome when brought to a crisis by Paul in Acts 28. 17-28.

Once and again, Paul had turned from the Jews and gone with his testimony to the Gentiles who were being blessed with Israel according to God's original promise to Abraham (Gen. 12. 3); but this was purely local, and on occasions which were temporary; for Paul was soon seen dealing with the Jews again.

But in Acts 28. it was formal and final. The great dispensational prophecy of Isa. 6 was finally filled full, and then, but not till then, could it be said:

"The Salvation of God IS SENT unto the Gentiles, and they will hear it.

And when Paul had said these words, the Jews departed and had great reasoning among themselves" (Acts 28. 28, 29).

When the dispensation of the Acts had ended, then the time had come for the promise of our Lord in John 16. 13 to be fulfilled. And now the remaining question is, how has it been fulfilled by the Spirit of truth?

We have seen that it is not being fulfilled to-day by His guidance of individuals into what they call "truth" for, if so, it is seen to be totally opposite in the case of different persons.

No! He has guided us all, in this present dispensation, in "the Scriptures of truth." He has caused all the truth to be put in writing, as the words which God spake by the Prophets and by His Son, had been put in writing.

The truth comes to us, not orally or handed down by tradition, but in writing.†

The mystery was made known by "prophetic writings"‡ (Rom. 16. 26).

The Spirit of truth moved holy men of God to speak by "prophetic writings" (2 Pet. 1. 20, where the words are the same as in Rom. 16. 26).

These writings given by the Spirit of truth are complete. Nothing is to be added to them. Anything then that comes before us professing to be a later additional revelation, we must instantly reject. We must give it no quarter. We must say "anathema" (Gal. 1. 6), whether it be Joe Smith, Swedenborg, "The Flying Roll" or a professing Christian deceived by wicked spirits, using "planchette" or "automatic writing," to foist Satanic teachings on us. We must have nothing whatever to do with these. It is a

* Verse 29 is considered to be a marginal remark of a Scribe, which got into the text of a few manuscripts, but is not found in the more ancient codices, in any of the Greek texts of either Lachmann, Tischendorf, Tregelles, Westcott & Hort, or the Revised Version.

† If the words are not inspired Scripture, they record a truth; for they departed and remain in Dispersion to this day, and their reasoning has not yet ceased among themselves or with others.

‡ That is why Paul among his last words impressed on Timothy, to bring "the parchments"—"especially the parchments," he said (2 Tim. 4. 13).

§ Greek = *graphōn prophētikōn*, rendered "Scriptures of the prophets," but the word is an adjective, not a noun.

* Greek *skolios*. For the meaning of the word; see Deut. 32. 5; Phil. 2. 15.

† See the article on this word (*katabolē*) in *Things to Come*, Vol. XVII.

deadly peril which besets those who are "weak in the faith" or in their mind; and our correspondence tells us there are many such.

No! we have ALL that "the Spirit of truth" has written for us in "the Scriptures of truth." And there we must look for this special truth, the things of Christ, the things which Christ could not speak on earth, but which are now revealed to us according to His promise.

Contributed Articles.

DIVINE SOVEREIGNTY.

By E. H. THOMAS (Colonel).

THIS may be taken as expressing the great fact which underlies the whole Word of God. As manifested in history, grace, and glory, it is designated in various ways, and in different terms.

Some of us have often asked ourselves, or have been asked by others, What is it that constitutes the difference between

"THE KINGDOM OF GOD" (Luke 13. 18-21).

and

"THE KINGDOM OF HEAVEN" (Matt. 13. 31 to 33). For no doubt there is a difference.

The answer to this question is not quite easy, for differences, however palpable, are not always capable of being presented in a concentrated and tangible form easy of comprehension; or as a homely expression puts it, "in a nutshell."

These two kingdoms most certainly are one and the same in authority, seeing that in either case it is God who is the source of all moral conceptions of government. But as regards duration or sphere of rule of each, we are instructed by the New Testament that there is a difference.

The expression, "Kingdom of God" implies beyond doubt a sovereignty or sphere within which He absolutely predominates to the exclusion of any opposition. In other words, where God's holiness is the unmixed element of life-conditions. We read that the Kingdom of God is "righteousness, peace and joy in the Holy Spirit," not as now, when these things are exotic and out of the common order, as imported fruits grown in and imported from a foreign climate are rarities for us, which show that we have not attained to the climatic conditions of those regions.

The Kingdom of God is a sovereignty exercised where God the Holy Spirit is, and where all things fit in with the holiness of God's nature. This is why those who are begotten by the Spirit (John 3. 5) enter into the "Kingdom of God," not into the "Kingdom of Heaven."

This latter is now *in abeyance*, for a kingdom requires the presence of a king. Evidence of His absence is furnished by the almost universal "unrest,"

and the efforts put forth on every hand which demonstrate that good government is the great want of the whole world.

In the absence of the King of kings, and until He comes "Whose right it is," Satan is the "prince of this world" as to its politics, and "the god of this world" as to its religion.

But God is over-ruling all, that His counsel shall stand, and His Sovereignty which is moral and spiritual, is *in* heaven, and is over all.

But "the Kingdom of heaven" is *from* heaven and will be manifested *on earth*, in which God will rule, through His Son as the risen Son of Man.

This kingdom is deputed, not inherent; it is for the suppression of all evil and for bringing all revolters into subjection to the universal authority of God—"At the name of Jesus every knee is to bow," (Phil. 2. 10, 11). This, too, whether willingly or unwillingly.

After this shall have taken place, this deputed Kingdom will be handed back to the Father by the Son of Man. This will, according to 1 Cor. 15. 28, be the end of what is called the "Kingdom of heaven" of Matthew's Gospel, but not of that called elsewhere "Kingdom of God."

For the Gospel of Matthew is the Gospel of Jesus Christ as the promised Messiah, primarily in reference to Israel, of whom as concerning the flesh, Christ came, but to be through that nation the ruler of the world. All know that while "He came to His own" kingdom, "his own" people would not receive Him. Hence His departure from this world, accompanied with an assurance that He would return.

The sovereignty of the Lord Jesus did not on this account lapse, but His righteous removal did necessitate a change in God's dealings; and the thirteenth chapter of Matthew's Gospel gives to us the unfolding of the "Mysteries" (or secrets) of this Kingdom of heaven, or the phases of the Kingdom "now in abeyance."

Everything is foretold: the presence, the active opposition, and temporary success of the Devil. This is what gives its character to the present condition of things in this world.

But in accordance with God's designs this condition of affairs is going to end. This world is not for ever going to be the sporting-place of Satan, nor the playground of his sons of lawlessness, whether angels, demons, or refractory mankind.

If due attention be given to these truths, no difficulty will occur from the fact that such parables as those of the mustard tree and the leaven are common to both kingdoms: of heaven in Matt. 13, and of God in other Gospels. In both, the idea of growth and propagation are set forth—Matthew shows that of evil, the result of Satanic activity, as in the tares and wheat. In the other Gospels the increase and spread of that which is good, from God; and alone fit to find a place in His never-ending administration of the universe.

To suppose that because certain parables apply to both these kingdoms, therefore they are one and the same, is to fall into the mistake of ignoring the principle

so general in Scripture, of double application, as seen for instance in the Lion or the Serpent.

These Kingdoms are two branches of the same tree, having a common root. The "Kingdom of heaven" varies in execution according to need: it rewards, it punishes, but it is limited in duration, it is handed back to God. The "Kingdom of God" is as God Himself (whose sons we now are). It is pure, beneficent, unchangeable and eternal.

Beloved, now are we children of God (1 John 3. 2); children of this kingdom. He hath made us (not "will make us,") meet to be partakers of the inheritance of the saints in light (Col. 1. 12).

Is this kingdom pure? Then everyone that hath this hope in Him purifieth himself even as He is pure. For this hope is Christ Himself, united to and indwelling each one of His members, spiritually and really. This, brethren beloved, is your purity, this alone.

Is this kingdom beneficent? Then in this power of the indwelling Christ, let us be seeking the welfare of all men, especially of them who are of the household of faith (Gal. 6. 10).

Is this kingdom unchangeable? Then in the power of a risen and indwelling Christ, the same yesterday, to-day and for ever, let us be steadfast, immovable, ever abounding in the work of the Lord (1 Cor. 15. 58).

Is this kingdom eternal? Then let us unceasingly be abounding in thanksgiving to Him Who hath given to us eternal life, to be in His presence therein to the countless ages of eternity.

Thus all things are yours, for ye are Christ's, and Christ is God's (1 Cor. 3. 22). Thanks be to God for His unspeakable gift.

THE ORDER OF EVENTS IN UNFULFILLED PROPHECY.*

By the Rev. J. J. B. COLES, M.A.

THE coming glories of the Lord Jesus Christ are connected with *three* spheres, viz.: (1) Earthly glories, when He will reign for a thousand years over a restored Israel and the Gentile nations, and when His glory will cover the earth as the waters cover the sea. (2) The heavenly glory of the heavenly Jerusalem, which heavenly home God had prepared for His saints of old who were strangers and pilgrims on the earth; and to which heavenly sphere the Lord frequently referred when He was here on earth. (3) Our Lord's future glories as Head of the Universe. So long as we continue to reduce the spheres to the two categories of earthly and heavenly—and leave out this third sphere of His rule over the vast universe of God, we shall never be clear as to the distinction between a heavenly calling and the "on-high" calling in connection with the confessedly great mystery of Christ and His Church and His headship over the universe. Nos. 1 and 2, the earthly and a heavenly sphere, were clearly revealed before the revelation of the mystery which was hid in God. No. 3, the third sphere, is plainly set forth in the Epistle to the Ephesians.

* A Paper read before the Prophecy Investigation Society.

PHASES OF THE LORD'S COMING.

I. No scheme of interpretation of the Scriptures in which an endeavour is made to indicate the order of future events, is acceptable to us, which in any way would dim the Blessed Hope of the Lord's Coming, or remove it from its true Scriptural position as the daily, the ever-present, joyous hope of His people.

The Holy Scriptures, the living oracles of God; tell us of the past; the present, and the future. Moreover, since the time when God instructed the Apostle Paul to commit to writing the Gospel of His Grace and also that which had hitherto been kept secret—the great Mystery of Christ and the Church—we have in prophetic writings—the *graphōn prophētikhōn* of Rom. 16. 26, the whole counsel and purpose of God, not only concerning this world, Israel, and the nations, together with the millennial reign and the new heavens and the new earth, but also the stupendous and all-embracing philosophy of "God, Man, and the Universe."

For the *Theou sophian en musteriō*—(1 Cor. 2. 7)—which God fore-ordained before the ages unto our glory—even that hidden wisdom—was by the commandment of the Eternal God to be added to His *Written Word*, and thus revealed for obedience of faith.

"The order of events" therefore of "unfulfilled prophecy" includes for us, not only prophecies relating to Israel, the Gentiles, and millennial and post-millennial revelations, but also the special prophetic revelations of God concerning the confessedly great mystery of the Risen Christ as Head of the vast universe of God, and the Church as His *plērōma*, or complement, or "fulness."

The Blessed Hope of the Lord's coming in relation to the Church, which is His Body, takes precedence of all previous prophecies relating to His Coming in connection with Israel and the nations, which prophecies are in no way abrogated or disannulled, but which will be fulfilled in due order and in their own times and seasons.

II. If the Coming of the Lord, as in Dan. 7, Zech. 14, Matt. 25, John 14, 1 Thess. 4, 1 Cor. 15, Phil. 3, Col. 3 and Rev. 22, cannot be synchronized, in what order or sequence are we to infer that these different phases of the Lord's Coming will take place?

III. Suggestions as to Matt. 25, 1 Thess. 4, Phil. 3 and Col. 3 according to the scope and context in each case.

In Dan. 7 we have foretold the Coming of the Lord to set up the millennial Kingdom, heavenly and earthly, after the destruction of the Beast and his kingdom.

In Zech. 14 we have the Coming of the Lord on the Mount of Olives for the deliverance of the earthly remnant of Israel, who will then look on Him Whom they pierced.

In Matt. 24 and 25 we have His Coming to the earth in connection with Israel and the nations.

In John 14 beyond its spiritual application for all who look for the Blessed Hope, we have a prophecy which is to be ultimately fulfilled in Rev. 14 when the

first-fruits from the earth are taken away before the judgments of the Apocalypse begin.

In 1 Thess. 4 and 1 Cor. 15 we have the Coming of the Lord for heavenly saints, who are called up to meet Him in the air together with risen saints—before the Apostasy reaches its height, and before the Day of the Lord is present.

THE "ON-HIGH" CALLING OF GOD.

Let us now consider Phil. 3. Whereas in the earlier Epistles of St. Paul, the scope does not go beyond the heavenly and earthly spheres of the Coming Kingdom, when the heavenly saints will rule in the heavenly Jerusalem over the millennial saints, of which restored Israel with the rebuilt earthly Jerusalem will be the centre of blessing, with Egypt and Assyria also a blessing in the midst of the earth, according to Isaiah 19. 25—in the later Pauline Epistles, according to the command of the Eternal God, there are found scriptures expressly written to unfold His hitherto hidden purpose concerning the Headship of Christ over the Universe and the Church as the fulness of Him that filleth all in all; it is in these later Epistles that we find the On-High calling of God in Christ Jesus.

About five years before the date of Phil. 3, the Apostle had written Romans 1-8. He knew and believed what he was then inspired to add to the living oracles of God. He was persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature (or creation) shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In his spirit-life he was no longer "in flesh" but "in spirit," the law of the spirit-of-life in Christ Jesus had set him free from the law of sin and death; his life was hid with Christ in God, he lived in the new creation, in a sphere far above all principalities and powers, where Christ now is.

His body was dead because of sin and death, in this ruined creation. Christ in glory was his life, sonship-spirit was his by the Holy Spirit who dwelt within him; he was of the true circumcision of the Cross, who rejoiced in Christ Jesus and had no confidence in the flesh. So far as his spirit life was concerned, Christ was not only his wisdom, but also his righteousness and sanctification and redemption. BUT, and this is the all-important key to the interpretation of Phil. 3, he was still waiting—as in Rom. 8—for the redemption of his body. This body of his humiliation was not yet changed, but it would be changed according to God's sure and certain promise. The goal in view was Christ in glory, Who would transform His body, so that it should be conformed to His own body of glory.

Being then in this sense still in this lost world, in this groaning creation so far as his body was concerned, he did not (how could he?) behave himself as though the goal was actually reached—but this one bright and glorious hope was ever before him, and

therefore all earthly things were of no account to the soul of this chosen vessel. The end was certain, but not yet reached. Christian perfection as to spiritual standing was his, and he could therefore be used by the Spirit of God to set forth and indite for our spiritual comfort, his own bright example of faith and of true Christian experience.

How sad to reflect that this marvellous chapter, Phil. 3, has perhaps suffered more than any other portion of the Pauline Epistles from false exegesis and want of spiritual perception!

This, then, and much more of a similar nature being the teaching of Phil. 3, we should the more readily understand the deeper teaching of Col. 3. 4, and the *phanerōsis*, or manifestation with Christ which is there referred to.

MANIFESTATION WITH CHRIST.

IV. Neither in Romans nor in Ephesians are the words *Parousia*, *Apocalypsis*, *Epiphaneia*, or *Phanerōsis* to be found, in connection with the Lord's Coming. Argument from silence—how far is it legitimate?

Nor are these important words found in the Epistle to the Philippians in connection with the Lord's Coming, and it is only the last of these, *phanerōsis* which is met with in Colossians.

What may be the meaning of this omission—for the silence of Scripture is often "golden," and much is to be learnt from the study of the Books of Scripture, whether separately or in groups, as to their true scope and bearing, by carefully noting the absence of important words, especially in considering their dispensational aspect.

Sin and Evil, Ruin and Death, have entered into this ruined creation, and we who are in this tabernacle do groan—not only because of the sin and ruin within us, but we also groan in sympathy with the ruin all around us.

This *creature ruin* is a deeper subjective truth than the realisation of what is described by the knowledge of "two natures in the believer."

Now in the writings of the great Apostle of the Gentiles this deeper truth of creature ruin is not dealt with in the earlier Epistles as it is dealt with in 2 Cor. and Romans and in the Epistles of Captivity—Eph., Phil., and Col. The precious Blood, the Death and the Cross of Christ, have not only been the means of delivering out of this lost world, out of this ruined creation, but our God and Father has translated those ruined ones who believe His promises concerning Christ, out of this scene altogether (to faith), and we are in a new creation of which the Risen Christ is the Beginning and the Head. And it is in this sphere on high, far above all heavens, where Christ *now* is, that our life is hid with Christ in God.

Thus we have the key to the *phanerōsis* of Col. 3. and 1 Tim. 3. 16.

V. Does the *phanerōsis* of Col. 3. 3. imply that those there referred to are already with the Lord where He now is, before this "manifestation" takes place?

THE MYSTERY OF CHRIST.

VI. The "received up in glory" of 1 Tim. 3. 16, in connection with the mystery of Christ and the Church as revealed in Ephesians. How far is this Scripture connected with the daily hope of the Christian?

The *Parousia*, *Epiphaneia* and *Apocalypsis* of the Lord refer to His return to this Cosmos, to this earth, to fulfil all that God has spoken concerning the Millennial Kingdom and the rule of the heavenly saints in the *Falingenesia*—or the Age to Come—but they do not directly refer to the Mystery of Christ and the Church, which was foreordained before the age-times.

"Received up in glory" then, is a blessed hope which is before us day by day; and when He shall be manifested then shall we be manifested with Him. If this Mystery of Christ and the Church was a *hidden* mystery, why should we make other Scriptures depend on it for their fulfilment? I plead that a truer exegesis will keep that "precious deposit" distinct and free from confusion with Scriptures already written, and which will in due time receive their fulfilment, and so the Word of Truth will be rightly divided and so better understood.

VII. The transitional period towards the close of the "times of the Gentiles," when the continuous or historical unfolding of Prophecy begins to merge into or overlap the more exact or futurist fulfilment, is a very important one. Events in the Near East point to such an overlapping period, especially in connection with prophecies relating to Egypt, Assyria, and Palestine.

VIII. The Blessed Hope—a daily one—remains quite distinct from prophecies relating to Israel and the Nations.

IX. Most of us who have accepted all that is good and helpful in the writings of the Historical or Continuous School of Interpretation from Elliott's *Horæ Apocalyptica* and Canon Garratt's and Dr. Grattan Guinness' writings, but who also believe that a much more exact fulfilment lies before us, are aware that one of the most important points for closer study in these stirring times is the period of transition, when at the close of "the times of the Gentiles" the futurist or more exact fulfilment overlaps the remaining portion of the historical outline.

That Egypt, Assyria and Palestine are going to be restored, is quite clear from Isaiah 19. Before God brings about this restoration, in His own times and seasons, we may expect that there will be a corrupt or false restoration of these three countries, so as to deceive men when the "gross darkness" and the "lie" come upon those who have not received the love of the truth that they might be saved.

Events in the Near East seem to point to this false resurrection of Israel, Egypt, and Assyria, and we shall do well to take heed to the sure word of Prophecy, so as not to be misled by corrupt anticipations of millennial prophecies, against which we have been fully warned by the Blessed Lord Himself and by His inspired apostles.

A false "peace and safety," a return of the Jews in

unbelief, and a world-wide commercial rivalry and increasing prosperity, will deceive many. But let us watch and be sober, and wait, for "yet a little while," "He that shall come, will come and will not tarry—and the just shall live by his faith."

THE MEANING OF THE ROMISH MASS.

By H. W.

IT was a Saturday afternoon in the autumn of 1904, that I entered the Roman Cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness of that central rite and institution of Romanism—the Mass. I had resolved to bring the question to an issue whenever I might find myself in contact with any authorized exponent of the doctrine of transubstantiation.

On entering the Cathedral, almost the first person I observed was a Romish priest in cassock and biretta, presumably one in residence; he entered the church from a side-door, and made his way with quick step up through the length of the nave towards the other end of the building. With an instinctive feeling that my opportunity had come, I immediately followed. The priest made his way past the huge block of granite, a monolith of some twenty tons weight, destined for the high altar—*in situ*, but not yet dedicated to its object—mounted a few steps to the stage behind, then turned round and stood to survey the vast space before him, which doubtless his imagination filled in the not distant future with a vision of pomp, of priests, and of people doing homage to the Roman Eucharist.

A QUESTION.

I quickly made my way towards him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just before us, "is, or will be, the high altar at which High Masses will be said." "Yes," he replied. I then said, "Would you permit me to ask you one or two questions by way of inquiry?" He assented. "I believe it is the teaching of your Church, that after the words of consecration uttered by the priest, the substance of the wafer bread undergoes an absolute change and becomes substantially the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, so that under the outward forms of bread and wine it is Christ Himself who is present on your altars?" "That is so," he replied.

"You do really and truly believe," I continued, "that the very same Christ, who lived on this earth 1,800 years ago and died upon a cross on Calvary, is present in person on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands?" "Yes," the priest answered. "We touch and handle Him, just as I am touching you," he said, placing his hand at the same moment upon my coat sleeve. "You mean, to

say," I suggested, "that Christ is present, under the form of the wafer, as truly as my arm is under the sleeve of my coat." "Yes," said he. "Well," I replied, "that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you affirm; and the dogma of transubstantiation to be true, the question I was wishing to ask you is this: When you have the Lord Jesus Christ upon your altars, and actually in your hands, then what do you do with Him. *Do you profess to put Him to death?*" His answer was "Yes." "You profess," I insisted, "to slay Him, to immolate and kill Jesus Christ upon your altars?" I confess a chill went through me as I proposed the question and listened for his reply.

"CRUCIFYING THE SON OF GOD AFRESH."

He gave me the impression of being taken off his guard, or, rather, *Rome has no guard at this vital point of her system*, or he might have evaded my question. I had taken him on a high tide of feeling. Did not Rome's colossal cathedral in which we stood, with the most magnificent pageants of her cult, stand upon and centre in the dogma of the Mass? Does not the very word by which the wafer is known after consecration, "The Host," from the Latin *hostia*, a victim, signify one who has been immolated? Does not the term "Altar" connote a Victim offered in sacrifice; and what other victim suffers on Roman altars, according to Rome's dogma, but Christ?

But, again, does not the Apostle also speak of those who "crucify the Son of God afresh and put Him to an open shame?" What does such language point at? And, says the same Apostle they do it "to themselves" (Heb. 6. 6). They speak of "the Adorable Sacrament of our altars." They proclaim aloud to the world (to quote their own words) "*our* unswerving belief in the central mystery of *our* religion, the fact that our Lord and Saviour, Jesus Christ, true God and true Man, never offers Himself" (*i.e.*, is offered by *our* priests)—"*as a sacrifice upon the altars of our churches, and unceasingly dwells in our tabernacles.*"

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the Mass is the very same sacrifice as that offered on Calvary; that," said he, indicating the huge block of cold gray stone, "is our Calvary." "And you," I said, "that is, the priests of your Church, put Christ to death there?" "Yes," he said, but there was this time a tone of hesitation in his word. I replied: "Well, I felt that the doctrine of the Mass must involve that conclusion, but was not prepared to hear it openly avowed as you have done. You remember who they were who crucified Christ?" "The Jews," he replied: "And the Romans," I added. "Then the priests of your Church, who repeat in the Mass the very sacrifice of Calvary, are the successors of the Jews and the Romans."

SUCCESSORS OF CHRIST'S MURDERERS.

At this point he seemed to lose assurance and began to flounder. "Oh," said he, "the Jews were the instruments." "And you," I asked, "what are you?" "Oh, but we don't put Him to death really. We haven't His glorified body—that is in heaven. We do it as far as we can." "You do it as far as you can; you would do more if you could," I queried. "It is a representation, it is not a reality. Why not then tell the people this and say: 'Good people, this ceremony of the Mass is our way of representing the death of Jesus Christ upon the cross?'" "No, no," he exclaimed. "It is a reality. We believe that after transubstantiation Christ is really upon the altar under the outward forms or the species—as we say, *in propria persona.*"

I said again: "Whether the miracle of transubstantiation does or does not take place, is not just now my point. I know your dogma asserts Christ to be really there, 'His flesh, bones, nerves, and divinity,' under the forms of bread and wine, according to the Catechism of the council of Trent, from which their own substances have disappeared. My point, I repeat once more, is, when you have Christ thus upon your Calvary, what becomes of Him? What do you do with Him? Do you put Him to death?" Again the answer was "Yes!" "Then, I affirm that upon your own showing, by your own words, your priests prove themselves the successors, not of the Apostles, as they claim to be, but the successors and representatives of the Jews and Romans." "No, it is a representation," rejoined the priest.

"You must forgive me," I replied, "if I say you seem in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is a real sacrifice of Jesus Christ that you immolate on your altars, or it is no sacrifice at all. *If you profess to put Jesus Christ to death in the sacrifice of the Mass, you crucify Him afresh, and thus declare yourselves the successors of those whom St. Peter himself charged with the 'crime of killing the Prince of Life' (Acts 3. 15), and St. Stephen branded as 'His betrayers and murderers.'*" "But," I continued, "*Christ being raised from the dead, dieth no more, death hath no more dominion over him; therefore your dogma of a repeated sacrifice of Christ in the Mass is a false one.*" But this time the priest had become very uncomfortable, and as I said the words: "Your position cannot stand, it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.

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THE ROMAN ALTAR A TOMB.

The Roman altar is a tomb—not metaphorically but literally such, for no altar can serve for the consecration of the Mass until a burial service, with all the rites of death, has been performed over it, and a small tomb excavated in which, in default of an entire body, a few bones, presumably of some saint, have been deposited. Entering the Westminster Cathedral later on, I found a workman in the act of chiseling out the tomb in the

surface of the altar block over which my conversation with the priest here recorded had taken place. Thus is an altar the seat and throne of death. As "a table" is for the living, so "a Roman altar" is for the dead. We emphasize the *Roman* altar. There have been only two types of altar in the world—the Jewish, which was "four-square" (see Exodus 27. 1; 30. 2; 37. 25; 38. 1); symbolizing a perfect manhood; and "the oblong form," the Roman, successor to the heathen altar, enclosing or covering a corpse. They stand in eternal contrast. The flowers, candles, lights that decorate a Roman altar, the "corporale" which holds the wafer, the "pall" that covers the chalice, are all adjuncts and appanages, of death.

But what, then, is really the death which takes place in the Roman Mass? We reply at once, *not the death of Christ, not the sacrifice repeated, once offered on Calvary, as her dogmas teach and her priests pretend. "He ever liveth." "He hath abolished death, and brought life and immortality to light through the Gospel." "I am He that liveth and was dead, and behold, I am alive for evermore."* What, then, is immolated and dies on Roman altars? We answer—the human intellect—man's God-given sense and intelligence. To believe in the Mass is to belie the evidence of the senses and to shock fatally the first principles of reason.

Rome wields three tremendous death powers—Mariolatry, the Confessional, the Mass. Mariolatry is the death of the affections; the Confessional the death of the conscience; the Mass the death of the understanding.

—*Watchword and Truth* (Boston, U.S.A.).

THE CHURCH AND THE WORLD.

THERE is no such thing as averaging together the true Church and the world. There is no possible consanguinity. The one is "from beneath," the other "from above." The one is "of this world," the other "not of this world" (John 8. 23). They must not be yoked together, for there is no fellowship, communion, concord, part, or agreement between them. They are and always must be separate. The true Church is in the world, but not of it (John 17, 11, 15, 16).

There are three parties in the world, *viz.*, the Jew, the Gentile, and the Church of God (1 Cor. 10. 32). As the Jews were a separate, called-out, and peculiar people (Ex. 19. 5, 6; 33. 16), not to be reckoned among the nations (Num. 33. 9), so is this true Church a separate and peculiar people (Tit. 2. 14; 1 Pet. 2. 9), called unto cleansing and holiness (2 Cor. 7. 1), sealed by the Spirit of God unto the day of redemption (Eph. 4. 30), no longer darkness, but "children of light," and exhorted to "have no fellowship with the unfruitful works of darkness" (Eph. 5. 8-11).

They are of God, while the whole world lies in the wicked one (1 John 5. 19). There is an irrepressible conflict between them—no possible harmony exists. On the contrary, their principles and tendencies are absolutely opposite. It is, therefore, entirely, inconsistent that they should be spoken of as forming one general mass.

E. W. B.

NOTES FROM DR. BULLINGER'S BIBLE.*

CONTRASTS.

<i>Genesis.</i>	<i>Revelation.</i>
1. 1. Earth created.	21. 1. Passed away.
5. Night.	22. 5. No night there.
10. Sea.	21. 1. No more sea.
16, 17. Sun and Moon.	21. 23. No need of the Sun.
2. 8. Garden home for man.	21. 10. A city having foundations.
18, 23. Marriage of First Adam.	19. 9. Marriage of Second Adam.
3. 1. First appearance of Satan.	20. 10. The final doom.
16, 17. Sorrow and suffering.	21. 4. No more sorrow.
17. Curse.	22. 3. No more curse.
27. Tree of Life guarded.	22. 2. Welcome back.
	22. 14. Right to Tree of Life.

THE FEET OF JESUS: the place of

(1) Pardon.	Luke 7. 38
(2) Healing.	Luke 17. 16.
(3) Rest.	Luke 8. 35.
(4) Teaching.	Luke 10. 39.
(5) Comfort.	John 11. 32.
(6) Intercession.	Mark 7. 25.
(7) Worship.	Matt. 28. 9.

"SEATED."

(1) In Resurrection.	Eph. 2. 6.
(2) For Rest.	Duke 8. 35.
(3) For Communion.	Cant. 2. 3.
(4) For Strength.	Is. 30. 7.
(5) As Disciples.	Deut. 33. 3.
(6) In Worship.	2 Sam. 7. 18-27.
(7) In Glory.	Rev. 3. 21.

CHRIST AND HIS PEOPLE.

Jesus occupied for us:—

(1) Heart sympathizing.	Heb. 4. 15.
(2) Arm strengthening.	Ps. 89. 21.
(3) Hand encircling.	Song of S. 2. 6.
(4) Eye guiding.	Ps. 32. 8.
(5) Feet triumphing.	Eph. 2. 22.
(6) Ear hearkening.	Mal. 3. 16.

We occupied with Jesus:—

(1) Heart yielded.	Prov. 23. 26.
(2) Arm leaning.	2 Chron. 32. 7, 8.
(3) Hand working.	Matt. 21. 28. Job 40. 9.
(4) Eye looking.	Heb. 12. 2.
(5) Feet following.	Luke 9. 59.
(6) Voice speaking.	Cant. 2. 14.
(7) Ear listening.	Luke 10. 39.

LED.

(1) Led forth.	Ex. 15. 13.	Redemption.
(2) Led on.	Ps. 78. 53.	Safely.
(3) Led through.	Ps. 106. 9.	Trials.
(4) Led about.	Deut. 32. 10.	Jehovah to prove them. They to prove Him.

* We give a first instalment of Notes from the Bible of the late Editor. We shall hope from time to time to give others, and the letters "E.W.B." will sufficiently indicate the source.

Concerning Holy Scripture.

THE WORD OF GOD—LIVING AND WRITTEN.

THE rationalistic crusade against the Bible, which Eichborn christened "the Higher Criticism," owed its strength and success to the appeal it made to the human element in the Scriptures. The Bible is called "the word of God" for the same reason that Christ is called "the Word of God"—it expresses the mind of God. But as Christ is "very God" and yet perfect man, so the Bible, while absolutely Divine, is yet the most human book in all the world. And as the Living Word became subject to all the infirmities of humanity, sin excepted, so also the written Word is marked by all the characteristics of human writings, error excepted.

Sir Robert Anderson.

OUR DEBT TO THE BOOK.

Take away the book, and the great foundation facts of revelation are lost to view. They are now visible through the Scriptures, as the more distant stars through the telescope. Let go the book, and, for all practical purposes, the objects become non-existent. No book means no reliable vision of Christ, or of His Father and ours. We owe it to the book that we have still a distinct and true apprehension of Jesus Christ, and that His real character and work have not been hidden by overgrowth of extravagance and superstition.

Marshall Randles.

FOR "BABES" AND THOSE OF "FULL AGE."

It is by every Word of God that man is to be fed. No part of the Bible can be neglected without loss and detriment; and it will be observed that there is, in the Bible, a variety of spiritual nutriment analagous to the variety of physical food which God has provided for the needs of the natural man. If there be milk for babes, there is also strong food for those who are mature . . . The Apostle Paul, writing to the Hebrews, upbraids some of them because, at a time when they ought to have been teachers, they had need to be taught again the first principles, and were become "such as have need of milk and not of strong food. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong food belongeth to them that are of full age" (Heb. 5. 12-14).

Philip Mauro.

THE WORD OF PEACE.

Pure doctrine, or the unadulterated Word of God, shows us the right way to our temporal and eternal happiness, has also a strength enabling us to walk in that way, and therein we find rest and peace in life and death. The Word is even called spirit and life, the Word of Peace. How sweet and comfortable is this Word of Life and Peace to poor penitent sinners, or to those who are in many inward or outward distresses; and at last are to pass through the gates of death, and on this word depart in peace! . . . *C. H. von Bogatzky.*

The Coming of the Lord.

A WORD OF ENCOURAGEMENT.

AMID all the disheartenment induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the Church; and amid the out-breaking of lawlessness without, causing men's hearts to fail them for fear, and for looking after those things which are coming on the earth, this is our Lord's inspiring exhortation: "Look up, and lift up your heads, for your redemption draweth nigh."

A. J. Gordon (1889).

WHEN SHALL IT BE?

It may be at early morn when the dew is glistening in the sunrise that the labourers going forth to their daily toil will be caught up to meet the Lord in the air; it may be at noon that the Christian merchant, bending over his ledger may be startled from his business cares with the voice of the archangel; it may be at even, when sitting in the cool of the day watching the sinking of the setting sun that the golden rays will pale before the blaze of His glory, or it may be at midnight that we shall be awakened from our first sleep by that "shout" which calls together His elect: but HE WILL COME AGAIN, and to us it is given to WATCH.

W. A. Parlans (1887).

THE OPTIMISM OF PHILOSOPHERS.

It is not the millennium of the Scripture but the optimism of the philosophers which the Church is looking forward to; and the Spirit of the Lord will not sanctify or acknowledge an error; it is not a hope which leadeth them to search and know the prophetic Scriptures, or to honour the prophetic office of the Lord, but to consult the proverbs of earthly wisdom, and the resources of worldly wealth. It endeth not in the glory of Christ, but in the glory of man; it maketh progress by policy and expediency, not by faith; it is the great staring error, the mother of the heretical hopes of the latter times, and may well lead away from the consideration of God's Word which contravenes it, but can never attract to the perusal of it.

Edward Irving (1827).

A SINGULAR OBJECTION.

Some good people say that it is unkind and cruel to hope for the Lord's coming while so many of our friends are unsaved, and hence unprepared for it. But, as every generation multiplies the number of the unsaved, this objection points to the necessity of His coming soon. More than that, we must think of Him as well as of our friends who reject Him, and ask ourselves if He has not been kept out of His kingdom long enough. Remembering what His kingdom means to the Church, to the Jews, to the nations, to creation, and to our Lord Himself, we cannot but pray, "Amen; come, Lord Jesus!"

Thomas Waugh (1901).

Signs of the Times.

SPIRITIST BLASPHEMY.

FROM an advertisement in a Melbourne paper it would appear that demonism is rampant in the colony of Victoria. Among other features announced were "Manifestations of Jesus and of W. T. Stead." We know that our Lord manifests Himself to His people, and we are assured of the glory yet to be revealed. But such demonstrations as the one announced were not overlooked in His gracious words of warning to His disciples. Did He not say: "If they shall say unto you . . . Behold he is in the secret chambers, BELIEVE IT NOT." That should suffice.

THE AWAKENING OF ISRAEL.

The Zionist Congress in Vienna in September, set many people thinking. Among other things it was resolved to found a Jewish University at Jerusalem, in the hope of influencing Jewish thought and sentiment throughout the scattered nation. The University will be an embodiment of Hebrew culture as to language as well as religion. As is well known, Hebrew is already the medium of intercourse in the daily life of Palestine; and it is found that the language of Isaiah and the other prophets is equal to all the demands of social life and commercial activity. The awakened people have brought a change over the once-desolate land; and whereas a few years ago the very idea of the return was scouted as fantastic and impossible, now it is recognised as a factor in political thought throughout the world.

SOCIALIST ATHEISM.

The Socialistic movement in what is known as its larger aspects is not only against religion as an external thing, but equally against any form of faith in God. It finds two classes in the world—(1) Socialists whom it identifies with humanity; and (2) all others who by any means would bring humanity under rule or authority. It wages war to the knife against every form of religious faith.

Engels said: "Beyond nature and man there exists nothing." Wilhelm Liebknecht wrote: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is one worthy of the name who does not consecrate himself to the spread of atheism."

There we are told the meaning of things. Sad to say, the Socialists receive a great backing in their exertions from men and women who are indifferent to the working of their social principles.

FALSE CONFIDENCES—"THE BLACK ART."

The question of the great prophet of Jerusalem was "Should not a people seek unto their God?" We have travelled far since then; and, as we boast, along

the road of enlightenment and truth. Yet while some have done so, many have not. We think of Italy, Spain, and Russia as spheres of Continental ignorance by reason of the Roman and Greek Catholic superstitions that have so long prevailed there; but in Great Britain there is also a large measure of popular ignorance and spiritual darkness. What besides this can lie behind the fact that a London publisher issues a catalogue of books (often in some cases at high prices,) on Astrology, Astro-theology, Alchemy, Magic, Witchcraft, Palmistry, Theosophy, New Thought, and other conceits and wickednesses in the region of the "occult sciences." This means that the Black Art, demonism, seeking unto the dead, and other abominable practices, are encouraged, with the use of charms and talismans, for the attainment of health and success, and much besides. In fact there are to-day many sorts of *fear*, but all of them proposed to the exclusion of the FEAR OF GOD. Will not the Lord visit for these things?

"CHRISTIAN PROGRESSIVE THOUGHT."

To the first disciples our Lord said: "Ye call Me Master and Lord, and ye say well, for so I am." Can we do less than call Him Master and Lord to-day? Many, most assuredly, do not act out such an avowal, although calling themselves Christians and claiming to work for Christ. Yet will anything less than regarding Him as Master and Lord secure His approval of our conduct, His gracious smile of blessing upon our labours?

Quite recently in China, where "Christian progressive thought" has made some advance under missionary auspices, those who profess to be disciples of Christ have joined with others to provide "a foundation of religion for the new Republic." The thing seems innocent, but there is more to say. Christian missionaries, sent forth by servants of Christ in England, have laid aside their primary duty of setting forth the Gospel of God's Grace, and have attended meetings "for the discussion of the comparative merits of the various religions." As a result of conference, schools were formed for "the revival of religion"; and, lastly, there was organised "a united school for the benefit of *all* religions, with a committee of management composed of one representative from each of the leading religions—Confucianism, Buddhism, Taoism, Mohammedanism, and Protestantism."

Note the order! It is a sorry situation, and when the missionary who reports the facts says that there is "a distinct shaking amongst the dry bones," he doubtless speaks the truth—more truly than he thinks. The bones are dry and DEAD as well; and there is no assurance that the Holy Breath will come into them and make them live.

The servant of Christ should have no time to devote to work for "the benefit of *all* religions." His duty is to be occupied upon the work of Him Whom He calls Master and Lord.

Editor's Table.

* * In last month's issue readers were asked to send subscriptions for next year's *Things to Come* to Miss DODSON. Since then arrangements have been made for the publishing of the paper to remain in the hands of MESSRS. HORACE MARSHALL & SON, at the address given on page 1. In these circumstances, we venture to hope that those who have not already sent the amount of subscription will do so without delay, and send direct to MESSRS. HORACE MARSHALL & SONS. We trust many will be able to introduce new readers.

* * By degrees we are realising the greatness of the gap caused by the departure of the dear Editor. Not yet, however, are we able to say when the next volume of *The Companion Bible* will be ready. We hope soon to be able to make a definite statement.

* * An unfortunate error crept into the Editorial article last month. On p. 111, column 1, under section III., we should have read of the mystery: It is the eternal "purpose" of God, made "before the foundation of the world," and was now "made manifest" by being committed to prophetic writings" (Rom. 16. 26). Friends are asked to correct the sentence as printed.

WHAT IS LIFE?

In a sermon on the continuity of life Dr. Clifford urged his hearers to recognise the importance of life—this present earthly life. Waxing warm, he said, "It is no vapour: it is the most substantial thing on earth." What said the Lord's Apostle James in reference to the same subject? This: "What is your life? It is EVEN A VAPOUR that appeareth for a little time and then VANISHETH AWAY" (Jas. 4. 14). Like other men inspired of God, the Apostle made a distinction between the shadow and the substance; and associated the abiding things with CHRIST, and not with Adam.

"IF THE NEW TESTAMENT WAS WRITTEN NOW——!"

The President of an American University recently said: "I suppose if the New Testament were to be written now, instead of the term 'Kingdom of God,' we should probably have the term 'Commonwealth of God.'" The remark is now receiving commendation in the interest of Democratic thought, and by way of justifying "democracy in the Church." We refer to the matter in order to point out the deplorable ignorance which lies behind the statement. The revealed purpose of God is not in the thought of a man who could make such a confusing statement.

We know only too well what we should have "if the New Testament were to be written now?" But no! The term "kingdom" is required, among other reasons, because Christ is to have "the throne of His father David"; and further, because the term "commonwealth," in the sense of the rule of the people, is

but a passing phase of "Man's Day." In a word, it stands for "iron mixed with clay," whereas the Divine order, the Kingdom which the God of Heaven is to set up, on the ruins of human ambition and failure, is to be strong, enduring, and victorious. In the light of dispensational truth, as unfolded in Holy Scripture, the "Commonwealth of God" is an absurdity.

THE LAODICEAN SPIRIT.

At the Autumnal Assembly of the Baptist Union, at Manchester, Dr. Charles Brown dealt with the Laodicean spirit of our day—"broad, tolerant, and compromising." He asked where there was a hot church to-day, and expressed the conviction that the best thing that could happen would be "some volcanic disturbance of our self-complacency and self-satisfaction." He called upon the Baptist churches to repent and change their course, "be zealous and repent."

The reproof is called for; but why affect surprise? The Laodicean church is no novelty in our day: it is "rich and increased with goods"—goods of a fleeting and vain order—for the simple reason that it keeps Christ standing outside, knocking and calling for admission (Rev. 3. 14-22). And it needs no argument to show that such a church must be indifferent to the Lord's great purpose, and deaf to His promise to come again, and complete in glory that which He has begun in grace.

Moreover, to be "hot" in an acceptable sense, means more than enthusiasm regarding "souls"—important as that is, unquestionably; it means occupation with Christ, faithful and loving occupation of heart and mind, in His redeeming work (past), intercession (present), and return (future). Occupation with denominational activities cannot make up for the lack of this.

THE NEED OF THE MODERN MAN.

The President of the Congregational Union (Rev. J. Morgan Gibbon), in an address at Southend, asked what the modern minister had to offer the modern man; and instead of maintaining the need for the modern man to be given the primitive faith be desiderated "the great things of religion," in particular "the unhistoric, superhistoric Christ." Some may be able to follow the thought, but in that matter we have our difficulties. Still greater is our perplexity in view of the statement with reference to the doctrine of the Virgin Birth: "To see Christ in His utter unlikeness to ourselves, which guarantees our ultimate likeness to Him, is to see what the doctrine indicates through the ages." We should have found greater light and comfort in the words of the Apostle: "GOD WAS IN CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them." As we read the address, we miss any statement of that solid ground of confidence in Holy Scripture, and loyalty to the doctrines of Grace, which were so highly revered by the early Independents. There is general agreement that something serious is the matter with the churches, but many of the would-be physicians do not look in the right quarter for the means of cure.

THE LATE DR. BULLINGER.

At length we are in receipt of Colonial papers containing references to the departure of the beloved founder and editor of *Things to Come*. The *Evangelical Christian* (Toronto) publishes an appreciative biographical sketch under the heading "A Man of One Book," speaking of Dr. Bullinger as one whose sympathies "were not limited by the bounds of denomination, nor his influence by the borders of a parish."

In an Editorial Note, the *Bible Standard* (Auckland, N.Z.) says: "Those who have been led into truth and light by Dr. Bullinger's studies and teachings will mourn the loss that has befallen them, and will now try to estimate what a help he has been to those who were willing to submit themselves to the exactitude of the Word of God. It is now thirty-five years since we received as a prize in an examination his well-known Critical Lexicon and Concordance, and from that time to the present it has been a pleasure and a profit to read his writings."

"We have not been able to see that everything he wrote by way of exposition is justifiable, for he was human, and had his limitations; but we can say that his work has been of priceless value to the Church of God . . . He has fallen on sleep, but his work will endure; and so long as students of the Bible are found who accept the simplicity of its statements, so long will there be grateful readers of his writings, and, as we may add, for so long will there be earnest and capable opponents of modern traditionalism and the foibles of the so-called higher critics."

ENJOYING THE BIBLE?

How many professing Christians know what it is to enjoy the Bible? To how many is God's Word more than their necessary food, and so precious that when they read it they are like the man that "findeth great spoil?" Yet assuredly it is the privilege of the people of God, not only to experience joy in the Lord but also to delight in His Word.

The late beloved Editor of *Things to Come*, through a long course of years, devoted himself to unfolding the Scriptures in a manner calculated to enable God-fearing men and women to find delight in the Word of God. We recall the story of the gentleman from a Continental city, who, in 1905, sought him in order to inquire how he could study the Scriptures to pleasure and profit; and the conference which afterwards took place, with the happy result that the inquirer was instructed in "rightly dividing the Word of Truth." What an hour of joy was that for the devoted believer whose soul hungered and thirsted for light and leading from Holy Scripture! And what an hour for the faithful minister of Christ, who was privileged to "show the way of God more perfectly" to one whose heart was set upon the Divine will!

If opportunity were given, possibly thousands would acknowledge a deep debt of gratitude to Dr. Bullinger for his testimony for Truth in a day when men do not wish to retain God in their knowledge. In Old and New Testaments alike, he "opened up" the Book, and as a result, many who once struggled in the quicksands of doubt and difficulty are now stayed upon Jehovah, and resting on His Holy Word.

One outcome of the conference to which we have referred was the book entitled *How to Enjoy the Bible*; or, the "Word" and "the Words," *How to Study Them* (5s., Miss Dodson, "Bremgarten," North

End Road, Hampstead, N.W.). This is a book of facts and principles, set forth in a manner that shows reverence for the Book and loving devotion to the God of the Book. If we ourselves have profited by the teaching of the volume, shall we not bring the pages under the notice of others, that they may participate in the blessing that comes from an understanding of God's Word?

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:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

BRISTOL.—Every Sunday at 3, at 43 St. Mark's Road.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

ELTHAM.—3 Earls Hall Road (Well Hall Station), Saturdays, November 1st, 15th, 29th, at 7 o'clock. Mr. Chas. H. Welch, on "Philippians."

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Readers of *Things to Come* in Plymouth are invited to communicate with Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, November 12th, 1913, at 7. Subject: Phil. 3, continued.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, November 8th and 22nd, at 7 (Mr. C. H. Welch). Subject: "The Book of Revelation." Gospel Meeting, Sundays, at 7; Bible Class, Tuesdays, at 8.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 234.

DECEMBER, 1913

Vol. XIX. No. 12.

Editorial.

THE FOUNDATIONS OF DISPENSATIONAL TRUTH.

BY THE LATE DR. E. W. BULLINGER.
GOD SPEAKING—

V. *By Paul the Prisoner of Jesus Christ*
(2 Tim. 1. 8).

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner."

THESE words bring us to the final questions as to how and where and when has the promise of Christ in John 16. 12-15 been fulfilled.

We have seen that they have been written down for us by the Spirit of Truth, in the Scriptures of truth.

We are not left to the thoughts or reasons of man; or to "the tradition of the fathers"; we are delivered from man altogether—ancient or modern. We have come into a spiritual sphere where man has no place, no standing, no authority; where his voice is not to be listened to, except as he is able to help us to understand better what God has spoken.

We have come into a new dispensation, where the old things have passed away; where all things are become new; where all things are of God.

That which is perfect has come. "Signs and wonders, and divers miracles, and spiritual gifts" have here no place.

The gift of prophecy has failed, as foretold in 1 Cor. 13. 8.

The gift of tongues has ceased.

Knowledge (*gnōsis*) of the mysteries has no place (1 Cor. 13. 8, cp. v. 2 and 14. 2).

That which was partial and incomplete has been done away.

All these things had their appointed place and service in that dispensation to which they belonged. They were to be sought and used, and controlled; but we are now in a dispensation where all is perfect. The word "perfect" means that we have come to the end, or the last dispensation. The Greeks wrote this word *Telos* at the close of their books, the Latins wrote *Finis*, and we write "The End." We turn over the next leaf, and there is nothing.

It is even so in this dispensation, in which the Spirit of Truth has revealed the things of Christ. This is why "that which is perfect has come." We cannot get beyond Christ.

We have a perfect conscience because we have Him as a perfect sacrifice (Heb. 10. 1, 2).

We have come to the end of all objects for the heart, because we have Christ (Phil. 3. 10); and our one object now is to get to know Him.

Instead of striving to reach perfection, we know that we are already perfect in Christ Jesus (Col. 1. 28), and can never have perfection in the flesh (Gal. 3. 3).

Instead of striving to make ourselves meet for the presence of God, we are continually giving Him thanks because He hath Himself already done it, and made us meet in all His own perfect workmanship—in Christ—for our entrance into the inheritance in the light (Col. 1. 12).

We are not engaged in interminable controversy about ordinances, because we are "complete in Him" and know that nothing done by hands can add to what is complete (Col. 2. 10-20).

All these are the "things of Christ" which the Spirit of truth was to "shew" to us. These are the "things to come" that He was to reveal, for they had not come in the dispensation of the Son of Man, nor in that of the Acts of the Apostles. But, thank God, our lot is cast in a day when "that which is perfect" has come.

But how has He shown them to us? Where are we to see them?

These questions are already answered in part, in the Scriptures just quoted above. They are all from these Epistles, written, from his prison in Rome by the Apostle Paul, the prisoner of Jesus Christ for us Gentiles, to whom the good news of God's salvation has been sent, after being formally rejected by Israel (Acts 28. 17-28).

These Epistles (Ephesians, Philippians, Colossians and 2 Timothy) belong in a special manner to the present dispensation, the dispensation of the Mystery.

These contain "all the truth" into which the "Spirit of truth" was to guide us.

There is nothing of these "things of Christ" to be found in the Four Gospels, or in the Acts of the Apostles. The Lord Himself declared that they could not be then spoken by Himself.

Here, and here alone, are they shown to us.

They are revealed, not by the prophets of the Old Testament, not by his Son, not by those who heard Him and confirmed His words, but by the Spirit of truth, and by the special instrument God has raised up to be used for this purpose, even the prisoner Paul, to whom, "by revelation," God made known the Secret, and the dispensation of the grace of God which was given him to us-ward (Eph. 3. 2. 3).

To him, and to the prophets of the New Testament (an order specially raised up for this purpose).^{*} The Spirit of truth revealed these "things of Christ"; and by him they were written down for our learning.

* Eph. 4. 11—these were appointed after His ascension (v. 8.)

The Apostle Paul may have known of this great Secret before. He may even have mentioned it "in secret" (1 Cor. 2. 7, Gr. *en mysteriō*) and as a secret still; and among those who were initiated (for that is the meaning of the word "perfect" in 1 Cor. 2. 6); but he had not formally committed it to writing, made it known to all the Gentiles for the obedience of faith (Rom. 16. 26, 1 Tim. 3. 16).

He passed this ministry on to Timothy, his own son in the faith. He intimates how that this ministry had brought him into great trouble with those who did not receive the Secret he was commissioned to make known to them.

Hence he warns Timothy not to be ashamed, not to have any "fear of man" in this matter, for "I am not ashamed" he says (2 Tim. 1. 12).

In this context Paul states categorically that he was appointed a herald, and an apostle, and a teacher of the Gentiles† (v. 11); and again plainly says that it was "for this cause I suffer these things also" (v. 11).

But the most important part of this statement is in verse 8, where he puts his own testimony on the same level as the testimony of our Lord.

He says: "Be not thou, therefore, ashamed of the testimony of our Lord,

NOR OF ME HIS PRISONER."

He could say this, because the same God Who spoke through His Son, spoke by "the Spirit of truth" through Paul. Their testimony has the same Divine source, and both came to us with the same Divine authority.

Christ could say, "My doctrine is not Mine, but His that sent Me" (John 7. 16); and Paul could say exactly the same.

It is this fact that gives these Pauline Epistles their great importance.

Some who refuse to acknowledge the dispensation of the Mystery affect to make light of the Epistles.

Indeed, this is the very reason of the great enemy's hatred of this special truth. It lies at the foundation of the "Gospel (or good news) of the glory of Christ."

This enmity is shown in the recent movement of the modern religious world, which is striving to exalt what it calls "the teaching of Jesus" to the exclusion of all else. Not that they desire this teaching. They pick and choose what they can take out (without the context), and what they reject for the same reason that the Jews sought to stone Him, and many of His disciples went back from Him.

No! it is Satan's device for be-littling what they thus designate *the teaching of Paul*.

They pretend to accept what God spake by His Son, while they deny that the same God spake by Paul.

This verse, therefore (2 Tim. 1. 8), is of the utmost importance in helping us to distinguish the dispensations which differ.

* For this is the meaning of the word *deilia*, timidity, arising from the fear of man (2 Tim. 1. 7).

† Some MSS. omit the words "of the Gentiles." Tischendorf, Westcott & Hort, and the R. V. do so.

It may be noted that these so-called "Pastoral Epistles" must be taken as covering part of both dispensations.

During that of the Acts assemblies were gathered together in different places, and instruction was given as to the offices in them, and the ministers, both as to their character, qualifications and duties.

No one can say how all this would have developed had the testimony of them that heard the Lord been accepted, and the miraculous witness of the Holy Ghost been heeded.

What we have to do is to note that just as the Jews rejected the witness of the Holy Ghost as to Peter's call, so Gentile believers rejected Paul's testimony as to the Mystery.

In the Apostle's own life-time the most spiritual of all the assemblies (Ephesus) "turned away from" him (2 Tim. 1. 15).

Some used to tell us to go back to the first three centuries to find pure Christianity. In our day it has come to "the first six centuries," so steep is the gradient of the down grade! But our answer is that *we cannot go back to the first century*; for the very assembly (Ephesus) which received his longest ministry (three years), "so that all they that dwell in Asia heard the words of the Lord Jesus" (Acts 19. 10), were the first to turn away from him and his teaching.

No wonder that he speaks in 2 Tim. 1. of his suffering, and "the afflictions of the Gospel," and of the grace which took away the fear of man, and made him not ashamed of his work as God's workman (2 Tim. 2. 15).

All this shows us the importance of rightly dividing the Word of truth. It is given by "the Spirit of truth," and unless we obey the precept we shall not see the truth which He shews to us.

We must not take the Epistles written during the dispensation of the Acts of the Apostles (1 and 2 Thess., 1 and 2 Cor., and Gal. and Rom.), and read them into the present dispensation; at any rate not as to their laws and ordinances, where Jews and Gentiles are regarded as distinct.

In the present dispensation of the Mystery the wall of partition is broken down and removed, and both Jew and Gentile are one in Christ Jesus.

True, the Epistle to the Romans was written just before the events in Acts 28 took place, at the end of that dispensation; therefore, in it we find the foundations of the doctrines of the Mystery well and truly laid, while the concluding verses introduce us straightway to the Epistles, where the revelation is at length fully and plainly shown forth by "the Spirit of truth."

If we must not read the Epistles of the Acts dispensation into the present dispensation of the Mystery, neither may we read the prison Epistles into that or any of the former dispensations.

At least we cannot do so without inextricable confusion. We shall be like those who are ever learning but never able to come to a knowledge of the truth.

We shall be a prey to any new wind of doctrine that

may arise, or be carried away with any new device to draw us aside from the truth.

We shall be in perpetual controversy about churches or ordinances or men and their different or opposing teachings.

On the other hand, if we are clear as to the great foundations of dispensational truth and teaching, our feet will be on a rock, and we shall be safe and secure, and unmoved by all the changes taking place around us.

True, we shall suffer, as Paul did; we shall know something of the afflictions of the Gospel; but, like him, we shall not be ashamed, for we shall know Him Whom we have believed, and be sure that He will keep secure the blessed "deposit" which He has committed to our faith.

A New Synopsis.

By JAMES CHRISTOPHER SMITH.
LEVITICUS.

THIS book has special reference to the services associated with the *Levites*: hence its name.

The first word, "and," links it up with Exodus and Genesis in continuous narration.

These three books—true foundation stones of all Scripture—reflect in their order and contents the fellowship of the Godhead. Genesis reminds us of the Father, as the *Fountain of Origins*; Exodus reminds us of the Son, as the *Medium of Redemption*; Leviticus reminds us of the Spirit, as the *Inspirer of Worship*.*

The worship of the Father, "in spirit and truth," is independent of times and seasons. Outward forms and orderings have differed with the Ages, but the thing itself has not differed: Abel worshipped God as truly as Paul.

Accordingly, in this typical book of Worship, we discern no passage of time. The date at the beginning is the date at the end. In like measure worship is independent of geographical centres. All the ordering recorded here was given at Sinai. *There was a reason for that*; but Sinai as such did not colour the character of worship any more than Elim before or Kadeth-Barnea after.

And so, when the ends of the preparatory Ages had come, our blessed Lord ruled out Jerusalem itself as having anything to do with "worship by the Spirit of God" (John 4. 21).

The worship which the Father seeketh knows nothing *now* of exclusive centres or sacred places.

The great things that had happened at Sinai were the making of the national Covenant and the erection of the typical Tabernacle. And it is with this last that Leviticus is specially associated. The "commandments" forming this book were not spoken *from Sinai*

* See such passages as Rom. 11. 36; Titus 2. 14; Phil. 3. 3 (R.V.)

(like the words of the "Fiery Law"); but, as is carefully noted at the beginning, they were spoken

"OUT OF THE TENT OF MEETING" (chap. 1. 1).

At the close of Exodus we saw that God sealed His acceptance of that structure by covering it with "the cloud of the Lord," and by filling it with "the glory of the Lord"; and now, having taken up His abode there, He proceeds to

SPEAK OUT OF IT*

in giving to Moses all the orderings of *Levitical service*.

The *variety* and *number* of Laws here recorded make it somewhat hard for the ordinary reader to grasp the order or structure of the book.

Divisional points are here adopted which, it is hoped, will greatly simplify this difficulty.

Observe that there are three things peculiar to Leviticus which give an easily-remembered foundation structure. At the beginning we see the Set Offerings with their Laws. In the latter part of the book we see the Set Feasts with their Times. And in the centre we observe the climax of all offerings, the Day of Atonement with its Ritual.

The solemn and singular Day of Atonement, therefore, divides the book into two almost equal sections: and it will be found that these two sections have five Legal Orderings each (with certain minor particulars here and there).

The above facts may be indicated as follows:—

First Section, chaps. 1-15.

1. Laws of SET OFFERINGS, 1-7.
2. Consecration of Aaron, 8-10.
3. Laws concerning Clean and Unclean, 11-12.
4. Laws concerning Leprosy, 13-14.
5. Laws concerning Issues, 15.

DAY OF ATONEMENT, chap. 16.

Second Section, chaps. 17-27.

1. Sundry Laws for the People, 17-20.
2. Sundry Laws for Aaron, 21-22.
3. SET FEASTS, 23.
4. Judgment on Blasphemy, 24.
5. Laws applicable in the Land, 25-27.

The "well-instructed scribe" will know how, with the New Testament in his hand, to distinguish between the passing and the permanent in this wonderful book. It is "written for our learning"; and it brings its precious heritage of typical truth for our spiritual enrichment, while its material offerings and ceremonies do not now apply.

For the "time then present" it was the Code of Laws which tested the conduct of every Israelite. But for the time now present we have the illumination of the Epistle to the Hebrews; and the two books must be read together.

And now, let us briefly indicate the leading *types and teachings*, according to the sectional divisions above outlined.

* "Jehovah called"—three times used—in Exodus 19. 3, 20; and here. "God called" in Exodus 3. 4.

First Section.

A—The Set Offerings (1-7).

(1) *The Burnt-Offering.* This belongs to a group of four offerings involving the SHEDDING OF BLOOD, viz., the *Burnt-offering*; the *Peace-offering*; the *Sin-offering*; the *Trespass-offering*.

All the victims were to be from the "herd" or from the "flock"—all clean animals. No carnivora were to be used, nor animals taken in the chase, nothing representing the wild, or resisting, or ferocious, or that lived by killing others.*

The Burnt-offering is the offering that is "caused to ascend," hence its distinguishing characteristic, viz., that it was *wholly burnt*. Thus it presents complete, whole-hearted, absolute devotion to the will of God, with no reserve. And thus it was a "sweet-savour" offering to the Lord. The offerer was identified with it by laying his hand on its head.

In the fulfilment of the type by the Lord Jesus, see Heb. 10. 5-7 and Eph. 5. 2.

In its fulfilment in ourselves, see Rom. 12. 1 and Phil. 4. 18.

The continual Burnt-offering is referred to in chap. 6. 8, 13.

(2) *The Meat-offering:* better, the Meal or Food offering. This is the offering that has not the shedding of blood connected with it. It means a *gift* or *present* (Heb. *minchah*. See Gen. 4. 4, 5; 32. 13; 2 Sam. 8. 2), and hence it signified a gift brought by the worshipper to God, in recognition of His authority, and as showing desire for His favour. The idea of expiation for sin is not expressed by it; and accordingly there is no laying on of the hand of the offerer. The material for it came from the *soil*: and that, not what grew spontaneously but what represented man's labour, cultivation. And thus is expressed the will of God that not only our *life* is to be presented to God (as the Burnt-offering) but also our *labour*, yea all our work, as it is written, "Whatsoever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3. 17 and 23).

As to its fulfilment in Christ, see John 6. 38, 39; Luke 2. 49 (comp. Lev. 6. 14-23).

(3) *The Peace-offering.* The ritual of the Peace-offering was practically the same as in the Burnt-offering; but there is this difference in the fulness of the type, namely, that in the Peace-offering the offerer, as it were, received back from God part of that which had been presented to Him, so that he shared in the "Bread of God." This expresses friendship and fellowship in a common feast. Christ is not only offered for our sins; but He gives us His flesh to eat. The central meaning of this type is seen in John 6. 33, 55, 57 (comp. Romans 5. 11).

(4) *The Sin-offering.* This was new in Israel. The three offerings already referred to were more or less familiar. They came down from Patriarchal times, and were incorporated in the Levitical laws. But not so the Sin-offering; it was new. It has special refer-

* The allowance of "pigeons," in the case of the poor, is quite within the same restriction.

ence to a holy, righteous God, who cannot in His very nature "look upon sin." Its great outstanding conception is "*expiation of guilt by the sacrifice of a substituted victim*" (Kellogg).

The whole ritual connected with it proclaimed this central idea. No less is man's responsibility emphasized. To enforce this, a *gradation* of responsibility is recognized. The sin causing guilt might be by (1) the High Priest; or by (2) the whole congregation; or by (3) the Ruler; or by (4) an ordinary individual. And the *victims differed* in these cases. And in like manner the *sprinkling of the blood* differed. In the Burnt-offering it was sprinkled on the *side of the altar*; but in the ordinary Sin-offering it was put on the *horns of the altar*; while in the case of a priest it was to be sprinkled on the *horns of the Incense-altar* before the veil.

Thus was emphasized man's responsibility and guilt in the light of position and privilege.

Finally, there was the *burning of the body* of the victim, at the place of ashes, *outside the camp*.

All this tells us of God's righteousness; of man's guiltiness; and of God's perfect provision for sin. Above all, it tells of Him who "became sin for us, that we might become God's righteousness in Him"; who "gave Himself a ransom for all"; and who, by "one offering, hath perfected for ever them that are sanctified" (2 Cor. 5. 21; 1 Tim. 2. 5, 6; Heb. 10. 10, 14; and comp. Heb. 13. 11, 12).

The Son of God is the "One Mediator," the "One Offering," and we need no other. It is *His blood* alone that "cleanses from all sin."

(5) *The Trespass-offering.* This is another of the blood-offerings. It tells of God as having claims on us—on our talents, our time, our money, our all. It especially tells of man as a debtor before God. It refers also to debts and trespasses toward men. Hence it is properly called the *Guilt-offering*. In its fulfilment in Christ it meets sin as defrauding or robbing or trespassing against God or man. The guilty one is seen laying his hands on the victim (which in this case was a *ram*, as the most valuable animal of the flock); restoring the amount of the fraud, and adding "a fifth" (as double tithe) by way of *reparation*.

Thus there stands out the root conception associated with the *Guilt-offering*, namely, *satisfaction*—payment of the debt.

Hence the prayer "forgive us our debts." And hence the parables and references where we are regarded as debtors.

In humble confession and with contrite hearts, identified with Him who met God's claims, unpaid by us, we sing

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

We may sum up this too brief statement on the Set Offerings in the discriminative words of Dr. Kellogg:*

* Leviticus (Expositor's) Bible series.

"While, as our Burnt-offering, He became our righteousness; as our Peace-offering, our life; as our Sin-offering, our expiation; so, as our Guilt-offering, He made satisfaction and plenary reparation to the God on whose inalienable rights in us, by our sins, we had trespassed without measure."

(To be continued.)

Dispensational Expositions:

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

No. 38.

THE EPISTLE TO THE EPHESIANS AS A WHOLE.

WE have considered in this series the prayers of the Lord's prisoner, and we have learned something of the character of prayer for this dispensation. Temporal blessings and immediate positive answers are not the subjects either of particular prayer or promise; the great subjects of these prayers are the great subjects of these Epistles of the Mystery. The prayer is for illumination, revelation, wisdom, knowledge, growth, love, fruitfulness. The prayers seek to realize somewhat, the greatness of the power, might, and love which are for us in Christ.

We are becoming more and more persuaded that we can no more argue a believer into a knowledge of these blessed things, than we can argue a dead sinner into life in Christ. All that we can do is to open the Book and commend the Word and the hearer to the God of all grace. It is in this attitude of spirit that we would approach a consideration of the general teaching of the Epistle to the Ephesians. We would seek to remember the command, "the servant of the Lord must not strive, but be gentle unto all." If there should be any emphasis, may it be the emphasis of a "thus saith the Lord." If there should be any overturning of false conceptions, may it be by the reception of the unadulterated truth of the Word.

As we were considering the prayers of the Lord's prisoner, we were impressed with the great truth, that with every revelation of doctrine, there should be a counterbalancing manifestation in practice. To hold merely doctrine, may be but an intellectual assent, which is likely to "puff up" with pride; to hold doctrine in such a way that it affects the heart, the walk, and the life—this will build up, sanctify, and bless.

The Apostle Paul, writing to Timothy, could say: "Thou hast fully known (or known with a view to following out) my doctrine, manner of life, purpose etc." (2 Tim. 3. 10). If doctrine, manner of life, and purpose, are not in agreement, there is something wrong at the roots.

The Apostles words are echoed in 1 Tim. 4. 16, "Take heed to thyself and unto the doctrine." Or yet again in Tim. 6. 1.: "Let as many servants as are under the

yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed." Doctrine may be denied by practice. A man does not believe the doctrine of the full verbal inspiration of Scripture, by merely saying so; his heart-belief in the absolute authority of that Word will be evidenced by his attitude towards its teaching in daily practice and manner of life. It is not sufficient for us to say that we "rightly divide the Word of Truth"; we must seek to "walk worthy of the calling wherewith we have been called, with all lowliness, etc."

EPHESIANS AS A WHOLE.

- A | a 1. 1-2. Grace and Peace, to saints and faithful, from God our Father, and from the Lord Jesus Christ.
- | b 1. 3-14. "Blessed be God." All spiritual blessings in the heavenlies.
- B | 1. 15. Paul hears of the Ephesians' spiritual affairs. Result, "thanks."
- C | c 15. Love to all saints.
- | d 16-19. Paul's prayer for the saints "that He may give," "that ye may know."
- D | 20-23. The Mighty Power, "Principalities, etc." Salvation.
- E | 2. 1-18. (1) Death and Life. (2) Distance and nearness. (3) Peace and enmity. The two walks. Old and new creation. "Good works."
- F | 2. 19-22. The Temple. "Fityly framed together" (*sunarmologoumenē*). The foundation of the Apostles and Prophets, Jesus Christ Himself.
- G | 3. 1-13 | e The Prisoner of Christ Jesus.
- | | f The Dispensation of the Mystery. "The same body" (3-6).
- H | 3. 14-21. Paul's prayer. "The love of Christ which passeth knowledge," "The fulness of God," "Unto Him be glory in the church by Christ Jesus."
- G | 4. 1-6 | e The Prisoner of the Lord.
- | | f The Unity of the Spirit. "One Body."
- F | 4. 7-16. The Body, "fityly joined together" (*sunarmologoumenon*). The ministry of the Apostles and Prophets. The Son of God.
- E | 4. 17-6. 9. (1) Love and trust. (2) Light and darkness. (3) Wisdom and folly. The two walks. Old and new creation. "Good works."
- D | 6. 16-17. The Power of His might, "Principalities, etc." Conflict.
- C | c 6. 18. Prayer for all saints.
- | d 6, 19, 20. Saints' prayer for Paul, "may be given." "Make known."
- B | 6. 21, 22. Ephesians hear of Paul's affairs. Result, comfort.
- A | a 6. 23. Peace with love with faith, from God the Father and the Lord Jesus Christ.
- | b 6. 24. Benediction on all who love the Lord Jesus Christ in incorruption.

It is not sufficient for us merely to say that we hold the doctrine of the One Lord and One Head, if we are still shackled with man's doctrines, commands, observances, and ordinances. A Briton is not free, merely because he sings "Rule Britannia!"

In order that we may the better realize the harmony between Doctrine and Practice, the Epistle to the Ephesians is arranged in two sections, the first being Doctrinal, the second (commencing at chapter 4.) being the Practical Out-working of the doctrine.

As we study its teaching more, we shall find that the wording of the Epistle has been Divinely arranged, so that the practical out-working of any doctrine, shall correspond in structure with the doctrine itself. This is a gracious provision, and calls for thankful appreciation.

Without attempting an exhaustive treatment, we have set out the main lines of the structure of the Epistle, and pointed out the most noticeable points of harmony between Doctrine and Practice.

The harmony of this Epistle is evident upon the surface. The spiritual blessings A | b have but one practical answer according to the corresponding member A | b namely "love unto the Lord Jesus Christ in incorruption." All the blessings enumerated in chapter 1. 3-14, many of them unknown in the pages of Scripture before, are focussed to one point in the practical issue—sincere love to the Lord—how simple, yet how sublime! Love to all saints in C | c is balanced by prayer for all saints in C | c—a lesson the argument of which needs no enforcing. Paul prayed for the saints at Philippi, either because he had them in his heart, or they had him in theirs (see various readings) Phil. 1. 7. Circumscribed prayer indicates sectarian narrowness, and straitened affections."

The Might and Power exhibited in the resurrection of Christ, and the subjection of all principality and power beneath His feet (D) yields a blessed practical word of encouragement in D, for in the "Power of His Might" (same words as Eph. 1. 9) we are enabled to "stand" against the "principalities and powers" already vanquished by our Glorious Head. Salvation becomes a helmet, Righteousness a breastplate, Faith a shield. How this exhibits the futility of the attempt to meet our spiritual foes with the arm of flesh! Nothing but Resurrection power can overcome in this great conflict.

The practical outworking of the gospel of grace is emphasized in the corresponding members E and E: death in sin is characterised by "fulfilling the lusts of the flesh" Life in Christ is at God's Right Hand.

In the practical section, in contrast to this "walk according to the age of this world," we are enjoined "to walk in love." The lusts of the flesh, briefly touched upon in chapter 2. are detailed in all their awful character in chapter 5. 3-5. Just as in Eph. 2 we have the two walks and their connection with the old and new creation, so, in Eph. 4. 17-25 we have the two walks in connection with "the old man which is corrupt," and the new man "which is created in righteousness and holiness of truth." The "afore prepared

good works" of Eph. 2. 10 are echoed by the "working that which is good" of 4. 28. The temple "fitly framed together" of Eph. 2. 19-22 is answered by the practical exhibition of this blessed unity by the "One Body fitly joined together" (same word as in Eph. 2. 21). The temple is builded together by the Spirit: the practical manifestation down here after the initial work of the fourfold ministry of 4. 11 "builds up itself by Love.

The foundation laid by the Apostles and Prophets, in Eph. 2., is Jesus Christ Himself, for other foundation can no man lay but this, and these preached not themselves but Christ Jesus the Lord. This corresponds to the goal of their ministry as set forth in chapter 4, "the knowledge of the Son of God." In perfect harmony with the Divine plan of this Epistle, the Apostle, in the doctrinal section, calls himself "the prisoner of Christ Jesus" (3. 1) but in the practical section (4. 1) he calls himself "the prisoner in the Lord."

In the member marked G | f, we have the revelation of the Mystery, its wonderful teaching concerning the union of Christ and the Church during the present dispensation, and the central words of the threefold unity of 3. 6, "the same body." This mystery is to be given a practical exemplification—and this is explained to us in member G | f where we are told to endeavour to keep the unity of the Spirit in the bond of the peace. This is described as a sevenfold unity, commencing with the term "One Body," and having as its glorious centre "One Lord."

The central place in the Epistle is not given to the subject of the Mystery, or the unity of the Spirit, but to that prayer which revolves around the love of Christ which passeth knowledge. Here we reach the summit. From this conception of "breadth and length, and depth and height," and with this satisfying "fulness," we may contemplate both the glorious doctrine, stretching away on the one hand to its opening words of Grace and Peace, and the practical teaching with its manifestation of unity, its walk in Love, and its conflict with spiritual foes, until it, too, ends with Peace and Grace.

We have need of the exhortation given in Heb. 6. "Let us go on unto perfection." Vast treasures await us, unclaimed promises are ahead of us, blessings yet unappropriated are contained in these Epistles of the Mystery. It shall be ours, the Lord being our Helper, to seek to unfold something more of the blessings "exceeding great and precious" which are ours "in Christ."

CHARLES H. WELCH.

A BIBLE READING.

"BE STRONG."

Deut. 11. 3.	2 Chron. 15. 7.	
1 Sam. 4. 9.	Is. 35. 4.	1 Cor. 16. 13.
1 Kings 2. 2.	Dan. 10. 19.	Eph. 6. 10.
1 Chron. 28. 10.	Hag. 2. 4.	2 Tim. 2. 1.
2 Chron. 25. 8.		

DR. BULLINGER.

"Where is He?"*

BY THE LATE DR. BULLINGER.

THIS is the first question in the New Testament. It comes from man and concerns the Saviour. (Matt. 2. 2).

The first question of the Old Testament is "Where art thou?" and it comes from God to the lost sinner." (Gen. 3. 9).

The two questions give the character of, and the key to, the two Covenants.

The object of the Old Testament and the Law was to answer its first question, and to reveal to the sinner his ruin and guilt.

The object of the New Testament is to reveal the Saviour to the sinner, who has been thus convicted and taught his need of the Saviour.

But the *interpretation* of the question must be first considered, and though we have no "Christmas number," it furnishes us with a solemn so-called "Christmas subject."

The birth of the Lord Jesus in Bethlehem was the fulfilment of many promises and many prophecies. But we know how "He came unto His own, and His own received Him not." The very first question here put, is asked with the object seeking His life. So early was the manifestation of hostility to God's only-begotten and well-beloved Son.

It was manifested by Herod, who was "troubled" at a possible rival; and many are thus troubled now. For Christ is a rival to the schemes of the Church and of the world, who together are seeking to bring about a millennium without Him, and to bring peace to the world without the "Prince of Peace." But such trouble manifests nothing, except man's enmity to God's Christ. It comes from self, and brings neither safety nor deliverance. Only when trouble comes from God does it lead to and end in peace.

The chief priests and scribes were also manifested; for, apart from Divine teaching, their knowledge of the Scriptures was placed at the service of Herod, and used to compass the death of the Saviour. They knew the Scripture; they turned to Micah 5. 2, which spoke of the Ruler coming forth from Bethlehem; but they would not have that Ruler, or His rule. They thus stand out in marked contrast with "the wise men." They wanted this Ruler. They wanted to find HIM, and they found Him not at Jerusalem where Herod sought Him; but they had to turn their backs on Jerusalem in order to find Him at Bethlehem. Thus, while the head knowledge of those who knew the Scripture was used against Christ, those who had heart-love were found at His feet worshipping Him.

This is the *interpretation* of the question, as furnished by the context.

* From an early issue of *Things to Come*, long out of print, reproduced by special request.

But there is more than one *application* of it.

(1) We may regard it as being now put by God to the world, "Where is HE?" He asks the world to-day, where is the Saviour Whom I sent? Where is my beloved Son? I sent Him, what have you done with Him? He is not here! "Where is He that was born King of the Jews?"

Ah! where is He, indeed? Acts 4. 27 gives the answer—"Against Thy Holy Child Jesus . . . both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together"; and by wicked hands He was crucified and slain (Acts 2. 23).

The whole world (and not merely "the Jews") conspired together to put that Blessed One to death. Jew and Gentile; king, priests, rulers and people, were gathered together, and said with one voice, "We will not have this man."

And yet the world dares to make merry over the commemoration of His birth!

What mockery! What insult! What profanity! What blasphemy!

But heaven breaks in upon all the merry-making with this solemn question, "Where is He?"

True! He was born at Bethlehem. He did come unto this world, but "Where is He?"

Have you ever thought what "Christmas Day" must mean in Heaven? What must it be in the sight of God?

It is the day when He specially demands "Where is He?" while the world is reminding God of His great gift which it has rejected, and will not have.

By their presents and gifts to one another at this season, they witness against themselves and their rejection of God's "unspeakable gift."

The fact that "He is not here" speaks volumes to the world. Why is He not here? He was here once. Where is He?

Ah! the answer is the condemnation of a world which is "under judgment." It proves the guilt of the world, and demands the execution of that sentence of judgment which has been already passed.

Yes! God holds the world guilty of the blood of His Son. He will yet demand an answer to His question, "Where is He?" He hears the voice of that blood which cries aloud to Heaven, and calls for vengeance more terribly than that of Abel.

And soon God will answer its cry, and recompense the world for its awful deed, and require of it that blood.

(2) But that blood speaks of "better things than that of Abel." And the question comes to the saved sinner, "Where is He?" And oh! what a flood of precious truth is poured forth in the answer!

To the sinner saved by grace the question comes, and the answer is: True, "He is not here, for He is risen." I died in Him, and am risen again in Him. He is ascended up into the heavenlies, and I am there in Him. He is seated there, and I am seated in Him. "Seated" and "expecting," as He is. For, that rejected One, "after He had offered one sacrifice for sin for ever, SAT DOWN at the right hand of God,

from henceforth EXPECTING." That is, where He is, for me, *seated*, telling me that His work is finished; *expecting*, telling me that He is coming again; when His enemies shall have been placed as a footstool for His feet, and His saints shall have been exalted to His throne (see Heb. 10. 13).

(3) And then the first question of the Bible comes again to the saved sinner, as it once did to the lost sinner, "Where art thou?" When it first came, it showed me how "far off" I was from God (Eph. 2. 13); and now it comes again to me as saved by grace, and tells me how near I am to God in Christ; "made nigh" by that very blood which cries from the ground for vengeance on the wicked hands which shed it.

"Where art thou?" comes the question, and the answer now is—where He is, for "as He is, so are we in this world." (1 John 4. 17).

Once I was indeed "far off," but I have been "made nigh," and can sing with the heart and understanding:

"A mind at 'perfect peace' with God,
Oh! what a word is this;
A sinner reconciled through blood,
This, this indeed is peace.

By nature and by practice far—
How very far from God!
Yet now, by grace, brought nigh to Him,
Through faith in Jesu's blood.

So nigh, so very nigh to God,
Nearer I cannot be;
For, in the Person of His Son,
I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

Yes! "As He is, so are we in this world."

Is He *seated*? So are we, at perfect rest as to sin and sins; entered with boldness within the Veil, witnessing of all the glory of His Person, and of all the perfection of His work.

Is He *expecting*? So are we; expecting Him. Looking for Him. Waiting, yea, longing for Him. "*Seated*"—yet "*expecting*." At rest, and yet reaching out with all our heart for His coming again.

'When we apply this question to ourselves, "Where is He?" this is the answer, full of blessedness and peace.'

When we apply that question to the world, "Where is He?" we tremble for the answer which is yet to be given to it. But while we testify of coming judgment, we also testify of present grace. For as yet He is still seated. But "when once the Son of Man hath risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, "Lord, Lord, open unto us," He shall say unto you, "I know you not." (Luke 13. 25-27).

AN APOCALYPTIC "MUST."

REV. 1. 1 reads, "The Revelation of Jesus Christ, which God gave Him to shew unto His servants the things which MUST shortly come to pass"; and Rev. 22. 6, "The Lord, the God of the spirits of the prophets, sent His angel to shew unto His servants the things which MUST shortly come to pass."

The idea gathered from these words, particularly from the word "MUST," is that there is a necessity, or absolute certainty, that these things will shortly come to pass. But does the word translated "must," contain in its real meaning this thought?

The word is *dei*. It is rendered 58 times "must," 36 times "ought," 6 times "must needs," 4 times "should," twice "be meet," once "behave," once "be needful." Looking generally at all the occurrences of the word "it behoves," would seem to be a strong enough rendering. We know in ordinary conversation how we use the word "must" in the simple matters of life. "You must do this, or the other," is used as meaning, "it is desirable to do it," "you ought to do it," or "you should do it."

The first occurrence of the word is in Matt. 16, where the context throws light on the subject. In v. 21 we read, "From that time began Jesus to shew unto His disciples, how that He MUST suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." The "must" or the "ought" is, in the case of our Lord, final and decisive. That "ought" or "must" be done, is, where He is concerned, as good as completed.

But it not so with man. At once Peter counsels, "Be it far from Thee, Lord; this shall never be to Thee." Our Lord then shows Peter that the "must" or "ought" is not sufficient to decide man in his actions. "Get thee behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men."

It is ever the same with us men. We walk naturally "according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience."

From this consideration a crucial question arises, with reference to Rev. 1. 1. Are not "the things which MUST shortly come to pass," the act of God, and therefore is not their accomplishment, according to the above considerations, bound to be performed?

So it would appear on first thoughts; and taking this passage as if it stood alone in God's Word. We remember, however, that God has in other places conditioned His sending Christ and setting up His Kingdom on certain acts of men. For example, Acts 3. 19-22 plainly states that the sending of Christ awaits the repentance of Israel.

So the "must" of Rev. 1. 1 depends on men, and by no means carries an assured result with it. We know how the nation of Israel failed to accept Christ, and therefore the things which it behoved should shortly come to pass, are still in abeyance.

Cheltenham.

A. B. PRANCE.

Sunday School Lessons.*

(FIRST SERIES)

No. 1.—JANUARY.

NEW THINGS.

Texts: 2 Cor. 5. 17; Lam. 3. 22, 23; 2 Pet. 3. 13, 14.

Hymn: "New Every Morning is the Love."

FIRST SUNDAY.—*Things New and Old.*

(Read Heb. 8. 6—13. Learn 2 Cor. 5. 17.)

A NEW year reminds us of what we all, and especially children, like—New Things, whether new clothes, books, sights, &c. This first Sunday then we contrast some of the new things that are better than the old.

1. THE NEW COVENANT. Explain a Covenant: conditional (as with Adam and Israel), and unconditional (as with Noah, Gen. 9.; Abraham, Gen. 15.; and David, 2 Sam. 7.). The Old Covenant made with Israel was conditional, Exod. 19. 8, "we will do." It was Do and Live: Sin and Die. But man never could keep his part, hence Ezek. 31. 32. The Old Covenant was a covenant of "works," and all blessing depended on obedience. The New is a covenant of "grace without works." It is called the New Testament (same word). It is unconditional. The *first* is "taken away," Heb. 10. 9, and the *second* is "established," v. 16. See Heb. 8. 6—13.

Christ is the Substance of it, Isa. 42. 6, 49. 8.

" " Mediator " Heb. 8. 6, 9, 15, 12. 24.

" " Messenger " Mal. 3. 1.

It is unalterable, Gal. 3. 17; everlasting, Heb. 13. 20; ordered and sure, 2 Sam. 23. 5.; Jer. 33. 20, 21; and "new," not as to date, but because (a) it is differently made, (b) it has a different sign—Christ's blood instead of circumcision, (c) it has different claims—live and do, not do and live, (d) it is differently made known, Ps. 25. 14.

2. A NEW HEART and a NEW SPIRIT, Ezek. 36. 26. This is a part of the New Covenant. There is no such expression or thought in the Bible as a *change* of heart. The old heart is unchangeable, John 3. 6; Rom. 7. 18. The new, or clean heart has to be newly *created*, Ps. 51. 10, not the old one improved. Ezek. 36. 26. refers to Israel when restored; see v. 25, "then," when? See v. 24, *Our* old heart is not now taken away, but in that day *Israel's* will be.

3. A NEW CREATURE, 2 Cor. v. 17, *lit.* creation. This is said of all who have this new heart. The New creation begins, like the Old creation, in Gen. 1. 2, 3, with the Spirit of God and the Word of God. (See also Gal. 6. 15; 2 Pet. 1. 4; and 2 Cor. 4. 6.)

4. A NEW MAN, Eph. 4. 22—24. This is another name

* These lessons, by the late Dr. Bullinger, will be welcome to many Sunday School workers, also to parents who aim at bringing up their children in "the nurture and admonition of the Lord." They are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

for the New Creation. Contrast the difference between the old and the new man, in their manifestations, Eph. 2. 15; Col. 3. 9, 10.

SECOND SUNDAY.—*New Things—in Grace.*

(Read Mark 16. 14—20. Learn Lam. 3. 22, 23.)

5. NEW TONGUES, Mark 16. 17. This was one of the "signs" to follow them that believe. Frequently seen in the early days of the Church, Acts 2. 4, 10, 46, 19. 6. These signs never wholly absent; the promise is still good for the present and future, whenever "signs" are necessary.

6. THE NEW WAY. (a) For the Church, now, Heb. 10. 20, Christ is "the Way," the only way, John 14. 6; Acts 4. 12. The "New way" Heb. 10. 20, "newly slain," showing that it is opened by His death. The "living way," showing it to be ever open and always available. The way of life, Acts 2. 28. Different to man's way, Isa. 55. 8; Prov. 14. 12. (b) For Israel, in the future Isa. 43. 19. A new way for their return. See Isa. 35. 8, 43. 19, 57. 14, 62. 10; Jer. 23. 7, 8, 50. 5.

7. NEW MERCIES, Lam. 3. 22, 23. Not new every year, but every morning. "Day by day the manna fell." So now with the Bread of Life: see Lord's Prayer. All *God's* mercies are "new," life, health, reason, sunshine, and rain. Man's are only second-hand, he can use only what God has already given.

8. A NEW COMMANDMENT, John 13. 34. Love to one's neighbour is not new, Matt. 5, 43, 19. 19; Lev. 19. 18. But this love is to the brethren, because it is the manifestation of God's love in Christ. This new Commandment is "Do this in remembrance of Me." This is *John's* reference to the Lord's Supper. The ordinance of His absence, see verse 33, "till He come," 1 Cor. 11. 26.

THIRD SUNDAY.—*New Things—in Glory.*

(Read Rev. 21. 1—8. Learn 2 Pet. 3. 13, 14.)

9. THE NEW SONG. This is mentioned oftener than any other new thing—nine times altogether—showing what joy ought to fill all who possess these new things. The "New Song" is a song of praise—

(a) for the Lord's word and works, Ps. 33. 3; (b) for deliverance, Ps. 40. 3; (c) for salvation, glory and wonders, Ps. 96. 1—3; (d) for God's marvellous things, &c., Ps. 98. 1—3; (e) for God's salvation, Ps. 144. 9; (f) for the Lord's pleasure in His people, 149. 1, 4; (g) for Israel's restoration, Isa. 42. 10—16; (h) for the redemption of His people, Rev. 5. 9, 14. 3.

10. THE NEW NAME, Rev. 2. 17, 3. 12. This is the mark of privilege. What is this name? see Ezek. 48. 35. This is the name of all who are new creatures in Christ Jesus. Even now God calls "His sheep by name," John 10. 3 (as He does the stars, Ps. 147. 4). God's names are not like man's. They correspond with *His* grace and *their* character—Abraham—Israel—Cephas (or Peter).

Israel is to have a new name. What is it? See Isa. 62. 2, 4.

11. THE NEW HEAVENS AND NEW EARTH, 2 Pet. 3. 13. We look for these "according to His promise" (Isa. 65. 11, 66. 22) and wait for their glorious reality, Rev. 21. 1: where there shall be—

No more night, Gen. 1. 5; Rev. 22. 5.

No more sea, Gen. 1. 10; Rev. 21. 1.

No need of sun, Gen. 1. 16, 17; Rev. 20. 3.

No more sorrow, Gen. 3. 16, 17; Rev. 21. 4.

No more curse, Gen. 3. 17; Rev. 22. 3.

No more tempter, Gen. 3. 1; Rev. 20. 10.

12. THE NEW JERUSALEM, Rev. 21. 2. This is "the Bride," "the Lamb's wife." What a blessed city! where all the Redeemed shall dwell in glory, John 14. 1—3, with

13. NEW BODIES, Phil. 3. 20, made like Christ's glorious body.

14. ALL THINGS NEW, Rev. 21. 5. This is the reality of which 2 Cor. 5. 17 was only a foretaste. What blessed "new things" are these? Those who have *new hearts*, now become *new creatures* in Christ Jesus, are under a *new Covenant*, have a *new way*, *new mercies*, a *new commandment*, *new songs*, and in *new bodies* will inherit the *New Jerusalem*, amid the glories of the *new heavens* and *new earth*.

LAST SUNDAY.—*Examination.*

Signs of the Times.

THE JEWISH SITUATION.

THE Jewish signs are two-fold, and they stand out with emphasis at the present time. First, there is the wonderful development of the people, foreshadowing the great things yet in store for them. Then there is the peculiar suffering and obloquy which they are still called upon to bear, in the regions where they most abound. The eyes of the civilised world during recent weeks have been on Russia, where a poor Jew has stood a searching trial on the charge of ritual murder; and, although the man was acquitted, there seems to be only too much reason to fear that throughout the "Orthodox" community there still prevails a superstitious belief in the old-time libel that the Jews kill Christians in order to use their blood in the preparation of passover cakes! And, of course, the suffering and obloquy thus experienced by millions of the people in Central Europe is the cause of sympathetic vexation throughout the entire Jewish race.

Taken together, these signs mark the parting of the ways. In one aspect Israel is "the head"; in another aspect "the tail" (Deut. 28. 13, 44). In one set of experiences Israel has grief and sorrow, with "none assurance of life"; in another set of experiences we see tokens of that world-wide influence which, according to Scripture prophecy, is the heritage in reserve for the seed of Abraham (Deut. 28. 66, 67; Gen. 22. 17). The

Lord will yet "perform the truth to Jacob and the mercy to Abraham," as sworn unto the fathers in ancient days (Micah 7. 20).

WORSHIP AND WORK.

Man's religion is looming large in the forward movements of the day. Whereas Bible-instructed and faithful men have raised the cry of "God first," and have urged the need of spirituality among Christians, the modern organiser, bringing "hustle" into the Church, proposes reforms which are obviously in the interest of "the world." In His conversation with the Samaritan woman, the Master said that the Father **SEEKS WORSHIP**—worship "in spirit and truth"; but for our advanced and refined age another message is proposed. It takes the form of a call to **WORK** in substitution for worship.

At a gathering of London Congregationalists "a working rather than a worshipping Church" was urged as "a remedy for the decline of religious influence." It is the old story of confusion between the means and the end. Who says that the object of the Church is "religious influence"? Does not the Church exist to glorify Christ, and to witness to the grace of God as manifested in His Beloved Son? If so, then the issue is different from the one raised at the meeting referred to, and the instruction given at the time requires to be revised. The Father "seeks worshippers," so we read in the Gospel. The up-to-date organiser, doubtless in louder tones, declares "The problem before the Church is to turn their worshippers into workers."

As a fact, no such turning about is required. If the worshippers are sincere they will work in due time, though possibly some may not make the noise which will earn them the designation of being "practical." The best way to advance Christian work is to cultivate Christian worship. Doubtless there is something wrong with the Churches; but the ecclesiastical physicians must be careful not to take the life of the patient when attempting to cure his disease.

TWO BIBLE READINGS.

CROWNS.

- | | |
|--------------------|-------------------------|
| (1) Incorruptible. | 1 Cor. 9. 25. |
| (2) Rejoicing. | 1 Thess. 2. 19. |
| (3) Righteousness. | 2 Tim. 4. 8. |
| (4) Life. | Rev. 2. 10. Jas. 1. 12. |
| (5) Glory. | 1 Peter 5. 4. |
| (6) "Thy Crown." | Rev. 3. 2. |

SALVATION.

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|------------------------------|----------------|
| (1) Horn of:—Power. | Luke 1. 63. |
| (2) Rock of:—Stability. | Ps. 95. 1. |
| (3) Tower of:—Security. | 2 Sam. 22. 51. |
| (4) Helmet of:—Preservation. | 1 Thess. 5. 8. |
| (5) Cup of:—Joy. | Ps. 116. 13. |
| (6) Wells of:—Refreshment. | Is. 12. 3. |
| (7) Garments of:—Victory. | Is. 61. 10. |

—DR. BULLINGER

Editor's Table.

. The letters received during the past month have been singularly encouraging to those whose desire it is to continue, as God may enable, the literary work which Dr. Bullinger began and carried on with so much blessing during many years.

. In a number of cases correspondents make definite request that articles which appeared in early issues of *Things to Come* may in due course be reproduced, so that such as have in recent years joined the body of readers may enjoy the pleasure and gather the profit of reading some of the most helpful fruits of Dr. Bullinger's pen in past days. These wishes will receive careful attention; in fact, in the present issue we reprint one such article by special request.

. With editorial purposes made thus plain, it is hoped that subscribers will renew without delay, in order that arrangements already in progress may be completed in a manner satisfactory to all. As we have already stated, there is much material in hand; and, from the treasury of the Word, others will, as occasion may allow, bring before readers of these pages "things new and old." Again by request, we are proposing to give, month by month, Dr. Bullinger's Sunday School Lesson notes. These will be found of great service in various spheres of work; and having in mind the requirements of teachers we give the notes a month in advance.

THE BIBLE AND MODERN CRITICISM.

We welcome a seventh and cheap edition (2/6) of Sir Robert Anderson's remarkable book, *THE BIBLE AND MODERN CRITICISM* (*Nisbet*). This is a work that has already performed a valued service, and for which we bespeak a continued ministry. The learning and ability of the author are called forth, not to meet unbelief as it stalks abroad in secular vulgarity, but rather to meet the enemy of faith as he shows himself in the pulpit and the seminary chair, with the claim that he is able to make it easy to accept the doctrine of Christ. We know he does nothing of the kind; rather, he undermines faith and dishonours our Lord. The book takes up the challenge thrown down by Higher Criticism and Modern Thought, as, in a boastful spirit, they treat revelation as unworthy of confidence, and substitute for the Holy Scriptures the trifling P's and Q's of a disordered analytical judgment. We trust the book will have a large circulation at its present cheap price.

REVERSING THE DISPENSATIONS.

While the things that were written aforetime were written for our learning, we must be careful when we read to distinguish between the interpretation of the Books and the application of their inspired teachings. We are reminded of this by an article in a daily paper,

by a writer who seeks to make political capital out of the Divine provision for Israel in regard to the Land of Promise. "Moses up-to-date" sounds well; but instructed students of Scripture will suspect a snare in the form of words.

As we know, Jehovah claimed to be the sole "Lord of the land" of Israel, and consequently He forbade traffic in real estate: "The land shall not be sold in perpetuity: for the land is Mine" (Lev. 25. 23, R.V.). In other words, the Israelites had tenancy, not ownership. From this blessed provision the newspaper writer pointed an argument for the nationalisation of the land everywhere, and therein he found a whip wherewith to thrash landlords, good, bad, and indifferent. Needless to say, his article exhibited a deplorable failure to appreciate the special circumstances of the case; and to recognise that the division and apportionment were by Divine direction. Such treatment is a negation of the truth that Israel was a peculiar people, and that the land given by covenant was a Holy Land.

How different when we divide the Word rightly! The Old Testament has its proper place; and the New Testament has its proper place. There is more to say. If the Old Testament represents Jehovah as landlord, what nonsense to say that the Book has no name for landlord! Of course, we are against oppression and excess of any kind: but if followers of Christ are to learn lessons along this line the teaching must be presented in the light of the New Testament, and not by such a reversal of the dispensations as will virtually bring us under the law of Moses, and subject us to the ordinances of old time which have been done away in Christ.

CORRECTION.—In last month's issue, on page 128, we gave a brief excerpt from a new edition of Mr. W. E. Blackstone's book *JESUS IS COMING*. By an unfortunate error the author's initials "W. E. B." were altered to the still more familiar initials "E. W. B." It is sufficient to say that the paragraphs were NOT from the pen of the late Editor of *Things to Come*; and our readers will be glad to correct the error.

WITNESS OF THE BIBLE TO ITSELF.

The Bible, as bearing witness to itself, makes no distinction between any of its parts, or between one writer and another, no matter what the subject, or what the occasion, or what the period of its composition. It knows nothing of the nine degrees of inspiration mentioned by Maimonides. It lays so little stress upon the individuality of its writers, that the authors of considerable portions of it are not known. Everything, whether historical, or devotional, or political, is declared to be written either by God's suggestion or under God's direction. The words of our Lord as to the inspiration of every part are most emphatic: "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

F. J. Sharr.

The late Dr. Bullinger.

PROPOSED MEMORIAL.

As one who had known Dr. Bullinger for many years, and who was a member of his congregation at St. Stephen's, Walthamstow, the thought has suggested itself to me that there must be many among the readers of *Things to Come* who would like to have a share in providing a suitable stone to mark his resting-place in Hampstead Cemetery.

We realise that any memorial should be of a simple character, and emblematic of his life's work; and it is thought that it would be appropriate to have a stone cut in the form of an open Bible, bearing the two texts, so often quoted by him:—

"I rejoice at Thy Word, as one that findeth great spoil"
—Ps. 119. 162.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"
—2 Tim. 2. 15.

His name, with the date of birth and death, would be inscribed on a plain coping surrounding the grave.

I shall be glad to receive contributions, not exceeding 2/6, for this purpose, from friends of Dr. Bullinger, or from any who feel they have benefited by his teaching.

I must add that this scheme has the approval of his niece, Miss Dodson.

Ashmead, (Miss) MABEL L. CARTER.
Redhill, Surrey.

EXCERPTS FROM LETTERS OF SYMPATHY.

WE give below excerpts from a few of the letters that have come to hand from friends of the late Dr. Bullinger, and from readers of *Things to Come* "scattered abroad." From all parts of our own land, from distant colonies, and from many foreign countries, letters of condolence have been received; and they tell of a keen sense of bereavement on the part of many who had never seen the man of God to whose ministry they owed so much. In compliance with the special wish of some who entertained a warm love for the Doctor, we give the following paragraphs:—

(1) "I cannot realise that our dear friend is really gone away from us; but of course I know it, and rejoice to think of him as being still the Lord's. How much he has been to me I could not tell. We shall be not left here long. Oh! how grand it will be to meet him face to face with the loving Saviour that he lived to honour and exalt before men. The Doctor's last letter to me, dated May 21st I was so glad to get, and to know that the Editorials for *Things to Come* will speak to us as the months roll on, and before they end we may be called on high."

(2) "He has done more for me spiritually than anyone living. Through his medium God has led me into green pastures and beside still waters, and my whole being and life are metamorphosed. After my trip to England, I came away home to tell others he had not disappointed my hopes, but surpassed all we could imagine him in loving sympathy, kindness of heart, and charity to others. Beloved Dr. Bullinger! thank God for his life and his works, and how many there are who echo these words! I cannot believe he has gone. I never dreamt but that God would keep him to finish His great work. What an honour God put upon him, and how humble he was!"

(3) "To me the Doctor was a real spiritual father. I owe it to him that my eyes were opened, and a diligent study for years of the treasures he has brought out of God's Word, has resulted in untold blessing to me and others. He was one of God's great men in all respects. A skilled and deep student, and yet withal

most humble and lovable. He was mightily used of God to teach teachers, and to show that the Bible is an impregnable rock and a sure foundation. His books are depositories of wisdom from above, and real helps to Bible students. He has done a noble work. Now he rests to await his Lord's call and commendation. Not long will it be before we see him again, under brighter and more blessed surroundings, to continue talks and studies of God's marvellous ways and goodness."

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:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, December 13th, at 7 o'clock. Mr. Chas. H. Welch, on "Philippians."

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Readers of *Things to Come* in Plymouth are invited to communicate with Mr. Joseph E. Lear, 48 Edgecumbe Park Road, Peverell, with a view to mutual Bible study.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Jan. 14, 1914, at 7. Subject: Col. 2.

THE LONDON SUNDAY EVENING Bible Readings (see advt.). Conference on Jan. 1st, 1914.

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, December 6th and 20th, at 7 (Mr. C. H. Welch). Subject: "Bible Difficulties."

STAMFORD HILL, N.—At 93 Paignton Road. Wednesday, Dec. 10th, at 7 p.m. Readers in the district specially invited.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund*)

	£	s.	d.
S. V. (Hove)	1	1	0
Friends meeting at Strathmore Rd., Croydon	1	1	0
D. N. (Scotland)	1	0	0
C. C. (co. Durham)	1	0	0
E. H. T. (Kent)	0	5	0
Anon (Brighton)	0	2	6
L. B. J. (Plymouth)	0	2	0

(*Late Editor's Publishing Fund.*)

G. R. C. (Ireland)	1	0	0
E. H. T. (Kent)	0	5	0
M. G. (London, S.W.)	0	5	0
C. H. B. (London, S.W.)	0	5	0

(*Brcton Evangelical Mission.*)

F. A. (Greenwich)	0	5	0
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