

THINGS TO COME



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WITH

Special Reference to Prophetic Truth

AND

“That Blessed Hope.”

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PREFACE.

DEAR FRIENDS,

THROUGH the grace and goodness of God we have been enabled to complete our eighteenth volume of *Things to Come*.

We have had abundant showers of blessing in letters from many of our readers in all parts of the world; and we heartily thank them for their encouraging words.

It humbles us when we learn how God has deigned to own and bless our efforts when all we have done is only through His own gifts, material as well as spiritual.

We have been preserved in health and strength, notwithstanding the many demands on our time and strength by other work which press upon us, almost beyond measure.

We ask for your continued prayers and help, so that we may be kept without care in our service for you and for God.

Yours in "that blessed hope,"

E. W. BULLINGER.

"BREMINGTON,"

GOLDER'S HILL, HAMPSTEAD,
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November, 1912.

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THINGS TO COME.

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Editorials.

"THE LORD HATH SPOKEN."

III. "BY HIS SON" (Heb. 1. 2).

COMPARING what is said of this speaking by God with what is said of His speaking "by the Prophets" at the close of our December number, we learn from the second series:—

1. That God spake again, after the prophets had closed their testimonies.

2. That this speaking took place "in these last days," *i.e.*, the then last days during which His Son spake the words given Him by God. Not the days in which we live now, or in the days yet to come, but in the days of that Dispensation, the days which are past and gone, the days when He spake on earth—"the days of the Son of man."

3. That the speaking referred to here was "by His Son." Not by any subsequent speaking, or, by any other chosen vessel; not even by the Holy Spirit as promised by the Lord in John 16. 12-15.

4. That the speaking by His Son was "unto us": *i.e.*, to the Hebrew writer of the Epistle to Hebrews, and to the Hebrew readers of what he wrote. Not to Gentile readers, but to those who heard what He said, and to those who did not actually hear His voice but had it "confirmed" to them "by them that heard Him" (Heb. 2. 3).

We shall have more to say on this last point later on.

The other points are all perfectly clear; but, sufficient attention is not generally paid to the one great fact, that, all through, it was

GOD SPEAKING

whether "by the prophets," or "by His Son." This latter was the subject of prophecy. God had foretold this great and important epoch-making event, when He said to Moses: "The LORD thy God will raise up unto them a Prophet from the midst of thy brethren like unto thee; unto Him shall ye hearken" (Deut. 18. 15).

And, again: "I will raise them up a Prophet from among their brethren like unto thee, and will PUT MY WORDS IN HIS MOUTH; and He shall speak unto them all that I SHALL COMMAND HIM. And it shall come to pass, that whosoever will not hearken unto MY WORDS which HE SHALL SPEAK IN MY NAME, I will require it of him" (Deut. 18. 18, 19).

When the time came for God to "raise up" this greater Prophet, He was duly called, and anointed and appointed. He formally received God's commission.

The appointment took place under the condition of Num. 11. 29; and 12. 6, for the Holy Spirit anointed Messiah for His prophetic office (Luke 4. 18, 19).

Moses was called beside the fires of the burning bush; and "the Prophet like unto him" was anointed beside the waters of Jordan.

From that moment "God spake by His Son," and what we call "the Four Gospels" are the record of the Father's WORDS and WORKS (John 14. 10).

We must never allow this thought to be absent from our minds in reading or studying the Gospels.

The fact was ever present with our Lord.

Seven times He declares it in John's Gospel alone. And, at the risk of being thought tedious, we must once more bring them together here:—

1. "My doctrine (*i.e.*, teaching) is not Mine but His That sent Me" (John 7. 16).

2. "As My Father hath taught Me, I speak these things" (John 8. 28).

3. "Why do ye not believe Me? He that is of God, heareth God's words: ye therefore hear them not because ye are not of God" (John 8. 46, 47).

4. "I have not spoken of (*i.e.*, from) Myself, but the Father who sent Me, He gave Me commandment what I should say and what I should speak" (John 12. 49).

5. "The words that I speak unto you, I speak not of (*i.e.*, from) Myself, but the Father Who dwelleth in Me, He doeth the works" (John 14. 10).

6. "The word which ye hear is not Mine, but the Father's Who sent Me" (John 14. 24).

7. "I have given unto them the words which Thou gavest Me" (John 17. 8).

Thus on these seven occasions the Lord Jesus affirmed that it was God, even the Father, Who spake by Him; as He spake of old time "by the prophets."

Modern critics who speak of the story of Jonah as a myth; the book of Daniel as a forgery; and the 110th Psalm as not written by David (when its Title so declares it, and, when the Lord affirms that David himself said it "by the Holy Ghost" Mark 12. 36); would do well to reconsider their blasphemies when they talk so glibly about what they cover up under the Greek word *kenōsis* or emptying.

In Phil. 2. 7, the verb *kenōō* is rendered "made Himself of no reputation," but it means: "He emptied Himself." This is taken by the modern critics as meaning that He divested Himself of knowledge as well as of all other things; and hence, when He spake of Jonah and Daniel and David, He either knew no better Himself, or that He condescended to the tradition and ignorance of the people.

But the answer to all this is—"they say so." The true explanation of *kenōō* is given by the words that

follow, which are added in order to show how, and in what manner, He emptied Himself.

He emptied Himself of the glory which He had with the Father before the world (*kosmos*) was (John 17. 5). He did this when "He took upon Him the form of a servant, and was made in the likeness of man . . . and humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 7, 8). This is the divine explanation of the so-called *kenōsis*, and it is all-sufficient. The modern critic's explanation lowers the person of our Lord, and robs Him even of His glory as man.

Though He emptied Himself of Divine glory, He was filled with Divine wisdom, and *He spake only God's words*; but He knew men's hearts and read their thoughts.

"GOD SPAKE BY HIS SON."

All that He said, therefore, was in the measured words of Divine wisdom. His words were God's from first to last.

His first uttered words when twelve years old were Divine. He said to His mother:

"Wist (*i.e.* knew) ye not that I must be about My Father's business?" (Luke 2. 49).

And His last uttered words were "It is finished" (John 19. 30). What was "finished"? The Father's business which He came to be about" (cp. Ps. 40. 7, 8†).

It was the same with His *ministerial* words: all were ordered, both as to subjects and times.

The Lord's ministry was occupied with four great subjects

I. THE FIRST SUBJECT was the proclamation of the kingdom, beginning with Matt. 4. 12, and ending with Matt. 7. 28: "When Jesus had ended these sayings." Every word in that section refers to the kingdom, not to this present Dispensation, or to any other.

II. THE SECOND SUBJECT was Himself—His own blessed Person. It begins by proclaiming Him as Lord (8. 2, 6, 8, 9); and as the Son of man (*v.* 20). All His words spoken and written, from Matt. 8. 1, up to 16. 20, show that He was perfect God, and perfect man; and His works were miracles of creation.

III. THE THIRD SUBJECT, beginning with Matt. 16. 21, was His rejection by His own People Israel who "received Him not" (John 1. 11). "FROM THAT TIME FORTH BEGAN Jesus to shew unto His disciples, how that He must go unto Jerusalem and SUFFER many things," etc. Four times He speaks of His atoning work and His approaching sufferings, and this subject continues down to 20. 34.

IV. THE FOURTH SUBJECT was again the kingdom: not its proclamation now, but its rejection. It begins at 21. 1, and ends with 26. 35. All the parables of this period refer to the coming change of the Dispensations, and tell of the approaching Dispensation during which

* Note the rebuke in these words to those of Mary in v. 48 "Thy father and I have sought thee."

† The Hebrew *bū*, means *to go*, or *come*. In the Psalm, in time past it is, "Lo I go"; In Heb. 10. 7, at the time then present it is "Lo I come."

the kingdom would be in abeyance, in consequence of its rejection.

These four subjects are of the greatest importance. They are made up of the words and works of Jehovah by His Son. All are marked by the greatest possible perfection.

We may now set out the four, which are arranged in the order of an *Introversion* in which the KINGDOM is the subject of the two outer members, while the KING HIMSELF is the subject of the two inner and central members.

E | 4. 12—7. 29. The Kingdom. Proclaimēd.

F | 8. 1—16. 20. The King. His Person Proclaimēd.

F | 16. 21—20. 34. The King. His Rejection accomplished and Reign postponed.

E | 21. 1—26. 35. The Kingdom. Its Rejection, and Abeyance.

Thus, the great subjects—the Kingdom and its Rejection—the King and His Crucifixion—are seen to be the central subjects of the whole Gospel.*

In order to understand the above Structure of the Lord's ministry as we ought to do, it is necessary that we should see the place assigned to it in the Structure of the Gospel as a whole. This, it will be noted, is in the form of an *Introversion*, which brings the most important matter into the central position.

A | 1. 1—2. 23. PRE-MINISTERIAL.

B | 3. 1—11. THE FORE-RUNNER.

C | 3. 12—7. THE BAPTISM.

D | 4. 1—11. THE TEMPTATION.

E | 4. 12—7. 29. PERIOD I. THE KINGDOM.

F | 8. 1—16. 20. PERIOD II. THE KING.

F | 16. 21—20. 34. PERIOD III. THE KING.

E | 21. 1—26. 35. PERIOD IV. THE KINGDOM.

D | 26. 36—46. THE AGONY.

C | 26. 47—28. 14. DEATH, BURIAL, RESURRECTION.

B | 28. 16—18. THE SUCCESSORS.

A | 28. 19, 20. POST-MINISTERIAL.

God's speaking by His Son is confined within the above limits, and does not go beyond them. They are the bounds of the Lord's ministerial words.

Three times, immediately before the official commencement (4. 12), our Lord emphasised the fact that the written word is the beginning, middle and end of

* It is the same in each of the four Gospels. Each has the same fourfold division of the Lord's ministry.

The four periods and subjects of the Lord's ministry may be thus presented according to the Four Gospels:—

	MATT.	MARK	LUKE	JOHN
1st.	4. 12—7. 29	1. 14—20.	4. 14—5. 11	1. 35—4. 54
2nd.	8. 1—16. 20	1. 21—8. 30	5. 12—9. 21	5. 1—6. 71
3rd.	16. 21—20. 34	8. 31—10. 52	9. 22—18. 43	7. 1—11. 54
4th.	21. 1—26. 35	11. 1—13. 37	19. 1—22. 38	11. 54—17. 26

all ministry, in the threefold—"It is written" (Matt. 4. 4, 7, 10).

And three times, at the end, when He delivered up His commission into the Father's hands, there is another threefold reference to that same written Word of God (John 17. 8, 14, 17).

Thus, the period when "God spake by His Son, in the last and closing days of that special Dispensation, is strictly defined and limited.

It concerned the "great salvation which at the first began to be spoken by the Lord."

He only "began" this wonderous speaking, which ended with His death.

It was enough for that time that God had fulfilled His promise which He had made to Israel by His servant Moses. He had raised up Messiah a prophet like unto Moses and had put His own words in that prophet's mouth, with the solemn warning that if those to whom those words were spoken did not hearken to His words, that rejection of them would be required of them (Deut. 18. 18, 19).

That warning was not heeded, Israel rejected their Messiah, and would have none of those words which God had put in His mouth. They rejected the kingdom, and crucified their King.

And now, what remains, for His people Israel?

"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? For we know Him that hath said, "Vengeance belongeth unto Me, I will recompense saith the Lord." And again, the Lord shall judge His people. These words were written to those who had refused to hearken to Jehovah's words spoken "by His SON" (Heb. 10. 28-30), notwithstanding the solemn warning in Deut. 18. 18, 19: "I will require it of him."

This shows us that, if God has spoken unto us, since then, by any other agency, we do well to take heed, lest we be guilty of doing despite to the Spirit of grace which has brought His word to us.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"REDEMPTION."

By common consent this is one of the greatest of Bible words: hence the need of finding out what exactly it is that this word has to say to us. Its unique significance, as used in Scripture, will appear in many ways.

For example, if we consult the religious literatures of peoples and nations—whether Egyptian, Babylonian, Indian, Chinese, Persian, Mohammedan, or any other modern cult—shall we find in them the truth expressed

by this word in the Bible? The answer must be No: the word stands out, by contrast, to tell its own great story. Just as the Bible, as a whole, refuses to be brought into comparison with other literatures, so does this word in particular. As it is said of the Living Word: "There is no other name . . . given . . . whereby we must be saved," so we can say of the Written Word: There is no other Bible given to which God signs His name, and by which we may know His mind and will and purpose.

In view of these solemn facts, let us address our selves to the study of this great word, *Redemption*.

Of necessity we must keep to the unity and fulness of the teaching, and refer to the words "redeemer" and "redeemed" in association with this word, "redemption," for if there is an actual "redemption," there must be a living "Redeemer," and there must be His act or actions by which He is said "to redeem." Proceeding then, along this line, we find, to begin with, that these three forms of expression occur, in the English Bible, 161 times, divided as follows:—

In the Old Testament 139 times.

In the New Testament 22 times. And to carry out the analysis more fully we find:—

In the Old Testament { the Word Redeemer 18 times;
the verbal forms of redeem 112 times;
the word redemption 9 times.

In the New Testament { the Word, Redeemer, does not occur;
the verbal forms of redeem 11 times;
the word, redemption 11 times.

The Old Testament references can be found by a good Concordance: to give them all here would take up too much space.

The New Testament references are as follows:— Luke 1. 68; 2. 38; 21. 28; 24. 21; Rom. 3. 24; 8. 23; 1 Cor. 1. 30; Gal. 3. 13; 4. 5; Ephes. 1. 7; 1. 14; 4. 30; 5. 16; Col. 1. 14; 4. 5; Titus 2. 14; Heb. 9. 12; 9. 15; 1 Peter 1. 18; Rev. 5. 9; 14. 3; 14. 4.

But to make this analysis of references complete, regard must be had to cognate forms expressing aspects or shades of the same commanding truth, such as *ransom*, and verbal forms: also the words *purchase*, and verbal forms: Also the words *buy*, and verbal forms. These we find as follows:—

In the Old Testament { the forms of ransom 13 times;
the forms of purchase 12 times.

In the New Testament { the forms of ransom 3 times;
the forms of purchase 5 times.

In the Old Testament { the forms of buy 72 times.

In the New Testament { the forms of buy 28 times.

Summing up then, these references, we have, in the whole English Bible,

the { word Redeemer, 18 times.
verbal forms of redeemer, 123 times.
word redemption, 20 times.
forms of ransom, ransomed, 16 times.
forms of purchase, purchased, 17 times.
forms of buy, bought, 100 times.

Now to get a clear grasp of the teaching on this important theme, we must lay a sure foundation by setting forth, First :

THE MEANING OF THE WORDS USED.

And here, to secure accuracy, in fact and teaching, the *Hebrew* and *Greek* terms must be exhibited.

a. The Hebrew term, *ga'al*, means to *redeem*, to *buy*, to *marry*, to *revenge*, (according to the Oriental law of Kinship, or next of Kin). This is the word which is the oftenest used, and it is found 103 times in the Hebrew Bible.

b. The Hebrew term, *pādūh* means to *sever*, *i.e.*, to *ransom* generally to *release*, *rescue*, *preserve*. This word is used 59 times in all.

c. The Hebrew term, *kānāh*, means to *buy*, *procure*, *purchase*, *possess*, *own*. This word is used eighty-two times : and a form derived from it, *migneh*, with the same significance, is used six times.

d. The Greek term *agorazō*, means to *go to market*, to *buy*, to *redeem* ; and is used in the New Testament forty-four times.

e. The Greek term, *exagorazō*, means to *buy up*, *ransom*, *rescue* ; and is used in the New Testament four times.

f. The Greek term, *lutroō*, means to *pay a price*, *ransom*, *redeem* ; and is used in the New Testament three times.

g. The Greek term, *lutrōsis*, means a *ransoming*, *redemption* ; and is used in the New Testament three times.

h. The Greek terms, *lutron*, and *antilutron*, mean something to *loosen with*, *redemption price*, *ransom* ; and is used in the New Testament three times.

j. The Greek term, *peripoiōmai*, means to *make round oneself*, to *acquire*, to *purchase* ; and is used in the New Testament twice.

k. The Greek term, *ktaomai*, means to *get*, to *acquire*, to *possess* ; and is used in the New Testament seven times.

l. The Greek term, *peripoiōsis*, means *acquisition*, *possession* ; and is used in the New Testament five times.

Having thus set forth the exact meaning of the words used, we must now endeavour to convey, Secondly :

THE RULING THOUGHTS INVOLVED IN REDEMPTION.

By comparing the large number of references, tabulated above, we are lifted and gladdened to observe that, in this great matter, "all things are of God." Whether it be what *precedes*, or what *results*, or what *lies at the centre* of this theme, it is all *from Him* and *to Him*, and *through Him*." Man's work has no place : man's thoughts do not enter. Man is the redeemed : God is the Redeemer. Man is set free : God pays the price of his liberty.

From this dominating thought we can proceed to *fundamental particulars*.

Four words will here be submitted for study, which, it is believed, fairly fully convey what is fundamentally involved in the Bible doctrine of Redemption.

1. PITY. •

This is an Old Testament word ; in the New Testament it is grace. *Pity precedes* God's act of redemption ; but it is *God's pity*, *God's love*, *God's grace*, *God's compassion*.

The passage which most strikingly conveys this is Isaiah 63. 9 : "In all their affliction He was afflicted, and the Angel of the Presence saved them : *in His love and in His Pity He redeemed them* ; and He bare them and carried them all the days of old." This is said of *Israel* ; but the connection of the thought, in this theme, is constant in the case of all redeemed people. "In His love and in His pity, He redeemed them." *Pity preceded redemption*.

The origin of redemption is in God's love and pity and mercy, whether it be in providing for the paying of the price or in the actual deliverance of the purchased one (Compare Ephes. 2. 4, 5 and 1 Peter 1. 3). This is clearly seen in Christ's great word, in John 3. 16 : "God *so loved* the world that *He gave* His only begotten Son." The gift of the Son was the expression of His "great love wherewith He loved us."

2. PURCHASE.

This idea is at the very heart of our subject : it is fundamental. Men may talk as they please about this being a commercial conception of redemption ; but there is no getting away from the fact that all the words used in the Scriptures to set it forth, have this idea at the heart of them. To *ransom*, to *redeem* (buy back, buy up), to *buy*, to *purchase* are words which beyond all contradiction convey the idea of a *price paid* : and this by God Himself. As it is written of *Israel* : "I gave *Egypt* thy ransom, *Ethiopia* and *Seba* for thee." And as Paul says, "You are bought with a price." And Peter clearly states what the price is when he writes, "You were redeemed . . . with the precious blood of Christ."

Thus the Bible doctrine of redemption is connected with the typical system of Old Testament sacrifice. The daily and yearly blood-sacrifices of the Levitical system are summed up and fulfilled in the shedding of "The Precious Blood of Christ."

3. POWER.

The word *redeem* has often the significance of the *outputting of God's power*, deliverance, setting free the one purchased. God's power follows the act of purchase, just as God's pity precedes it. These great conceptions are separable in thought ; but they are not to be parted in the unity of this teaching. The first mention of redeeming in the Bible has the sense of power. Jacob invokes the blessing of the Angel which *redeemed him from all evil*, on the two sons of Joseph (Genesis 48. 16). And the first mention of redeeming as applied to the nation bears the same meaning. They were to be redeemed from the house of bondage *by the outstretched arm and great judgments* of Jehovah God (Exodus 6. 6).

This aspect of our subject connects itself with the great and fruitful Old Testament doctrine of *Kinship*. The nearest of Kin had the right to redeem (see for an instance the book of Ruth). *Ruth* and her *inheritance*

(through her husband and Naomi) were redeemed together, Boaz the Kinsman, paying the price and actually delivering Ruth from her helpless and penniless position.

It is in this light that we can understand the wonderful words of Job when he says: "I know that my Redeemer (my God, the one who is Kin to me, my avenger and deliverer) liveth, etc." (Job 19. 25). He knew that the day was coming when this Kinsman (not a mere tribal or family Kinsman but a divine Kinsman) would rescue and deliver him, by His power, but all on the ground of the price paid by Him who had the right (as ordained by God) to redeem.

Isaiah particularly is guided to take a hold of this word Redeemer and *apply it to God*, in connection with Israel. (See Isaiah 41. 14; 49. 7, 26; 59. 20, etc.).

The word redeemer is never used of Christ in the New Testament, the Greek Term by which He would have been thus designated being used only once, applied to Moses and translated Deliverer. (See Acts 7. 35).

But He is the one appointed by God to accomplish the great act of redemption, by paying the price, even His own life, in His own blood; He having "become flesh" and thus having *the right to redeem*. (See such passages as Gal. 3. 13; 1 Peter 1. 18; Rom. 3. 24; Eph. 1. 7; Heb. 9. 12; Rev. 5. 9).

This close connection of the price paid by Him and the power put forth by Him is the dual truth at the centre of this whole subject, and it is seen issuing in

4. POSSESSION.

God's act of *purchase*, through His own Son, is the expression of His *pity*: His *power* makes His purchase an actual reality in the experience of sinners, and the fruitful result of these wonderful operations of His grace is abiding *possession*. The redeemed ones become God's acquirement, His very own. This happy aspect of redemption finds definite expression in the New Testament particularly.

There is one of the Greek terms, above referred to, that presents this thought definitely. It is the term *peripoiēsis* possession, acquirement, *one's very own*. There are four passages where this word is used in this relation. They are Acts 20. 28; Eph. 1. 14; Titus 2. 14; and 1 Peter 2, 9. In Acts 20, 28, we have "The flock of God, which *He acquired with His own blood*."

In Eph. 1. 14, we read of the "full redemption of the acquirement (or acquired possession)."

In Titus 2. 14, we find, "purify to Himself a people acquired (possessed, His own)."

In 1 Peter 2. 9, we read, "you are a chosen race . . . a people unto acquirement (or heritage, possession)."

These remarkable passages all speak of the same thing, namely that as the result of purchase and power God has acquired a people, His very own, His abiding possession.

In the A. V. the expression "peculiar people" is used in Titus 2. 14. This is true, and more suggestive than appears. The word peculiar comes from the Latin

peculium which means that which a slave acquired in his spare time and which became his own possession.

It is believed that all the passages of Scripture, on this theme, will fall into their places, by careful comparison, according to the above outline and unity of teaching.

Readers must do this for themselves. One thought more must conclude this present study, namely

Thirdly. AGE-TIME ASPECTS OF REDEMPTION

In the Old Testament where God is dealing with an earthly people, a nation among nations, the thought of *power* is prominent.

But when we come to the New Testament we find that the thought of *purchase* is more emphasised. Christ's great utterance, "The Son of man came . . . to minister, and to give His life a ransom for (a price instead of) the many," gives lead and dominance to the teaching throughout the New Testament.

We find in Rom. 3. 24, just what we would expect in this letter of Fundamentals, *redemption in Christ Jesus* as the foundation of all God's action throughout the whole of the Ages.

In Hebrews 9. 12 we find redemption presented, in keeping with the finalities and permanencies of this letter, as associated with Christ exalted. So we read "by means of His own blood, He entered once into the Holiest, having found *eternal redemption*."

And in keeping with the Age-Time teaching of Ephesians (one of Paul's prison and final Epistles), we find the present spiritual application of redemption to ourselves in "the forgiveness of our trespasses," the result, to us, of the "ransoming through His blood."

Not only so, but being sealed with the Holy Spirit of the promise who is in earnest of our heirship (or inheritance), we look forward to the "full redemption of the acquired possession."

God's acquired heritage, purchased by the blood of His own Son, must be brought out, whether it is Israel or the Body of Christ, into the full and final liberty and glory of the children of God.

May He, in His own good time, bring about this happy and longed for consummation when we shall see Him as He is and "behold His glory," the eternal fruit of

"Redemption through His Blood"!



Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

TENTH PAPER.

THE GLORY OF HIS MILLENNIAL REIGN.

WHEN Satan showed our Lord "all the kingdoms of the earth and the glory of them," what kind of a spectacle did he present to Him? Man's idea of glory is the pomp and circumstance of military display, the splendour of gorgeous dresses, of crowns

and coronets, martial music, the voice of popular applause. Such things as these Satan would bring into view. He would carefully conceal the other side of the picture, the scenes of oppression, of cruelty, of poverty, of vice. The scenes then being enacted in Rome, where Tiberius was reigning; the sensuality, the luxury, the slavery, the horrors of the amphitheatre, these were kept out of sight.

Blind indeed must Satan have been to think that He, who was to administer the kingdom spoken of by the prophets, could be attracted by such things as he could show Him.

When He comes, He will break in pieces all these earthly kingdoms, and will stain the pride of all human glory.

Some features of His kingdom may be dwelt on. In the present age the purposes of God are opposed by the wicked spirits of the air. The leader of them has still access to the presence of God, as he had in the days of Job. The angels of God who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation," now meet with opposition from Satan's hosts.

In the book of Daniel we see a great deal of angelic agency. Gabriel visited the prophet, greatly beloved, more than once, but on one occasion he was withstood for one-and-twenty days by the prince of the kingdom of Persia, the angel who watched over that empire in the interests of Satan, who is himself called the King of Tyre in Ezek. 28. 12. Daniel's visitant had none to help him save Michael the archangel, who has charge of the people of Israel (Dan. 10. 21; 12. 1).

Some have thought that Michael, whose name means "Who is like God" is the Lord Himself; but the passage in Jude 9. which seems to us to refer to the bringing of Moses from his grave in Moab for the transfiguration, refutes the idea. He is the only archangel mentioned in Scripture, and is chief among the angelic princes (Dan. 10. 13, margin).

But there will be no satanic or demonic influence in the Millennial kingdom. Ere the Lord rises from His place at the Father's right hand to take His own throne, Michael and his angels will have driven Satan and his angels to the earth; and after the battle of the great day, Satan will be consigned to the abyss. Scripture does not say whether his subordinates are imprisoned there too. They are not spoken of as being with him when he is loosed out of his prison, or cast with him into the lake of fire at the end of the Millennial age. But they certainly find their doom there (Matt. 25. 41). Perhaps they are sent to destruction with the beast and the false prophet at the beginning of that age. In any case it is inconceivable that they can be upon the earth during that happy period.

Like the angels, the glorified saints will have the power of being visible or invisible at will. Daniel saw the vision (chap. 10. 7), but his companions saw nothing, though they felt the supernatural presence and fled to hide themselves. Elisha saw the chariots of fire, invisible to his servant till his eyes were opened

in answer to the prophet's prayer (2 Kings 6. 17). So, as the risen Lord disappeared from the sight of Cleopas and his companion to re-appear in the midst of the company gathered behind closed doors in Jerusalem, they who are "accounted worthy to obtain that age and the resurrection from the dead," will be equal to the angels, and like the wind, which gives no warning of its coming, shall suddenly present themselves in the midst of the children of men to succour or restrain.

Israel shall be the chief of the nations. Great physical changes shall restore the fertility of that land which is the glory of all lands, "a land which the Lord thy God careth for; for the eyes of the Lord thy God are always upon it, from the beginning of the year even to the end of the year" (Deut. 11. 12). It shall be like the garden of Eden. The earthquake which cleaves the Mount of Olives will cause valleys to be exalted and hills to be made low.

The river that shall then "make glad the city of God, the holy place of the tabernacle of the Most Highest" (Ps. 46. 4) shall be divided, part of it going toward the Mediterranean, and part toward the Dead Sea. Those healing waters, of which both Ezekiel and Zechariah speak, shall be fringed on their banks by every variety of trees whose fruit shall be for food and their leaves for medicine. No summer drought shall dry their flow. The Salt Sea where no fish are found to-day, shall be healed, and so teem with fish, that fishers shall ply their occupation from En-gedi, which is at the southern extremity, to En-eglaim, the site of which is not yet identified, but probably is some spot at the northern end.

"In that day the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and water the valley of Shittim." So Joel describes the scene (chap. 3. 18), while Isaiah declares that water shall be provided wherever needed. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters" (chap. 41. 17, 18).

That which was done for Israel at Rephidim (Exodus 17. 1-6), for Samson at En-hakkore (Judges 15. 19), and for Jehoshaphat in the wilderness of Edom (2 Kings 3. 9-20), will be the common experience of Israel in the days of King Messiah.

The result of this fertility will be that the wilderness will rejoice and blossom as the rose, the desolate land will be tilled, and become like the garden of Eden (Ezek. 36. 34, 35). Isaiah's 60th chapter is a most wonderful description of Israel's condition, when the glory of the Lord shall be seen upon them; when He will beautify the place of His sanctuary, and make the place of His feet glorious (verse 13). In that day He says, "Thy people shall be all righteous; they shall inherit the land for ever, the branch of My planting,

the work of My hands, that I may be glorified" (verse 21).

When Israel becomes "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God," it will be because the day has come for "the Lord of Hosts to be for a crown of glory and for a diadem of beauty to the residue of His people" (Isa. 62. 3; 28. 5).

Not Isaiah alone, but all the prophets testify that it is the presence of the Lord in the midst of Israel that is the source of all this glory. See Ps. 46. 5; Ezek. 43. 4, 7; Joel 2. 27, 28; Zeph. 3. 14-17. Zechariah cries, "Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee" (ch. 2. 10, 11).

This brings us to the ministry of Israel for the blessing of the Gentiles. The first promise to Abraham was "In thee shall all the families of the earth be blessed" (Gen. 12. 3). This was afterwards explained by, "In thy seed shall all the nations of the earth be blessed" (Gen. 22. 18). But Abraham was himself a blessing (Gen. 12. 2). His unselfishness, manifested on more than one occasion, cannot have been without effect on those who witnessed it. His seed became a blessing. Isaac exhibited a like spirit (Gen. 26. 18-31). Jacob blessed Pharaoh, who rightly felt it was well to have the blessing of the father of such a son as Joseph. The whole race of Abraham were designed to be a blessing to the world, and though, as a nation, they failed through their unfaithfulness, yet individuals among them, such as Daniel and his three companions, Mordecai, Jonah and others, were made a means of grace and blessing to the Gentile peoples with whom they were brought in contact.

At last THE SEED came, and at once there sprang up a whole army of Israelites to proclaim grace to the world. How little those who hate and persecute the Jew consider that every word of the Bible, with the possible exception of Luke's Gospel and the Acts, comes from the pen of a descendant of Abraham; and even Luke, if not a Jew, was at least a proselyte. How much the world owes to the evangelizing zeal of those early preachers of the cross!

But this is not all that God meant when He promised that in Abraham's seed all nations should be blessed. True, every blessing enjoyed by any son of man, Jew or Gentile, is due to THE SEED. He is the Author of all life, and the Sustainer of the universe. "By Him all things consist" (Col. 1. 17). But the fulness of blessing, designed by God in the original promise, has as yet reached only a very few.

Universal blessing to the nations is invariably made dependent on the conversion of Israel. Just as Israelites were used to proclaim the gospel of God's grace in the early days of the present age, so will they be the messengers of His will in the glorious times of

the Millennial kingdom. No longer then will the sword of the Spirit be blunted by the enemy who determinedly resists every effort to rescue any of his captives. Then the word will have free course indeed, and Israelites, trained in every land, and knowing every tongue, will be able to testify to their miraculous history, never more miraculous than in the scenes which will close this present age; and, with hearts aglow with such ecstasy as Andrew felt, when he cried to Peter "We have found the Messiah," will bear a fruitful testimony that shall bring myriads upon myriads of every race to the acknowledgment of God's King.

It is when God "shall arise and have mercy upon Zion," that "the heathen shall fear the name of the Lord and all the Kings of the earth Thy Glory" (Ps. 102. 13, 15). In the time when "the mountain of the Lord's house shall be established in the top of the mountains," all nations shall flow unto it, and many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2. 2, 3). In that day the root of Jesse shall stand for an ensign of the peoples, and to Him shall "the Gentiles seek, and His rest shall be glory" (Isa. 11. 10). Zechariah declares that, "As ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord" (ch. 8. 13, 22). The Psalmist cries, "God be merciful unto us and bless us, and cause Thy face to shine upon us, that Thy way may be known upon earth, Thy saving health unto all nations," and concludes with the assurance of the fulfilment of his desires, "God shall bless us, and all the ends of the earth shall fear Him" (Ps. 67). Psalm 98 tells us that when Jehovah remembers His mercy and truth toward the house of Israel, that all the ends of the earth will see the salvation of God (verse 3).

Doubtless some of these passages refer to the effect produced upon the minds of men by Jehovah's signal interposition on behalf of his ancient people, but this will be followed by the direct ministry of the saved Israelites, who will proclaim not only the power and majesty of their Messiah, but also His abounding grace. In this, redeemed Gentiles will be associated, for the Lord says (Isa. 66. 19), "I will set a sign among them (the nations and tongues), and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles (nations)."

Northwood.

H. C. BOWKER.

(To be concluded)

Bible Numerics.

BY IVAN PANIN.

GENESIS I. 1-5.

THE vocabulary to the first five verses of Genesis (containing the account of the *first day* of Creation) has in the Hebrew 33 words, whose numeric value is 6188, or 884 *sevens* (Feature 1). This number is thus divided by sevens. The initial letters of the 33 words have 2401, or $7 \times 7 \times 7 \times 7$, a multiple not only of seven, but even of the fourth power of seven; and the remaining letters have 3787, or 541 *sevens* (Feature 2). As the Hebrew alphabet has only 22 letters, the 33 words do not of course begin with 33 different letters, but with a smaller number, namely 16. Now the numeric value of the 33 initial letters, 3787, or 541 *sevens*, is thus divided: The 16 letters used in beginning the 33 words have 1281, or 183 *sevens*; while the 17 duplicates have 1918, or 274 *sevens*. (Feature 3).

The first and last words in the vocabulary arranged alphabetically have a numeric value of 207 and 451, or 658, which is 94 *sevens* (Feature 4); while the first and last words of the vocabulary arranged in the order of the occurrence of the words in the text have a numeric value of 911 and 13, or 924, which is 132 *sevens* (Feature 5). Every seventh word in the vocabulary has for its value 2, 20, 75, 911 or 1008, which is $7 \times 3 \times 3 \times 2 \times 2 \times 2 \times 2$, not only itself a multiple of seven, but having seven factors, and their sum is 21, or 3 *sevens*. (Features 6-8). And of these four numbers 2, 20, 75, 911, the first and the third have 77 or 11 *sevens*; and the second and the fourth have 931 or 133 *sevens*. (Feature 9). Just seven words of the vocabulary occur in more than one form; and the numeric value of the vocabulary, 6188, or 884 *sevens*, is accordingly thus divided by sevens; the seven words which occur in more than one form have 1610, or 230 *sevens*; and the words which occur in only one form have 4578, or 654 *sevens*. (Features 10-11).

Fourteen words, or 2 *sevens*, begin with the letter *Vav*, (meaning *and*), which is combined twice with other prefixes. The numeric value of the prefixes in these 14 words, or 2 *sevens*, is 119, or 17 *sevens*; of which the *Vav* has 84, or 12 *sevens*, and the other prefixes have 35, or 5 *sevens*. (Features 12-14).

A design of sevens thus runs through the first five verses of Genesis:

The numeric value of the vocabulary to this passage is 6188, or $7 \times 13 \times 17 \times 2 \times 2$: a multiple of *thirteen* as well as of seven. Now the number of words in this passage is 52, or 4 *thirteens*, which occur in 39 forms, or 3 *thirteens*. Moreover, the numeric value of the vocabulary, 6188, or 476 *thirteens*, is thus distributed: The five words with which the five verses begin have 1950, or 150 *thirteens*; and the remaining 28 words have 4238, or 326 *thirteens*. (Features 15-18). The five letters with which the verses begin have a numeric

value of 26, or 2 *thirteens*. (Feature 19). The numeric value of the last word in the passage is *thirteen*. The 52 words of the passage, or 4 *thirteens*, are thus divided: Verses 1-4 have 39, or 3 *thirteens*; verse 5 has *thirteen*. (Features 20-21).

A scheme of thirteens as well as of sevens thus runs through this passage.

The sevens and the thirteens we have already seen in the structure of verse 1.*

II.

The phrase, "And God saw that it was good," in Genesis I.

This phrase occurs in verses 10, 12, 18, 21, 25. In an expanded form it occurs also in verses 4 and 31. In verse 1, it is: "And God saw the light that it was good." In verse 31, it is: "And God saw all that He had made, and behold—very good." In both of its forms this phrase thus occurs in verses 4, 10, 12, 18, 21, 25, 31.

This phrase is not used of all the seven days, but only of five—the first, third, fourth, fifth, and sixth; and it is used twice for the third and sixth days. So that it is used of the five days thus: 1, 3, 3, 4, 5, 6, 6.

(1) This phrase thus occurs in the account of Creation *seven* times (Feature 1), having in all 35 words—in the original Hebrew—or five *sevens* (Feature 2). The sum of the days in connection with which it is used is 28, or 4 *sevens* (Feature 3); of which the first and the last have seven (Feature 4); and the usual scriptural division of seven into 3 and 4 is observed here also. For this number 28, or 4 *sevens*, is thus divided: the first three numbers have seven; the last four have 21, or 3 *sevens* (Feature 4).

(2) The two expanded forms occur in the first and last verses, 4 and 31. Their sum is 35, or 5 *sevens* (Feature 5). The first and last verses of the unexpanded form are 10 and 25. Their sum is also 35, or 5 *sevens* (Feature 6).

(3) The vocabulary (in the Hebrew) to this phrase, in all its seven occurrences, has a numeric value of 1939, or 277 *sevens* (Feature 7): of which the first word and the last have 413, or 59 *sevens* (Feature 8. Compare Features 4, 5 and 6). These numeric values consist of numbers of one figure, of two figures, and of three figures. Accordingly, this numeric value of the vocabulary, 1,939, is thus divided. The words with a value of one and three figures, those under ten and over a hundred, have 1,701, or 243 *sevens*. Those with a value of two figures, between ten and a hundred, have 238, or 34 *sevens* (Feature 9).

(4) This chapter, Genesis I, has in the Hebrew 434 words or 62 *sevens*. Of this number, the *first* occurrence of this phrase, in verse 4, begins with the 35th word or 5 *sevens* (Feature 10). The *last* occurrence of this phrase, in verse 31, begins with the 420th word, or 60 *sevens* (Feature 11. Compare Features 4, 5, 6 and 8). The second occurrence of this phrase begins with the 112th word or 16 *sevens*, in verse 10. This is

* Features 19 and 21, above, tend to show that in this passage at least the *verse division* is also part of the numeric design.

the first occurrence of the simple, unexpanded phrase (Feature 12).

(5) The simple, unexpanded phrase in the Hebrew, "And God saw that it was good," has 14 letters, or 2 sevens (Feature 13), of which the first and last words have seven, and the two middle ones have seven (Feature 14). Its numeric value is 350, or 50 sevens (Feature 15), of which the first word has 217, or 31 sevens, and the three others have 133, or 19 sevens (Feature 16). And of this first word, in turn, the first and last letters have seven, and the middle letters have 210, or 30 sevens (Feature 17. Compare Feature 14).

(6) Omitting the duplicate particle אה, which occurs twice in the expanded forms, just seven words are added to the simple form in verses 4 and 31 (Feature 18). These seven words have 14 letters, or 2 sevens (Feature 19), and a numeric value of 1,624, or 232 sevens (Feature 20).

That is to say: Just as the unexpanded form, with its four words, has a number of letters which is so many sevens, and a numeric value of so many sevens, so the seven additional words in the expanded forms have a number of letters which is so many sevens, and a numeric value of so many sevens (Compare Features 13 and 15).

(7) The number of Forms in all the seven occurrences of this phrase is eleven (Feature 1). The sum of the seven verse numbers where this phrase is found is 121, or eleven (Feature 2) elevens (Feature 3), and these verses have 110 words, or 10 elevens (Feature 4).

In this phrase then of four words, which in all its seven occurrences rises no higher than to a total of 35 words, there are twenty features of sevens, and four of elevens. Twenty-four numeric features, for which the chance is less than one in millions of billions of billions. A marvellous numeric design thus runs through this phrase.

One thing is thus settled by the presence here of this design. It has been denied by many that, if even the Bible be inspired as to its words, the Hebrew division into verses is in no wise assured of equal inspiration. But Features 5 and 6 show that the verse division of this chapter is as much part of the numeric design as the letters, numeric values and the rest.

Notes.

1. (a) The Simple Phrase in verses 10, 12, 18, 21, 25:

וַיֵּרָא אֱלֹהִים כִּי טוֹב

And God saw that it was good.

- (b) Expanded in verse 4:

וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב

And God saw the light that it was good.

- (c) The expanded phrase in verse 31:

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד

And God saw all that He had made, and behold it was very good.

2. The Numeric Values of the words in (a) are 217, 86, 30, 17; in (b) 217, 86, 401, 212, 30, 17; in (c) 217, 86, 401, 50, 501, 375, 66, 17, 45.

3. Vocabulary to the phrase as a whole; with Numeric and Place Values preceding:

טוֹב	17 - 17	ו	6 - 6
כִּי	50 - 23	רָאָה	206 - 26
אֱלֹהִים	501 - 42	אֵלֶּה	36 - 18
הָאוֹר	60 - 24	אֶת	401 - 23
עָשָׂה	375 - 42	ה	5 - 5
מְאֹד	45 - 18	אוֹר	207 - 27
	1,939,292	כִּי	30 - 21

Note what was omitted in the text, that the three words whose Place Value is the same as the Numeric Value have for their sum 28, or 4 sevens: 6+5+17.

Each letter in Greek and Hebrew has two Values: Its Numeric Value and also its Place Value, which is: The number of its PLACE in the alphabet. Thus the last letter of the Hebrew alphabet has a Numeric Value of 400, but its Place Value is 22, since it is the 22nd letter of the alphabet. Up to 10, the ten Hebrew letters have the same Place and Numeric Values. It is thus that the Place Value of (b) is 175 or 7×5×5; and of (c) 273, or 7×13×3.

III.

NUMERICS OF THE "YEAR" IN GENESIS.

The Hebrew word for "Year" *Shanah*, occurs in Genesis 161 times, or 23 sevens. (Feature 1).

Chapters I.-V. contain the story of man until Noah. This section closes with the first Genealogy, from Adam to Noah, and it contains the word "year" 49 times, or 7 sevens. The number of years mentioned in this portion is 15,750 or 7×2×3×3×5×5×5. This number is not only itself a multiple of seven, but the number of its factors is also seven. (Features 2-3). It is moreover made up of 28 separate numbers, or 4 sevens (Feature 4) of which the first and last have 630, or 90 sevens; just seven of these 28 numbers are multiples of seven; and the sum of the four numbers, which are every seventh number, is 1,785, or 255 sevens. (Features 5-6).

Chapters VI.-XI. contain the story of man from Noah to Abraham. This section also closes with the second genealogy, from Shem, Noah's son, to Abraham, and it contains the word "year" 35 times, or 5 sevens. (Feature 7).

Chapters XII.-XXIV. contain the story of Abraham and Isaac until the bringing of Rebecca into Sara's tent. Isaac, the chosen seed, is thus assured of the descent from him not only of the promised Messiah, but also of the 12 tribes of Israel, the congregation of God. This section contains the word "year" 21 times, or 3 sevens. (Feature 8).

Chapters XXV.-XLVI. contain the story of Jacob from his birth to his arrival in Egypt, where Israel was to be in bondage for many years. This section also, like Chapters I.-V. and VI.-XI., closes with a genealogy of Jacob and his children; and it has the word "year" 42 times, or six sevens. (Feature 9).

Chapters XLVII.-L. contain the story of Jacob and his family until the death of Jacob, with whom the protection of the children of Israel against Egyptian Bondage ended. This section contains the word "year" 14 times, or 2 sevens. (Feature 10).

Signs of the Times.

JEWISH SIGNS.

THE RE-PEOPLING OF PALESTINE.

REVIVAL IN SPEECH OF DEAD BIBLICAL LANGUAGE.

Under the above heading the following article appeared recently in *The Evening News* (London, Eng.).

It will be read with deep interest by all our readers.

and, the fact that it appears in the world's secular Press marks it as a sign of the times for all students of prophecy.

It is from the pen of Mr. WILLIAM DURBAN. He says:—

"Only those who have given real attention to the subject can form anything like an idea of the stupendous change which is coming over the Holy Land. The land, the people, and all the conditions of life are undergoing a strange transformation. One fact alone might convince a doubter as to the metamorphosis of Palestine.

"In the year 1827, when the late Sir Moses Montefiore visited the country, there were only about 500 Jewish souls in all Palestine. Even that number was supposed to be wonderful, after the conditions of banishment extending right back through history to days of the Emperor Hadrian.

"That was, of course, in the early Christian age, when the decree of perpetual exile was promulgated, after the rebellion under Bar Kochbar, whose name meant 'Son of a Star,' and who was the notorious False Messiah. The Second Desolation was, if possible, more terrible than the First Desolation by Titus, 65 years previously.

"What a mighty and startling change has come suddenly over the whole scene. There are now over 50,000 Jews in and around Jerusalem alone. The Hebrew settlers dwelling in the new suburbs outside the walls of the sacred city exceed in number all the mixed races living within the walls. The Turkish and Arab elements are steadily diminishing, while the Hebrew section is steadily increasing. The little red houses that have sprung up by hundreds without the city present a singular contrast to the ancient grey walls.

"A marvellous revival of industry is one of the causes of this wonderful influx. Another is to be found in the series of 'pogroms,' or ruthless massacres in Russia. Roumanian oppression of Jews has swelled the stream of emigrants. Of late years the old and decayed towns of Galilee and Judea, such as Tiberias, Hebron, Safed, &c., have become seats of industry such as a generation ago would not have been dreamed of by the wildest imagination.

THE DAWN OF A NEW LIFE.

"Whoever expected to see modern workshops in these sleepy and stagnant old cities, which seemed doomed to be for all time but a mockery of their own hoary antiquity? It truly makes an extraordinary impression on one to see cabinet-makers, carpenters, smiths, tailors, and other artisans—all Jews—toiling in such surroundings.

"There is one splendid innovation, however, which has already begun to restore the beauty of Palestine. The pristine loveliness of Canaan must have been almost matchless: the appalling desolation that followed the denudation of the superb woodlands, together with the crumbling away of the terraces which formed the basis of the grand system of vine and fig culture, must have saddened the hearts of spectators for many centuries. Yet, in the Roman period, the great plains of Esdraelon and Sharon were splendid granaries. They lapsed into sandy wastes, and for ages sterility has been the chief mark of the land that once flowed with milk and honey and was the world's choicest paradise.

"But within the last two decades a new era has been inaugurated. Under a most felicitous inspiration Baron Edmond de Rothschild, of Paris, and a few other philanthropic and very wealthy leaders of the Jewish community conceived the idea of planting a number of scattered agricultural colonies through the whole of the Holy Land.

"The scheme must have sounded chimerical to many who first heard it. But the idea has materialised most marvellously. Palestine is already dotted with these settlements. Quietly and unostentatiously, with no trumpeted proclamation, these have been organised in the most business-like style. The originators may well be proud of their enterprise.

A WONDERFUL COLONY.

The development of these beautiful and picturesque agricultural Jewish colonies is a romance of realism. There are now between 30 and 40 vigorous and flourishing young colonies west of Jordan, distributed up and down Palestine, between Philistia in the south and the Lebanon in the north. The work done has been astonishing. Millions of vines and of fig trees, olive trees, citron trees and orange trees have been planted, while vast numbers of young mulberry trees are now feeding silkworms.

"The first of these beautiful plantations that the visitor who lands at Jaffa comes across, if he is in quest of the new colonies, is Rischon-le-Zion (the name signifies 'First in Zion'), for it is situated at a distance of two hours' carriage ride from the port.

"This may be reckoned the premier settlement. It was founded in 1882 by the Russian exiles, and is now quite a lovely garden city. The colony covers 1,200 acres and has 900 inhabitants. It is a most wonderful colony. Fully half a million vines have been planted, and at Rischon is the largest wine-cellar in the world, constructed and managed on scientific principles.

"Rischon has been a mother to many younger settlements, and

has supplied them with young trees in vast numbers. It has 200,000 mulberry trees and many fruit trees in great variety, especially fig and almond trees. Two large steam presses produce a fine olive oil.

"The peasants here are a splendid community, intelligent, prosperous and happy, their condition presenting a graphic contrast with the misery they endured in Russia. They have a fine synagogue and handsome school buildings, and also an excellent hospital, together with an institute and library, in connection with which is an orchestra of forty peasant performers. This magnificent colony was started by a loan from Baron Edmond Rothschild, which was steadily paid off.

"Most of the colonies have sprung up since 1890, in consequence of the success of the first attempts at settlement. They vary greatly in magnitude and importance. One hour's journey from Rischon you come to Rehoboth, which is still larger, so far as land goes, for it owns 1,600 acres. There are about 40 houses here, accommodating over 300 persons in about 70 families. Each neat dwelling has its garden and stables, with horses, cows and fowls, and there are some sheep on the estate. The affair started with a subvention of £40,000, and quickly became free of debt and self-supporting.

LUXURIES OF A GARDEN CITY.

"The biggest of all these colonies is Zichron, with its 2,400 acres and a population of 1,100. This is a settlement of Roumanian Hebrews. It is a sort of miniature Palestinian Paris, for the people here live somewhat luxuriously. Their great wine-cellars, stored with wine and brandy manufactured here, almost rival those at Rischon. This is truly a garden city for it has a magnificent garden in the centre.

"Only about an hour from Zichron are the two smaller and younger colonies of Em-el-Dschmal and Schweiah, both famous for the indomitable energy of their little communities in their vineyards and plantations. These three settlements are in a region about five hours from Haifa, the port lying under the feet of Mount Carmel.

"Go down Palestine southward and you plunge into the historic land of the Philistines. It is now recovering from long rain. At Ekron is a cluster of Russian exiles with their young settlement, on which they raise fine crops of wheat, barley and many fruits, while they possess valuable stock in the shape of horses, cattle, sheep and fowls. And at Gederah is the colony of student exiles from Russia, with 200,000 vines and a manufactory of wine and brandy.

"So you may traverse all Palestine and every few hours discover one of these new patches of paradise. They will multiply and will cover the land.

"Strangest phenomenon of all is the resurrection of the dead language, for in many of these colonies is spoken the sacred and majestic language of Moses and David, just as it was current in Bible times. This revival was derided at first, but it is already an accomplished success that is creating wide wonder."

SIGNS OF THE APOSTASY.

THE CAPTURE OF OUR SUNDAY SCHOOLS.

One of the most ominous signs of the times which we have ever recorded in these columns is the capture of *The International Lessons Committee* by the modern critics and others who are moving with the times.

It is a gigantic attempt to poison the Scriptures with one hand, and an attempt to shut them out altogether with the other; substituting for them other topics, socialistic in character.

Hitherto all the lessons have been wholly from Scripture; but the persistent efforts made for many years past have at length been successful in effecting a radical change.

If the enemy captures the helm and governs the machinery, then all the powers planned for God and His Word will be used in the opposite direction.

We shall have more to say on this subject later on.

THE DEVIL'S LIE

"There is no death," starts from Eden, Gen. 3. 4. There the fatal seed was sown by him who was thus a liar and "a murderer from the beginning" (John 8. 44).

It was nurtured in Babylon, the parent soil of all anti-Christian plots. There this lie was learnt by the Jews, and brought back with them in the sect of the Pharisees. Thence it was taken over by Rome, and

made the basis of her doctrine of Purgatory, and of Rome's future "hope"—"the four last things."

Finally it was taken over at the Reformation and became the traditional belief of Protestantism.

To spread the lie more widely, a host of demons and evil spirits have been, in our time, let loose. And now Christian Science is going to use its powers in propagating the devil's lie, in spite of the plain truth of God's word.

"Ye shall surely die" (Gen. 2. 17).

"The wages of sin is death" (Rom. 6. 23).

"The soul that sinneth, it shall die"

(Ezek. 18. 4, etc).

Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to His disciples after His resurrection, so will Mrs. Eddy do. This, to us, means that if possible, the fallen angels will materialise and personate Mrs. Eddy for the further deception of those who have almost worshipped her. Such materialisations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

Mrs. Augusta E. Stetson, one of the late Mrs. Eddy's most prominent followers, has recently declared in the *New York World*:—

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists to-day as when Jesus of Nazareth died and was buried. After three days he manifested Himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of to-day precisely the same position that Jesus occupied in His day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur to-morrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who confess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"To say that Mrs. Eddy is gone for ever is to deny the very principles of Christian Science, and to refute the teachings of her life and her works."

This is enough.

But the whole object of "The Lie" is to get rid of the doctrine, yea, the blessed hope of RESURRECTION and the coming of our Lord, which tradition has well-nigh succeeded in blotting out from the Christian faith.

THE CHURCH'S LIE.

We thought that the fact that "the Church" has been the greatest enemy the Bible has ever had would have killed the well-worn lie that "the Church gave you the Bible."

If people reflected, they would remember that it was the Church which kept the Bible from the people for fifteen centuries, and that when the Reformers began to make translations they burnt both the translators, their books, and their readers. So that the outstanding fact is that we have got the Bible in spite of the Church.

But to-day, the lie appears in a new dress, more polished, and more refined; but, the object is the same.

In a new Church of England Magazine called *Ecclesia* there is an article entitled "How to read the Bible" in which we read the following subtle words for unwary readers:—

"Remember that the Bible is a Church book, written

by members of the Church for Church-people. So that in trying to understand any difficult passage, it is as well to ask: 'How has the Church explained this?' It may not always be easy to find this out, but a good Commentary by a Churchman will be a great help."

So that now, even the very reading of the Bible is to be used as a sure means of defeating its great end, and make void the Word of God by the traditions of men.

"FRANCE AND THE CHRISTIAN RELIGION."

Mr. W. Grinton Berry, M. A., asks in the *Sunday at Home*, "Are the governing authorities and the Government of France positively, deliberately, and actively hostile to the Christian religion?" and the answer he says, he is compelled to make is "Yes." He goes on to show how the Name of God has disappeared from the text-books that the school children handle. One of the school books is entitled *Le Tour de la France par deux Enfants*. In the edition of 1898 the two children rest under a fir-tree, they utter a prayer before they go to sleep, and then pluck up courage again. In the edition of 1908 the prayer is omitted. "The beauties of Nature must raise our thoughts towards God" is the sentiment of 1898: "towards God" disappears in 1908. "Prayer gives us courage and hope" is replaced by "let us help each other."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. C. and J. B. (Glasgow). Theology is man's reasoning about God's words. Do not therefore bring human reasoning into the spiritual sphere. It is impossible for finite words to describe that which is infinite. Those who attempt to do so, plunge at once into a sea of doubt and difficulty; and are led into all sorts of errors. This is specially the case in speaking or writing on the Person of "the Lord from heaven."

John 1. 1 and Rom. 9. 5, declare Him to be God.

Rom. 1. 3, and 1 Tim. 2. 5, also declare Him to be man.

Phil. 2. 5-7 shows that He was both; and that He Who was God became man.

Before scriptures such as these, Faith can only bow its head and worship, and say with Thomas "My Lord and My God." Thomas had *seen* and *touch*ed Him when He said this. But the Lord replied "Blessed is he that hath not seen and yet have believed, (John 20. 28, 29). That blessing is for us, *if we believe* what is written; but not otherwise. This blessing cannot be known, experienced and enjoyed by those who have been led astray by Millennial Dawnism. They are reasoning, drawing conclusions and formulating new doctrines, or dragging things infinite and beyond all reason, down to the dead level of human comprehension. It is far better to "believe God." This is what Abraham did, and "it was counted unto him for righteousness." Those who believe what wandering Pastors may say, have yet to learn what *that* will be counted unto them. They are seeking to understand things beyond human ken, and are substituting reason for faith. It does not say that Abraham *understood* God: but that "Abraham *believed* God." If you are going to believe what you can understand, you will have a very short creed.

L. D. (London). You ask us to reconcile Matt. 10 33 with 2 Tim. 2. 12. You may do so yourself by noting the Pronouns more carefully. The "him" of the former passage is not the same as the "we" of the latter.

G. P. (China). Your kind letter contains a very interesting question, and shows that the great need of the present day is (as you well say) a "Bible *Preposition Investigation Society*" in order to save us from the misapprehensions of religious leaders. We may give two examples by way of illustration: Col. 1. 27 ("Christ in you the hope of Glory.")

As you well know the Preposition *en*, when used with the Singular Noun, may be *in, through* or *by*; (according to the Case of the Noun). But when used with the *Plural*, it must mean *among*. That this is true may be seen from the preceding sentence "among the Gentiles." No wonder "among" is put in the margin.

Another glaring mistranslation of the same Preposition *en* is in Eph. 5. 18. "Be filled with the Spirit." The Preposition *en* when followed by verbs of *filling*, taking the *Accusative* case of the thing filled, the *Genitive* Case of what it is filled with, and the *Dative* Case of the filler.

All three may be seen in one single verse (Rom. 15. 13). In Eph. 5. 18 the verb is followed by the *Dative* Case, and can mean nothing but that the Holy Spirit is Himself the Filler, who supplies the Believer with His Spiritual Gifts.

The favourite texts of all traditionists (as you well and truly say) are usually those least correctly translated!

G. D. (S. Australia). The Law was not a schoolmaster in the sense of a teacher. The Greek word is *paidagōgos* and is not accurately represented by our English form of it "pedagogue." The *paidagōgos* is distinguished (in Greek literature) both from the *teacher* and from the *father*. It was the name given to trustworthy slaves whose duty it was to look after the life and morals of boys of the better class. Such boys were not allowed to step out of the house without a *paidagōgos*. He was the guardian who conducted them to the teacher, or school. The very word implies more strictness and severity than that exercised by the father (1. Cor. 4. 14; Gal. 3. 24).

Gal. 3. 23 explains verse 24 "kept" means kept *in durance* (concluded, or shut up to, v. 22, as by a *paidagōgos*) up to a certain time which was to be "afterwards revealed."

Justification under the law was *forensic*, or negative (Psalms 32. 1). Under grace it is *positive, i.e., imputed*, reckoned or counted to us (Gen. 15. 6) as it was to Abraham when he believed God as to the promised "seed" (v. 5). In the one case the sinner was proclaimed as "not guilty" of a breach of the law; in the other he is more than this; he is accounted as having kept it—in Christ of course. Here "faith" comes in (Rom. 3. 20).

H. M. M. (Rochester). You will understand "the last hour" in 1 John 2. 18 after you have read our Editorial for February. May we ask you to kindly wait till then.

J. W. (Edinburgh) and F. A. (Greenwich). Please wait for the completion of our present series of Editorials.

THE SILENCE OF GOD.

We are glad to see that this remarkable book by Sir Robert Anderson, K.C.B. has gone into its *ninth* edition. Published by Hodder & Stoughton, 2/6.

"MILLENNIAL DAWN."

An exposure of this new movement by Dr. T. M. Haldiman, of Boston, may be obtained free of charge from Mr. C. C. Cook, 150 Nassau Street, New York City, N.Y., U.S.A.

THE GREAT "CLOUD OF WITNESSES,"

being the Editorials on Hebrews II., has been published by Eyre & Spottiswoode, 33 Paternoster Row, London. Price 5/-.

The Editor will gladly receive and execute orders for the same.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM, KENT.—83 Earls Hall Road, Well Hall Station, Jan. 13th and 27th, at 7 p.m. (Mr. C. H. Welch). Subject: Ephesians

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Jan. 10th, at 7 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Jan. 6th and 20th (Mr. C. H. Welch). Subject—The Gospels.

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

WHETSTONE.—At Gordon Villa, Atheneum Road, Dec. 8th, at 7 p.m. (Mr. C. H. Welch).

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

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. Expository Addresses on "the Purpose of the Ages," will be given (D.V.) by Mr. Charles H. Welch. Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

B. V. (Worthing)	£1 1 0
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THINGS TO COME.

No. 212.

FEBRUARY, 1912.

Vol. XVIII. No. 2.

Editorial.

"THE LORD HATH SPOKEN."

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

THIS means by them that heard the Son, by Whom God had spoken (in the four Gospels), after He had spoken by the prophets in the Dispensation of the Old Covenant.

The prophets had spoken "unto the fathers," and the Son had spoken "unto us;" and, now they that had "heard Him," they confirmed what He had said, and confirmed them "unto us;" *i.e.*, to Paul himself, and those "Hebrews" unto whom he was then writing.

This speaking (in Heb. 2. 3, 4) is divided into two distinct parts:—

- I. The *confirmation* of those who had heard the Son.
- II. The *witness* borne to their testimony by God Himself, with "signs and wonders and divers miracles and spiritual gifts."

These are the two parts of the great subject which is now to engage our attention (Heb. 2. 3, 4).

And, first, we have to consider the time and manner in which this confirmation was given, *i.e.*, the part of the truth itself; the way in which it was imparted; also, the persons who were spoken to, as well as those who spoke.

The speaking itself was special and particular; not general or universal. It was to the "Hebrews," and their "fathers." There can be no mistake about that.

Nor can there be any doubt either as to the speakers, or to the subjects spoken of. All stands out perfectly clear on the surface; and, if we do not mix up, or otherwise join together that which God has separated, all will be clear to our understanding.

We can be in no difficulty as to those who had "heard Him." These could have been none other than the twelve Apostles. No other human beings on earth could thus speak for God; no others had any authority to do so.

"THEM THAT HEARD HIM." That was the one qualification. This it was that governed the eleven in the choice of another in the place of Judas Iscariot. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that He was taken up from us, must one be ordained to be a witness with us of the resurrection" (Acts 1. 21, 22).

They gave two lots—one for Joseph, called Barsabas, who was surnamed Justus, and one for Matthias. "And they prayed, and said: Thou Lord, Who knowest the

hearts of all men, shew whether of these two THOU HAST CHOSEN." May we not feel sure that "the lot was cast into the lap—but the whole disposing thereof was of the Lord" (Prov. 15. 33)? And He chose Matthias.

The twelve Apostles thus undertook a special mission; and, Matthias was chosen "that he might take part of this ministry and apostleship" (Acts 1. 25). By the Figure *Hendiadys*, one thing is meant though two words are used, the latter noun qualifying the former, and becoming a superlative Adjective, adding great emphasis to the former:—It means, "this ministry—yea, this APOSTOLIC ministry."

Paul had no part, at first, in this ministry: he had not "companied with the twelve," nor had he "heard" the Lord; hence, he could not be, and was not, in the position to "confirm" what the Lord had said. He must, of necessity, have a special call, and a particular commission must be given to him. We all know how and when he received both.

Some commentators hold that the eleven were wrong in their action in Acts 1, and they consider that Paul was the twelfth Apostle. But this is going far beyond what is written for us in the Word; and we cannot accept it. Nothing is said as to such action being right or wrong; and where Scripture is silent it behoves us to be silent also. But it is not silent in the face of that solemn prayer, and the direct answer recorded. Moreover the Holy Spirit endorses it by afterwards speaking of them as "the Twelve." On the other hand, Paul *always* dissociates himself from the Twelve. He repeats again and again that he was "called, not of men, nor by men." This may refer to the choice of Matthias by the eleven; but, it does not necessarily condemn, or approve it. He merely emphasises the fact of his own Divine, and peculiar call as a "minister of the uncircumcision;" and, by so doing, he distinguishes the special apostolic ministry of the Twelve, and their peculiar qualification for confirming the words of the Lord which they had heard.

The ministry of our Lord in the four Gospels was thus carried on, after His Ascension, by the Twelve. There was no break; nor was there any new testimony beyond the fact that Christ had risen from the dead, and that they were commissioned to repeat and *confirm* what He had said.

To understand what their Apostolic Ministry (recorded in the Acts of the Apostles) was, we have only to notice what the ministry of the Lord was.

We have already seen that it began, on the delivering up of John the Baptist (Matt. 4. 12), with the call to the nation to "Repent!" With the proclamation of the kingdom, and the presence of the King Who had drawn nigh (Matt. 4. 17).

We know now that the call was not regarded; and

the record of the four Gospels is to tell us how the kingdom was rejected, and the King was crucified.

The Lord did not come to found a church but to be "a minister of the circumcision for the truth of God, to CONFIRM the promises made unto the fathers" (Rom. 15. 8); as the Twelve confirmed His Word.

He was not baptised to "institute" a "sacrament" for a church, but "that He should be made manifest to Israel" (John 1. 31).

It follows therefore, that, in the Acts of the Apostles, the Twelve were not commissioned to form or found a church, but to repeat the call of Jesus Christ to repent; to confirm His proclamation as to His person; and to re-offer the King and the kingdom on the one condition of national repentance.

THE ACTS OF THE APOSTLES.

A careful study of the Acts will show that the rulers of the people were specially addressed. The call to repentance was made to the whole nation, as such; and the conflict of the Twelve was specially with the rulers. (See 4. 1-3, 5-21; 5. 24-41; 6. 12; 8. 1; 9. 2, 23).

On the day of Pentecost, this was the sum and the substance of Peter's address: "Repent," he said, to "the men of Judæa" (Acts 2. 14), to "the men of Israel" (v. 22; 3. 12), to "all the house of Israel" (v. 26). "The promise (he said) is unto you and to your children, and to all that are afar off" (i.e., the Dispersed of Israel).

The opening words of Peter's address were: "THIS IS THAT which was spoken of by the prophet Joel" (2. 16), and he goes on to quote what Joel had said about "the day of the Lord." That day was to begin by the pouring out of spiritual gifts, and the manifestation of the Spirit's powers: *and it had begun*. And had the nation repented, all would have followed as God had spoken by Joel. "Wonders in heaven above, and signs in the earth beneath" would have followed, bringing about "the restoration of all things spoken of old by the prophets."

While the mind is obsessed with the idea that Joel and Peter were concerned in the formation of the church, it is impossible that their words can be understood. But once it is seen that they both spoke concerning the kingdom, all is clear.

We can then follow Peter's proclamation made in Acts 2., and its enlargement and development in chapter 3.

The day of the Lord had indeed drawn nigh, and in the name of that Lord it was being proclaimed. Judgment was about to "begin at the house of God" (1 Peter 4. 17), for the Judge was standing before the door" (James 5. 8, 9).

Peter ends up his pentecostal address with the significant words "Save yourselves from this untoward generation (2. 40)." It was a cry for immediate escape from an imminent judgment coming on that very generation (as foretold in Luke 21. 32).

There is no founding of a church in all this. There was no beginning of a church on that "day of Pentecost." Language is useless for the purposes of revelation if such language can be so interpreted.

Nothing can be clearer than that, in all this, Peter and the Twelve were "ministers of the circumcision," as Christ was; confining themselves to *confirming* only what they had heard the Lord say from the first.

The Holy Ghost was not yet teaching and guiding into all the truth as promised in John 16. 12-15 but He was only *bearing them witness* by His *works*: not yet by His *words*. Hence, in the very next chapter, a wonderful miracle was wrought (Acts 3. 1-11), and Peter at once made it the ground of another and further appeal to the "men of Israel," urging that, though they had rejected and crucified the Holy One and the Just, yet, the God of their fathers had glorified His Son, by raising Him from the dead, and had now commissioned him to again call on the nation to repent, adding the great, wonderful, and epoch-making promise that, on their repentance, "their sins would be blotted out, and times of refreshing would come from the presence of the Lord, and He would send Jesus Christ, Who before was preached unto them, and all that God had promised by His holy prophets from of old would then be fulfilled," ending with the memorable words which we must give in full:—

(19) Repent therefore, and turn [to the Lord] for the blotting out of your sins, so that seasons of refreshing may come from the presence (or, person) of the Lord (20), and [that] He may send Him Who was before proclaimed to you—Jesus, Messiah, (21) Whom heaven must indeed receive till the times of restoration of all things of which God spoke by the mouth of His holy prophets from of old. (22) Moses, indeed, said to [our] fathers that a Prophet will the LORD God raise up to you, from among your brethren like me, Him shall ye hear in all things whatsoever He may say to you. (23) and it shall be that every soul which will not hear THAT Prophet shall be destroyed from among the People, (24) and indeed, all the prophets, from Samuel, and those subsequent [to him] as many as spoke foretold also of these days. (25) Ye are the sons of the prophets, and of the covenant which God covenanted with your (or our) fathers, saying to Abraham "and in thy seed shall all the families of the earth be blessed." (26) To you, first, God having raised up His Son, Jesus, sent Him, blessing you, in turning away each one from your evils"* (Acts 3. 19-26).

Again we ask, Where is the *founding of a church* in all this (as Rome teaches)? or Where is the "church beginning at Pentecost" as some others teach? Such teaching has blinded the minds of thousands, and made it next to impossible for any to arrive at a clear understanding of what God has written for our learning. This has become "a tradition of the elders" which has made the New Testament of none effect, as surely as the teaching of the Pharisees had made the Old Testament (Matt. 15. 3, 9).

This re-proclamation to Repent, and this repetition of the promise of the sending of Messiah as the direct consequence, was carried on *throughout the whole of the*

* Gr. *ponēros* (pl.), denoting the evils, calamities and mischiefs suffered, rather than sins committed. These are dealt with at the outset, in v. 19.

Acts of the Apostles, by Peter and the Twelve in the Land and elsewhere; and by Paul and others in the synagogues of the Dispersion, until it was brought to a head in Rome, where "many" of "the chief of the Jews," on a day being appointed, agreed not among themselves. (Acts 28. 17, 23). Then it became the Apostle Paul's special and solemn duty to repeat once more, and for the third and last time, the solemn pronouncement of judicial blindness, first spoken through the prophet Isaiah (Isaiah 6. 9, 10).

Once the Lord had repeated it, in Matt. 13. 13-17; and, a second time, in John 12. 37-41. On both occasions it was uttered in connection with the rejection of the Lord's words and works. And now, once again and for the third and last time it is confirmed by Paul in Acts 28. 24-27.

Each repetition of this solemn prophecy marked a crisis in the history of Israel.

This last was followed shortly after by the destruction of Jerusalem, the burning of the Temple, and the Dispersion of the People. The presence of the Jews in our midst to-day is a standing testimony of these things.

This confirmation of what the Lord had said was not confined to spoken words. Those who had "heard Him" *wrote* as well as *spoke*.

THE APOSTOLIC EPISTLES.

Hence, we have what are called the "Catholic" or "General" Epistles. But here again this name given to them betrays the misunderstanding which is so common concerning them.

They were all written by "them that heard Him." We have not twelve Epistles, but three. Only three were chosen for this duty; PETER, JAMES* and JOHN, with JUDE.† These writings should therefore be called *the Apostolic Epistles*.

In all the best and oldest Greek manuscripts, these Apostolic Epistles follow immediately after the Acts of the Apostles: that by JAMES coming first.

This simple fact explains a great deal to us. We are now put in a position in which we are able to understand them; and put an end to all the difficulties, and be able to answer the many questions which are constantly arising with regard to them.

THE EPISTLE OF JAMES.

We can understand how, and why, James was inspired to address his Epistle to "the Twelve Tribes scattered abroad." We remember that he wrote during that Dispensation, and in that "sundry time" covered by the Acts of the Apostles, throughout the whole of which the promise of God made by PETER, in His name, held good, viz., that, on the repentance of the People, God would send Jesus Christ, and the times of refreshing and revival, and restoration connected with His being sent, should come.

We can, in the light of this, understand the words of JAMES, when he tells the believing Israelites that he and they had been begotten by the Word of truth "for US

* James (Acts 12. 17; 15. 13; 21. 18. 1 Cor. 15. 7. Gal. 1. 19; 2. 9, 12).

† Jude, the brother of the above. Compare Jude 1, with Matt. 13. 55 and Mark 15. 40; and see John 14. 22.

to be a kind (or sort) of firstfruits of His creatures" (1. 18).

This was the teaching received at that time. Paul had already written concerning these "firstfruits," in the very earliest and first of his Epistles (that to the Thessalonians), that at the sending of Jesus Christ, the dead in Christ should first rise, and then, they who were alive should be caught up together with them" (1 Thess. 4. 13-18).

These would indeed have been the "firstfruits" of which James speaks in his Epistle (1. 18).

God had promised by Peter that He would send Jesus Christ, on the repentance of the nation.

God was not mocking them. We may be perfectly certain of this.

Paul, in writing this, was only "confirming what the Lord had said." He did not hear it when the Lord had uttered the words, but the words had been revealed to him by the same Lord Who had spoken them when on earth. Hence Paul could *confirm* them, in writing his first Epistle to these Thessalonian believers.

We must reserve what we have to say on 1 Thess. 4 until we come to the consideration of that Epistle in its proper place and order.

Meanwhile, we remark that it was no wonder that JAMES, writing during that Dispensation of the Acts, could say, in a very special sense: "The Judge standeth before the door" (5. 9): for the Lord was not yet *seated*—but, as Stephen saw Him, He was still "standing," as though waiting for Israel's repentance—and ready to "descend from heaven," and to be *sent* in accordance with God's promise made by Peter in Acts 3. 20.

PAUL could write, later on, in Heb. 10. 12, (probably the last Epistle he wrote if we except 2 Timothy), shortly before the destruction of Jerusalem, and after the close of Acts 28, and speak of the Lord having "sat down on the right hand of God."*

JAMES could write about justification by faith; but, in writing to the twelve tribes and during that dispensation, he had to show that it must be a living faith.

A righteousness of God without works had not yet been fully revealed. The Epistle to the Romans had not yet been written. Justification must be like Abraham's faith and like Rahab's. For faith is like the human body. The body without spirit is dead. For, by God's breathing spirit into his nostrils, man "became a living soul"—and without that spirit he "becomes a dead soul."† So "faith also" "without works is dead" having no evidences of life, and giving no signs of it. Hence, JAMES appeals to Abraham, who "believed God," but manifested that it was a living faith by his obedience in going out from his country and

* Or it may have been written only in contrast with the priests on earth always "standing" because their work was never finished as Christ's work was: and may not have any historical or chronological significance

† See the following passages where the Hebrew *nephesh* "soul," in this sense, is rendered "the dead" instead of "dead soul" (Lev. 19. 28; 21. 1; 22. 4. Num. 5. 2; 6. 11); "dead body" instead of "dead soul" (Num. 9. 6, 7, 10); and "body" instead of "souls" (Lev. 21. 11. Num. 6. 6; 19. 11, 13. Hag. 2. 13).

his kindred (2. 27). In like manner, Rahab's faith was proved to be a living faith when she received the spies in peace, instead of denouncing them, and delivering them up to death at the hands of the king of Jericho (2. 25).

JAMES could also write about the "synagogue" (James 2. 2 margin), as Luke could, in the Acts of the Apostles, when Paul was adding his confirmation to Peter's, and preaching "Jesus and the resurrection" to the Dispersion in their synagogues (Acts 17. 1, etc.)

JAMES could say all these things because he was confirming what the Lord had said; for he was writing to those to whom he could take up Peter's very words, in Acts 3. 14, and say, "Ye have condemned and killed the Just [One] and He doth not set Himself against you" (James 5. 6); *i.e.*, against you (the Twelve Tribes) by taking judgment on you. He yet "standeth before the door" (v. 9); His proclamation is not yet withdrawn. His promise to send Jesus Christ is still open. But, "the coming of the Lord draweth nigh" (v. 8).

THE EPISTLES OF PETER.

PETER also wrote, as well as spoke, to "the strangers scattered"; *i.e.*, to the *Diaspora* or Dispersion; and he speaks of the same salvation which the prophets spoke and wrote about; and tells them that the message they ministered was "not unto themselves, but UNTO US" (*i.e.*, to Peter, and to the Dispersion (1 Peter 1. 1) to whom he was writing) they did minister the things that are NOW reported UNTO YOU by them that have announced the glad tidings UNTO YOU, by *pneuma hagion* (*i.e.*, by power from on high, Heb. 2. 4) sent down from heaven, into which angels desire to look" (1 Pet. 1. 12).

PETER also writes to the believers of their message, as to "a holy priesthood," "a royal priesthood," "a holy nation" (1 Peter 2. 1-10), and to "the sheep of His pasture" (v. 25).

He tells these that "the end of all things is at hand," and exhorts them to be sober and to watch (1 Pet. 4. 7); that "the time is come for judgment to begin at the house of God; and if it first begin at US what shall the end of them be that OBEY NOT the glad tidings of God" (v. 17); referring of course to his own command in Acts 3. 19-26, and to the "salvation" (Heb. 2. 1-3).

PETER testifies that "through the resurrection of Jesus Christ from the dead" God had begotten them to an inheritance†—no longer an earthly—but a heavenly; and a salvation then "ready to be revealed in the last

* Or, "unto you" according to all the Greek editors, including Tregelles.

† We may compare this "inheritance" with what is written of it in
 1 Pet. 1 and 2. Rev. 21 and 22.
 inheritance 1. 4. The holy city, etc., 21. 7.
 incorruptible 1. 4. pure gold 21. 10.
 undefiled 1. 4. "no more" 22. 3-5.
 fadeth not away 1. 4. descending out of heaven 21. 10.
 reserved in heaven for you "the twelve tribes" 21. 12.
 (marg. for us). "the twelve apostles" 21. 14.
 "glory and honour" 21. 23, 24.
 praise and honour and glory, "precious stones" 21. 12.
 1 Pet. 2. 4. foundations 21. 14.
 precious living stones, 2. 5.

time," *i.e.*, the season—or end of that Dispensation, that was even THEN "ready to be REVEALED (*apocalupto*); for that dispensation was then drawing to an end, and the time when, the "sufferings" being over, "the glory" was about to follow. We have the same word "*apocalypse*" in 1 Peter 4. 13; and 5. 1).

There was a true sense in which Peter could use the word "*apocalypse*," as they knew. It was included in the promise to "send Jesus Christ." It is no part of our "hope" now. We are waiting for our "calling on high," not for the apocalypse, or "the Day of the Lord."

In his second Epistle he exhorted them, in order that "an entrance should be ministered UNTO YOU abundantly into the everlasting KINGDOM of our Lord and Saviour Jesus—the Messiah" (2 Peter 1. 11).

He puts himself among "them that heard Him" in verse 18, when he says "this voice WE HEARD when we were WITH HIM in the holy mount" (v. 18).

At the close of his second Epistle he speaks of "the Day of the Lord" as coming "like a thief in the night" (2 Peter 3. 10) and of the solemn judgment scenes accompanying it (v. 11). He follows this up by an announcement of "the day of GOD" which will succeed it (v. 12); and of "the new heavens and new earth" which should end it; and concludes by basing his final exhortation upon it (v. 14)—"that ye may be mindful of the words before spoken by the holy prophets and by the commandment of US THE APOSTLES * of the Lord and Saviour" (2 Peter 3. 2).

When we thus emphasise the pronouns, it is only to note that these Apostles were *including themselves* in what they wrote about, and to show that they regarded themselves as being partakers in the scenes of which they were speaking.

But, seeing that the proclamation was unheeded, the call to Repentance was disregarded, and the promised sending of Messiah to set up the kingdom and restore all things was rejected, it is only in a remote sense that all these personal expressions can be used of, and by us.

Then, all was imminent: now, all that they wrote about, is in abeyance. Then, the fulfilment of the promises made to the fathers was very near; since then it has been remote.

This is the only true and real sense which we can make of that Apocalypse coming "shortly" "quickly" (Rev. 1. 1, 3). Many believers are perplexed at such expressions as these. They cannot understand how John was told to say that the things he was to write about "must shortly come to pass" (Rev. 1. 1).

They fail to see that it was perfectly true; for, John wrote immediately before the end of that Dispensation during what he calls "the last hour." He could not write as though he assumed the *rejection* of Peter's proclamation. It was necessary rather, that he should assume the contrary; and write positively, and not hypothetically, as though he wrote about solemn realities.

* The Greek Texts, with that of Tregelles reads "BY YOUR APOSTLES."

But entirely ignoring the great crisis of Acts 28.; and treating the greatest crisis in all history—the destruction of Jerusalem—as though it were a passing incident, without any effect on Scripture history or prophetic teaching—the book of Revelation has been wrenched from all connection with Israel and treated as though it were a continuation of Gentile history written in symbols! Or else the book has been ignored or spiritualized till it has become a negligible quantity as part of God's word to us.

As to the book of the Revelation, we must, in this connection, leave what we have to say till we come to the end of the Apostolic writings: then we shall see how the confirmation of the Lord's words, "by them that heard Him," all form one harmonious whole, taking its proper and important place as the key to the interpretation of the whole of the New Testament.

Contributed Articles.

"THE GOSPEL OF THE GLORY OF CHRIST."

ELEVENTH PAPER.

THE GLORY OF HIS MILLENNIAL REIGN.

(Concluded from page 7).

THE more one contemplates this period, the more marvellous seems the transformation that will take place in the land and people of Israel. Their history hitherto has been a history of rebellion. Moses said, "Ye have been rebellious against the Lord from the day that I knew you" (Deut. 9. 24). See the sad record in the book of Judges, and the history of the kingdom is the same, with a few fitful gleams of reformation. Even after the return from Babylon, the same spirit was manifested by the people, until at last they imbrued their hands in the blood of their Messiah.

Nevertheless, in answer to the Lord's prayer on the cross, the mercy of Jehovah lingered over them, as though unable to give them up, till the rejection of the testimony of the Holy Ghost brought upon them the final judgment, and their city became a ruin, and their land a desolation.

They are rebellious still, and are even now scheming to regain possession of the land without submission to God, and will soon consummate their wickedness by accepting the Antichrist, and putting the last insult upon their Lord by worshipping a foul image in the sanctuary of the rebuilt temple. Then the Lord will come out of His place, and vindicate His honour. He will purge the blood of Jerusalem, and purify the land by destroying the sinners out of it. In the Septuagint rendering of Deut. 32, verse 43 reads thus: "Rejoice, ye heavens, together with Him, and let all the angels

of God worship Him:* rejoice, ye nations, with His people, let all the sons of God be strong in Him, because the blood of His sons He avengeth and will avenge; and He will recompense judgment to His enemies, and them that hate Him He will recompense; and the Lord will thoroughly purify the land of His people."

That out of such a people God should bring forth an election of grace, a holy and righteous seed, fit to inhabit a cleansed and glorious land, which will indeed be the glory of all lands, is truly marvellous. But it is just like God, and He challenges this thought with the question, "Thus saith the Lord of Hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the Lord of Hosts." This is in that remarkable eighth chapter of Zechariah, where Jehovah speaks of His return to Zion and of all the blessings He will cause her to enjoy. All is based upon His unchangeable Word. Twelve times over we read in that one chapter, "SAITH THE LORD OF HOSTS," and twice of the "Word of the Lord of Hosts" coming to Zechariah. Surely He has magnified and will magnify His Word above all His name (Psalm 138. 2).

In the Millennial age, Israel will keep all the Mosaic ordinances. None of God's purposes can be frustrated, and, when He gave the law, it was not only as a manifestation of His character, not only to shut man up to his own helplessness and so bring him to see his need of a Redeemer, but also to be obeyed, and to be seen to be excellent for man. Not only is it holy and just, but it is also good (Rom. 7. 12).

Moses said it was given "for thy good always" (Deut. 6. 24; 10. 13). Those ordinances were designed to promote order, harmony, goodwill, unselfishness. Look at the duties, not to say privileges, of the kinsman to aid his poor brother (Lev. 25. 25, 47-49), to avenge his death (Numbers 35. 19), or to perpetuate his name (Deut. 25. 5, 6). Note the provisions to secure health, as to foods, as to cleanliness, the penalty of defilement even when involuntary, the putting away of leaven at Passover-time, which involved a spring cleaning for every house. The sanitary arrangement prevented the pollution of streams; and isolation of disease was known in Israel (Lev. 13. 45, 46) nearly three thousand four hundred years before the politicians of Europe began to think about it.

The sacrifices will have a new meaning. The worship they represent will be intelligent and heartfelt, when they are resumed, as we find they will be from Ezekiel's closing chapters, where all the offerings of Lev. chs. 1-7 are referred to.

The Passover will be kept (Ezek. 45. 21), a memorial of a deliverance greater than that from Egypt (Jer. 23. 7, 8). So too will the feast of tabernacles (Ezek. 45. 25), the festival of rest, of thanksgiving and rejoicing, which Israel neglected from the days of Joshua to Nehemiah's time (Neh. 8. 17).

It would seem that the intervening feasts will not be

* It is probable that Paul was quoting from this verse in Heb. 1. 6.

revived, the events which they typified having been fulfilled. At least Ezekiel makes no mention of them.

The Sabbath, the restraint of which was so irksome in former days (Amos 8. 5), will be "a delight, holy of the Lord, and honourable" (Isaiah 58. 13). Men will learn the truth of the Saviour's words, "The Sabbath was made for man."

Thus the law will be magnified by Israel, as it was magnified by Israel's Redeemer (Isaiah 42. 21), Who is Himself addressed as Israel (Isaiah 49. 4).

Multitudes of Gentiles will be incorporated with the tribes of Israel and share their blessings (Ezek. 47. 22, 23); many of them as servants, as we learn from Isaiah 60. 10, 14, and 61. 5; but many more because their hearts have been touched by the manifestations of the Lord's glory, and the power of His grace. We read in Zech. 2. 11 that "many nations shall be joined to the Lord in that day and shall be My people," and in chapter 9. 23, "Thus saith the Lord of Hosts, in those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt (wing) of him that is a Jew, saying, We will go with you; for we have heard that God is with you." To these Isaiah 56 refers, where Jehovah says of the sons of the stranger, "Even them will I bring to my holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people" (verses 3-8). Then will be fulfilled Paul's glorious anticipation, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11. 15)?

This will be the result of the Holy Spirit's being poured out upon all flesh, which, we learn from Joel 2. 27, 28, will be after the Lord is in the midst of Israel.

With regard to the administration of the kingdom, the Lord will have, associated with Him, the righteous princes spoken of in Isa. 32. 1. They will be those He has been training during this present age, and will answer to the description Jethro gave in his recommendation to Moses, "Able men, such as fear God, men of truth, hating covetousness" (Exod. 18. 21). Then David's inspired picture will be realised, "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23. 3). This has never been yet. David failed, for the sons of Belial were too strong for him. And it is so to-day. The best laws are hindered and obstructed by those who have vested interests in iniquity. Besides, rulers are too much dependent upon, and afraid of, the ruled, to put down the lawlessness which prevails, and it is one of the significant portents which tell us that man's day is nearly ended.

But when He comes, the throne shall "be established, and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness" (Isa. 16. 5).

National blessing will then be conditional on obedi-

ence to Him. There will be a very simple test, almost as simple as that prescribed for Adam. It will be the observance of the Feast of Tabernacles, as ordained in Zechariah's last chapter, probably by representatives from the various nations. Disobedience to this will involve the withholding of the fertilizing rains, and, in the case of Egypt, the visitation of plague. But probably disobedience will be rare. For men will learn then that the Lord is no longer silent, as in this day of grace. Though obedience may be feigned, as we learn from many passages (Psalms 18. 44; 66. 3; 81. 15; see margin in each case), there will be no open rebellion until the glorious period draws to its close. For the fearful judgments that mark the beginning of the Millennium, and the swift penalty that will overtake evil-doers, as indicated in many of the Psalms (*e.g.*, Psalm 101. 8, R.V. See also *Companion Bible*), will strike terror into the hearts of the rebellious.

Nevertheless, man, if not subdued by grace, will still be unsubdued in heart. The blessedness of the state of peace and harmony and abundance will not bring content. Eve, in the midst of all the delights of Eden, was unsatisfied. And her descendants cannot be satisfied with God's gifts, but only with Himself (Psalms 17. 15; 63. 5; 65. 4; Prov. 19. 23). Paul knew the secret (Phil. 4. 11), and his one desire was to know Him, to enter into all the experiences that fellowship with Him brings (Phil. 3. 8-10).

The signal for rebellion will be the loosing of Satan out of the prison of the abyss. He will be joined by a vast multitude, who are called Gog and Magog (Rev. 20. 8). It is an awful thought that the number of them is said to be as the sand of the sea. But the fire of God destroys them, and their leader meets his doom in the lake of fire.

Thus each dispensation ends in failure. The brief age of innocence in Eden ended in the expulsion of our first parents, and loss of access to the tree of life. The next age, in which man was left to himself without law, ended in such corruption that God swept it away in the waters of the flood. Then came the time when God placed in man's hands the sword of authority, and the result of organised government was the rebellion of Babel. A new departure began with the call of Abraham to unconditional promises of blessing for himself and his seed, but this ended in their becoming so in love with the fleshpots and the gods of Egypt, that, even when delivered from the slavery under which they groaned, they continually wanted to return thither.

The age of the Mosaic Law, which succeeded, ended at the cross, where Jew and Gentile united in crucifying the Lord of glory; and the present dispensation of pure grace, when God is silent, not executing judgment, but seeking to reconcile the world unto Himself, not imputing their trespasses unto men, will close with the Antichrist and the kings of the earth and their armies gathered together to make war against the King of kings and Lord of lords.

Thus it will be manifested that man is utterly corrupt,

and that under no possible condition, not even under Millennial blessing, can anything but grace soften his rebellious heart. True that, in all the previous dispensations, man has been influenced by a super-human evil power, but in the last age this will be removed, but without effecting any change in man's natural disposition.

There will remain nothing then but the execution of judgment, and this will be work of Him, the righteous One, to Whom all judgment has been committed by the Father.

Then the curse will be removed, sin will be rooted out of God's universe, and He, before Whose face the former heaven and the former earth will have passed away into nothingness (for there is found no place for them, Rev. 20. 11), will bring in the new heaven and the new earth, wherein righteousness will dwell (2 Peter 3. 13). In that blissful condition all will be harmony. God will dwell with men. All will be in accordance with His will; for he, and only he, "that doeth the will of God abideth for ever" (1 John 2. 17).

Here our studies in the good news of the glory of our adorable Lord come to an end. We have seen Him coming forth from the bosom of the Father, to take upon Him a form, the form of God, in order to creation. We have contemplated some of the wonders of His handiwork. We have seen His tender care for the sons of men, with whom were His delights; the intensity of His love for Israel; the marvels of that life on earth, when He dwelt among men in the form of a servant, and laid down His life in their behalf. We have witnessed, by the eye of faith, taught by the revelations of the Word, His glorious and triumphal ascension, and His present exaltation at the right hand of the Majesty on high. We have been occupied with His return, and the glorious majesty of His kingdom, and have spoken of His power when He will destroy the arch-rebel and cleanse God's great universe from sin. What lies beyond we leave. Scripture gives us but little detail, but of this we are assured, that the Divine resources are infinite, and that God's thoughts are as far above our thoughts as the heavens are higher than the earth. The further future rests with Him, and it is enough that He knows what its glories will be, and that His beloved Son and all His redeemed people will be satisfied.

Northwood.

H. C. BOWKER.

NOTES UPON THE BOOK OF DANIEL.

By E. H. THOMAS (COLONEL).

No. I.

THERE are perhaps few subjects which have suffered at the hands of well-meaning enthusiasts more than that of unfulfilled prophecy, which, from time to time, has also received the attention of writers of unquestionable ability and piety. Consequently, the following papers are prompted by no desire to offer exhaustive or dogmatic opinions; but hints which the writer hopes may be found helpful by any to whom, as

to himself, this branch of Biblical study is fascinatingly attractive. Much light has been shed upon prophecy within the last forty or fifty years, and it is probable that still more will follow upon further prayerful study of God's Word. Many of the earlier fallacies have already been exposed, with the result that, in the main; the more earnest among believers are fairly well agreed upon the most important points. All do not, however, agree among themselves; and, to this day, theories are being advanced, and certain opinions clung to, which are no doubt the result of previous teachings, from which it is—as many know by experience—exceedingly difficult to free the mind. Some of these the writer would have liked to point out; but refutation, besides giving undue prominence to that which it were better to ignore or forget, would waste both time and space. It is more profitable to set forth truth than to dwell upon that which seems to be error.

In the first place, then, let us confine our attention to the revelation of Daniel 2. concerning the times of the Gentiles, from their commencement, under Nebuchadnezzar, until our Lord's coming and Millennial reign. After doing this, to comparing with it certain of the instructions contained in Daniel's own visions, in so far as these bear upon the subject of Gentile supremacy over God's chosen People and Land. This will certainly contribute towards a better understanding of the Apocalypse.

This second chapter of the book of Daniel records the dream of Nebuchadnezzar and its interpretation. The image represents the development of various phases of Gentile Dominion, until Messiah takes unto Himself His great power and is King over the whole earth. It is here that commentators go astray by looking through the spectacles of Elliot, Cumming, Faber, and of many others, instead of giving heed to God's own explanation. All goes well with their theories until the gold, silver, and brass have given place to the iron. This latter, most readers know, is the Roman Empire, or fourth great world-power from that of Nebuchadnezzar. Now it is a matter of history that the Roman Empire, viewed as a world-power, no longer exists any more than Babylon, Medo-Persia, or Greece. "But," say they, "it is to be revived." Where do they get this? And why should it be revived, to the exclusion of the three predecessors? For, let it be noted, at the Epiphany of Christ, which is represented by the fall of a stone cut out without hands, the whole image is seen standing upon its feet awaiting destruction. And what do they do with the "clay," beyond weakly advancing the unproven surmise that it may mean Republicanism or Mahomedanism (without stating which), as if the former of these had never existed during the purely iron stage? What do they make of the "they" who, in verse 43, "mingle themselves with the seed of men"? Such methods of bolstering up what is nothing more than a fallacy are childish, to say the least. The clay element may not be thus lightly ignored and practically discarded. For that it is a fifth element is clear from a comparison of verses 35 and 45, in which the five

component materials are mentioned in differing sequence.

Reference to the Apocalypse will clearly show that, after Satan has been cast out from the heavenlies, the GOVERNMENT OF THE WHOLE EARTH during that terrible end-time will be from the bottomless pit: *visibly* (as now) by mankind: *invisibly* (as now) by fallen angels ("principalities and powers") *collectively* present on earth, as they were *successively* present in the aerial regions in the days of their power—Satan being their suzerain ruler throughout. And, as in those days, when exercising power in the heavenly or upper regions, the Dragon is shown to have had already seven heads and ten horns, it does not appear why, after his casting out, these same should not be accepted without demur, and without bringing in "consuls," "decemvirs," "military dictators," "triumvirs," etc., or the hills on which Rome or Constantinople may be built. All this with a view to proving that the Roman Empire, whether eastern or western, is in question! In any case we have come to the clay-iron stage: mingling, yet not cleaving.

This being so, writers upon these matters might well, before rushing into print with forecasts of this world's history subsequent to the rapture of the saints, pause to reflect as to whether certain minute details, however ingeniously thought out, are conducive to edification. Many of these, without specifying particular cases, are manifestly unprofitable, and some absurd. None the less do such details call for much care, patience, close adherence to Scripture-teaching, and perhaps a little more learning, than most of these would-be commentators are generally in possession of.

The foregoing remarks are suggested by a conviction that, as the Word of God is one grand whole, much harm rather than profit may, as for instance in medicine, be the result of any empirical systems of inquiry. In the study of unfulfilled prophecy, these are too frequently the outcome of sensational curiosity to the exclusion of due attention to general analogy.

The thirteenth and twentieth verses of the tenth chapter of the book of Daniel lift, so to speak, a corner of the veil which conceals from our view the spirit-sphere and unseen realities, of which, notwithstanding the teachings of the second chapter, we must have otherwise remained ignorant. An angel of God, in making Daniel acquainted with some particulars of a conflict then in course of progress, says: "And now will I return to fight with the Prince of Persia; and when I go forth, lo! the Prince of Greece shall come"; but there is no question of fighting with this latter. These are no earthly potentates; and that they are the *rulers of this world-darkness* (Eph. 6. 12) may safely be inferred. For the former of them had already, during one-and-twenty days, been hindering this angel of God engaged upon the performance of a divine mission, as appears from the thirteenth verse of this tenth chapter. From all this, it is clear that, in Daniel's time, there existed in the upper regions a spiritual head of Persian

empire, whose removal from power was to bring about the accession in his stead of a Prince of Grecia.

With such data in our possession, we are enabled to gather that each head of Gentile dominion upon earth is the outcome (and is limited by the duration) of a corresponding head of Satanic rule above in the heavenly regions. The earthly heads of any successive Gentile world-power are, by reason of death, many; but its spiritual ruler is always one. There have thus been a Babylonian, a Medo-Persian, a Grecian, and a Roman head; each head surpassing its predecessor in power and extent, due perhaps to a growing experience in the art of governing, acquired by these successive heads occupying the high places over our earth.

Again, the successiveness of these powers may be due to the possible fact that, according to God's purpose, Satanic rule is even now upon its trial judicially; and that, as soon as each individual headship has filled up its measure of iniquity, it is deposed from power (being consigned, in all probability, to the bottomless pit).

The operation of this principle of divine government, as regards collective bodies, is first seen in Gen. 15. 16; then in Exodus 20. 5, where judgment may delay its outburst until a third or fourth unrepentant generation; also in Matt. 23. 31, 32. If it be thus upon earth, why not in the spirit-sphere? That it indeed is so is certainly not disproved by the eighty-second Psalm; this depicts a scene—apparently in a sphere—of reproof, impenitence, condemnation, and consequent supersession.

Now, should such a supposition—which, at the very least, has probability in its favour—be accepted; and if, at the same time, it be borne in mind that Satanic rule and Satanic power consist respectively of seven heads and ten horns (probably hosts), whether the suzerain head be still in the spirit-sphere, or cast into the earth (compare Rev. 12. 3 and 13. 1), we shall then see that of these seven heads four at least, having had their day in the former of these regions, have already been removed from power, viz. the four described (in Daniel 2), by means of metallic characteristics; and that the fourth, or iron power, must have been succeeded by a power possessing the characteristic of that fifth material composing the image seen in the dream of Nebuchadnezzar. This material is the "clay," which, as already pointed out, has been either persistently ignored or slurred over by commentators, especially those who are obsessed by the fictitious vision of a "Revived Roman" empire. The clay must, however, have its place; for, that these successions of Satanic world-rule are in abeyance, we have not the slenderest reason for supposing.

When Christ ascended on high He "led captivity captive" (Psalm lxxviii.). Now a captivity does not exist if either of the captor or captive elements be wanting. This text, quoted by Paul in Eph. 4, deals only with the receipt of gifts by the captives, whilst the results of Christ's ascension, as affecting the captors, are rarely dwelt upon in a direct manner, although they are stupendous.

For our Lord's victory over Satan is the great central event of the whole universe, and His triumphal return to His Father's house must surely have been the most splendid display that the annals of heaven had ever recorded. The former was announced after His resurrection to the spirits in prison (1 Peter 3. 19), He having been "quickened in spirit." (See 1 Cor. 15. 42-45). It was announced by unbelieving men to unbelieving men within the limits of their comprehension at the time. As to the post-ascensional triumph, it is the main theme of the twenty-fourth Psalm. It was witnessed by representatives of every order, class, and category of intelligent creation: by elect angels, by numerous eclectically resurrected as well as by two as yet mortal saints; and, lastly, we may suppose that it was not merely "witnessed," but also "experienced" by the fallen angels still remaining on high, who, with their great leader in rebellion, were dragged in view of all heaven, bound ignominiously, as in a Roman general's triumph, at the chariot-wheel of the mighty Conqueror. The fall of Satan might be summed up in a comparison: Calvary was his Leipsic; his present condition may be compared to the inglorious semblance of a sovereignty over Elba; Armageddon will be his Waterloo; and the bottomless pit, with afterwards the ake of fire, will be his St. Helena.

It is herein, very possibly, that we may find the reason why the Roman Empire, unlike its three predecessors in Gentile supremacy, has been succeeded by *nothing of greater world-might*. A weakened spiritual dominion in the heavenly places would lead one by way of analogy to look for some corresponding effect upon earth; and such is precisely that which may now be seen: one Gentile supremacy holds and treads down "the Holy City," but Gentile supremacy *as a whole* is represented by the analogy of a thing which may not even be compared to a metal; which is the basest of minerals, unable to withstand shock or strain. As a result: all Satanic effort in the direction of a universal world-power, gathered up into the headship of an individual, has, since the overthrow of the Roman, resulted in failure. Charlemagne, Mahomet, the Papacy, Napoleon, all these have fallen short of securing the unity which is strength. Nor is there any cohesion which is not the feeble result of a precarious equilibrium, continually being menaced by mutual jealousy, treachery, and mistrust. The transitions from gold to silver, or from brass to iron are perceptible enough; but a change from one clay-stage to another clay-stage, not being equally easy to distinguish, might pass by comparatively unnoticed; and it may well be that this has been the case ever since the clay followed upon the iron in Nebuchadnezzar's dream-image. Even the final and personal Anti-christ will, it would seem, have what may be called his "clay" phase of power; for the metals will not reappear, so to speak, upon an earthly scene, until the dragon is cast into the earth with his following, and calls them up from the abyss through the sea. This, if the foregoing hypothesis should be correct, will be after the seventh of his

heads has filled up its measure of iniquity in the spirit-sphere as its predecessors will have done. But, in any case, we cannot know under which of these heads Gentile supremacy on earth is now being manifested.

(To be continued.)

Bible Numerics.

BY IVAN PANIN.

INTRODUCTION.

THE present writer's labours in the field of numerics have been numerous and arduous, but they have been desultory; the reason being that he desired first of all to establish before the candid reader the fact that the unique, and on purely human grounds inexplicable, numeric structure of scripture establishes its being the writing not of the human mind, but of a superhuman mind. In this desire the writer was guided by mere expediency. The passages that furnished this proof quickest were the ones naturally chosen first, wherever found. If the first verse of Genesis established the contention, then let it be analysed, and its structure be described. If the first eleven verses of Matthew confirm it, let them be expounded. If the occurrence of the word *θησαυρις*, *to treasure up*, proves the same thing, let it be investigated. If adverbs in *ως*, or the words with which Bible books begin and end accomplish the same purpose, let their testimony be heard. This desultoriness of method was further favoured by the fact that, the wider the range of topics chosen, and the more varied their character, the more irrefragable becomes the proof. If the phenomena of widely scattered passages are the same, and of widely differing classes of words (words for "year"; for divinity; adverbs in *ως*; names of prophets; of writers of Bible books; words peculiar to a given book; words with diphthongs; Old Testament characters in the New; and so in an innumerable variety), the marvel over the phenomena presented becomes co-extensive only with the marvel over the phenomena presented by wide nature itself.

The hitherto desultoriness of method has thus had the best of reasons; the necessity of the case; the necessity of establishing before any unprejudiced mind the bare *fact* (1) that the numerics are there; and (2) that their presence is not from the will, to say nothing of the ability, of man, but—from God.

Bible numerics thus being established, there is no longer need of the hitherto desultoriness of method. In the following papers, therefore, the writer proposes to take up the subject systematically.

But even here the chief end shall be only to endeavour to supply by means of Bible numerics that information about the Bible which without it is lacking. Information about its titles, authorship, order of its books; divisions. When this is accomplished, uncertainties in the text will then be discussed, and certainty furnished from Bible numerics. In this latter division precedence will naturally be given to entire passages which are either rejected or doubted by the reputed critical editors.

CHAPTER I.

OF THE TITLE TO THE BIBLE.

1. Ancient writings have not what is now properly called a title. The first words of the text itself generally supplied that. In modern times, however, a book without a title for the ear, and a title-page for the eye, giving some sort of a cue to its contents, would start at once with a handicap. Modern conditions, training habits, require an appropriate title as an essential part of a book.

Suppose, then, a perfect copy of the Bible were to be printed, perfect in the sense that it is an exact reproduction of what its Author intended it to be in every detail. Is it to have a title or not? And, if it is to have one, what is it?

To this, numerics give a decisive answer.

Here is page 1 of the Bible, were it to be printed as a perfect edition. It consists of only two words: one Hebrew; the other Greek. Since the Bible consists of two divisions: one Hebrew, the other Greek, thus:—

סֵפֶר

·H BIBΛΟΣ

Both words, (the Greek preceded by the article) meaning, THE BOOK.

2. The Hebrew word has a *place* value of 5, 15, 17, 20, or 57 in all; these four numbers representing the place of the four letters of this word in the alphabet. Its *numeric* value is 5, 60, 80, 200, or 345 in all. The Greek phrase has a *place* value of 7, 2, 9, 2, 11, 15, 18, or 64 in all, and a *numeric* value of 8, 2, 10, 2, 30, 70, 200, or 322 in all. The Greek and Hebrew have thus together eleven letters, of which one, β, is a duplicate. The actual number of letters employed in these two words is ten.

Now the value of these ten letters thus employed here is 784. This number presents at once the following striking mathematical feature: It is a *square*; 28 × 28; it is the combination of *two squares*: (7 × 7) × (4 × 4); and again: (14 × 14) × (2 × 2). It is the combination of *three squares*: (7 × 7) × (2 × 2) × (2 × 2). It is the combination of a *square* with a *cube*, taken twice: (7 × 7) × (2 × 2 × 2) × 2.

3. This number 784 is 112 *sevens* (Feature 1) and 16 *sevens of sevens* (Feature 2). And this number is thus divided among the two different kinds of values: the *place* values have 119, or 17 *sevens*; the *numeric* values have 665, or 95 *sevens* (Feature 3). The Greek η βιβλος has seven letters (Feature 4), with a *numeric* value of 322, or 46 *sevens* (Feature 5): of which the first, middle and last letters have 210 or 30 *sevens* (Feature 6). The first and last letters of the Hebrew, and the first and last letters of the Greek have a *numeric* value of 413 or 59 *sevens* (Feature 7). The *numeric* value of the article, *the* (ὁ) and ה, used in the title is 105, or 15 *sevens* (Feature 8): of which the Hebrew has 35, or 5 *sevens*; and the Greek has 70, or 10 *sevens* (Feature 9). The *place* value of the Greek article as used here (ἡ) is seven (Feature 10).

4. The *vocabulary* to סֵפֶר הַסֵּפֶר and ἡ βιβλος consists of these words:—סֵפֶר הַסֵּפֶר, βιβλος. The *numeric* value of the first and last letters of these four words is 567,

or 7 × 9 × 9, a multiple of seven (Feature 11) and in combination with a *square* and with *two squares*: 7 × (3 × 3) × (3 × 3). (Compare paragraph 2 above). And, if the word with one letter be reckoned twice, as final as well as initial letter, the number becomes 637, or 7 × 7 × 13, a multiple of *seven sevens*.

5. The two titles have *eleven* letters (Feature 1) with a *place* value of 121 or eleven (Feature 2) *elevens* (Feature 3). The *vocabulary* to these titles (paragraph 4) has a *numeric* value of 759, or 69 *elevens* (Feature 4).

6. This *numeric* value of the *vocabulary* (759) is a multiple of *twenty-three*, as well as of *eleven*, it being 23 × 11 × 3 (Feature 1). Now the *numeric* value of the two titles is 667, or *twenty-nine twenty-threes* (Feature 2) of which the Hebrew has 345, or 15 *twenty-threes*; and the Greek 322, or 14 *twenty-threes* (Feature 3). And the number 667 is thus divided among the *eleven* letters: the first, last and middle (compare paragraph 6, Feature 3) letters have 207, or 9 *twenty-threes*, the others have 460, or 20 *twenty-threes* (Feature 4).

7. Many *numeric* phenomena are found in the Old Testament in connection with the Hebrew word, and in the New in connection with the Greek. These, however, suffice to show that in connection with the mere title of the Bible there are three distinct *numeric* schemes of *sevens*, *elevens*, and *twenty-threes*.

No one person, or body ever formally gave this title to the Bible. It does not name itself thus. The name has come to it no one knows when, or by whom. The Bible, THE Book, is its name by common consent. Men thus, without knowing it, came to call it by the one title which shows the same *numeric* phenomena put therein, into the text itself by a power clearly super-human.

8. The second page to the Bible, were it to be printed as described above, would still be title; and it would read again in Hebrew and Greek thus:—

סֵפֶר בְּרִית

BIBΛΟΣ ΔΙΑΘΗΚΗΣ

[The] Book of [the] Covenant, or Covenant-Book.

The number of letters in these two titles is 21, or 3 *sevens* (Feature 1); of which the Hebrew has seven, and the Greek 14, or 2 *sevens* (Feature 2). The *numeric* value of these titles is: 612, 340, 314, 260, or 1526. This is 218 *sevens* (Feature 3); of which the Hebrew has 952, or 136 *sevens*; and the Greek has 574, or 82 *sevens* (Feature 4); of the Greek, the first and last letters of the two words have 406, or 58 *sevens* (Feature 5). Only 16 letters are used in these words, the other five being duplicates. These 16 letters have a *numeric* value of 1106, or 158 *sevens*; and the duplicates have the remaining 420, or 60 *sevens* (Feature 6).

9. The *vocabulary* to these titles is the same as the four words themselves, except that διαθηκης is replaced by διαθηκη. The *numeric* value of these four words is 1326, or 17 × 13 × 2 × 3. (The sum of these factors of this number is 35, or 5 *sevens*). This number is 78 *seventeens* (Feature 1), of which the Hebrew has 952, or 17 × 7 × 8, a multiple of *seventeen* as well as of seven,

and the Greek has 374, or 22 seventeens (Feature 2). And again, of the Hebrew, the first word has 612, or 36 seventeens, and the second has 340, or 20 seventeens (Feature 3).

10. A scheme of sevens and seventeens thus runs through the words for the title of *Covenant Book*.

To this may be added: The place value of βιβλος διαθηκης is 121, or *eleven elevens*, of which the first, last and middle letters have 33, or 3 elevens; while the place value of the vocabulary of the titles is 209, or 19 elevens. So that the schemes of *sevens* and *elevens* found in "The Book" are repeated also here.

11. The third page of such a Bible, were it to be printed, would still be title; for the two Testaments separately, as the two great divisions of the Bible; thus—

ברית החדשה
 H KAINH DIAΘHKH
 The Old Covenant.
 The New Covenant.

The numeric values of these five words are: 612, 561, 8, 89, 60. Their sum is 1330, or 190 sevens (Feature 1), of which the first and last words have 672, or 96 sevens, and those between have 658 or 94 sevens.¹ (Feature 2). The Hebrew letters used here are: ב, ה, ש, ה, ב, א, ה, ר, ה, י. The Greek letters used are seven, α, δ, η, ι, κ, θ, υ. Numeric value 102; place value 52; total value 154, or 22 sevens (Feature 3). The place value of the Hebrew is 95. The total place value of the five words is thus 147, or seven (Feature 4) sevens (Feature 5) taken thrice. The vocabulary to these five words is: בְּרִית הַרְאִישֵׁן, ὁ καινος, διαθηκη, with numeric values of 612, 551, 35, 70, 351, 60, and place values of 54, 56, 17, 7, 66, 46. The sum of these numbers is 1925, or 7 × 11 × 5 × 5, a multiple of seven (Feature 5); and the sum of the factors is 28, or 4 sevens (Feature 6). The first and last of these numbers have 658, or 94 sevens (Feature 7. Compare Feature 2 above, which is also 658).²

Feature 3 above, 154, is 14 *elevens*. Feature 5 above is 175 *elevens*. Now the numeric value of the eight Hebrew letters used in the title is 968, or 11 × 11 × 8, a multiple of both *eleven* and *eight*, and, moreover, of eleven elevens.

12. It may be, therefore, accepted as established that the *designed* title to the Bible is

הספר
 H BIBAOS,
 with the secondary title
 ספר ברית
 BIBAOS DIAΘHKHS,
 and that the sub-title to its two great divisions is
 ברית החדשה
 H KAINH DIAΘHKH.

¹ Note: of these three words between the first and last: the first 561 or (7 × 80) + 1; the other two have 97 or (7 × 7 × 2) - 1.

² Note again: The numeric values are 1679 or (7 × 240) - 1; the place value, 246, or (7 × 7 × 5) + 1.

Signs of the Times.

SIGNS OF THE APOSTASY.

"THE COMING WORLD TEACHER"

"Those who know the times" and the Word of God, will not be misled by the recent pronouncements of the Arch Theosophist, Mrs. Besant.

We know that such shall arise and shall "deceive many" but are amazed to find that one of the deceived is Dr. Hoston, of Lyndhurst Road Congregational Church, London.

He preached a sermon there, on August 6, 1911, entitled:

"MRS. BESANT'S PROPHECY."

We all ought to know that anything purporting to come from God since the canon of Scripture was closed, is to be *anathema*: whether from Joe Smith (of Mormon fame) Swedenborg, Joanna Southcott, Dowey, Mrs. Eddy and the rest of them.

Mrs. Besant, the spiritist and Theosophist, is the latest of these; but, there will be more, both in number, and in the openness of their shame.

Dr. Horton shall describe in his published sermon, what Mrs. Besant says:—

"She touches upon the very question which ought to be in every Christian's heart. She declared in London, in the Queen's Hall, and supported her declaration with the most passionate and eloquent appeals, that in the near future, ANOTHER great World Teacher will appear, and that he will be able to gather together in one the numberless religions of mankind, to bring together in one the scattered and divided races of mankind, to institute an epoch of peace and goodwill among men, and to establish a veritable family of God, living under the conditions of time" (p. 4).

In making this forecast about the coming of a Great World Teacher, she has seemed, almost unconsciously, to play the rôle of John the Baptist. She does not know where this World Teacher will appear: she only argues that as most of the great leaders of the religions of the world have come from the East, he also will come from the East. She leaves her audience in no doubt as to who that World Teacher will be. In the most explicit terms she says that He is the One whom we Christians know as Christ" (p. 5).

This is the very essence of the whole matter. It would be no fulfilment of our Lord's prophecy:—

"Many shall come in My name saying, I am Christ; and shall deceive many" (Matt. 24. 5).

This is how John knew it was the end ("the last hour") of the Dispensation in which he was living. The Lord had said "THIS generation shall not pass away till all these things begin to come to pass" (v. 35). The false Christ's were to be the very *first* sign (but the end was not yet) (v. 6) WHEREBY John "knew it was the last hour" (1 John 2. 18).

Had the nation obeyed Peter's call to "Repent" ALL that the prophets had spoken would have been then fulfilled (see our Editorial for March and succeeding months). But the nation did not repent. All was not fulfilled—Now all is in abeyance.

But the same sign stands good for us to-day, "WHEREBY WE KNOW" that the end is coming quickly, "They that understand among the people shall instruct many" (Dan. 11. 33). Yes, and the converse also is true—they that do not understand shall "deceive" many.

We have emphasised the word "ANOTHER" above, because it ought to, at once, remind us of those other warning words of our Lord: "ANOTHER" shall come in HIS OWN NAME" (John 5. 43).

The very titles used by Mrs. Besant should open our eyes.

"The World Teacher."

"The Lord of Love."

These titles are used, the former no less than nine times, and the latter eleven times. They fit the Anti-Christ, but not the Christ. Jude 14 settles that; "Behold the Lord cometh with ten thousands of His saints to execute JUDGMENT upon all, etc."

"God hath appointed a day when He will JUDGE the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts 17. 31).

He will be "a man of war" to all out of Christ, as He was in Exod. 15. 1.

"TAKE HEED THAT NO MAN DECEIVE YOU." Yes, and that no woman deceive you.

This warning was given in direct connection with most solemn of all the "signs of the times."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

D. S. (Glasgow). You cannot have read our answer to J. C. and J. B. in our January issue. We have nothing to add to it, and cannot insert any letter, "open" or otherwise, on the subject of our Lord's Deity. You evidently believe nothing that you do not understand.

In the New Testament, passages referring in the Old Testament to Jehovah, are quoted as referring to Christ.

Moreover, many Scriptures testify that the Lord Jesus was both God and Man. You deny it and say, "He never was and never could be." We believe it, though we do not understand it. The battle over this subject was fought centuries ago, and settled so far as *faith* is concerned. It will never be settled for reason. There we must leave it.

DISPENSATIONAL EXPOSITIONS.

The Editor much regrets that Mr. Chas. H. Welch has to suspend his present expositions for a few months. We are hoping, however, to have something from his pen before long.

THE NEW TESTAMENT NAMES AND TITLES OF "THE LORD OF GLORY."

We are glad to notice and recommend this most useful work by Miss Ada B. Habershon. There is nothing obtainable at all like it. There are Concordances and such like books where the student may find them for himself, but we do not know of any book where such a complete list can be found. Its price is 1/- and it is published by James Nisbet & Co., 22 Berners Street, London, W.

MILLENNIAL DAWNISM.

A DISCLAIMER.

We recently recommended a small work on this subject. We did so at the wish and on the strong recommendation of a friend. Having since read it, we feel bound to withdraw what we said, not because we approve of what it opposes, but because of some of the arguments and methods adopted in its opposition.

THE EDITOR'S SPEAKING ENGAGEMENTS.

Feb. 1.—WALTHAMSTOW. At Clarendon Road Room at 8 p.m.
Feb. 6.—WALLINGFORD. At the Town Hall, 8 p.m.
Feb. 7.—BRIGHTWELL (WALLINGFORD). At the Mission Hall, 7 p.m.
Feb. 8.—ILFORD. At Grange Road Hall, 3 and 8 p.m.
Feb. 20.—SUTTON (SURREY). At "Homestead," Grove Road, 3.30 and 8 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM, KENT.—83 Earlshall Road, Well Hall Station, Feb. 10th and 24th, at 7 p.m. (Mr. C. H. Welch). Subject: Ephesians.

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Feb. 10th, at 7 p.m.

MANCHESTER, W.—The Congregational Church House, Deansgate. Tuesday, Feb. 20th, 7.30 p.m.

SNARESBROOK (London, E.).—At "Dunster," 4 Spratt Hall Road, Saturdays, Feb. 3rd and 17th (Mr. C. H. Welch). Subject—The Gospels.

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.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. Expository Addresses on "the Purpose of the Ages," will be given (D.V.) by Mr. Charles H. Welch. Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

ACKNOWLEDGMENTS.

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

W. H. (Surrey)	£10	0	0
Mrs. V. (U.S.A.)	3	4	2
H. H. H. (Texas)	2	0	0
J. M. (Edinburgh)	1	1	0
Friends (per D. J. H.) (Walthamstow)	1	0	0
J McK (W. Australia)	1	0	0
A. B. P. (Cheltenham)	1	0	0
E. H. T. (Kent)	0	10	0
A. G. S. (Ealing)	0	10	0
C. L. C. (N. S. Wales)	0	10	0
J. H. (Ayr)	0	5	0
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THINGS TO COME.

No. 213.

MARCH, 1912.

Vol. XVIII. No. 3.

Editorial.

"THE LORD HATH SPOKEN."

-(III.) BY THEM THAT HEARD HIM (HEB. 2. 3).

(Continued from page 17).

i. THE APOSTOLIC EPISTLES.

(2) THE EPISTLES OF JOHN.

JOHN was one of the first chosen group of three who were called to confirm, by writing as well as speaking, what they had heard from the Lord.

He, like the other two, was one of "them that confirmed" what began to be first spoken by the Lord (Heb. 2. 3). He did not go beyond it.

We have literally no information as to the dates of his writing outside his own Epistles. No one can help us. Neither ancient writers, nor modern critics, can tell us anything beyond what we can read for ourselves in John's own writings. All else is conjecture.

All readers and writers must perforce come back to the internal evidence of this, as well as of all the Epistles. There is no external evidence.

We have not far to read before we come on the words: "Little children, it is the last hour." (1 John 2. 17, 18). This can refer only to the approaching end of the then dispensation of the Acts of the Apostles, immediately before the destruction of Jerusalem. John was not speaking of the present day, or, of the close of human history, or, of the end of the material creation; but, of the end of the period when God was speaking by "them that heard" His Son. The end of that particular "time" was indeed near. So near, that it says: "the world (*kosmos*) is passing away and the lust of it" (1 John 2. 17). It was its "eleventh hour."

What was it that then specially characterized that "last hour?" The answer follows. It is not separated from the statement: "Little children, IT IS THE LAST HOUR, and according as ye have heard that [the*] Antichrist is coming, even NOW many antichrists have arisen, WHEREBY WE have come to KNOW that it is THE LAST HOUR."

This is the first mention of Antichrist in the New Testament; and he is mentioned as being well known; for no explanation is given beyond the reference to the character or "spirit of Antichrist" (1 John 2. 22; 4. 3).*

* The article is in the Received Text, but though all the Textual Critics omit it, still, in English, it is necessary. We cannot say "an" Antichrist cometh; but, Antichrist is equivalent to "[the] Antichrist" of whom the Old Testament Scriptures and the prophets had spoken. See Daniel, chaps. 7. 8. 9. and 11.

The question is, How did John know this? It will be said, of course, by inspiration; and this is true. But, John says "WE." Therefore others also knew, or might know and understand the sign furnished by these Antichrists.

The arising of these false christs had been foretold by our Lord, as *the very first sign* of the beginning of this "last time," in the last great prophetic discourse on Olivet.

There were two prophetic discourses, and this fact accounts for the differences, in *time* and *place* and *subject*, between the former recorded in Luke 21, and the latter, recorded in Matt. 24 and Mark 13.

The one recorded in Luke was spoken "on one of those days, as He taught the people *in the Temple*" (Luke 20. 1). For the next note of time is in 21. 1, "and He looked up and saw the rich men casting their gifts *into the Treasury*." So that He was still in the Temple when He uttered the prophecy recorded in Luke: for the next note of time is in 21. 37 "and in the day time He was teaching *in the Temple*; and AT NIGHT HE WENT OUT, and abode in the Mount that is called the Mount of Olives."

But with regard to the prophecy recorded in Matt. 24 and Mark 13 we distinctly read (v. 1) "and Jesus *went out* and departed *from the Temple*." . . . "And as He sat upon the Mount of Olives, the disciples came to Him privately" (v. 3). So, in Mark 13. 1 "He *went out of the Temple*. . . and as He sat upon the Mount of Olives, over against the Temple, Peter and James and John and Andrew asked Him privately" (v. 3).

So that we have *two* great prophecies. One (Luke) spoken *in the Temple*, the other (Matt. and Mark) spoken later *upon the Mount of Olives*. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

Both accounts open with a summary of events which were to arise in the lifetime and experience of those who heard the words:

The attention of the Lord had been called to the buildings and stones and adornment of the Temple: and He replied "there shall not be left here one stone standing on another stone that shall not be thrown down". This solemn statement called forth the question (on both occasions) "WHEN shall these things be? and WHAT SIGN will there be when these things shall come to pass"; *i.e.*, arise, or *begin* to take place (Luke 21. 7. The same word as in v. 32, not v. 24).

* So completely was this fulfilled, that in *The Throne*, Illustrated Weekly (London), for December 21, 1911, a two-paged article strove to prove from this fact that there never was a Temple at all; and the whole thing was a myth.

The very first words of the Lord's answer were

MATT. 24. 4-6.
"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass*, but the end is not yet."

MARK 13. 5-7.
"Take heed lest any man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be, but the end shall not be yet."

LUKE 21. 8, 9.
"Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the *time draweth near*: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass*: but the end is not immediately."
(R.V.)

That is the *beginning*. The Lord then goes on to speak of the events that will next follow: the birth-pangs of the Tribulation.

MATT. 24. 7.
"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

MARK 13. 8.
"Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, & troubles: these are the beginnings of sorrows."

LUKE 21. 10, 11.
"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."

Now, it will be observed that, on the former occasion (Luke 21), instead of saying "These are the beginning of sorrows" (as in Matt. and Mark), and going on to continue the description of them, He stops short. He does not go on. He goes back, and tells of something that will take place "before all these" things—the beginnings of sorrows (or "birth-pangs") of the great Tribulation; and describes

The destruction of Jerusalem.

19. But before all these things.

That is to say "before" the great Tribulation, which ends with the sign of the Son of Man coming in the clouds of heaven, these events are recorded in vv. 12-24; and the closing words are

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matt. 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation; having said "all these are the beginning of sorrows," He goes on to describe the Tribulation (Matt. 24. 9-28; Mark 13. 9-23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

It is at this point that in Luke 21. 25 the Lord takes up the *telos*, or time of the end; and the closing words of each discourse speak of the actual coming of the Lord:—

* Gr., *ginesthai*, arise, or happen.

MATT. 24. 29, 30.

"IMMEDIATELY after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and 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."

MARK 13. 24-26.

"But in those days, after that Tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."

LUKE 21. 25-27.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

But we are here concerned, not with the actual coming at the time of the end, but with the *first* "sign" which had to do with what John writes about in 1 John 2. 18, "WHEREBY (he says) WE HAVE COME TO KNOW that it is the last hour."

These verses (Matt. 24. 29, 30; Mark 13. 24-26; Luke 21. 25-27) are in the *third* Person: and speak of what "they" should, in that future time, feel and see. The verses which follow, however, are in contrast with that "them" and "they." The Lord comes back to the then present time, *viz.*, to the *first sign* of the false christs. "BUT when these things (of vv. 8 and 9) ARE BEGINNING to come to pass (or arise), THEN look up, and lift up YOUR heads, for YOUR redemption draweth nigh." And He spoke to them a parable, "Behold the Fig-Tree and all the trees, when they now shoot forth, YE KNOW, of YOUR OWN SELVES, that summer is already nigh at hand. So, YE, also when YE see these things COMING TO PASS, KNOW YE that the kingdom of God is nigh at hand, Verily I say UNTO YOU, THIS GENERATION will IN NO WISE have passed away until all these things shall have BEGUN to come to pass" (Luke 21. 28-32).*

These words were introduced by "verily," and they are true. *That generation did not pass away before the fulfilment of verses 8, 9*, which told of the arising of these false or antichrists, "WHEREBY (John says) we know it is the last hour" (1 John 2. 18).

Still more clear will this be when we observe that the word rendered "fulfilled" in Luke 21. 32 is not the same word which is so rendered in v. 24. There (in v. 24), it is *plēroō*, full-filled; but here, in v. 32, it is *ginomai*, which means *to begin to be*, or *arise*. They *did* begin to be; they *did* begin to arise during THAT VERY GENERATION, and that generation did "pass away." The word "generation" cannot mean "race," for that "race" will never pass away. It is the "everlasting nation" (See Isa. 44. 7).

We have, therefore, a clear and satisfactory interpretation of the words "this generation" without

* Granted, that these words *now* refer to those who will yet see the future time of the end (*telos*), yet we cannot exclude those who heard the Lord's words, who would have understood them had the nation repented at Peter's call, in Acts 3. 10-26.

resorting to any forced manipulations and clever arguments in the effort to make "this generation" mean some other generation in the yet distant future: interpretations which will not stand the test of criticism, or really convince a little child.

But, looking at them dispensationally, they not only explain themselves, but, that other expression also, which has puzzled so many, "the last hour" of 1 John 2. 18.

And, for ourselves, to-day, the same sign holds good, as to the beginning of the Tribulation, which is, of course, yet future.

Through not seeing that, by the rejection of Peter's proclamation of the Kingdom, all is now in abeyance, the Pope is held by some to be the antichrist spoken of.

But this sign was to be the *beginning* of that last hour, not a sign of the *continuation*, or the *end* of it. It was the *very first signal*.

If the Pope or Popes be antichrist, then we are left with no "sign" at all; and the words of the Lord are made of none effect. No! the Tribulation, together with the Kingdom, is in abeyance. The time for the antichrist's revelation must *precede* the day of the Lord, and is, indeed, the immediate sign of it (2 Thess. 2).

But JOHN has other references to the then conditional promise of the imminent *parousia* or *presence of the Lord*.

In 2. 28 he says, "and now little children, abide in Him that when He shall be manifested WE may have confidence, and not shrink away in shame from Him at His *Parousia*." Again we say that we cannot exclude John himself, and those who read what he wrote.

In verse 17 he says: "In this our love has been perfected in order that WE may have confidence IN THE DAY OF JUDGMENT." For, that is what it would have been (and still is to be) for all them that obey not the call to repentance by "them that had heard" the Lord, and gave the command in His name.

In 2 John 7. also, we find still further reference to the characteristics of the false christs or antichrists of John's day and of that last hour. These we must leave for our future consideration.

Our readers will perceive that we are not only giving coherence to other passages which are the cause of so many difficulties in interpretation; but are being provided with a powerful argument against the teachings of the vast majority of those who hold that the Lord *did come at the destruction of Jerusalem*. Among the standard commentators, there are many who hold or uphold that view.

We have taken this point first, in dealing with the Apostolic Epistles of John, because it was helpful in determining the date of his Epistle.

But there is another point which lies in the very forefront of his first Epistle.

Indeed, in the opening words we have an echo of Heb. 2. 3 which reminds us that he was one of "them that heard" God's Son; and was thus qualified and commissioned to *confirm* what "at the first began to be spoken by the Lord."

John commences his first Epistle thus:

"That which (or He Who) was from the beginning, that WHICH (or Whom) WE HAVE HEARD, that which (or Whom) we have seen with our own eyes, that which (or Whom) we have gazed upon, and our hands have handled of the WORD OF LIFE (for the Life was manifested, and we have seen, and bear witness, and report (or announce) to you the Eternal life which was with the Father, and was manifested unto us. He Whom we have seen, AND HAVE HEARD we announce to you also,* "that ye also may have fellowship with us; and OUR† fellowship indeed is [fellowship] with the Father, and with His Son Jesus Christ, and these things WE‡ write to you, in order that your joy may be complete." (John 1. 1-4).

John writes to Hebrews especially; as we have already seen, immediately before the close of that Dispensation.

We therefore find him using essentially Hebrew expressions and idioms.

He speaks of "an Advocate" (or Comforter) with the Father, as he had "heard" from the lips of the Lord (John 14, 15, 16); and he adds that "He is the propitiation (or atoning sacrifice) for our sins, and not OURS§ only [as Jews], but for the whole world also [without distinction]."

Here, John clearly distinguishes himself and his own people Israel to whom he was specially testifying of Him Whom he had "heard, and seen."

THE APOCALYPSE.

Before leaving the confirmation of "them that heard the Son," we must include the Apocalypse among the Apostolic writings, using the words only of those of the Twelve who were the writers of the Apostolic Epistles.

Here, as we have already intimated, we get further evidence as to the unique Dispensation of the Acts; but we get more, as we always do when we are on a right and true line of teaching.

Whenever this is the case, difficulties are unexpectedly removed. But, on the other hand, when we are on a wrong line, difficulties rise up all around till we are compelled to retrace our steps.

Now, with regard to the Apocalypse: Who of us has not been perplexed with the opening statement that John was to write concerning "things which must SHORTLY come to pass." In v. 3, it is added, "the time (or season) is near."

There must have been a true and literal sense in which these words were to be understood.

Though He, Who sees the end from the beginning, knew that Peter's offer in Acts 3. 19-26 would be rejected, yet He must not, writing by His servant John,

* This word is added in all the Critical Greek Texts.

† See note on *hemeteros*, below.

‡ All his critical texts make this "WE" emphatic.

§ The word is the same as in 1. 3 ("OUR" fellowship) *hemeteros* = "ours," and is not the same as "our" in the preceding clause. The former ("our sins") is the ordinary Personal Pronoun, as is "with us" in v. 3; but this latter is a much stronger word, and refers to what is "ours" in a peculiar manner, as Jews. Compare Acts 2. 11, "our tongues"; 24. 6, "our law"; 26. 5, "our religion"; 2 Tim. 4. 15, "our words"; Titus 3. 14, "our (people). These are all the occurrences of the word.

assume that that would be the case. John must be instructed to write what would be understood; and he wrote to the assemblies as directed.

In the assured belief that God was not mocking His people by promising to send Jesus Christ on their repentance, no hint of any kind must be given as to the Divine fore-knowledge of the end.

The free-will of the people must not be forestalled. Full responsibility must be left with the nation during the whole of that Dispensation, up to that last memorable whole-day conference in Rome (Acts 28. 23-26).

We may be certain that Paul left nothing unsaid on that solemn occasion, and left no argument unused, when, "from morning until evening," he "expounded and fully testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets."

The Apostle John could do no less. The sending of the Lord Jesus, as promised in Acts 3. 19-26, involved the fulfilment of "all the events which were to come with the revelation and unveiling of Jesus Christ," and included the "restoration of all things which had been foretold by all the prophets."

Hence, it could be said, *in a very real sense*, in which it cannot now be said, that the "revelation" of Jesus Christ must "shortly come to pass." The "must," of course, refers to the certainty of His promise, not to the uncertainty of Israel's decision.

From the Divine point of view, "must" was the only correct word to be used. It is not repeated at the end of the book, but three times in the last chapter we have "Behold (or surely) I come quickly" (vv. 7, 12, 20); and once, "the time is at hand" (v. 10, or "near" as in v. 3).

There was a true and real sense in which the Revelation or Apocalypse could be then spoken of as "near"; and it must have come with greater weight at that time, than it can come to believers of the present day. That is to say, it cannot now be spoken of as "near" *in the same sense* as it was spoken of then.

But there are expressions in the messages to the seven churches also, which have the same local and chronological reference.

And if we regard these assemblies as then existing, and receiving these messages direct from Him Whom all who "received the word" (Acts 2. 41, 1 Thess. 2. 13) were then being taught to wait and look for, the words must have come with a peculiar force, such as they do not come to us in the present day.

"Behold He cometh with clouds and every eye shall see Him, and THEY ALSO WHICH PIERCED HIM; and all kindreds of the earth shall wail because of Him" (Rev. 1. 7). These are mentioned among the "things which must shortly come to pass" (v. 1), and the time for which was "at hand (or near) v. 3. And, when we read them in connection with other words in the first three chapters, it is clear that "the day of the Lord" was indeed near.

Peter had declared that "This," at Pentecost, was

"that" which was prophesied by Joel; and Joel prophesied of "the day of the Lord." (Joel 2. & 3).

The message to Pergamos repeats the assurance: "I will come unto thee quickly" (2. 4, the same word as "shortly" in v. 1).

"Hold fast till I come," was the message to Thyatira (2. 25).

"I come quickly" was the message to Philadelphia (3. 11, the same word as "shortly" in v. 1).

"I stand at the door and knock" was the message to Laodicea; and it had the same meaning as in James 1. 3-9, "The Judge standeth before the door." No perversion of this solemn message by modern Evangelists, who take the words out of their context and add to them the word "heart," can take from them the solemn import they must have had in the eyes of those who first read them, as coming from the pen of the Apostle John.

The message to Ephesus "Thou hast left thy first love" must have had a peculiar meaning to those who received them when read in the light of Acts 19. 23 and 2 Tim. 1. 15, where this defection is positively stated.

Yes, "the day of the Lord" was indeed "near:" and, *had the nation repented at the preaching of the Twelve, all would have then come to pass.* If not, then the Lord was only mocking the nation by His message through Peter in Acts 3. 19-26. We see no other alternative.

We know now, of course, that the call was rejected. Jesus Christ was not then sent; all is therefore in abeyance, and waits for a yet future fulfilment.

The historical interpretation, which treats the book of Revelation as though that final rejection of Messiah had no consequences, and that all went on as usual, finding its fulfilment in the events of European history, must strike us as having *no instruction for anyone*, past, present, or future; and the spiritualizing treatment of the book robs it of all coherence, when looked at in its chronological setting. This latter is the only treatment which makes the Revelation a book full of teaching for us to-day, as "written for our learning;" a real book having a real mission for the time when it was written, as well as for the present day, and for the yet future day when it will have its literal fulfilment.*

We have placed our consideration of it in this connection, following the Epistles of the same Apostle; but there remains

THE EPISTLE OF JUDE:

and, when we come to this—the last of the Apostolic Epistles—we find the same characteristics of the last and closing days of that Dispensation as we have in 2 Peter 2.

We thus reach the conclusion of the united testimony of "them that heard" the Lord, and who thus "confirmed" His words.

All the Twelve were engaged in this work as speakers, but these three (Peter, James, and John) were singled out as writers: and they, with Jude the Lord's brother,† have "written for our learning."

* See the Editor's work on *The Apocalypse*, pp. 69, 138.

† As we learn from Gal. 1. 19, compared with Matt. 13. 55 and Mark 6. 3.

We are now in a position to consider what it was that these Apostles had heard from the Lord, and confirmed by them, during the same Dispensational, and during the same forty years of probation.

Contributed Articles.

NOTES UPON THE BOOK OF DANIEL.

BY E. H. THOMAS (COLONEL)

No. II.

(Concluded from page 21).

So much for the Satanic heads. As for the ten horns: we are explicitly informed in Rev. xvii. that they will have received no kingly power until they do so one hour with the beast, which would be after the rising up out of the bottomless pit. From this it would seem that the ten kings of Daniel 7. are not identical with the ten of Rev. 17. For, of the former ten, three are put down by the little horn: clearly during its "clay-stage" of power: that is to say, before it has the "eyes and a mouth speaking great things," and before it "looked stouter than its fellows," viz., the human and visible kings of the earth during the forty-two months end-time. The latter ten are represented as hating the harlot (Rev. 17. 16), but the human and visible kings are found in Rev. 18. 9, lamenting the harlot's destruction. It is, of course, quite possible that a "ten-kingdom confederacy," such as has been written about by many, may be a prominent feature of future history.

Let us now turn to the seventh chapter of the book of Daniel. These four wild beasts herein mentioned do not appear to have any relation to Dan. 2. nor do they find an interpretation in any identifications with the Babylonian, the Medo-Persian, the Grecian, or the Roman world-dominions, such as these have up to the present time been shown in earthly history. No doubt points of resemblance exist which may be, or have already been, pointed out by writers interested in this subject. But there are also difficulties which go far towards precluding any such identifications. One of these lies in the fact that verse 17 declares that "these great beasts, which are four, are four kings, which SHALL ARISE out of the earth." This future tense would be singularly inappropriate in a prophecy delivered at a time when the Babylonian empire had already nearly run its course, and was, under Belshazzar, on the verge of destruction.

Moreover, it is reasonable to ask oneself in what sense any of their earthly heads, who were many, arose out of the earth; for the text says "kings," not "kingdoms." In the second verse the Revised Version informs us that the rise of these four kings was the "breaking forth upon the great sea of the four winds of the heaven." That the Babylonian and the Medo-Persian were not maritime it is superfluous to point

out to any educated person. Also it is pure assumption to say that the words "great sea" indicate the Mediterranean as many have stated. There is nothing in Scripture to corroborate such a conjecture, which may or may not be correct. Besides, two of the later Latin writers, Lucanus (A.D. 38) and Sallust (*in Historiarum fragmenta*), agree in calling the Atlantic Ocean by the name of *Mare Magnum*, which is far more reasonable. It was probably by some such designation that it was known to the Phœnician navigators in the days of Ezekiel. But, be all this as it may, the truth seems to be that any identifications cannot hold upon the purely human and earthly plane. This vision, in the same way as that of chapter 2, reaches on to the time of the end; and no interpretation, other than that afforded by Scripture, is of any value; still less if the superhuman element be excluded.

The more these visions are dwelt upon, the more evident does it become that it is on this ground alone that they can be understood: that is to say, in so far as it may be given to prayer and faith to do so, until they find their fulfilment in history. Before they so much as begin to do so, however, the Lord Jesus Christ will, in all probability, have caught up the members of His mystical body; when the God of Daniel's people will resume those covenant relations with Israel which at present are in abeyance. We must always remember that "times and seasons" (Acts 1. 7; 1 Thess. 5. 1), as well as the visions dealing therewith, are for Israel, not for the mystical body.

That these visions deal with the superhuman appears from many considerations. It is certain, as has been pointed out already, that Gentile universal world-dominions are the outcome of a spiritual rule by certain angels successively exercising sway over this world, of which, and until dispossessed, Satan is *de facto* both the prince politically and the god of its religion. That such angels are fallen angels in no way alters the fact that they are angels, any more than does the fact of their being in heavenly positions of power and responsibility prove that the manner of their exercise thereof is pleasing in the sight of God. "He maketh His angels winds (or spirits), and His ministers a flame of fire." That they are able to produce, or to control, certain cosmical phenomena, many passages of Scripture tend to prove. The most prominent are Ps. 104. 4; Heb. 1. 7; Job 1. 19. No doubt more can be adduced. In Luke 8. 24 also, we are not, surely, to think of our Lord as rebuking air in motion and disturbed waters, His own creations! In any case, these "four winds of the heaven" in verse 2 must be fallen angels, since they come up as four great wild beasts from the sea; nor is this a solitary instance of the pit of the abyss, or bottomless pit, being hinted at in connection with the sea. Although they come up from the abyss, they are still called "the four ('winds,' 'spirits,' 'angels,' as may be in Hebrew or Chaldee) of heaven." This certainly looks as if they were at this juncture about to become *collectively* upon earth that which *successively* they had been in the heavenly regions.

It is herein alone that could lie any identity with either Babylonian, Medo-Persian, Grecian, or Roman rule. Upon these empires, in the past, such beings doubtless set the seal of their own individual personality, whether as "wild beasts" here and Rev. 13, or as metals in Dan. 2. These animal characteristics find their place in the beast of Rev. 13. 2, where the leopard, the bear, and the lion are collectively present, but mentioned in an inverse order to that of Daniel. The reason of this would seem to be that the personal Antichrist, in his earthly, human, and mortal stage, during which he subdues three kings out of ten; has his origin in one of the four-fold divisions of the Grecian world-power; a prophetic, and consequently foreshortened view of two of which divisions is given by an angel in the eleventh chapter of Daniel. The said chapter is not quite easy to be understood. Our English translations add to the difficulty. Many fulfilments can, of course, be found in Egyptian, Syrian, and Maccabean history; but at what point that which is inchoate and partial becomes merged in a final interpretation, it would be scarcely possible to decide without presumption. All that can be said is that it undoubtedly includes the final Antichrist of the time of the end in its ultimate interpretation. Moreover, as we might have expected, this eleventh chapter passes over, in complete silence, not only the first Advent of Messiah, but also the present parenthetical dispensation of the Mystery.

If the leopard-like angelic world-ruler or "wind of heaven" was the administrative head on high of Alexander's kingdom, one can see why the body of the beast in Rev. 13 should be that of a leopard. If the bear-like being "raised up one dominion" (Dan. 8. 5. marg.) represented apparently by the three ribs between his teeth: *viz.*, Persia, Media, Assyria, then the feet as the feet of a bear would be accounted for; in like manner it may be apparent why, when the whole beast is completed, the "mouth like that of a lion" should speak "great things and blasphemies"; why, in short, the whole beast should be headed up in an infernally resurrected individual: a Nebuchadnezzar with whose performances those of Antichrist will have much in common; a Cyrus and an Alexander all three combined in one man! What wonder, then, that this "fourth beast" should be "diverse from all, exceeding terrible" as "a fourth kingdom upon earth"? Nor is it said to be "THE fourth kingdom upon earth." A too superficial reading of the words has led many into the blunder of identifying it with the Roman or iron element of chapter 2. In this seventh chapter it is to all intents and purposes the whole image of Nebuchadnezzar viewed in its collective aspect. The twelfth verse answers to the present time: *viz.*, "as for the rest of the beasts their dominion was taken away, yet their lives were prolonged for a season and a time." It is the clay-stage of Gentile supremacy; and lasts until the metals are again upon earth after rising from the bottomless pit in Rev. 13. Recognition of this ought of itself to set at rest for ever the question which

is continually being raised as to whether Babylon will be rebuilt.

The whole of this seventh chapter seems, in fact, to be a masterly synopsis of the "consummation of the age" (Matt. 24. 3, R.V. marg.) which begins with 1 Thess. 4. 16, and leads up to the seventieth week of Dan. 9. 24. It culminates in the middle of that week, and seems to be a protracted period; possibly forty years more or less. There are many reasons, which cannot here be dwelt upon, to show how improbable, if not impossible, it is that it can begin before the first stage of our Lord's second Advent. Luke 21. 28, it must be remembered, was not spoken to members of Christ's mystical body; although in the divine analogies of the Word of God, we of this dispensation of grace may find blessed applications to ourselves of underlying principles. It may be found convenient, while remembering that this "consummation of the age" is not the same thing as "the end" in Matt 24., to think of "the age" itself as an uncut pencil; of the "consummation" (or *sunteleia*) as the cut part of the wood, and of "the end" itself (or *telos*) as the black-lead point: or existence manifested of that which had all along been underlying and concealed: *viz.*, "the mystery of iniquity" (2 Thess. 2. 7). This end-time or *telos* begins with the superhuman stage of the Antichrist's career, when the "little horn begins to have eyes, a mouth speaking great things, and a look that was stouter than his fellows." It is the "great tribulation."

It is difficult to understand why any members of Christ's mystical body, knowing themselves to be such, should care to enter into inquiries as to certain other unrevealed details of a time when they themselves hope no longer to be on earth: such as foolish and unprofitable speculations as to the name and nationality of Antichrist and other matters beyond that which the Word of God has recorded. The future of England, one can understand, would appeal to the anxiety and sympathies of a patriot; but even this can but be matter of speculation apart from the Scriptures. These only treat by name of such kings, tribes, tongues, and nations as come into the history of God's people. If a knowledge of these things had been necessary, who can doubt that it would have been given to us? The name of Antichrist could as easily have been foretold as was that of Cyrus. As for *Gematria*, as it is called, and which is a system which uses alphabetical letters for numerals, it is always resorted to by the more fervent supporters of what is known as the "year-day theory" in their ridiculous endeavours to fix the number 666 upon dynasties or individual reigning sovereigns. All these things have done more harm to the cause of prophetic study in the eyes of the worldly-minded than can readily be imagined. They are responsible for most and probably all of the ridicule and neglect with which that choicest doctrine of the Christian verity has generally been met: namely—the second Advent and subsequent Epiphany of our blessed Redeemer.

It is also much to be feared that too many of those to whom these subjects are of interest are not whole-hearted in "the blessed hope" of our Lord's return. In other words: if watchful at all, that they are watching only in the sense of forecasting the future with a view to finding something that shall occur—rendering its realisation a little more probable in their own estimation. But this attitude of mind will always find improbabilities, and—did they but know it—is a characteristic of the evil servant which is denounced by our Lord in Luke 12. And the foregoing papers, with whatever they may contain of error and uncertainty, will amply have fulfilled their purpose if they should be a means of showing to such as are watching, and waiting, and hoping, that the time immediately preceding the "receiving up in glory" of the Christ-mystical need not, and probably will not, be one of great and startling change or political agitation.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"PRESENT."

No. 7.

NOT the noun *present*, in the sense of a gift; but the verb *to present*, in the sense of setting before.

This word may well be included in the list of Bible Word Studies, because of the very precious and helpful teaching which it conveys, and specially so, when viewed in relation to the contexts where it is found.

Not only so, but in the unfolding of Age-Time teaching, there is noticeable a beautiful advance in the application of the term. This will appear as we proceed.

I. THE WORDS USED.

The English word "to present" is found in the Old Testament *thirty times*; and in the New Testament *eleven times*.

But, when we look at the Hebrew and Greek words so translated, we find that they are largely rendered by other English words.

With regard to the HEBREW WORDS, it is sufficient to say,

(1.) That there are seven words, often used, which have the translation "to present"; five, once; one, twice; and one, three times.

These seven words are mostly translated by *to find, to bring, to give, to set, to come near, to see*; and the translation *to present*, therefore, is not at all characteristic of them; accordingly, it is not proposed here to refer more particularly to them. (See, as examples, Jud. 6. 19; Lev. 2. 8.)

(2.) Another word, *nāphal*, which occurs over 400 times, is translated by "*present*" *five times*. The word means *to fall*, and it gives a striking conception of

supplication, which is the subject in connection with which we get the translation "to present." See the instances in Jer. 36. 7; 38. 26; 42. 9; Dan. 9. 18, 20; where the strict meaning of the verb gives the thought of causing one's *supplications to fall before God*. No doubt it was a *presenting* of the supplications, but there is conveyed, by the word used, the profound humility of these prophets in so doing.

(3.) There is another word which is translated *nine times* by the English word "present."

It is the word *yātrab*, which occurs forty-nine times in the Hebrew Bible, and means *to place, to set, to stand*. The instances referred to are Deut. 31. 14 (twice); Josh. 24. 1; Jud. 20. 2; 1 Sam. 10. 19; 17. 16; Job 1. 6; 2. 1 (twice).

(4.) Finally, there is the word *āmad*, which is translated by "present," *six times* (see Lev. 14. 11; 16. 7, 10; 27. 8, 11; Num. 3. 6). It means *to stand, to appoint, to raise up, to set*; and it is specially interesting as referring to the presentation, before the Lord, of the *two goats* on the Day of Atonement, and, also, the presentation of the *tribe of Levi* to be the servants of Aaron.

With regard to the GREEK WORDS, the case is much simpler. At the most we have to deal with only three words, and two of these are practically the same.

(1.) We find the word *prospherō* nearly always translated by *offer* (as gifts and sacrifices). The one place where we have it translated by "present" is Matt. 2. 11, where it refers to the presentation of the gifts—gold, frankincense and myrrh, by the Magi from the East. We shall have to refer to this later on.

(2.) We find the word *histēmi*, which means *to set up, to stand*, translated, just once, by "present," namely, in the full and impressive doxology at the close of the Epistle of Jude (verse 24). The R.V. uses the word, here, in its literal sense, and renders it "*set you before the presence of His glory*."

(3.) Finally, we have the word *paristēmi*, which is used thirty-nine times in the Greek text, and means *to stand beside, recommend, shew, present*; by which last word it is translated *nine times* (see Lu. 2. 22; Acts 9. 41; 23. 33; Rom. 12. 1; 2 Cor. 4. 14, 11. 2; Ephes. 5. 27; Col. 1. 22, 28).

Such are the words used: and such is the foundation of this "Word Study." There are several places of deep import and interest where the above word *paristēmi* is used, which will engage our thoughts as we seek to convey what is said to us by a combined view of this series of terms.

II. THE TEACHING CONVEYED.

It is a fundamental principle, ever to be kept in view, that New Testament language must be interpreted in the light of the history, typology and prophetic outlook of the Old Testament. Want of attention to this has been a fruitful source of error and confusion. This is specially true, for example, in connexion with the language of *sacrifice*, and the whole thought of the *sacrificial system*.

How clearly this appears when we go back to

Leviticus, and mark how the language, used about the offerings and sacrifices, is applied to *persons* also.

The "two goats" of the day of Atonement were to be "presented before the Lord": and the "bullock" for the great sin offering was to be "presented," in the same way. And when thus "presented," there was to be no withdrawal, no going back on it: these presented victims were *wholly the Lord's*.

But, the very language used of these sacrifices was used, also, of the "tribe of Levi." The words are very striking: "*Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.*" (Num. 3. 6.)

And alongside of this we must put the case of the leper (as in Lev. 14. 11), when he was to be cleansed. The words are: "And the priest that cleanseth him shall *present the man* that is to be cleansed . . . before the Lord."

Compare with this the ordinance of "valuation" in Lev. 27. 1-8 (specially verse 8).

In all this typical teaching, the point to be noticed is that there was a definite act of *presentation to the Lord*, by which the *victim* or the *person* became the Lord's—whatever was devoted to Him was irrevocable, according to the type.

This is the doctrine of sacrificial dedication.

Further, the term *yawtsab*, as used in the passages above mentioned (under it), leads us to the thought of *a charge, a work, a service*.

In Deut. 31. 14, we see Joshua "presented," that he may receive the "charge" of leadership in succession to Moses.

In Joshua 24. 1, we see "all the tribes of Israel" with their "elders" and "judges" and "officers" *presenting themselves before God*, to receive the solemn admonition and last message of Joshua, calling them to the whole-hearted service of God.

In Judges 20. 1, 2, we see the whole nation assembled, in their four hundred thousand representative warriors, *presenting themselves in the assembly of the People of God*, to deal with Gibeah and Benjamin in connexion with the murder of the Levite's concubine.

In 1 Sam. 10. 19, we see the tribes *presenting themselves before the Lord* for the selection of a King, under the direction of Samuel.

In Job 1. 6, and 2. 1, we see the "sons of God," and Satan in the midst of them, *presenting themselves before Jehovah*. What had they come for? Clearly that they might receive fresh commissions of service.

As for Satan, the Lord knew for what he had come, and instantly challenged him concerning Job. But here we have the thought of presentation carried up to the hosts on high, as characteristic of their attitude in their service to the everlasting God.

When Elijah speaks of his relation to the God of Israel, and says "before Whom I stand," he means quite the same thing. It is "before Whom *I present myself*" for His commission, His will, His service. It is the continual attitude of spirit on the part of a true servant.

And, when we add to the foregoing the reference already made to the presentation of supplications (as in Jer. 36. 7; 38. 26) we get the true attitude of spirit in the matter of prayer.

Such is the foundation of thought, on this subject, laid for us in the Old Testament. The teaching is vast and varied and full of helpful suggestion.

Coming now to the New Testament, we find fresh light cast on not a few passages. Let us take the first reference, Matt. 2. 11.

We are told that the Magi opened their treasures and *presented to Him*—the Christ of God—gold, frankincense and myrrh. But the word here is not any of the usual words for "present"; it is the word that is constantly used for sacrificial offerings (as in Heb. 10. 10-12; and 1 Pet. 2. 24).

It was more therefore than merely laying gifts before Him to be at His disposal; it was rather the idea of the burnt offering; it was the expression of their worship; it was the recognition of the "King of the Jews" as more than man, and as One worthy of true worship and heart-homage. They were the first Gentiles who thus acknowledged Him—the forerunners of a "multitude that no man can number" (Rev. 7).

In Luke 2. 22 we read of the *presentation to the Lord* of the infant Saviour, when the days of purification were full. He was thus dedicated in His infant days, according to the typical ordinance, for the Levitical system was not yet superseded. Here we see Him "made under the law." But as He grew up to manhood, and entered on His Spirit-anointed ministry He accepted absolutely this position, and ever acted as One *presented to the Lord*. In such an attitude we can "follow His steps."

Leaving these early instances of this word, we come to Paul's Epistles.

In Rom. 12. 1 we get, shall we say, the classic practical reference for our own personal guidance. Says the Apostle: "I beseech you, then, brethren, by the mercies of God, *to present your bodies* [individually] a living sacrifice [collectively], holy, acceptable to God, your intelligent service." To present the *body* is to present the *whole person* as devoted, a sacred unity, to the Lord: and, in contrast to the irrational typical victims, presented in the Levitical system, we are now to present our bodies, our whole persons, with the full consent of the will and the full intelligence of the reason. This is emphasised where we observe that we have the same teaching in Rom. 6. 13, 16, 19, where we find the English word "yield." But it is the same Greek word as in Rom. 12. 1, and anticipates the teaching there by applying the word *present* to the *members of the body*, so that not only is the body as a whole to be presented, but every portion of it, every member, is to be presented to the Lord, for the great and lofty purposes of righteousness and holiness and transformation.

Only in the light of Leviticus can we understand this, with its fulfilment by the risen Son of God.

There is another passage to which reference ought

to be made, namely, 2 Tim. 2. 15. It is not usually recognised that the word "shew," in this verse, is the same word in the Greek as we are here studying. So we may translate it: "Be diligent to *present thyself to God*, approved, a workman not to be ashamed of, carrying in a straight course the word of truth."

Here, again, we can only understand by reference to Leviticus and to Christ.

And now we come to the final and highest aspect of our subject, illuminated as it is by Age-Time light. We can only point to the passages.

In 2 Cor. 4. 14; 11. 2; Eph. 5. 27; Col. 1. 22, 28, we have the same great uplifting thought set before us, namely, that there is a day coming, a day of glory, a day of resurrection, when the Lord of life and glory *will present us to Himself*, without blame, without spot, without wrinkle or any such thing.

Then we shall understand Leviticus: then we shall understand Christ's death and resurrection: then we shall comprehend with all saints the grace of God and the glory of Christ and link that fulness of blessing with the purpose of His love before the Ages began!

Dispensational Expositions:

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

No. 24.

"THE MANIFESTATION OF THE GLORY"

WHERE DOES IT TAKE PLACE?

IN previous articles we have sought to show that the hope before the believer of the present Dispensation is not the *parousia*, but that which is defined for us in such passages as Phil. 3. 14-20; Col. 3. 1-4; and Titus 2. 13.

In Col. 3. and Titus 2 the word "appearing" occurs. The question which we ask, and to which we shall seek to give a Scriptural answer, is, *where* does this appearing take place? The *parousia* we have already seen will be connected with the earth, and the display of the glory of the Lord, in the judgment of antichrist and the setting up of the kingdom.

So far as we are able to discover, there is no passage in the Epistles of the Mystery which definitely tells us where the "appearing of the glory" will take place. We know how these Epistles emphasize the heavenly section of redemptive purposes. Our blessings are "in the heavenlies in Christ." Our position, as joined to the Lord, is in the heavenlies (Eph. 2. 6). Our citizenship is in heaven (Phil. 3), and our destiny is to fill those heavenly realms forfeited, before the age times, by Satan and his angels.

The Epistles of the Mystery tell us, in their small

compass, more than the rest of the Scriptures, about "Principalities and Powers in the heavenlies." The reason for this is that these heavenly authorities are intimately connected with the Church of the Mystery. We hear much about the need for witness, by those who are concerned with the spiritual life of the Church. This is right, and we have no word to say against it, but we urge upon all who believe the truth of the Mystery to ponder Eph. 3. 10, 11: "To the intent that *now unto the principalities and the powers in the heavenly places*, might be known through the Church the manifold wisdom of God; according to the purpose of the ages, which He made in Christ Jesus our Lord." How seldom do we hear believers called upon to remember this aspect of their calling. The emphasis upon the "heavenly places" is most marked in these prison epistles. Five times do we read this expression in Ephesians, and, like all Scripture, the arrangement of the passages is perfect.

A | 1. 3. Spiritual blessings.

B | 1. 20. Principalities and Powers, in this age and the coming one, subject to Christ.

C | 2. 6. The exalted position of the believer.

B | 3. 10. Principalities and Powers *now* learning the manifold wisdom of God in the purpose of the ages.

A | 6. 12. Spiritual wickednesses.

The heavenlies are to us a *terra incognita*—we must not presume to know all about them. Just as the kingdom of God embraces the kingdom of the heavens, the Mystery and every other dispensational phase of redeeming love, so the heavenlies may embrace not only the holiest of all, and the very throne of the Redeemer, where the believer finds his all, but the whole realm covered by the sway of the Prince of the power of the air. Consequently we need find no cause for alarm to see that "spiritual blessings in the heavenlies" are answered in the structure by "spiritual wickednesses in the heavenlies."

It would be a trite saying, indeed, to tell the believer that he wrestled not with flesh and blood in the heavenly places. What he needs to be told is just exactly what is written, that we wrestle not against flesh and blood, but against the very principalities and powers ranged under Satan, who will shortly be dispossessed, and their places filled by the Church of the Mystery.* The heavenly section of the Divine Purpose has not received the attention that it deserves. We cannot go into the subject here at any length, but would suggest the following as an incentive to closer study.*

* The reader will find much to help in the work entitled "Dispensational Truth, or the Place of Israel and the Church in the Purpose of the Ages," by the writer, 3/10 post free, from Mr. F. P. Bringer, 4 Spratt Hall Road, Wanstead, E.

THE TWOFOLD PURPOSE.

I. Two Time Periods.

Earthly Things.

Since the overthrow of the world.
Since the age times.

Heavenly Things.

Before the overthrow of the world.
Before the age times.

II. Two Spheres of Operation.

The earth.
The land. The city.
Palestine. Jerusalem.

The heavens.
The heavenly Holiest of all.

III. Two Ministries.

The law and prophets confirmed by Christ and the Twelve. Rom. 15. 8; Heb. 2. 3.

The special ministry of Paul after Acts 28.
The Epistles of the Mystery.

IV. Two Agencies.

The kingdom vested in Israel.

The Church of the One Body. The Mystery.

V. Two Sets of "Good News."

The gospel of the kingdom and of the circumcision.

The gospel of grace and of the glory.

VI. Two Hopes.

The coming of the Lord to reign over the earth.
Resurrection and rapture.

The Lord's manifestation of glory in the heavens.
The upward call and the out-resurrection.

VII. The Goal.

The new heavens and the new earth.
The reconciliation of things in heaven and things on earth.

In the earthly section we have covenants and promises to the seed, the land, the nation, the city, and the throne (Gen. 3. 15, 16; 12. 2, 3, 7; 17. 1; 28. 1-4; 2 Sam. 7. 11-16; Matt. 1. 1; Luke 1. 32, 33).

The heavenly section has relation to the promise and the purpose which were made *before* the age times (Tit. 1. 1-3; 2 Tim. 1. 9), and to the "secret" which has been hidden *since* the age-times, not to be revealed until Israel had been thoroughly tried, weighed and found wanting (Acts 28.) Abraham, Isaac and Jacob have nothing to do with this section of God's purpose. Their names are never mentioned in the Epistles of the Mystery.

These two lines of Divine Purpose are kept quite distinct until the "dispensation of the fulness of the seasons," when the Father will gather together all things, and head them up in Christ, whether things in heaven or things on earth (Eph. 1, 10). This will be the glorious day when "Every knee shall bow, of things in heaven and in earth and under the earth, and every tongue shall confess that Jesus Christ is Lord,

to the glory of God the Father" (Phil. 2.) This will be the time of the "reconciliation of all things, whether things in heaven or things on earth" (Col. 1. 20). This is the goal before the God of all grace.

When we consider the Scriptures regarding the heavens, we shall find that, equally with the earth, the heavens come under the cleansing power of the redemption of Christ.

Without building a doctrine upon the recorded words of Eliphaz the Temanite, we cannot lightly set aside his words in Job 15. 15, "Behold, He putteth no trust in His holy ones, yea, the heavens are not clean in His sight." The same teaching is echoed by Bildad the Shuhite in Job 25. 5, "Behold the moon, to Him it shineth not, the very stars in His sight are not pure." We should be quite ready to believe that these words were but the views of these men, were it not that other passages of the inspired Word teach the same thing. Gen. 1. is not the record of tradition, but of truth. There we read of the six days' work in relation to "the heavens and earth which now are." After the work of the first, third, fourth and fifth days, the Lord pronounces the words, "it was good." The creation of the heavens was on the second day, and there we have the solemn omission of these words. Believing that "all Scripture is God breathed," we cannot admit any idea of lapse of memory, but must confess the omission of the words "it was good" at the end of the second day (v. 8) is as much inspired as the inclusion of the words in vv. 4, 10, 12, 18, 21, 25. Why did not God pronounce the heavens "good"? Is it that Eliphaz and Bildad expressed truth concerning the heavens?

That the heavens are inhabited by spiritual powers antagonistic to God is abundantly evidenced by Scripture. Daniel 10. records a remarkable conflict which took place between a messenger of God and the "Prince of Persia." This "Prince" withstood the angel sent by God for twenty-one days, and yet Daniel, the greatly beloved, fell at his feet and retained no strength. Surely this "Prince of Persia" was no mortal. He was an emissary of Satan at the court of Persia, guiding the affairs of state in the interests of the "Prince of this world" and the "God of this age."

It was not until Michael, "First of the chief princes" (*i.e.*, "the Archangel," Jude) came to the help of the heavenly messenger that he could get through to Daniel. We may not be able to understand all these wonderful things, but such records as these enable us to see why it is that it may be said "The heavens are not clean" in the sight of God.

In connection with this, one important point should be noticed. The messenger had come to make Daniel to understand what should befall his people in the latter days (Dan. 10. 14), and he declared that none held with him in "these things" but Michael, the prince that standeth for Israel (Dan. 10. 21, 12. 1). The opposition was directed against the outworking and revelation of the purpose of the ages.

CHAS. H. WELCH.

(To be concluded in our next issue.)

* See the Paper by Colone E. H. Thomas, Feb. No., pp. 19-21.

Signs of the Times.

SIGNS OF THE APOSTASY.

MRS. BESANT AND DR. HORTON.

Last summer Mrs. Besant gave a course of lectures in the Queen's Hall on "The Immediate Future," in which she set forth coming events, according to the teaching of the Hindu-Purānas, and of Madame Blavatski's *Secret Doctrine*, both of which, she said, "come from the same source, from the reports of great seers who have studied the occult records." By these she no doubt means the so-called Mahatmas, some of whom are to-day to be found in Tibet. Mrs. Besant spoke of physical changes; in the past, Lemuria, which occupied the place of the Pacific Ocean; and Atlantis, which was where the Atlantic rolls, and perpetuates the name; and in the future, a new continent between America and Asia, of which there are signs in many volcanic islands recently thrown up near Alaska and elsewhere. There is also developing, she says, on the American Continent a new race, having well-marked characteristics, which will occupy the new continent when it appears. Then she described the coming of a world-religion, with which we are already familiar in the New Theology, and such movements as the Parliament of Religions held in America a few years ago. This world-religion, as might be expected, thinks lightly of sin. "Evil is only imperfection . . . the state which is ever growing towards perfection. Evil is only the absence of light, but the light is ever becoming." And sin, "It is when the man is doing that which he knows to be the worse when a better is before him. That is sin. It has its root in ignorance, the only original sin in man. He grows out of ignorance into knowledge. . . . That is why we need not break our hearts over sin; we are growing out of it, passing beyond it."

Here we seem to hear the echo of the New Theology, whose apostle teaches that the *son* of the Haymarket is engaged in a blind quest for good. For the consummation of the world-religion we must have a world-teacher, and he, too, is coming, another incarnation of Vishnu, a twentieth century Buddha, who will probably come from the East, and if so, will have a dark skin. Mrs. Besant is concerned lest, on this account, he should be rejected when he comes, and asks, "How shall we avoid repeating the sad tragedy of his last appearance upon earth?" To prepare for his coming, she has formed "the Order of the Star of the East," the principles of which are:—First. We believe 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. Following this are five other principles or rules of daily life, keeping him always in mind, doing all things in his name, praying for his blessing, exercising devotion, steadfastness, and gentleness, and recognising and reverencing greatness in whomsoever shown.

It is clear that Mrs. Besant's world-teacher will claim to be a god, and we have a picture of him in 2 Thess. 2. 4. Her name for him is the "Lord of Love," but the Holy Spirit calls him "the beast," and in Dan. 7. 7; 8. 23, 24 gives him a different character; but he comes in "peaceably by flatteries," and as his master is "transformed into an angel of light," we need

not be surprised at his minister, to whom he gives "his power, and his seat, and great authority," being transformed as a minister of righteousness (2 Cor. 11. 14, 15). This prospect of a world-teacher, who shall bring peace and harmony and love, so eloquently set forth by Mrs. Besant, has so captivated Dr. R. T. Horton, of the Congregational Church, Lyndhurst Road, Hampstead, London, that he has formed the Order of the Star in the East, and preached a sermon, commending her lectures and welcoming her as returning "to Christ by the road of Theosophy." It has been published under the title of "Mrs. Besant's Prophecy."

We are not surprised. The book is so clever; the picture she draws is so attractive; some of the things she says as to social problems, and the duty of England to India, are so just that, anyone not well established in the teachings of the Word of God would be deluded by it. For "there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24. 24). How solemn are the words with which the Lord enforced this warning, "Behold I have told you before."

H. C. BOWKER.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. F. (Stockport). It is perfectly clear from Acts 13. 33, that the expression "Thou art My Son," is connected with resurrection.

S. C. (London). (1) With regard to 1 Kings 7. 24, and 2 Chron. 4. 3, the difficulty is removed by noting that the "knops" were "under the brim," while the "oxen" were "under it" (i.e., the laver itself).

(2) The 700 of 2 Sam. 8. 4, and 10. 18; and the 7000 of 1 Chron. 18. 4, and 19. 18, are best explained by the fact that the two Hebrew letters (used as numbers also) viz., 7 and 0 are so much alike (differing only in the length of the stroke), that one might easily be mistaken for the other by a human copyist. As to the other numbers in 1 Chron. 19. 18, and 2 Sam. 23. 8; also 1 Kings 4. 26, and 2 Chron. 9. 25, we have to remember not only the similarity of the modern square Hebrew characters; but the fact that the ancient Hebrew characters were Phœnician, such as are seen in the inscriptions (like those of the Moabite Stone, the Siloam Inscription, &c.). These were in use till about 140 B.C., and were gradually replaced by the modern square characters. Some of these were also similar, and subject to the same liability as to mistakes in copying.

(3) 1 Sam. 6. 19, is in quite another category, and is not a discrepancy, as it has no parallel passage. There is a discrepancy, however; for the number as given in the A.V. and R.V. is 50,070 men, whereas Bethshemesh was quite a small place: Numeration varies among all nations, and cannot be literally translated.* The Hebrew text of 1 Sam. 6. 19, reads, "seventy men, two fifties and one thousand, which means 70 + 50 + 50 + 1000 = 1170, and not fifty thousand and threescore and ten men,"

* For example: in English, we say "ninety-seven"; but in French, this is, *quatre-vingt-dix-sept*, i.e., "four twenties and seventeen," (4 x 20 + 17).

as in A.V., and not "seventy men and fifty thousand men," as in the R.V.

(4) As to the laver: 1 Kings 7. 26, says "it contained 2000 baths." It was "for the priests to wash in," and no one gets into a bath full to the brim. What it usually "contained" for its purpose is spoken of in Kings.

But 2 Chron. 4. 5, is an independent account, and describes the making of it, and says, "it received and held 3000 baths." The former speaks of what it usually "contained" for use; the latter speaks of what it would "receive and contain" when full.

C. H. C. (Glos.) *Re* 1 John 5. 16, 17. The preposition *pros* has a wide range of meaning, involving (in the R.V.) some forty-four different renderings. With the accusative case (as it is here) it marks literal mental direction including the ultimate purpose and aim. It may here be well rendered *with a view to, having death for its object* and end. In John 13. 28 it rendered "for or (what) intent I"; and, more mildly, "pertaining to" (as in Rom. 15. 17. Heb. 2. 17; 5. 1), and "to the end that" (Luke 18. 1. Why it is here put in italic type we cannot imagine).

From this it would seem that the article, "a" sin should be omitted (as suggested in R.V. margin), and sin taken as committed with a view to death, *i.e.*, the taking of life, in murder or manslaughter.

NOTES ON THE BOOK OF DANIEL.

We regret exceedingly a mistake in Colonel Thomas's article in the February number, by which he was made to say the very opposite of what he was contending for. We hope our readers supplied the word "not" in line 21, col. 1, page 20. "We have NOT come," instead of "we have come."

We hope to give two more articles from his pen in April and May: "Sidelights of Scripture Analogy."

OBERLIN.

A Life of OBERLIN, in French, by Pasteur Camille Seenhardt, of Perpignan, has recently appeared, and, at the request of our friends, Pastor and Madame Rogriquez (of Figueras) in Spain, we are glad to call the attention of such of our readers who may be interested.

OBERLIN was a German Protestant pastor and philanthropist, born at Strasburg in 1740. His life has been published in English in London, and in the United States; also in German. But so far as we know this is the only life of OBERLIN in French. It is published by Berger-Levrault, Paris.

WE ARE GLAD TO COMMEND

The Reality of Spiritism, by Mr. Walter H. Bacon, 3 Gloucester Terrace, Queen's Gate, London, S.W. Price one penny. Also

Tests for the Supernatural, by Pastor D. M. Pantou, Holness, 13, 14 Paternoster Row, London, E.C. Price ½d., 12 copies 7d.

THE EDITOR'S SPEAKING ENGAGEMENTS.

Mar. 6.—At IPSWICH, Town Hall, 7.30 p.m.
 " 7.—At WHETSTONE, The Meeting Room, Athenæum Road, 7.30.
 " 10.—At OLD HILL Parish Church, morning and evening.
 " 11.—At BIRMINGHAM, Y.M.C.A., Dale End, 7.30.
 " 14.—At BOURNEMOUTH, West Cliff Tabernacle, 7.30
 " 18.—At ACTON, Baptist Lecture Hall, 7.30.
 " 20.—At WORTHING, Tabernacle, Chapel Road, 3 and 7.30 p.m.
 " 25.—At RICHMOND, Bethlehem Chapel (corner of Ormond Road), 7.30.

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.—Mr. Charles Reid would be glad to hear of any friends wishing to meet for mutual Bible study, c/o Mr. Weir, 23 Avon Street, Walney, Barrow.

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM, KENT.—83 Earlshall Road, Well Hall Station, March 9th and 23rd, at 7 p.m. (Mr. C. H. Welch). Subject: Ephesians.

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, March 13th, at 7 p.m. Subject: "The duration of Israel's blindness."

LONDON (Leytonstone, N.E.).—At The Harrow Road Gospel Mission (see note below), on Saturdays, March 2nd, 16th and 30th, at 7 p.m. (Mr. C. H. Welch). Subject: Matthew's Gospel.

Note.—This is in substitution of the meeting hitherto held at SNARES BROOK, London, N.E.

MANCHESTER, W.—The Congregational Church House, Deansgate. Tuesday, March 19th, 7.30 p.m.

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.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30.

LONDON (Holborn Hall, late Holborn Town Hall), corner of Clerkenwell Road and Grays Inn Road.—Every Sunday evening, at 7. Expository Addresses on "the Purpose of the Ages," will be given (D.V.) by Mr. Charles H. Welch. Those who are interested in a "Rightly Divided" Word of Truth are earnestly invited to attend.

HARROW ROAD GOSPEL MISSION (Leytonstone, E.)

Some readers of THINGS TO COME have received the Harrow Road Mission Hall, Leytonstone, on condition that the building is used for preaching the Word of God. The work will be carried on upon unsectarian lines.

A sum of £25 is required before a proper deed of conveyance can be obtained from the donor. Contributions towards this sum will be gratefully acknowledged in these columns.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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THINGS TO COME.

No. 214.

APRIL, 1912.

Vol. XVIII. No. 4.

Editorial.

"THE LORD HATH SPOKEN."

(VI.) BY THEM THAT HEARD HIM (HEB. 2. 3).

(Continued from page 29).

ii. WHAT THEY HAD HEARD.

BEFORE we consider the Pauline Epistles it may be well to pause and note what it was that the Twelve Apostles who spoke, and the Three who wrote, had "heard" from the lips of the Son, Whose words and teaching they "confirmed."

We shall then be in a still better position to understand the Apostolic Epistles.

In our last chapter, we had to look at Matthew 24, so that we might understand better what John had written when he spoke of the "many antichrists" whereby he and others knew (and all might have known) and understood that it was "the last hour"—the eleventh hour—before the close of the Dispensation of the Acts of the Apostles.

We saw what a flood of light was thus thrown on one passage (Matthew 24. 34, Luke 21. 32), which has been a burdensome stone to all Futurists who regard the Acts of the Apostles as the beginning of the Church Period, and have not yet given due weight to Acts 3. 18-26, which is the pivot on which Dispensational truth turns.

The same light is thrown on the expression

"THIS GENERATION

shall not pass away till all these things begin to come to pass."

Difficulty arises through not seeing that the verb rendered "fulfilled," in Matthew 24. 34 and Luke 21. 32, is not the same as in Luke 21. 24; and that, even if it were, it was contingent on Acts 3. 19-26 (see below).

The moment this is seen, all difficulty is removed.

That generation did "pass away," but not before the sign the Lord had given had arisen and come to pass, for many had come in His name, asserting that they were Christ.

This leads us to consider other things which compel us to view that particular generation in its very special character.

It witnessed the advent of the predicted "Messenger" preparing the way of the Lord Himself, fulfilling the prophecies of Isaiah and Malachi.

The voice of John had cried in the wilderness (Isa. 40. 2, Matt. 3. 3, Mark 1. 3, Luke 3. 4, John 1. 23), and prepared the way for the Lord Himself.

The wedding feast had been prepared, and Jehovah had "sent His servants" (John and the Lord) to summon those who had been bidden (Matt. 22. 3, etc.)

That generation stood therefore in a very special position, as the Lord testified when He said that the men of Sodom and the Queen of the South should rise in the judgment, and condemn it on account of these its very special privileges.

John fulfilled not only the gracious promise made through Isaiah (40. 3), but the more solemn promise of Malachi (Mal. 4. 5, 6) which was connected directly with "the great and dreadful day of Jehovah."

The Lord Himself declared that John was (*i.e.* represented) Elijah, for He came "in the spirit, yea, the powerful Spirit of Elijah" (Luke 1. 17).

But that generation would not receive him (Matt. 17. 10-13).

So true was this, that those who overlook the renewed promise of the "other servants" (Matt. 22. 4),—"them that had heard Him," who gave the second invitation in Acts 3. 19-26, &c., believe and teach that the prophecies of Malachi and Isaiah have been actually fulfilled (*i.e.*, filled full) and that Futurists are quite wrong in looking for any future fulfilment of them.

They do not see that the rejection of the "other servants," in the Acts of the Apostles, by that generation which "took His servants, and entreated them spitefully and slew them" (Matt. 22. 6) only *postponed* the promise of Acts 3. 19-26; and that those Futurists are perfectly right who believe in the coming, not only of the Lord, but in the coming of Elijah to prepare His way.

One writer says: "to dream of an Elijah of the future is virtually to discredit the express statement of the word of God, and rests on no Scripture warrant whatever."^{*}

Yes; this is true of those who have left Acts 3 out of the account; but not of those who give it its true place and due weight; and see and understand that the promise of God made by Peter is true; and, who therefore believe, on the sure warrant of the Word of God, that He will yet fulfil it by sending Jesus Christ, with the "times of refreshing" and "the restoration of all things which have been spoken of by all the prophets."

Only those who give its due place to Acts 3 have an answer for those who hold and teach that *the Lord came at the destruction of Jerusalem*. All others have no answer, because they are "foolish and slow of heart to believe ALL that the prophets have spoken; Ought not Christ to have suffered these things and to enter into His glory" (Luke 24. 25, 26).

The prophecies of the "sufferings" must needs have been fulfilled; but, if the Lord came at the destruction of Jerusalem, then the prophecies of His glory have

* *The Parousia*, by Dr. Stuart Russell, p. 14.

never yet been fulfilled! But they were just as clear and minute as those of the sufferings, and must have, in the future, just as literal a fulfilment.

Only when we give its due place to the further invitation by the "other servants" to "them that had been bidden," foretold by the Lord (Matt. 22. 4), and fulfilled in Acts 3 (and throughout the Acts), can we understand what those who had "heard" the Lord had to confirm; and observe how they gave due place and prominence to what they had heard from His lips.

Many Futurists have great difficulty with several passages in which the Lord spoke as to His coming again, and are unable to fit them in with that "blessed hope" revealed in Paul's later Epistles.

We speak from experience: and now rejoice in having discovered, in Acts 3, the key to all those difficulties whereby we find the solution of many passages, which for the most part are either ignored altogether, or are explained in a way which seems to regret they are there, instead of seeing that, in the light of Acts 3, we cannot do without them.

In that light we are bound to confess that John, and the Lord Himself, spoke of "the day of the Lord," as being very near.

John spoke of "the wrath to come," but he spoke of it not as being in the distant future, but as being then impending. His words are, (literally) "Flee from the wrath about to come" (Matt. 3. 7). This was the wrath connected with "the day of the Lord," from which those who "received the word" (Acts 2. 38, 1 Thess. 2. 13), had been "delivered" (1 Thess. 1. 10).

Yes, "that generation" was indeed "wicked" above all others (Matt. 12. 38, 39-45, Luke 11. 16, 24-36). It was "un-toward" (or perverse), and called forth the upbraiding of the Lord (see Matt. 12. 20-24). And those who listened to His words cannot be excluded from their direct intention and interpretation: "except YE repent ye shall all perish IN LIKE MANNER" (Luke 13. 1-4).

In other places the Lord emphasised the Dispensational importance of "this generation."

"All these things (He said) shall come upon *this generation*" (Matt. 23. 36).

"Whereunto (He asks) shall I liken *this generation*" (Matt. 11. 16).

"The blood of all the prophets shall be required of *this generation*" (Luke 11. 50, 51).

And why all this?

Because the Son of Man was rejected of *this generation* (Mark 8. 38).

Another important expression,

THE END OF THE AGE,

(rendered "the end of the world,") carries the same instruction with it.

It means "the end of the age"; *i.e.*, of that age, or Dispensation, which ended with the destruction of Jerusalem, which took place soon after (Acts 28), and could not refer to the end of the material creation.

Now there are

FOUR REMARKABLE PASSAGES

in the Gospel, which, through an inadequate translation, have given rise to a wide-spread misconception as to Dispensational truth. They are Matt. 10. 23; 16. 28; 23. 39; and 24. 34.

1. Matt. 10. 23: "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come."

2. Matt. 16. 28: "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in His kingdom."

3. Matt. 23. 39: "I say unto you, ye shall not see Me henceforth till ye shall say, 'Blessed is He That cometh in the name of the Lord.'"

4. Matt. 24. 34: "Verily I say unto you, this generation shall not pass till all these things be fulfilled."

First, we must notice that our particular attention is called to each of these four statements by the emphatic "I say unto you;" and, three of these are prefaced by another emphatic word "Verily."

We are thus directed to the great importance of these four statements, and are solemnly warned that we are not to ignore or neglect them, still less attempt to explain their meaning away.

First, we notice that, in the former of the two clauses, the negative "not" is not the ordinary negative, but the strongest that could possibly be used, and is frequently rendered "by no means," or "in no wise." The inconsistency in rendering it simply "not" in these four passages has helped to deepen the obscurity which overshadows them.

Further, in the second clause in each case, there is the Greek particle ("an"), which, wherever it is found, introduces an element of uncertainty, implies a condition, and makes the whole clause hypothetical.

Having stated the phenomena connected with all four of these passages (the four "tills"), we are in a position to consider them in their order.

I. MATTHEW 10. 23

"But when they persecute YOU in this city flee ye into another, for verily I say unto YOU, YE shall by no means have gone over (or completed) the cities of Israel till the Son of Man shall have come."

There is a difficulty in this verse for all Futurists who treat the Acts as relating to the founding of the church; and the faulty rendering of the two clauses has helped to increase the difficulties.

Some boldly solve them by asserting that Matt. 10. 1-15 referred to the past—the sending out of the Twelve; but that verses 16-23 are future, while verses 24, etc., are again, past.

But this is purely arbitrary. There is no warrant whatever for it, of any kind. It is playing fast and loose with a Scripture simply because it does not fit in with their own view of prophetic interpretation.

Those who hold that the Acts relates to the founding of the church have no place for Matt. 10. 23. But it ought to be *essential* to us if our interpretation of the

Acts is correct. If it be not so, it is a proof that such interpretation must be wrong.

Taking it in connection with Acts 3, and believing that "Israel" means Israel, Matt. 10. 23 is full of teaching, especially when we note the meaning of the Greek.

In the first place, the word "not" (as we have said above) is peculiar. It is the strongest negative that can possibly be used: so strong is it that, whenever it was used by man, he never made it good*. Note its connection here. What is so *certain* here is the fact that the Twelve, to whom the Lord was giving His charge, should *by no means* have completed their mission until some contingent event might have happened.

2. For, what is so *certain* in the former clause is *uncertain* or *conditional* in the latter. In this, there is (as we have said above) a little word, a Particle ("an"), which has no meaning in itself that can be expressed in translation, but which, whenever it is used, makes the whole clause, or sentence, *conditional*.

It is used in the latter of these two clauses: "Till (an=may be, or haply) the Son of Man shall have come." Or, its effect can be transferred to the verb which might then be rendered "may have come."

In any case the meaning is that the former was a fact that was *certain*, and the latter was *uncertain*.

The Twelve are assured that they would *by no means* have gone over the cities of Israel. That was *certain*. But the coming of the Son of Man was *uncertain*, for it was *conditioned* on the repentance of the nation, in response to Peter's proclamation in Acts 3.

Read in this light, we are not merely getting rid of a difficulty (as though we are sorry it is there, but as it is there we must do our best to get over it), but we are getting real instruction from it.

All this, however, is fruitless so long as we are obsessed by the tradition of the ancient and modern "fathers" that "the church began at Pentecost." That is fatal to a proper understanding of Dispensational truth: for, it is a veil over the eyes of Gentile believers; and, it is as thick, and fits as closely and tightly over their eyes, as the veil that is over the eyes of Jewish unbelievers, who do not see Christ in the Old Testament.

Others get over the difficulty by saying the Lord was "coming" by following them into those cities. But "the coming of the Son of Man" was a future event, and could not refer to Him then; for He was then present. The Lord had come. *He was there already!* There was no contingency about that. But the coming then spoken of was a future coming, and was contingent and conditional: not a future coming, some 2,000 years distant. It was contingent on the repentance of Israel.

What we learn from Matt. 10. 23 is that it was the Twelve who were thus commissioned, and no others.

It was they who should *by no means* have completed their mission.

* See Matt. 26. 33. John 13. 8; 20. 25. It is the union of the two negatives *ou* and *mē*, which should always be rendered "by no means," or "in no wise," but is more often rendered simply "not." It is most emphatic, and denotes absolute certainty.

It was "the cities of Israel" to which they were sent, not to the whole world (at that time).

It related to what would have been His own "second coming" that might take place so *soon*.

Again, we say that, read in the light of Acts 3, Matt. 10. 23 is no longer a difficulty which has to be met, but a Scripture which we need to throw light on other Scriptures. It is no longer an argument for those who oppose our "blessed hope" by using it to prove that the Lord has already come.

II. MATTHEW 16. 27.

"For the Son of Man is about to come in the glory of His Father with His angels, and then He will render to each according to his works. Verily I say to YOU, there are some of those here standing who shall *in no wise* taste of death until they *may have seen* the Son of Man coming in His kingdom."

Here, again, we have (1) the nearness of the coming spoken of. It is not the future tense of the verb "to come," but the present tense of the verb *mellō* (= about to be), and the infinitive mood of the verb *erchomai* (= to come), the two together meaning, as we have translated it above: "is about to come."

Then there is (2) the *certainty* of the double negative: "by no means," or, "in no wise" (not the simple negative "not"), and it is used of the absolute statement of fact that, some of those standing there should *by no means* die before they might see the fulfilment of the promised coming.

The foreshadowing, or sample, of that coming, six days later, did not need such a strong asseveration as that; still less could it be used of a coming then more than nineteen hundred years distant.

And yet the assertion is so positive that infidels do not hesitate to assert that the Lord "deceived His disciples, for (say they) *He has not come yet.*"

Thus, Theologians and Infidels are in the same boat; the one denying the futurist interpretation, asserting that the Lord DID come at the destruction of Jerusalem; the other upholding the truth of the Lord's words, while maintaining the other truth that the Lord has not yet come. Thus using one truth to upset another truth.

Such is the havoc made of Scripture by ignoring the Parable of the marriage-feast, and its fulfilment in the Acts of the Apostles. Both classes of interpreters are "foolish," because they do not believe ALL that the prophets have spoken.

But, both alike ignore (3) the untranslatable Particle "an," which makes the coming spoken of *uncertain*, and *conditional*, in contrast with the *certainty* of the fact that some should not die till the *uncertainty* of the condition should be settled.

Now see how true this Scripture (Matt. 16. 28) is:

Some of those standing there did not die until they might have seen the Lord coming in the glory of His kingdom, had Israel repented at the proclamation of Peter in Acts 3.

True (as we have elsewhere written), the Transfiguration was an exhibition of what that coming glory

would be like. Peter testifies this (2 Peter 1. 16). But, the Transfiguration *did not exhaust* Matt. 16. 27, 28, for there was no coming of the Lord with His angels, nor was there any judgment "of every man according to his works."

III. MATT. 23. 39.

"I say unto you, ye shall by no means see Me, henceforth, till ye shall say 'Blessed is He That cometh in the name of the Lord.'"

Here, again, we have certainty in the former clause, and uncertainty in the latter.

It was doubtless this *certainty* that made the disciples call His attention to the buildings of the Temple, as He departed from it (24. 1); and that led the Lord to explain further what was involved in the word "desolate."

The latter clause was uncertain, for the particle ("an") again points to the contingent condition of the repentance of the nation when it will one day be ready to say "Blessed is He That cometh in the name of the Lord."

IV. MATT. 24. 34.

"Verily I say unto YOU, this generation shall by no means pass till all these things may be fulfilled."

Here, again, we have the same Divine assurance as to the weighty truth of the whole statement; and the same two words in the respective clauses.

In the former we have the same emphatic *certainty* as to the continuance of that very generation till an *uncertain* condition might be realised.

We need not have pressed the point so strongly in our former paper as to the exact meaning of the verb which refers to the arising of the *first sign* of the Tribulation. For there is, again, the same Particle, "an," which makes the whole of the second clause contingent, (because it was conditioned on the repentance of the nation in Acts 3. 18-26).

Had the nation then repented, *ALL that the prophets had spoken would have been then fulfilled*; and that generation would not have passed away without witnessing the fulfilment.

In our former paper we dealt fully with this last great prophecy of the Lord on the Mount of Olives, and we saw that, through the condition of Israel's repentance not being fulfilled, all was postponed after the first preliminary sign of its commencement had taken place.

We cannot *exclude* the "YE" and the "YOU;" or imagine that the Lord was speaking, not to them, or merely to *us* now, but to some generation yet to come.

It is far more simple and according to truth that we should take all the Lord's words literally, which we can do the moment we deal with them chronologically, and see the true breaks given us so prominently in Acts 3. 18-28 and in Acts 28.

If we do this, then, we, at the same time, have an answer for those who maintain that the verses (Matt. 24. 29-32, Mark 13. 24-27, Luke 21. 25-28), which speak of the actual coming of the Son of Man in power and great glory referred to the destruction of Jerusalem; for we see that nothing which occurred

in that solemn event could for a moment satisfy the Lord's plain, solemn, and emphatic words.

All was then *imminent*. It cannot be that the many and repeated commands to "watch" were not intended for them, but were intended only for us!

Those who heard this command so frequently spoken cannot be *excluded* as though it did not concern them; and if it did concern them, how could it do so except in the way and on the grounds we are striving to emphasise.

Surely the *interpretation* of this charge to "watch," and all the other expressions we have considered belong exclusively to them, though the *application* cannot be diverted from ourselves to-day.

Some of the Lord's other words (in the first three Gospels) may be considered in connection with these four "tills."

LUKE 18. 7, 8.

"And shall not God avenge His own elect, which cry to Him day and night, and is patient over them? I say to you that He will avenge them shortly."*

Here, again, the Lord was speaking to Israel; and, while that avenging was, by the interpretation of the passage, at that time near at hand, yet, by its postponement on account of the fact that Israel did not repent at Peter's call, in Acts 3, the avenging of His elect is a yet future *certainty* (see 2 Thess. 1. 4-10).

And the question with which the Parable concludes will have as solemn an answer in the future, as it would have had in the past, had the condition been fulfilled. "Nevertheless, when the Son of Man cometh, will He find Faith on the earth?"

MATT. 19. 28.

"The regeneration" of which the Lord speaks, here, belongs to the same "times of refreshing" and of "restoration" as in Acts 3. 19, 21.

In Mark 10. 30 and Luke 18. 30 the same time of regeneration is called "the coming age," or rather "the age about to come."

The Parables of the Pounds (Luke 11. 11-27); the Wicked Husbandmen (Matt. 21. 33-46, Mark 12. 1-12, and Luke 20. 9-19); the Marriage Feast of the King's son (Matt. 22. 1-14); all have the same foreground, and look forward to the reckonings as taking place at no distant date.

The Parable of

"THE GOODMAN OF THE HOUSE"

very specially emphasises the imminence of the Lord's coming as a motive for watchfulness to *that generation* (Matt. 24. 43-51, Mark 13. 34-37, Luke 12. 39-46).

Otherwise, where was the sin, for them, in saying "My Lord delayeth His coming"?

THE PARABLE OF THE TEN VIRGINS (Matt. 25. 1-13) has its whole lesson in the word "watch," and its special reference to those who heard the Lord's words: "for ye do not know the day nor THE HOUR (not, the year, or the century) in which the Son of Man cometh" (v. 13).

*Gr. *en tachei*, as in Rev. 1. 1.

THE LAST APOSTOLIC COMMISSION.

MATT. 28, 19-20, MARK 16. 15-20, LUKE 24. 47,

In connection with the then *imminence* of the coming of the Son of Man, these words receive an intelligent meaning, specially suitable for "them that heard Him," and to whom they were addressed (whatever may be their *application* for us). We must interpret the words in the sense in which those who heard them would have understood them; a sense which they could never have to any others. The promise of the Lord's presence with them related to "all the days—even to the close of the age," *i.e.*, of that Dispensation.

With these words must be read Rom. 10. 18 and Col. 1. 4; but they can be better considered in connection with a subsequent division of our subject:—"the witness which God bore" to the confirming testimony of those who heard the words of His Son.

And what they heard further must be left for the consideration of the Lord's words in John's Gospel, which we propose to take up in our next Paper.

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"PERFECT."

No. 8.

PERHAPS NO Bible word has been more misunderstood and misapplied than the word "perfect." And in our own time so much unwarrantable use has been made of it, to the trouble of many godly souls, and hence it loudly calls for a careful exposition.

It needs to be said, over and over, that Bible words have a consistent significance throughout. Exceptional shades of meaning there may be, but they are easily recognised in the light of the dominant use.

Pursuing, then, our usual and safe course we submit

I. THE USE OF THE WORD "PERFECT" IN SCRIPTURE.

In our English Bible, the verbal and other forms of the word occur 128 times: in the Old Testament sixty-eight times, and in the New Testament sixty times.

When, however, we examine and analyse the Hebrew and Greek words, so translated, we get a complete and more satisfying presentation of the subject.

With regard to the Old Testament, we find that the English word perfect is a translation of no fewer than nine different Hebrew words. Three of these, however, have the translation perfect *only once*. These are in the texts Job 15. 29; Psalm 50. 2; Prov. 4. 18; and they add nothing specially characteristic.

The other six may well be reduced to five, inasmuch as two of them are forms of the same root.

Taking it in this way, we indicate the significance of these five Hebrew words, namely,

1st. The words *tām* and *tāmim*, taken together, occur ninety-six times, meaning *entire, without blemish, complete, full, sound, whole, pious, perfect*. These ninety-six references begin with Gen. 6. 9, and end with Amos 5. 10, with such representative occurrences as Exodus 12. 5; Lev. 1. 3; Deut. 18. 13; Job 1. 1, 8; Psalms 18. 30; 119. 1; Prov. 2. 21; Cant. 5. 2.

This is the word which is so often translated "without blemish" with regard to the *animal sacrifices*.

2nd. The word *shālēm* occurs twenty times, and means *complete* (from a root to be safe), full, *friendly, ready, perfect*, (in reciprocal relations, to pay).

The first instance is Gen. 15. 16; and the last instance is Nahum 1. 12. See such passages as Josh. 8. 31; Ruth 2. 12; 1 Kings 6. 7; 1 Chron. 12. 38; Prov. 11. 1; Isa. 38. 3; Amos 1. 6, 9.

3rd. The word *Kālū* occurs fifteen times; and means *complete, whole, wholly*. See instances in Ex. 28. 31; Lev. 6. 22, 23; Deut. 33. 10; 1 Sam. 7. 9; Isa. 2. 18; Ezek. 16. 14; 28. 12.

4th. The word *taklith* occurs five times, namely in Neh. 3. 21; Job. 11. 7; 26. 10; 28. 3; Psalm 139. 22, and means *completion, extremity, end, come to pass*.

5th. The word *g'hmīr* occurs five times, namely, in Psalms 12. 1; 77. 8; 7. 9; 57. 2; 138. 8, and means *to end, come to an end*, (in completion or failure).

With regard to the New Testament, our subject involves three sets of Greek words, namely,

1st. The words *teleō, teleioō, teleios*, and other allied forms occur eighty-six times. To *end, to finish, to accomplish, complete, perfectness*, express the meaning covering all these words. See such passages as Matt. 5. 48; John 17. 23; 1 Cor. 13. 10; Phil. 3. 15; Heb. 2. 10; 10. 14; James 1. 17.

2nd. The words *katartizō*, and three allied forms, occur seventeen times, meaning to *complete, adjust, furnish, fit, thorough equipment, perfection*. See instances in Matt. 4. 21; Rom. 9. 22; 1 Cor. 1. 10; Heb. 10. 5; Ephes. 4. 12; 2 Tim. 3. 17.

3rd. The words *akribōō, akribōs* and cognate forms occur thirteen times, meaning *to be exact, to ascertain, exactly, perfectly*. See Matt. 2. 7; 2. 8; Luke 1. 3; Acts 18. 25; 18. 26; 22. 3; 23. 15, 20; 24. 22; 26. 5; Ephes. 5. 15; 1 Thess. 5. 2.

Having thus set forth the words and their meanings, let us now endeavour to

II. GRASP THE TEACHING CONVEYED.

The first instance of great Bible words is always important: in this case, it is thought, specially so. It is Gen. 6. 9. "These are the generations of Noah. Noah was a righteous man, *perfect in his generations*: Noah walked with God."

This is a great and fruitful testimony. In this chapter Noah is presented in *an eightfold relationship* (the number of resurrection fulness).

(1). "Noah found *grace* in the eyes of Jehovah," (a saved man).

(2). "These are the *generations* of Noah," (division of the book).

(3). "Noah was a *righteous man*," (personal character).

(4). Noah was "*perfect in his generations*," (blameless in his day).

(5). "Noah *walked with God*," (fellowship with the Highest).

(6). "And *God said unto Noah*," (a new revelation).

(7). "Noah *begat three sons*," (new-head of the race).

(8). "*Thus did Noah*," (v. 22), (perfect obedience).

It ought to be said that the word "generations," twice used, in v. 9, represents two different Hebrew words. The first is the word used, in a wide and inclusive sense, for the *divisions of the Book or historic records* as in 2. 4; 5. 1; 10. 1; &c. But the other word refers to a generation of people, *contemporaries*.

This helps us to see what is the significance of the word perfect. The same word is used of Abraham in Gen. 17. 1, "Walk before me and be thou perfect," (said in view of failures and mistakes of the past), in relation to events and persons and peoples, (as Egypt, Hagar). It is the same word as is used about the sacrifices and translated mostly by "without blemish," (Ex. 12. 5; Lev. 1. 3, &c.). That is, blemishless as a victim fit for sacrifice, in relation to other animals which were not fit, having some *manifest defect*.

So in the case of Noah: the testimony is that Noah was *blemishless in relation to his contemporaries*. The Apostasy was deepening to its doom. All flesh had corrupted his way. Fallen sons of God, "spirits disobedient in the days of Noah," had gone after strange flesh and a monstrous mixture had come to pass, filling the earth with violence and which, but for God's mercy in preserving Noah, would have made the coming of the Seed, promised in Gen. 3. 15, impossible. Satan almost succeeded. But God's displeasure (yes and grief) must be manifested by judgment. The race must be "blotted out" to stay this fatal and new kind of wickedness. "But Noah found grace in the eyes of Jehovah." And Noah did not yield to "the counsel and deed" of the Apostasy. In relation to that wicked, violent, earth-corrupting progeny, Noah was perfect. Thus the race was preserved and the way kept open for the Seed of the Woman to come in God's "due time."

Here, then, we see the *Bible meaning* of the word perfect. It means to be complete or blemishless in relation to somebody or something usually indicated in the context.

In relation to Jehovah—"found grace."

In relation to God (Elohim)—"walked with."

In relation to contemporaries—"blemishless."

The word, here, does not mean intrinsic holiness in the sense of sinlessness. And the word never, anywhere, means sinless character as reached by human attainment.

Before we pass from Genesis (and in keeping with what has been said above) it is interesting to note what is said of Jacob, in Gen. 25. 27. The words are; "Esau was a cunning hunter, a man of the field: and Jacob was a *plain man*, dwelling in tents." The word *plain*,

here, is the same word, in Hebrew, as in Chap. 6. 9 and 17. 1. Jacob was a "perfect man," a man blemishless in relation to his brother Esau who soon afterwards reached his profanity. Jacob feared God. He had not the fundamental defect of Esau: he was, in this relation, perfect.

This, again, quite shows the Bible meaning of the word perfect.

Now, after what has been said, there is no need to dwell on the use of the word in Exodus, Leviticus and Numbers as applied to the *sacrifices* which had always to be "blemishless," "spotless." Compare 1 Peter 1. 19, where both words are applied to Christ as the fulfiller of these typical sacrifices.

When we come to the later writings of the Old Testament we get the same teaching, only applied in a more spiritual way, in keeping with the character of these books.

For example 1 Kings 8. 61, "Let your heart, therefore, be perfect with the Lord our God to walk in His statutes, and to keep His commandments," where the perfectness of heart has relation to the statutes and ordinances of the sacrificial system.

So with Hezekiah's "perfect heart" in Isaiah 38. 3.

So, also, with Zophar's question in Job 11. 7, "Canst thou find out the Almighty unto perfection?" where man, in relation to the Almighty, cannot attain to perfect knowledge, or get to the *full end* of such a subject. (Comp. Job 26. 10, and 28. 3).

Psalm 51. 19 is interesting as relating to a class of passages where the word *kālil* appears in English as *whole* or *wholly*, as in "whole burnt offering." The offering here is seen and described in relation to its *parts*—not any one particular part was to be offered, but *all* its parts, the *whole* of it. This typical passage explains 1 Thess. 5. 23, where the three parts of man's constitution are summed up and unified as "*wholly* set apart" and "preserved *entire*" and "blameless" at the coming of our Lord Jesus Christ.

If Ezek. 16. 14, referring to Jerusalem; 27. 3, referring to Tyre; and 28. 12, referring to the Prince of Tyre (typically Satan), be carefully compared, it will be seen how the word is explained by reference to a standard of beauty, indicated in the context, and by the beauty and deceptive power of Satan in Eden.

Jerusalem was perfect as compared with her neighbour cities. *Tyre* was perfect according to her own ideal of conceit and supremacy. The *Prince of Tyre* was perfect according to a self-imposed standard of far-seeing commercial enterprise which, in its own relation, was like Satan's masterful deceit in Eden.

There is no thought here of inherent or attained holiness, much less of sinless character.

COMING TO THE NEW TESTAMENT,

from such a mass of materials we can only refer to representative passages and leave students to follow out the teaching for themselves.

FIRST: the Greek words *akribōs*, *akribōs*, and allied forms, occurring thirteen times, appear as follows:—

There are seven occurrences in Acts, namely, 18. 25; 18. 26; 22. 3; 23. 15, 20; 24. 22; 26. 5.

There are three occurrences in Matthew, namely Matt. 2. 7 (twice); 2. 8.

In Luke there is one instance, Luke 1. 3.

In 1 Thess. there is one occurrence, 1 Thess. 5. 2.

In Ephes. there is one instance, Ephes. 5. 15.

It will be seen that *exactitude* is the word that covers all the instances, and this gives peculiar point to such a passage as Luke 1. 3, where Luke's diligence comes out in that he *informed himself exactly* about all the facts of the story he was to narrate, besides having other facts (and all sealed) "from above."

So, also, in Acts 26. 5, where Paul tells his hearers that he had "lived according to the *exactest party* of our religion—a Pharisee."

Once more, one may see a fresh significance in Ephes. 5. 15, by keeping up a consistent translation, *viz.*, "See, then, that you *walk exactly*": and that refers to wise or unwise conduct, the wise (or exact) conduct being to buy up the opportunity or season, because the days are evil.

SECONDLY: the Greek word *katartizō*, and allied forms, occur eighteen times in all. They are as follows:—Matt. 4. 21; 21. 16; Mark 1. 19; Luke 6. 40; Rom. 9. 22; 1 Cor. 1. 10; 2 Cor. 13. 9, 11; Gal. 6. 1; 1 Thess. 3. 10; Ephes. 4. 12; Heb. 10. 5, 11. 3, 13. 21; 1 Peter 5. 10; Acts 21. 5; 2 Tim. 3. 17 (twice).

It is sufficient, here, to say that the meaning entering into all the instances is the thought of *completeness*, in the sense of adjustment, *equipment*, furnishing, *fitting out*, in some particular relation always indicated by the context. Compare Matt. 4. 21, "*mending* (adjusting) their nets"; Luke 6. 40, "every (disciple) *fitted out*, (with the teaching imparted), will be as his teacher"; 1 Cor. 1. 10, "that you be *fitly framed*, (or adjusted) in sameness of mind and in sameness of judgment"; Eph. 4. 12, "towards *the equipment* of the saints for a work of ministry"; Heb. 10. 5, "a body didst thou *frame* (or fit or prepare) for me"; 2 Tim. 3. 17, "that the man of God may be *furnished, fully fitted out* towards every good work."

Thus the important and practical idea is conveyed of the saints being fitted out in specified relations for some specified purpose.

Here, again, there is no idea of inward or sinless holiness as a matter of attainment or effort or struggling on our part. The equipment is all of God and by God's blessed provision.

THIRDLY: the Greek words *teleō*, *teleioō*, *teleios*, and allied forms occur no fewer than eighty-six times. The idea, or meaning, which covers them all is *ending, finishing, accomplishing, perfection*. These words have always reference to *some end or issue*.

The references to the word perfect, as an actual translation of these Greek words, begin with Matt. 5. 48, and end with 1 Peter 1. 13.

The first of these two shows the force of the word—"perfect as your father in heaven is perfect" in the sense of impartially doing good both to good and evil,

as He is impartial in giving His sunshine and His rain. And in 1 Peter 1. 13, "hope perfectly," that is hope with reference to *the end or issue* connected with the final grace at the appearing of Jesus Christ.

For the teaching these words still more fully convey, compare 1 Cor. 13. 10, "when that which is perfect is come," meaning perfection in relation to certain things, as sign-gifts and Jewish ordinances, which were being done away.

Also, 1 Cor. 14. 10, where Paul contrasts, as he does elsewhere, the different age-time conditions expressed in, "babes" and "full-growth." Here he says, "in malice be ye babes, but in mind be *men*"; but the word "men" here is a translation of the Greek word "perfect," which we are studying. "In understanding be perfect," that is, in the apprehension of truth freed from certain passing things of the Pentecostal age. So in 1 Cor. 2. 6.

In Paul's Prison Letters these words take on the specialised character in keeping with the final teaching therein set forth. Compare Ephes. 4. 13; Phil. 3. 15; Col. 1. 28; 4. 12.

In the epistle to Hebrews we get a very remarkable presentation of this teaching. The words, in various forms, occur there *fourteen times* (two sevens, doubled for emphasis). The passages referring to *Christ Himself* (2. 10; 5. 9; 7. 28; 9. 11; 12. 2), show the absurdity of the mistaken teaching which cannot see anything in "perfect" but degrees and attainments in holiness. Christ was perfected, as the Leader of our Salvation, entirely by the *sufferings He endured* and by the *truth of the oath* fulfilled. (See specially 2. 10 and 7. 28). In like manner the perfections affirmed of believers are not a matter of degrees in holiness, but perfected by *Christ's one offering*, (10. 14), and by *discernment of the truth* freeing us from bondage and babyhood (5. 14). Hence the solemn injunction, in 6. 1, to be "borne forward unto the perfection" referred to throughout this whole epistle.

We conclude these expository notices by referring to the use of these Greek terms in *1st John*. Five times they are used, namely, 2. 5; 4. 12, 17, 18, 18. It is specialised, here, in keeping with the highly spiritual character of John's first Epistle, and refers to the one great subject of *love*, and to nothing else.

The same teaching will be manifest to discerning people. It is not our love to God perfected by efforts of ours; but it is God's love *finding its designed end* in and through us as its channels. Just so, in Chap. 3. 1, where we see love reaching its *designed end* in calling us "children of God." That is our standing: love has no further to go, it is *finished, perfected*!

III. AGE-TIME LIGHT.

We cannot linger long over this; but it is definite and fascinating.

What comes out clearly is that this word "perfect" has been taken by the Spirit, through Paul, to express the post-Pentecostal position in view of the passing away of sign-gifts (as Paul declares in 1 Cor. 13. 8-12).

The perfection of "childhood" is *manhood*. The

perfection of a "part" is *the whole*. And when the transitional period, covered by the Acts, passes away, the teaching which had been partly conveyed, during that period, then stands out clearly, as freed from sign-gifts and transient ordinances, and this is what Paul means when he says, "When that which is perfect is come." And those who receive this teaching are called "the perfect" (See 1 Cor. 2. 6, and Heb. 5. 14, and Phil. 3. 5).

May we all, therefore, give heed to the voice which calls us from bondage to freedom, from the part to the perfect, in the urgent words of Hebrews 6. 1, "Wherefore, let us leave the record of the beginning of Christ and bear forward unto the Perfection!"

The sum and height of it all is the "unity of the faith—the *perfect man*—the measure of the stature of the fulness of Christ." (Ephes. 4. 13).

May we be increasingly occupied with this perfect man—with Himself—until we

"See Him as He is!"

Dispensational Expositions:

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

No. 24.

"THE MANIFESTATION OF THE GLORY"

WHERE DOES IT TAKE PLACE?

(Concluded from p. 34).

EZEK. 28. 12-19 laments a being under the title of the King of Tyre, whose description clearly shows that someone, more than man, is intended. "Thou sealest up the sum (the pattern) full of wisdom and perfect in beauty." "Thou hast been in Eden, the garden of God. Every precious stone was thy covering." "The service of thy tabrets and of thy pipes was prepared in (with) thee in the day when thou wast created." "Thou art the Cherub of the anointing that covereth, and I have set thee so. Thou wast upon the holy mountain of God, and hast walked up and down in the stones of fire." The reference to Ex. 24. 10-17, together with the title of "Cherub," will shew that this wonderful personage had access to the immediate presence of God. He is likened to a king, yet also linked with priestly functions. The description is untrue if applied to man—everything seems to show that Satan himself is here portrayed.

Job 1. 7, 8 shows that Satan had access to the presence of the Lord. From other passages of Scripture we gather that pride was the cause of Satan's downfall. So Ezek. 28 continues, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity (self-will) was found in thee." This iniquity was two-fold. Satan said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High" (Isaiab 14. 12-24.)

Slander also accompanied his pride. The word translated "merchandise" in Ezek. 28. 16 is derived from the Hebrew word *Rakal*, a merchant, which in its turn comes from a word meaning "to go about" either for commerce or for the purpose of slander. *Rakullah* (Ezek. 28. 16) should be translated "slander," not "merchandise," and this will be found to be perfectly in harmony with Rev. 12. 10, "The accuser of our brethren is cast down." Ezek. 28. 16 therefore should read, "By the multitude of thy slanders . . . thou hast sinned, therefore *I will cast thee as profane out of the mountain of God.*" . . . Thou hast defiled thy sanctuaries."

Satan was cast out from his place of nearness to God and from the "sanctuaries" which he had "defiled," out from the holy mountain for his "profanity," into the heavens or the firmament. Here for the time he abides, prince of the authority of the air. Soon he will be *cast out* from the heavens to the earth; then cast into the abyss; and, finally, cast into the lake of fire, where he will remain until the ages of the ages, when Ezek. 28. 19 will be fulfilled, "never shalt thou be any more."

What a contrast there is between Satan and Christ. Satan aspires to be like God, and is cast out finally to be destroyed. Christ, Who was equal with God, laid aside His glory, and came down to the death of the cross. He is now highly exalted. His throne is indeed exalted "far above all," and the day which is coming, which will see the abasement of Satan, will be the day when "things in heaven, and things on earth, and things under the earth" shall bow the knee and confess that Jesus Christ is Lord, to the glory of God the Father.

Herein lies the centre of the purpose of the ages, "The seed of the woman and the seed of the serpent."

Satan, having forfeited his connection with holy things and cast out, knows that the Church of the One Body, being heavenly in its calling and destiny, is to occupy his forfeited place in the heavenly holiest of all. Hence the conflict of Eph. 6. 12.

Turning now to Hebrews 9. 23, 24, we shall have one more proof that the redemption that is in Christ Jesus has an application to "things in heaven as well as on earth." Here we read that "the heavenly things themselves" needed the purging and cleansing of the blood of Christ, even as the typical Holiest of all was cleansed with the blood of the goat on the day of atonement. Satan, for the time being, is not so much concerned with the purpose of God pertaining to the kingdom, as with the heavenly purpose. A redeemed people have been blessed with all spiritual blessings IN THE HEAVENLIES, consequently it is *there* that they find their greatest opposition. Nothing but the whole armour of God will be of any service to the believer in this warfare; but, if we stand in its sevenfold* perfection, all will be well.

Few, if any of us, have realised the close connection which the Scriptures make between the church and the heavenlies.

Consider the chapter that has been well called "The Charter of Christian Liberty" (Col. 2). Not only have we been delivered from sin, and from ordinances, but the very "principalities and powers" have been subjected to defeat in relation to our complete and perfect emancipation. Listen to the "eloquence of a burning heart," as the inspired Apostle pens these words, "Beware lest anyone lead you off as a spoil, by means of a vain deceitful philosophy, according to the traditions of men, according to the religious rules and regulations of the world, and not according to Christ. For in Him dwelleth all the fulness of the Godhead bodily, and ye are filled full in Him Who is the Head of all Principality and Authority, in whom ye were circumcised with a circumcision not made with hands, in the stripping off the body of flesh by the circumcision of Christ, having been buried together through faith of the in-working of God, Who raised Him from among the dead. And you who were dead by your offences and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven us all our offences; having blotted out the handwriting of decrees which was against us, and hath taken away the same from the midst, having nailed it to His cross; and, having stripped off the principalities and authorities He made of them a public example, celebrating a triumph over them thereby" (Col. 2. 8-15). Who among us has fathomed the depth of the meaning of these words? In the words which follow the Apostle shows what is to be the outcome of such wonderful doctrine: "Therefore, let no one be judging you in eating or drinking, or in respect of a feast, or a new moon, or a Sabbath, which are a shadow of things to come (*i.e.*, the millennium), but the Body of Christ." The A.V. supplies the word "is," "the body *is* of Christ." The teaching of the passage is veiled by this. Our concern must not be "eating and drinking," "fasts or feasts," but the Body of Christ, the spiritual unity, the One Body of Eph. 4. The truth is emphasized when we see the arrangement of these verses.

A | 16, 17-. Let no one judge you respecting obsolete ordinances.

B | -17. Be concerned with the truth pertaining to the One Body.

A | 18. Let no one beguile you of your reward with self-devised observances.

B | 19. Hold the Head.

Here we have in A and A observances and ordinances opposed; while in B and B we have the One Body and the Head.

The snare will be more easily seen when we carefully consider *vv.* 18, 19. The word rendered "worshipping" means "religion" (*cf.* Acts 26. 5; Jas. 1. 26, 27). "Let no man beguile you of your prize, having pleasure in the religious (or ceremonial) humility which pertains to angels, taking his stand upon things which he hath seen (R.V. margin), vainly puffed up by the mind of his flesh, and not holding the Head, etc."

* "All prayer" should be regarded as a part of the armour.

The aim of the principalities and powers is to cause us to relinquish our hold upon the Head. They would urge "humility"; they would lead us off as a prey, and beguile us of our high position which we have by grace.

We have no warrant, or need, to stand with veiled face as do the angels. "We all with unveiled face behold as in a mirror the glory of the Lord," 2: Cor. 3. 18. Boldness of access is our glorious right through Christ. This is a false humility; it is not pleasing to God, neither does it show forth the riches of His grace. We have been raised "far above all principality and power" with Christ, and we are called upon to "walk correspondingly." If we take our stand upon "things seen," "things made with hands," ordinances and observances, we shall become an easy prey to spiritual powers that seek our undoing. We shall have our attention diverted from Christ, in Whom alone we stand complete.

As we look to Him we see the Divine warrant for our holy boldness. Looking within and around, we shall see our own innate unworthiness, and outward observances with external ceremonies will satisfy our flesh. From this the descent will be easy, and we shall sink into a species of Judaism, and we shall not hold the Head. Like Peter, we shall begin to sink the moment our eyes are taken off the Lord. Hence the unremitting opposition to this glorious truth by Satan and his earthly *religious* agents.

"Which sort of things have indeed an *appearance* of wisdom (*cf. vv.* 3 and 8) in self-devised religious observances and humiliation (of mind) and discipline (of body); yet are not really of any value to remedy indulgence of the flesh."

Col. 3. 1-5, gives the Scriptural way of mortification. As we set our minds on things above, and enter into that "calling" which is ours by grace, we shall correspondingly "mortify our members which are on the earth."

All these passages go to show that the believer of the present dispensation has much, very much, to do with the heavens, and the principalities and powers therein. How does all this affect the hope of the believer, and answer the question raised in the title of this article?

We know that the Coming of the Lord in great glory will be the inauguration of the kingdom on earth. *Where* the Saviour was rejected *there* shall He be honoured and glorified. If it is so with the earthly section of the purpose of the ages, shall it not be so with the heavenly section?

Christ has already led captivity captive. Already He has gone into heaven, angels and authorities and powers being made subject unto Him. Already, NOW, unto the principalities and powers in heavenly places, the Church of the Mystery is being used by God to make known the manifold wisdom of God. May it not be that the appearing or manifestation of the glory will be in heaven, before it takes place in earth? May it not be that this heavenly acknowledgment synchron-

izes with our hope? What a "manifestation of His glory" it will be when, before the wondering eyes of the angels, those who are partakers of the "upward calling" and who shall be "transfigured into the likeness of the body of His glory," shall be displayed as His own peculiar treasure "unto the praise of His glory." Israel on earth will be His jewels, His special treasure, when He cometh; so also will be the church in the heavenlies. The reader must not think for a moment that this touches in any sense the sacred truth of the pre-millennial return of the Lord—it only reveals another and added glory, peculiar to the Dispensation of the mystery. Whether the hope be His coming, or our going—it centres, lives and waits for *Him*—without *Him*, hope is dead.

We await no events on earth. The Lord's COMING is the hope of Israel and of the groaning creation. Our GOING to be with Him and to be made like Him, and to share in the manifestation of the glory, is our hope.

He has manifested the "Riches of His grace," in our salvation. In the ages to come we shall display the "exceeding riches of His glory," and our hope now, is a share of the manifestation of that glory. Those who affirm that Col. 3. 4, Phil. 3. 19, 20, and Tit. 2. 13 take place upon earth, say more than is written. We, likewise, cannot affirm that they refer exclusively to the heavenlies; yet, we believe sufficient has been shown from the Scriptures to encourage us to believe that it is so. Let us live . . . looking for that blessed hope, and the manifestation of the glory of our great God and Saviour, Jesus Christ.

CHARLES H. WELCH.

Bible Numerics.

BY IVAN PANIN.

SECOND PAPER ON THE OLD TESTAMENT.

THE fourth page to the Bible as described above would be the summary table of contents, giving its seven great divisions: three for the Old Testament, and four for the New, the usual division of seven into three and four; the Law, the Prophets, the Writings, the Gospel, the Acts, the Epistle, the Revelation.*

* The three Old Testament divisions are recognised by our Lord in His words to the two disciples in the last chapter of Luke. Only He speaks of the third division as "the Psalms," presumably because the Psalms head the third division. "The Law and the Prophets" are recognised elsewhere in the New Testament more than once. "Law, Prophets, Writings" is the actual title in our Hebrew Bibles to the Old Testament; and the so-called Hagio-grapha—Holy Writings—have been known by that name as late as the early church. The Hebrew titles, being absolute, take the article. *The Law, the Prophets, and the Writings.* The Greek titles are not in themselves complete, but have in addition explanatory phrases. Accordingly, these do not take the article, since the qualifying phrases make it definite enough to dispense with the article. The full titles in the New Testament are:

[The] Gospel according to Matthew.
Mark.
Luke.
John.
[The] Acts of the Apostles.
[The] Epistle of James.
Peter.
John.
Jude.
Paul.
[The] Revelation of John.

The following is this table of contents in the Hebrew and Greek with the place and numeric values attached to each word:—

1.	58	616	הַתּוֹרָה	The Law.
2.	46	118	הַנְּבִיאִים	The Prophets.
3.	70	484	וּכְתוּבֵי	And the Writings.
4.	85	577	Εὐαγγέλιον	[The] Gospel.
5.	80	456	Πραξεις	[The] Acts.
6.	100	703	Ἐπιστολη	[The] Epistle.
7.	124	1512	Ἀποκαλυψις	[The] Revelation.
	563	4466		

The numeric value of these seven words is 4466, or $7 \times 11 \times 29 \times 2$, a multiple of *seven*, *eleven*, and *twenty-nine* taken twice. The reader will please bear all these three numbers in mind.

This number then is 4466, or 638 sevens (Feature 1) with the sum of its factors 49, or seven (Feature 2) sevens (Feature 3). Between the two Testaments this number is thus divided: the Old has, in the Hebrew, 1218, or 174 sevens, and the New has, in the Greek, 3248, or 464 sevens (Feature 4). Of the Old Testament again, the *first* word has 616, or 88 sevens, and the other two have 602, or 86 sevens (Feature 5). Of the New Testament the *last* has 1512, or 216 sevens (Feature 6); while the second Hebrew word and the second Greek word have together 574, or 82 sevens (Feature 7). The first and last *place* values have for their sum 182, or 26 sevens (Feature 8); the second Hebrew word and the second Greek word have a place value of 126, or 18 sevens (Feature 9, compare Feature 7). The numeric and place values of the first and last words have for their sum 2310, or $7 \times 11 \times 3 \times 2 \times 5$, a multiple of seven (Feature 10) with the sum of its factors 28, or 4 sevens (Feature 11). In ten of these eleven features the number is a multiple not only of seven, but of *twice* seven.

To this may be added the following: twenty-six letters are used in these seven words, with a numeric value 2771, or $(7 \times 11 \times 2 \times 2 \times 3 \times 3) - 1$, within *one* of a multiple of *seven* and *eleven*, and the first two squares, with the sum of its factors 28, or 4 sevens, and of this number the Greek has 2037, or 291 sevens, and the Hebrew has 734, or $(7 \times 7 \times 15) - 1$.

The numeric value of these seven words 4466, or $7 \times 11 \times 29 \times 2$, a multiple of *eleven* as well as of seven (Feature 1). Accordingly the first word, *the Tau*, has a numeric value of 616, or $11 \times 7 \times 8$, a multiple of eleven as well as of seven (Feature 2); and the last of the Hebrew words, "And the Writings," has 484, or $11 \times 11 \times 2 \times 2$, a multiple of eleven (Feature 3) elevens (Feature 4). Of these numbers, moreover, the first is in combination with the first cube, the other with the first square. The place value of the first Hebrew and first Greek words is 143, or 13 elevens (Feature 5). The number 2310 (See Features 10 and 11 of Sevens) is a multiple of eleven as well as of seven (Feature 6) And it was just seen that the number 2772 is within one of a multiple of 7×11 .

The numeric value of these seven words 4466, or

$7 \times 11 \times 29 \times 2$, is a multiple of *twenty-nine* as well as of seven and eleven (Feature 1). Of this number the Old Testament, with its Hebrew words, has 1218, or $29 \times 7 \times 2 \times 3$, a multiple of twenty-nine as well as of seven, and the New has 3248, or $29 \times 7 \times 2 \times 2 \times 2 \times 2$, also a multiple of twenty-nine as well as of seven (Feature 2) with the sum of its factors 44 or 4 *elevens*. The *place* value of the Hebrew words is 174, or 6 twenty-nines (Feature 3), of which the first has 58, or 2 twenty-nines (Feature 4). The numeric values of the three Hebrew words from which the Hebrew Title words are made: כתוב, נביא, תורה, Law, Prophet, Writing are 611, 63, 428. Their sum is 1102, or 38 twenty-nines (Feature 5).

There are thus three distinct schemes of sevens, elevens and twenty-nines running through seven words of the *general* table of contents to the Bible. To say nothing of the sevens and elevens, the chance for the five features of twenty-nines (taken twice) alone being accidental rather than designed is only one

$$\frac{290 \times 289 \times 288 \times 287 \times 286}{2 \times 3 \times 4 \times 5}$$

ONLY ONE IN SOME THOUSANDS OF MILLIONS.

These numeric schemes are therefore *designed* and the above seven words are therefore established as forming the fourth page of the Bible.

THE SEVEN BIBLE DIVISIONS.

The Seven Bible Divisions are :

(1) The Law	Books	1-5
(2) The Prophets	"	6-26
(3) The Writings	"	27-39
(4) The Gospels	"	40-43
(5) The Acts	"	44
(6) The Epistles	"	45-65
(7) The Revelation	"	66

The sum of these twelve numbers is 407 or 11×37 , a multiple of *eleven* and *thirty-seven*. Of this, the first, middle, and last numbers have 220, or 20 elevens.

The first book is written by Bible writer 1—Moses, likewise the 5th. The 6th is written by Bible writer 2—Joshua. The 26th by Bible writer 19—Malachi. Placing thus the number of the Bible writer against each of the above 12 numbers, we have :

1 — 1	28
2 — 19	30 — 33
20 — 4	29
26 — 29	136 — 86

The sum of these 12 numbers is 222 or 6 *thirty-sevens*.

222 is $(17 \times 13) + 1$, within one of a multiple of *seventeen*; of this, the numbers beginning the groups have 136, or 8 seventeens; those ending them have 86, or $(17 \times 5) + 1$, within one of 5 seventeens. The first, last and middle numbers have 119, or 7×17 , a multiple of *seventeen* as well as of seven. And of this, the numbers beginning the groups have 56, or 8 sevens; those ending them have 63, or 9 sevens.

These seven groups begin and end with the following writers :

345	Moses	Moses	345
391	Joshua	Malachi	101
14	David	Ezra	277
340	Matthew	John	1069
721	Luke		
833	James	Paul	781
1069	John		
3713			2573

The sum of these numbers is 6286, or 898 sevens.

Signs of the Times.

SIGNS OF THE APOSTASY.

“LET NO MAN DECEIVE YOU BY ANY MEANS” (2 Thess. 2. 3).

Never was this solemn warning more urgently needed. For events move with startling rapidity. Mrs. Besant is again lecturing at the Queen's Hall. On March 5th she began a course on “The path to initiation and the perfecting of man,” to be continued through all the Sundays in March. She laid down, as a first principle, belief in re-incarnation, the second being *Karma*, which imports that every act has either merit or demerit, with inevitable consequences. No room here for redemption or forgiveness.

What a prospect for the dupes of this deadly system ! To go on through interminable lives, the acts of each life deciding whether the next birth shall be a man in nobler or baser surroundings, or a dog, a horse, or a tiger. Then, if improvement shows itself, the lost steps are to be retraced.

Re-incarnation is claimed for a Hindu named *Krishnamurti*, now nineteen years old, who has already had thirty births. The story of his twenty-third, when he was a Greek in the 5th century, B.C., is related in a Theosophical magazine. He is also called “Alcyone,” which we suppose is his name in Theosophy ; and it is said that Mrs. Besant's coming world-teacher, for whose welcome the order of “the Star in the East” has been formed, has selected the body of Alcyone in which to manifest himself. Whether he is already incarnated there, or to be so at a later date we know not, but “Alcyone” is clearly designed to play an important part in connection with that awful being who “will come in his own name,” and in “all the energy of Satan.” He is the head of the Order of “the Star in the East” (commended by Dr. R. J. Horton) ; and, last December he distributed the certificates to the members, Indian, European and American, who gathered at or near Benares. According to Mrs. Besant, the members, as with quivering hands they received their certificates, bent at his feet, and he blessed them. So great was the impression produced by the supernatural influences manifested that, to use her own words, “they felt we were facing not a Brahmana youth, but one who, for the time, was the living temple of the holiest.” She left the gathering with feelings she could only describe in the “words of one of old, This is none other than the house of God, this is the gate of heaven.” We are warned in 2 Cor. 11. 4 to expect such things, but hardly thought the development would be so rapid as it appears.

H. C. F.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. C. (Scotland). (1) The "Mystery" was made known first to the Apostle Paul, and through him to the New Testament "prophets" (of whom many are named), and by their "prophetic writings." In Rom. 16. 26, the expression "by the Scriptures of the prophets," is, literally, "by prophetic Scriptures." It is not the Noun "prophets," but the Adjective "prophetic."

So in 2 Peter 1. 19, "We have also a more sure word of prophecy," is literally, "We have also more sure the prophetic word." And, here also, it is not the Noun "prophecy," but the Adjective "prophetic."

(2) Col. 1. 23. "If ye continue in the faith." This does not imply the slightest doubt or contingency. For, in the Greek there are two principal words rendered "if," and each is followed by one of two or three moods of the Verb to which it relates. Sometimes these two words occur in the same verse. For example, in John 13. 17, "If ye know these things (*i.e.*, assuming the fact that you *do* know them), happy are ye if ye do them (that is a result which is uncertain, and remains to be seen)." So in Acts 5. 38, 39, Gamaliel said, "if this counsel or this work be of men, (a point which is uncertain, but which the result will decide) it will come to naught; but if it be of God (a case which I put to you) ye cannot overthrow it, &c."

In Col. 1. 23 the "if" takes the continuance in the faith for granted, and that without any doubt.

(3) Col. 1. 23 speaks of the good tidings which were proclaimed to every creature under heaven."

This would have been in fulfilment of the last three commissions of the Lord Jesus (Matt. 28. 19, 20, Luke 24. 47, and Mark 16. 15-18). In the last of these it distinctly says "they went forth and preached everywhere."

We know nothing of the historical facts of that period, hence it is a matter for faith. There are evidences discovered in recent times of the existence of ancient Christian Churches in China, and the now corrupt churches on the west coast of (Portuguese) India.

Col. 1. 6 also declares that "the word of the truth of the Gospel had come in all the world." The Greek word for "world" here is "*kosmos*."

THE FRIAR OF VENICE.

We are glad to see a third edition of the life of FRA PAOLO SARPI. It is a vivid and trustworthy biography of a very great man, as little known as the times in which he lived, and the wonderful work he did. It is published by George Allen & Co. 7/6 net.

THE EDITOR'S SPEAKING ENGAGEMENTS.

April 10-14.—IRELAND. Particulars of Mr. R. Middleton Perry, J. P. 73 Leinster Rd., Dublin.

.. 21-25.—PLYMOUTH. Particulars of Mr. R. Luke, 23 Seaton Avenue.

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.—Mr. Charles Reid would be glad to hear of any friends wishing to meet for mutual Bible study, c/o Mr. Weir, 23 Avon Street, Walney, Barrow.

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM, KENT.—83 Earlshall Road, Well Hall Station, March 9th and 23rd, at 7 p.m. (Mr. C. H. Welch). Subject: Ephesians.

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, April 17th, at 7 p.m. Subject: "The Mystery of the Gospel" (Rom. 16. 25, Eph. 6. 19.)

MANCHESTER.—The Congregational Church House, Deansgate. Monday, April 15th, at 7.30. Mr. Chas. H. Welch (of London), on Col. 2. "Its Mystery and its Message."

BAGULEY.—(near Manchester), at the Congregational Church (via Brooklands Railway Station), on Sunday, April 14th, at 3 and 6.30 p.m.

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.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

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

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

LONDON.

The meetings held at Holborn Hall will be held in future, till further notice, at THE CLUB, VAUXHALL BRIDGE ROAD, MORETON STREET (near Victoria Station), 7.0 p.m. Sunday evenings. Subject "The Purpose of the Ages," speaker, Chas. H. Welch. Arrangements are pending, regarding a meeting on the Sunday mornings.

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, E., Saturdays, April 13th and 27th, and alternate Saturdays: "The Gospels," C. H. Welch. Also Sunday evening, Gospel Meeting. Tuesday evening, Bible Reading.

SPECIAL.—On "Good Friday," at 3.0., a conference will be held at Harrow Road Hall, on "The Mystery and related subjects."

Tea will be provided, but we particularly draw attention to the following:—Will all who desire to take tea, inform Mr. Bringer, 4 Sprathall Road, Snarebrook, Essex, at least one week before the conference.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund).

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THINGS TO COME.

No. 215.

MAY, 1912.

Vol. XVIII. No. 5.

Editorial.

"THE LORD HATH SPOKEN.

IV. "BY THEM THAT HEARD HIM."

(Continued from page 41).

ii. WHAT THEY HEARD.

It is generally allowed that the Gospel of John was written later than the first three. Some have suggested a late date, near the end of the first century, but the earlier date is held by many; and what we have already said on 1 John 2. 18 is strong evidence that his Epistles as well as the Gospel were written near the end of that Dispensation which closed with the destruction of Jerusalem.

In any case John's testimony as to what he heard from the Lord must hold an important place in the subject we are considering.

In the very first chapter, there is the announcement of an opened heaven, in the words of our Lord to Nathanael, (1. 51)—the first of twenty-five solemn utterances introduced by the double "Verily,"* "Verily, Verily I say unto you, From henceforth ye shall see the Heaven opened, and the angels of God ascending and descending on the Son of Man" (John 1. 52).

For long years had the heavens been closed. No heavenly visitant had been seen since Daniel was told to "seal up the vision." No voice of a prophet had been heard since Malachi closed the prophetic books.

But now the time was at hand when all things that the prophets had written were to be fulfilled.

The servants had been sent forth "to call them that had been bidden to the marriage feast" (Matt. 22. 3).

The change in the Dispensation is to be marked by an opened Heaven. "Verily, Verily" is the solemn announcement, not of something in the far distant future some 2,000 years from then—but now—Gr. (*ap' arti*) "from henceforth." Whether this is retained in the text or not, the meaning is the same, it was something that Nathanael and others who heard the Lord's words were to behold. He was to be attended by heavenly visitants proclaiming the opening and commencement of heavenly activities.

This had been foretold. The prophets had testified that His coming should be with His holy angels (Zech. 14. 5, Mark 8. 38, Luke 9. 26).

Angels had already appeared to Joseph (Matt. 1. 20,

* Ten of these were spoken to His disciples, and 15 were spoken to others.

24; 2. 13, 19) to Zacharias (Luke 1. 11), to Mary (Luke 1. 26), to the shepherds (Luke 2. 10).

Angels came and ministered the Lord Himself (Matt. 4. 11, Luke 22. 43).

It was indeed the coming of the Lord; but, first He must suffer, before He entered on His glory. These two were ever closely united. When first He mentioned His "sufferings" (Matt. 16. 21) He immediately mentioned the "glory" v. 27. He asked the disciples journeying to Emmaus: "ought not Messiah to have suffered these things, and to enter into His glory" (Luke 24. 26).

To this the Holy Spirit refers as the basis of the promise of the coming glory in Acts 3. 18, "Those things which God before had showed by the mouth of all His prophets that Messiah should suffer, He hath so fulfilled. Repent ye THEREFORE, &c."

There was nothing now to delay the coming "glory" but Israel's repentance. The "new covenant" had been made for "the remission of sins" (Matt. 26. 28), "Repent ye THEREFORE, that your sins may be blotted out" (Acts 3. 19).

The "other servants" (of Matt. 22. 4), were being now sent out with the renewed invitation "all things are ready: come unto the marriage feast"?

Nothing was wanting but Israel's repentance. That was the one condition of national blessing. "The glory that should follow" (1 Peter 1. 11), and the "so great Salvation" was "ready to be revealed" (1. Peter 1. 5).

That is why, in the Gospel of John, the end is regarded as very near. The first reference to it is introduced by another, "Verily, Verily" (John 5. 25). "Verily, Verily, I say to you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear, shall live" (*i.e.*, live again in resurrection life).

There was nothing to hinder it, except the rejection of the King and of the Kingdom; and, at this early portion of the Lord's Ministry there was nothing, as yet, to show what the result of the proclamation was to be. Had the nation obeyed the call of John and the Lord to "Repent," the resurrection was one of the things that would have taken place. It was among the "all things" that the prophets had foretold, as Peter testified. Paul was waiting for it (Acts 24. 15; 1 Thess. 4. 16).

While in the other gospels the declarations are concerning "judgment" about to come; in John this judgment is associated with "resurrection"; for both are closely connected together.

Hence, when the Lord here, in John 5, speaks of resurrection, He immediately goes on to associate it with its judicial character.

And note, in this connection, the two titles of the Lord, which show the relation in which He stands to

each. As the quickener of the dead He is "the Son of God." As the Judge of men, He is "the Son of Man," even as Paul testifies in Acts 17. 31. God, he says, "hath appointed a day, in the which He is about to judge the world in righteousness by THAT MAN Whom He hath appointed, whereof He hath given proof to all in having raised Him from among [the] dead."

In John 5. 25 the Lord said the hour for this "now is." The time or Dispensation had arrived. He the Judge of men was there, with power as "the Son of God" to raise the dead, and with authority as "the Son of Man" to judge the living and the dead.

In v. 26 He goes on to give the reason; "for as the Father has life in Himself so He gave to the Son also to have life in Himself (27), and gave authority to Him to execute judgment also, because He is the Son of Man" (28). "Wonder not at this, for an hour is coming in which those in the tombs shall hear His voice, and shall come forth, those that did good, unto a resurrection of life, but those that practised evil unto a resurrection of judgment."

None of our readers have any doubt about the nature of the resurrection here spoken of.

It is a real, literal resurrection of the people who had died and been buried; not a spiritual resurrection as some hold.

Viewed in this light, v. 24 stands out clearly in its then literal interpretation; while its application to believers, now, is not impaired.

"Verily, verily, I say to you that he that hears My word, and believes on Him Who sent Me, has eternal life, and into judgment does not come, but has passed over out of death into life."

The only "passing" that Scripture knows of is the passing into life by *resurrection*, not by death. This latter is quite a new nomenclature, derived from Spiritism!

To those who heard the word of the Lord Jesus, and received it, and believed on the Father Who sent Him, *there was no need for death at all*. That is the great fact.

This wondrous fact was stated more clearly and definitely later on in John 11. 24, 25. There the Lord (as we have seen in a former paper), declared that He was "the resurrection," and because of that, even though believers might die, they should live again in resurrection life: and, He declared also that He was "the Life," and because of that, those who were alive should never die at all.

Had the nation repented, all the prophecies of Scriptures would have been fulfilled, including resurrection and judgment; but those who believed had been placed in a new position. They were already "sons of the resurrection"; they had been enlightened; they had tasted of the heavenly gift; they had become partakers of holy spirit (or power from on high in the bestowal of spiritual gifts); they had tasted the good word of God, and the miraculous works of the age about to be. (Heb. 6. 4, 5).

Paul developed this "good word" in the very first

epistle he ever wrote (1 Thess.), and assured those who "received the word" that there was a new hope for them. If they died, they were sure of a resurrection; while those who were alive would not get before them; they would be raised first and then both parties together caught up to meet the Lord.

For them the sting of death had been taken away (at least in sure and certain hope), and a glorious victory over the grave was in store. "The age about to come," on the point of being revealed (Heb. 2. 5), was full of glorious and blessed hope. It was not going to be made subject to angels, but to the sons of the resurrection (1 Cor. 6. 2, 3).

It was quite possible that many who heard the Lord's words might be alive and remain till the end of that age, and enter thus on the glories of the age about to come, had the nation repented at the proclamation of the other servants (Matt. 22. 1, 2, and the Acts).

When the Lord informed Peter as to the manner of his death, Peter enquired as to the manner of John's death. "Lord, but what of this one?" meaning John; the Lord answered, "If I will him to remain till I come, what [is it] to thee." Therefore this report went out among the brethren, that that disciple does not die; however, Jesus did not say to him that he does not die, but "If I desire him to remain till I come, what [is it] to thee."

The moment we realise that the "coming" referred to was a definite event that might occur within the limit of that existing generation, not only do all the various interpretations of this Scripture vanish, but all that was said stands out in all its clearness and simplicity.

Seeing that the Lord could hardly have meant that John might possibly be kept alive for some 2000 years or more, theologians have not been able to understand, or accept the words in their very natural, simple, and obvious meaning.

But once we see that the coming of the Lord might have actually taken place in the life-time of some, at least, of His disciples (of whom John was one) (Matt. 16. 27, 28), all difficulty and mystery vanishes.

As to Peter, he for one was told definitely, and therefore knew that *he* would die, for so he testifies (2 Peter 1. 14, 15). Hence his impulsive curiosity to know about John.

The Lord's somewhat veiled reply was a check to his intrusive enquiry; but the disciples obviously understood the Lord to mean that John would not taste of death until he saw the Lord's return, as before clearly and definitely stated in Matt. 16. 27, 28.

Here also the language is equally plain. "If I will that he tarry till I come." It is no wonder that the disciples who had heard the words of Matt. 16. 27, 28 should understand the words of John 21. 22, 23, in precisely the same way.

John's being alive and remaining, as the Lord afterward puts it in John 11. 24, 25, and as the Holy Spirit by Paul puts it in 1 Thess. 4. 16, suggests it as probable (not merely assumes it as possible), that John would be

one of those who would not "taste of death." The Lord does not deny it, neither does He imply that John might live for some 1900 years.

If Paul could write to those who had "received the word"* in Thessalonica, and say, "WE which are alive and remain unto the coming of the Lord," surely it was no great matter that the disciples should so understand the words of the Lord concerning John.

In this Gospel (for it was John himself who wrote down these words), the Lord Himself constantly associated these three things: "The RESURRECTION, the JUDGMENT, and the LAST DAY."

This phrase, "the Last Day," is peculiar to the fourth Gospel. In the other Gospels it is only "the day," "the day of judgment," "the end of the age," *i.e.*, the end of that Dispensation of which the days were fast running out.

These expressions, taken in connection with what was said concerning them, could not possibly refer to the yet future end of the material creation, *then* nearly 2,000 years distant.

All that was said was not merely prophecy, but it was practical instruction, specially referring to the time then present, and of special value and importance to those who heard it.

All these various terms, together with the *Parousia*, are synonymous and contemporaneous; and are associated with the end of that age, and with what the Lord continually speaks of as "this generation."

In John it was the thought of "judgment" and "resurrection" that was specially associated with the then impending end of the Jewish economy.

Note how constantly the Lord refers to it.

"This is the Father's will Who sent Me, that [of] all that He has given Me I should not lose [any] of (=out of) it, but should raise it up in *the last day*" (John 6. 39).

"This is the will of Him Who sent me, that every one who looks upon the Son, and believes on Him, should have life eternal; and I will raise him up at *the last day*" (John 6. 40).

"No one is able to come to Me unless the Father Who sent Me draw him, and I will raise him up at *the last day*" (John 6. 44).

"Martha said to Him, 'I know that he (Lazarus) will rise again in the resurrection in *the last day*.'" (John 11. 24).

"He that rejects Me, and does not receive My sayings, has Him Who judges him: the word which I spoke that shall judge him in *the last day*." (John 12. 48.)

A child would naturally understand that the Lord was giving vital instruction of *practical importance* to those who heard Him; and that He was speaking of something very near at hand, and not something many centuries distant.

Taken by themselves, apart from what was revealed later, we can well understand that many should argue, and indeed believe that the Lord did actually come

at the end of that age (or Dispensation), which closed with the destruction of Jerusalem.

But those who hold and teach this ignore altogether the solemn contingency definitely mentioned by the Lord Himself, and afterward publicly and openly proclaimed by Peter in Acts 3. 18-26.

If God had never made the national repentance of Israel the condition on which He would blot out their sins, send Jesus' Christ, and fulfil all that the prophets had foretold, then there would be some ground for the utterly mistaken and erroneous belief that Christ was sent, and did actually come at the destruction of Jerusalem.

But it is impossible that we should cut out, as with a pen-knife, that important Scripture, and treat the Bible as though that passage had never been written in it.

We have not seen Acts 3 once referred to in the writings of those who hold and put forth such false teaching.

But Acts 3 is equally ignored by many who are waiting for the coming of the Lord to-day for the accomplishing for them "that blessed hope." These ignore, not only Acts 3, but all these words of the Lord which we are now considering as recorded in the Gospels.

Those who are daily looking for the Lord to come for them at any moment must be greatly perplexed with many things the Lord said about His coming. They surely must wish that He had never spoken in this way.

These latter get the ground of their belief from the later Pauline Epistles, and then, either entirely ignore the Lord's words, or so misunderstand them that they get false views with regard to their own great hope; some looking for the Lord's coming at any moment; others postponing it until many things foretold have taken place.

All the divisions among christians on this great and important subject, and all their divergent views about the "second coming" may be traced back to this ignoring of Acts 3 and 28, and hence mistaking the purpose and contents of the whole book of the Acts of the Apostles, reading into it blessed truths which were not revealed till after the end of that age, the last days of which the Lord so frequently spoke of.

They do not see that the "great salvation" was then "ready to be revealed," and that the glory that was to follow was contingent on only one thing—the national repentance of Israel. But as that did not take place, all has been postponed; all is in abeyance, and, meanwhile, we have the subsequent revelation as to the things which concern "the glory of His grace." No wonder, therefore, that these glories of grace are not appreciated or understood, and that all is confusion in the minds of so many who thus ignore such important scriptures.

What, for example, do such make of the Lord's words in John 12. 31, "Now is the judgment of this world (Gr. *kosmos*), now, the prince of this world shall be cast without."

* Cp. the same phrase in Acts 2. 41 and 1 Thess. 2. 13.

The Holy Spirit was sent at Pentecost to convict the world concerning judgment, because the ruler of this world (Gr. *kosmos*) has been judged (John 16. 11).

This does not refer to a mere spiritual change in the history of the world. This could never satisfy the definite assertion of the Lord that what He spoke of was nigh at hand—indeed, that the time had set in which should end with the judgment and the casting out of Satan.

But, this also, is of course postponed; and a subsequent revelation is afforded us telling us how it will yet be effected (Rev. 12 and 13).

Our Lord's language refers to a definite and final judicial transaction which might then soon take place.

Satan was bringing his great conflict of the ages to a close. He sought the Lord's life in Bethlehem; he had wrestled with Him in the wilderness; he had agonized with Him in the garden; he had entered into Judas for His betrayal; and had seen Him hung upon the cross, and placed in the tomb.

But his victory was to be short lived. By His death the Lord was to accomplish the destruction of Him who had the power of death (Heb. 2. 14).

This wondrous end of the great conflict was thus soon to follow on Satan's final effort to thwart the counsels of God.

Nothing hindered this grand consummation but the unbelief and impenitence of Israel.

But we know how all this was postponed. Doubtless it was the same Satanic effort was directed to the blinding of Israel's eyes during the Dispensation of the Acts of the Apostles. Paul could testify that "Satan hindered us;" and to his active influences which are seen at work all through the Acts, he succeeded in effecting a postponement of his destined end.

Satan was judged at the cross. There, a judgment-summons was obtained; but, execution has yet to be put in, and the usurper cast out into the earth, and from the earth to the lake of fire.

The Lord's words in John 16 also, have regard to the then imminent execution of this judgment; but no hint of any possible postponement was then given; nor could it then have been given, when we consider the circumstances.

No. The Lord did not come at the destruction of Jerusalem, for *Satan is not yet cast out*. Rev. 12 & 13 still wait for their yet certain fulfilment, and we find it in "the Day of the Lord."

The Lord saw it in vision and thus united Luke 10. 17 with John 12. 31, and 16. 11; and we do not see how any other interpretation can satisfy all the requirements of these passages.

The Lord always spoke of His return as very near. He did not assume that Israel would not repent. He was for the most part silent as to the contingency. He said:—

"If I go and prepare a place for you, I will come again, and receive you unto Myself" (John 14. 3). In saying this, He was not speaking of what could not

possibly take place for over 1900 years. He was speaking for *their comfort*; and that would have been poor comfort, and cold, if He were referring to the then far distant future.

"I will not leave you orphans, I am coming to you" (John 14. 18).

"Ye heard that I said to you 'I am going away, and I am coming to you'" (John 14. 28).

"A little [while] and ye shall not look upon Me; and again, a little [while] and ye shall behold Me, because I go away to the Father" (John 16. 16).

"Ye, therefore, now indeed have grief, but again, I will behold you, and your heart shall rejoice" (John 16. 22).

All these comings relate to one and the same act: and that was spoken of *as near at hand*. The words, from their very simplicity (read apart from Acts 3) has been the very reason of their perplexity. The Acts of the Apostles enables us to understand them all as meaning exactly what they say.

But, once shut out Acts 3, and it becomes impossible for us to realize the manner in which the disciples must have understood them.

To them it must have been a brief and temporary absence between His going to the Father, and His being sent by Him in accordance with His promise.

In any case, the Lord's coming again was spoken of as definitely as was His going away; and as there was no such coming again at the destruction of Jerusalem, it is necessarily postponed until the conditional repentance of Israel shall be fulfilled.

Meanwhile we have the special revelation as to our own out-resurrection from among the dead, and of our calling on high. Hence our seat of Government is now, already *existing* in Heaven, and we look for our Saviour to come from thence to change these bodies of our humiliation, and make them like His own glorious body. This is our own present "blessed hope." (Phil. 3. 11—21.)

Bible Word Studies.

By JAMES CHRISTOPHER SMITH.

"BEGOTTEN."

No. 9.

THIS Bible word involves great issues: goes back to the beginnings of revealed truth: and conveys lofty and most blessed teaching.

As it points back to the mysteries of the past, and as it declares precious instruction for the present, so it also stretches out the hand of hope to the "things to come."

This study specially involves such kindred words as "begotten," "only begotten," "firstborn," "regeneration," "begotten again," "birth," "born," "bear,

"bring forth." Accordingly we must set forth the use of the words in the Hebrew and the Greek, of which the above words are English translations.

IN THE OLD TESTAMENT

we find the Hebrew word *yalad* (which means to *beget*, to *bear*, to *bring forth*), used about two hundred times. We have, also, the word *behōr* (meaning *chief*, *firstborn*), which is used one hundred and sixteen times.

IN THE NEW TESTAMENT

we have a more abundant variety of terms to deal with.

1st. We have the Greek word *gennaō* (meaning to procreate, to regenerate, to *bear*, to *beget*, to *conceive*, to *bring forth*), which is used about one hundred times.

2nd. We find the word *anagennaō* (meaning to *beget anew*, to *regenerate*), used twice, namely, in 1 Peter 1. 3; 23.

3rd. We get the word *monogenēs* (meaning *only-born*, *sole-begotten*), used nine times, namely, in Luke 7. 12; 8. 42; 9. 38; John 1. 14; 18; 3. 16; 18; Heb. 11. 17; 1 John 4. 9.

4th. We have the word *prototokos* (meaning *first-produced*, *firstborn*), used nine times, namely, in Matt. 1. 25; Luke 2. 7; Rom. 8. 29; Col. 1. 15; 18; Heb. 1. 6; 11. 28; 12. 23; Rev. 1. 5.

5th. We find the word *palaggenesia* (meaning *rebirth*, *restoration*, *regeneration*), used just twice, namely, in Matt. 19. 28; Titus 3. 5.

Such are the linguistic facts which form the basis of this study.

We must now proceed a step further and mark the variety of references, as to persons and times, and this will bring into view the doctrinal teaching.

ANALYSIS OF REFERENCES.

By far the largest number of these references is applied to the *genealogical records* of Scripture, narrating *ordinary descent*. This will be seen by looking up such passages as Genesis 4. and 5; 1 Chron. 1-8; and Matt. 1. 2-16. It is necessary to note here that these *genealogies*, so carefully compiled, preserved and repeated in the Bible, have this peculiar importance attaching to them, namely, that they show the line of descent by which at last appeared, in God's due time, THE COMING ONE, THE SEED, THE KING OF THE JEWS, THE MESSIAH. No other genealogical tree has this outstanding significance. It is another of those things which show that the Bible is unique, and refuses to be brought into comparison with other books. Its position is not comparative but contrastive.

Again, a considerable proportion of the references applies to the *operations of God and grace in the heart and experience of believers* (see, for example, 1 John 5. 1 and 4). The teaching connected with this aspect of our study is of great importance, and will occupy our attention presently.

Once more our subject reaches its highest interest in the references *applying to our blessed Lord and Saviour*. Here we shall have to deal with fundamental doctrine

and difficult statements; but all the more likely are we to find a harvest of precious truth.

Here we must pause a moment to make a remark concerning the word *gennaō*.

This is the word oftenest used: and, after making careful comparison of references, it is found that it is used both for birth (*bringing forth*), and also for that which is begotten *before birth*. Hence in every case of its use we must be guided by the context and by other kindred words used along with it. For proof of the above statement compare Matt. 1. 20 with Luke 1. 57. But, while we thus guard ourselves and guard the truth, it can be said with the utmost confidence that the *dominant use* of the word shows that it expresses *actual birth*, that which is born or brought forth. This is of classic importance when we come to deal with spiritual things and the working of God in grace, as we shall see.

Having thus prepared our way, let us now endeavour to set forth the main

OUTLINES OF THE TEACHING.

And first, as it concerns

INDIVIDUAL BELIEVERS.

Here we touch the teaching of what we call the New Birth, and it is presented with a remarkable variety of aspects.

We have the *instrument put for the cause* in 1 Cor. 4. 15 and Philemon v. 10, where Paul uses the words "I have begotten you through the Gospel." Here the living messenger and the message are combined as a double means used by God in His renewing work. In this connection compare 1 Tim. 1. 1 and 2 Tim. 2. 1.

Then we have the *idea of repetition* in the passages Titus 3. 5; and 1 Peter 1. 3 and 23. Titus 3. 5 is specially interesting. Two words come together conveying the same thing, viz., *re-generation* and *renewing* (or *begetting again* and *making new again*), evidently referring back to our natural origin, and saying that this operation of grace is a similar act of God. The word *regeneration* is connected with "washing" (water of life, some thinking that the Greek word, *loutron*, refers to the "laver"); and the word *renewing* is connected with "holy spirit"; the two together presenting the same combination of thoughts as Christ expressed in John 3. 5, when He said "except one is born from *water* [life] and *spirit*, he cannot enter into the Kingdom of God."

The references in 1 Peter 1. 3 and 23 are equally striking: and these are the only two places in the New Testament where the word *anagennaō* is used. As this Epistle is written to believers of the Jewish Dispersion, the "again" implied in the prefix to the verb may refer to the privileges of a Jew by natural birth, but pointing out that here is a birth, a new, a fresh, an *again* birth of a different kind, and associated with different privileges. These privileges and the nature of this birth are clearly stated in the above two verses. In 1. 23 we have the *instrument by which* this re-birth is brought about, namely, "incorruptible seed," the word of God; while in 1. 3 we have the

purpose for which this re-birth was accomplished, namely, "unto a living hope" (see the context).

Further, we have the *nature, persistency and potency* of the New Birth unfolded, with illuminating variety, in other books of the New Testament.

And here a remarkable fact emerges, namely, that nowhere in the Synoptic Gospels, nor in the Acts, do we find this word, "begotten," applied to believers in a spiritual sense. It is when we come to the writing of the Apostle John that we get this word so definitely and abundantly applied.

Paul's use of the word is quite peculiar in every case, as see the following references, Gal. 4. 24, 29; 2 Tim. 2. 23; and the passages already given above, viz., 1 Cor. 4. 15; and Philemon v. 10. The three aspects of the subject, thus presented, are well worth the reader's further study. For the present we concentrate attention on the writings of John.

The references are, in the Gospel, 1. 13; 3. 3, 5, 6, 7, 8; and, in the 1st Epistle, 2. 29; 3. 9; 4. 7; and 5. 1, 4, 18. These are divisible into two groups: Christ's use of the word in John 3. 3, 5, 6, 7, 8, five times, in a spiritual sense; and the teaching of the Spirit, through John, as in John 1. 13; 1 John 2. 29; 3. 9; 4. 7; and 5. 1, 4, 18.

No doubt it was Christ's own use of the word that inspired John, under the Spirit's guidance, to make such edifying use of it as he has made in his 1st Epistle, and in the one place in his Gospel (1. 13).

It is in John 3. 3-8 that we get in Christ's teaching the *source and nature* of the new birth. As we carefully analyse the passage we see a threefold description, namely, that it is:—

(1) "From above," that is, *from God*. [The word here does not express "again," but "from above," as may be seen in the same chapter, v. 31, and in James 1. 17, where it is so translated].

(2) It is "from water," which, in the spiritual symbols of John, means "from life," *the water of life*.

(3) It is "from spirit," which shows it to be entirely spiritual, and in contrast with flesh.

God is over all. God has life and gives life. God is spirit and creates spirit.

God the Creator from above, works upon the fallen creature below: God the Possessor and Giver of life acts towards and in the dead sinner: God, who is Spirit, touches man, born in sin, and begets in him a new creation, which is spirit.

This is the new birth in its *source* ("from above"), and in its *nature* ("spirit and life"). Hence it is easy to see that, if one is to *see or enter or enjoy* the spiritual realm where God alone rules, the new birth is a *necessity*. "Marvel not that I said to thee, you (all of you) *must be begotten from above*." For a fallen, sinful, helpless sinner this new begetting is as much a necessity as redemption itself. Not only must the sinner be *redeemed*, but he must also be *renewed*. Thus and no otherwise he "MUST BE SAVED."

This is the teaching which John anticipates and applies in Chap. 1. 13, where, bringing out the contrast

between those rejecting and those receiving the Lord, he says, "as many as received Him, to them gave He authority (right or privilege) *to become children of God*: who, not from blood, nor from will of flesh, nor from will of man, but *from God were begotten*."

No heredity, no flesh (whether defiled or cultured, or religious), no will of man has any power to produce this profound change.

And now we come to deal with the deeply important aspects of our subject found in John's 1st Epistle.

(Next month if God will).

Dispensational Expositions:

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

No. 25.

"THE TRUTH OF THE GOSPEL;"

OR,

"THE REAL THING."

THE words "truth" and "true" convey to the English reader, primarily, that which is opposite to a "lie," or to that which is "false"; but, while this is so in the case of the New Testament word, it is not only so, or indeed primarily so, as a consideration of some passages will reveal. The words "Truth" and "True" carry a meaning beyond this to the thought of something which is opposed to that which is a mere type, shadow, or of a transitory nature.

Instead of giving this as our "dictum," let us "open the Book."

We will first of all consider the word *alēthinos* "true." This word occurs more in John's writings than in any other part of the New Testament (21 times in John, 1 John and Revelation: once used by Luke 4 times by Paul). We shall find that John and Paul use the kindred word "truth" (*alēthia*) more than any other writer in the New Testament (John 43 times, Paul 46 times, the rest of the New Testament writers 15 times).

Returning to the consideration of the word "true," we note the following passages:—

John 1. 9, "That was the TRUE Light"	} Christ the Antitype.
John 6. 32, "The TRUE bread from Heaven"	
John 15. 1, "I am the TRUE Vine"	} His people.
John 4. 23, "The TRUE worshippers"	
Heb. 8. 2, "A minister of the TRUE Tabernacle"	} The Heavenly Holiest of All.
Heb. 9. 24, "not made with hands which are figures of the TRUE"	
Heb. 10. 22, "Let us draw near with a TRUE heart."	} The True worshippers.

It will be seen at a glance that the word "true" in

these verses signifies that which is real in contrast to type and shadow.

Taking next the word "truth," we find such passages as:—

John 1. 14, "The Only Begotten of the Father, full of grace and TRUTH."

John 1. 17, "The law through Moses was given," (The channel)

"The grace and the TRUTH through (The Creator) Jesus Christ became."

John 4. 23, 24, "Worship in spirit and in TRUTH."

John 14. 6, "I am the WAY, and the TRUTH, and the LIFE."

John 1. 17 clearly exhibits the meaning of the word. The "Law" is contrasted with "grace and truth," which was resident in Christ Himself (see verse 14). Not that the Law had no grace in its administration, or that it was not essentially true—but that true grace, antitypical grace, or as the Editor, in "Figures of Speech," aptly puts it—"The Real Thing" became through Jesus Christ. Yes, in Christ, we find THE REAL THING. Why, oh why, should we cling to, and quarrel over, the "shadows of things to come," when we might enjoy THE REAL THING.

John furnishes us with one more reference which will lead us to the writings of Paul—"The present truth," John 16. 12-15. "I have many things to say unto you, but ye are not able to bear them now, (cf. 1 Cor. 3. 3), howbeit, when He shall have come—THE SPIRIT of THE TRUTH, He will guide you into ALL THE TRUTH, for He shall not speak from Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come; He shall glorify Me, for He shall receive of Mine and shall show it unto you."

These verses lead us to consider the teaching given to Paul by the Spirit of the Truth—where certainly Christ is glorified, where He is all in all, where He is the Head, where He has the pre-eminence, and where we find connected with this "Mystery of Christ," the "Mystery" of the dispensation where the TRUTH, the REAL THING, is found alone in Christ.

Let us consider the use of the word "truth" in Galatians:

Gal. 2. 5. "that THE TRUTH of the Gospel might continue."

Gal. 2. 14. "according to THE TRUTH of the Gospel."

Gal. 4. 16. "because I tell you THE TRUTH."

Gal. 5. 7. "that ye should not obey THE TRUTH."

The church in Galatia was being "troubled," yea, "leavened" by the Judaistic teaching emanating from Jerusalem. These had believed the Gospel, and had turned from the weak and beggarly elements of paganism to simple faith in the Lord Jesus Christ and His finished work, but had "quickly turned away" unto "another gospel." The "other gospel" is contained in Acts 15. 1. "And certain men came down from Judea and taught the brethren, except ye be circumcised after the manner of Moses. YE CANNOT BE SAVED."

Against this the whole soul of Paul was divinely stirred, and, journeying to Jerusalem "according to a revelation," he confronted the very "Pillars" of the church, and, urged his case so faithfully, that he, by the grace of God, established, clearly, once and for ever, that salvation was entirely independent of any rite, ceremony, or work of law, and was by pure, unalloyed, free and sovereign grace. Thank God for the sterling faithfulness granted to Paul—oh for grace to "stand fast" and to "hold fast" as he did. Brethren, let us endeavour to catch somewhat of the inspired zeal enshrined in the words of Gal. 2. 5. "To whom we gave place by subjection NO, NOT FOR AN HOUR, with the object that THE TRUTH OF THE GOSPEL might continue right through (without interruption or alteration) toward you."

The word "continue" (*diamenō*) carries the meaning of "to continue right through," as will be seen by a reference to other passages where it is used.

Luke 22. 28. "Ye are they which have continued (right through) with Me in My temptation."

Heb. 1. 11. "They shall perish, but Thou remainest (right through)."

2 Peter 3. 4. "Where is the promise of His coming, for since the fathers fell asleep all things continue (right through) as from the creation."

Paul was not beating the air, but was contending earnestly for the faith, not merely for the temporary victory of a debate, but for the solemn ratification of his apostleship and message that the truth of the gospel might continue right through to us believers of the Gentiles.

In Gal. 2 Titus is brought forward as an evidence that the essential truth of the Gospel was never abandoned by the Apostle. "Neither Titus . . . being a Greek, was compelled to be circumcised." Some have experienced a difficulty with regard to this passage, when read together with the three opening verses of Acts 16. There we read, after the triumph of the Apostle Paul as recorded in Gal. 2. and Acts 15., that "because of the Jews" "Paul took and circumcised Timothy, who was a son of a certain woman which was a Jewess."

We must remember that the same Apostle who had said "circumcision is nothing," had also said "UNCIRCUMCISION is nothing," and we have to carefully "prove the things that differ" between the case of Titus and Timothy before we give our verdict that Acts 16. 1-3, is another "apostolic mistake," or that the apostle was in any sense going back upon his splendid stand for truth recorded in Gal. 2.

If it is a matter of conceding a point to a weaker conscience, the indomitable and unbending Paul will stoop low, he will become all things to all men; to the Jew he will become a Jew that he may win the Jew, and so, Timothy being by birth connected with Israel, he "took and circumcised him" according to the law of Moses. But here is no time-serving spirit; here is no pleasing of man; here is the true greatness of mind that comes to one who has grasped the REAL

THING. He cannot, he will not, quarrel over shadows. But let any dare to say to a believing soul "*Except ye be circumcised ye cannot be saved,*" and they will find no "Mr. Pliable" in this lowly, gentle apostle of grace, but will find him a veritable "Valiant for the Truth" with a courage born of the truth that enables him to stand undaunted before the greatest of names, before those who seem to be "somewhat," and they will find him yield subjection **NO NOT FOR AN HOUR.**

The whole force of the passage concerning Titus lies in the words "being a Greek." As a Greek he was uncircumcised, as a Greek he had believed, and had been justified freely by grace through the redemption that is in Christ Jesus, and now **NOTHING** shall be imposed upon him as being necessary to his salvation, peace or usefulness. Titus had received the **TRUTH**, the truth had made him **FREE**, and not for all the "Pillars" and the "Somewhats" even at Jerusalem would the Apostle of the Gentiles yield one iota of this precious truth of the Gospel. Paul was not quibbling over trifles or externals—the **TRUTH** of the Gospel was at stake.

The word translated "compelled" is instructive both with regard to its meaning and its occurrences in this Epistle to the Galatians. The word "compel" comes from a word meaning a "necessity," which in its turn comes from a word meaning "to bind hard." We all know, alas, how easy it is to "give way under the pressure of circumstances," but "grace was sufficient" to enable the apostle to rise above the "compelling force of surroundings," and to hold forth the faithful word. Saul of Tarsus once "compelled believing men and women" "to blaspheme" the name of Christ. Acts 26. 11. What a change grace wrought can be seen by comparing Acts 26. 9-11, with Gal. 2. In Gal. 2. 14 we read that Peter's example "compelled" believers, who were rejoicing in the liberty and oneness that was theirs in Christ Jesus, to make a difference between the circumcised and the uncircumcised believer. When we realise that the false teachers magnified the Apostle Peter to the disparagement of the Apostle Paul, and when we realise how emphatically Galatians sets forth the absolute independence of the Apostle of either man or men for his commission and gospel, we may better appreciate the reason why Paul felt obliged to give further publicity to the defections of Peter in reference to the vital aspect of the **TRUTH** of the Gospel.

Once more in Galatians the word "compel" is used, and that still in direct connection with the subject of circumcision. Gal. 6. 12. "They compel you to be circumcised, only lest they should suffer persecution for the cross of Christ." Paul's fight for the **TRUTH** of the gospel was not only against false brethren, but, as seen above, against Peter also. (Gal. 2. 12-14). "For before certain came from James, he did eat with the Gentiles, but when they were come he withdrew and separated himself, **FEARING** them which were of the circumcision. And the other Jews acted hypocritically

likewise with him, insomuch that even *Barnabas* (who had been with him at the conference at Jerusalem) was carried away by their hypocrisy. But when I saw that they walked not rightly according to the **TRUTH OF THE GOSPEL**, I said unto Cephas (Jewish name) before them all "If thou being a Jew livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to Judaize?" The next few verses are rather involved, but the point of their teaching seems to be that Peter, though a Jew by birth, and knowing that by legal works he could not be justified, was led by grace to believe in Christ alone, and that if he discovers subsequently (while seeking to be justified by faith alone in Christ) that through the disuse of the Mosaic ordinances he was a "sinner," thereby assuming that the observance of the law was essential to salvation, then by so arguing he made Christ the Minister of sin, for it was by His authority he had preached salvation by faith. If, then, the things he pulled down—namely, legal works and ordinances—these again he built up, he confessed that by his disuse of the Mosaic ritual he made himself a transgressor. "But I do no such thing," continued Paul, now speaking out of a full heart his own personal convictions. "For I through law to law **DIED**, in order that I might live unto God I have been crucified with Christ, but I live, yet not I, but there liveth in me Christ, but the life I now live in the flesh I live (not in an element of legality and bondage) but *by faith of the Son of God*, the One Who loved me, and gave Himself on my behalf. I do not place aside the grace of God, by seeking to justify myself, for if righteousness came by the law then Christ died without a cause, and the grace of God is made of none effect."

The truth of the Gospel is a matter of life and death—not forms and ceremonies. "I died." "I have been crucified." "Reckon yourselves to be dead indeed unto sin, but alive unto God." We might profitably pause here for a moment to ask ourselves whether we are as concerned over these precious realities which are ours in Christ as was the Apostle, or whether we regard them as mere fads and fancies—or, at most, something that we must not be "too dogmatic" about.

We have already seen, by the references to Timothy and Titus, the difference between overbearing intolerance and the backboneless yielding of vital principles. May we more and more know what it is to combine the grace of gentleness and meekness with the wearing and using of the "whole armour of God" in the "fight of faith."

The Apostle makes another reference to the **TRUTH** in Gal. 5. 7. "Ye were running well, who did cut you off (or, as we might say, who did "head you off") from a faithful obedience to the **TRUTH** . . . a little leaven leaveneth the whole lump." In the preceding verses the Apostle brings to view "those three" which remain when that which is perfect has come—and when that which was partial, rudimentary and transitional, had passed away—namely Faith, Hope, and Love.

"Stand fast, therefore, to the *liberty* wherewith Christ made us *free*, and be not entangled again in a yoke of *bondage*. Behold, I, Paul, say unto you that, if ye undergo circumcision, Christ will profit you nothing (compare John 6. 63, "The flesh profiteth nothing). Yea, again I testify to every man who is undergoing circumcision that a debtor he is to the whole law *to do it*. Christ is become of none effect unto you, whosoever of you by law are being justified, ye are fallen from grace. For *we* through the Spirit out of FAITH expect a HOPE of Righteousness; for in Jesus Christ neither circumcision availeth anything nor uncircumcision, but, on the contrary—faith being inwrought through LOVE." Here, again, the working of the leaven is revealed. These were seeking "to be made perfect by the flesh." They were like the man with the muck rake, so intent upon the things of the flesh that they had no eyes for things above.

The enemies of the Truth knew only too well that to attack IT they must silence the faithful steward, who estimated it as a treasure, himself being but the earthen vessel; who counted not his life dear unto himself so that he might finish his course with joy, and fulfil the ministry given to him by the Lord Jesus to testify the gospel of the grace of God. Hence we find the apostle in Gal. 4. 16 referring to the saying of his opponents, "So then I am become your enemy because I tell you the truth!"

The context is full of unveilings of the heart of the Apostle. He feels keenly their error and their danger, he feels for them in as much as they have been deceived. He must tell them the truth, yet he desires to speak the truth in love. He wants to "do all to the glory of God," and yet to "give none offence." "Ye are carefully observing days and months and seasons and years—I am afraid of you, lest perhaps I have laboured in vain among you. Brethren, I entreat you become as I am, for I am as ye are, ye have injured me in nothing—but, on the contrary, ye know that in weakness of the flesh I preached the gospel unto you the first time, and my temptation which was in my flesh ye despised not nor loathed, but ye received me as an angel of God, yea as Jesus Christ. Where then is that gratulation which you ascribed to yourselves—for I bear you record that if it had been possible ye had plucked out your eyes and given them to me—so then I am become your enemy because I speak unto you the truth!" He goes on to say that the false teachers ardently desired them, but not honourably, that they wished to exclude them from the apostle that they might earnestly desire these other teachers instead. By fair means or foul they must provoke enmity between the apostle to the Gentiles and these believers. He had preached the TRUTH, and their first step must be to "exclude" *him* from these believers and these believers from him. We have only to look around and see how successful has been the Satanic endeavour to exclude Paul and his message. We visit chapel and church, and hear sermon after sermon delivered from the "Gospels,"

the Psalms, the "Acts," etc., and, while we thank God that we have heard the Bible read or preached at all, we still wait, it seems in vain, for any definite exposition of the special message of Paul to the Gentiles. He is excluded, and with him his Lord Who sent him. How often since this has occurred the Lord alone knows. May any saints whose "mouths have been stopped," who have been "excluded," and looked upon as "enemies" because they spoke forth the truth—may they take consolation by finding themselves in such blessed company as that of the apostle Paul. The word translated "tell the truth" means a great deal more than verbal utterance, or mental acquiescence—it means to speak, act, live, and TO BE the truth.

This is where the truth comes in. We are free men in Christ; we cannot be content with merely "saying so"—we must "act accordingly." The gall of the fetters is surely not lessened if we merely sing that we "never shall be slaves." If we are arraigned before men who are "somewhat," we must remember that God accepteth not the face of man, and that to our own Master we stand or fall, that to be "not ashamed" but rather to be "approved of God," we must rightly divide the word of truth—and that we must not yield, no, not even for an hour.

We had hoped to have dealt with the other occurrences of the term "truth"—but we shall have to forbear—we believe that the subject before us is of sufficient importance to warrant the space and time given to its consideration.

Dear reader, have you the TRUTH, THE REAL THING? then stand firm, quit you like men, be strong in the Lord and in the power of His might, be ye steadfast, unmovable. Rejoicing in your liberty in Christ, look around on your brethren enchained by traditions, their lives made bitter by hard bondage, and, grasping the shield of faith and the sword of the Spirit, stand for the truth, "AND THE TRUTH SHALL MAKE YOU FREE."

CHARLES H. WELCH.

Bible Numerics

BY IVAN PANIN.

(HOW NUMERICS HELP THE TRUE TRANSLATION)

I.

ON THE PROPER RENDERING OF THE HEBREW V'HAADAM. IN GENESIS 4. 1.

1. The Hebrew word *Adam* means *man*; *ha-adam* means *the man*; and *V'ha-adam* means *and the man*. It is with this word that the fourth chapter of Genesis begins; and the Revisers accordingly render it "And the man knew Eve his wife." The Hebrew *Adam* is, however, at the same time also the proper name for Adam, the first man created. And the question whether the word should be translated *man*, or *Adam*, where the context leaves it doubtful, becomes purely a matter of

interpretation with the translator. Accordingly, the Authorised Version, as well as Luther have it here "And *Adam* knew his wife." Though the presence here of the article, "and *the Adam*" furnishes a presumption in favour of translating it "And the *man*."

It is purposed in this paper to show that the Hebrew text of the fourth chapter of Genesis furnishes its own evidence in favour of the translation "And Adam" rather than "and the man."

The fourth chapter of Genesis is a logical division by itself—a history of Cain and his family. The chapter contains 18 names of persons.

2. Here is a list of these 18 names of persons, with their numeric values in the Hebrew preceding them, the number of times they occur in the chapter following them. The two following columns give respectively the number of letters in each word in the Hebrew, and the number of forms in which it occurs.

Place Value	Numeric Value		Occurs	Letters	Forms
18	45	Adam	2	3	2
19	19	Eve	1	3	1
43	160	Cain	16	2	3
19	37	Abel	8	3	2
26	26	Jehovah	10	4	2
39	84	Enoch	3	4	2
50	284	Irad	2	4	2
50	95	Mehujael	2	6	2
75	777	Methushael	2	6	2
36	90	Lamech	5	3	2
25	79	Adah	3	3	1
35	125	Zillah	3	3	2
24	42	Jabal	1	3	1
30	48	Jubal	1	4	1
85	598	Tubal-Cain	2	7	1
8	165	Naamah	1	4	1
43	700	Seth	2	2	2
42	357	Enosh	1	4	1
707	3731	18	65	69	30

3. Here is a list also of the 30 forms in which these 18 names of persons occur in the Hebrew. The numeric values precede each form, and the number of times it occurs in the Hebrew, in Genesis 4, follows it. The last three columns give respectively the total numeric values of all the occurrences of each word; the number of letters in each form; and the number of letters in all the occurrences of each word. The order in this list is the same observed in the preceding list.

Place Value	Numeric Value		Occurs	Total Value	Letters	Total Letters
18	45	Adam	1	45	3	3
29	56	V'haadam	1	56	4	4
19	19	Eve	1	19	3	3
43	160	Cain	14	2240	3	42
55	190	L'Cain	1	190	4	4
49	166	V'Cain	1	166	4	4
19	37	Abel	7	259	3	21
25	43	V'Abel	1	43	4	4
39	84	Enoch	2	168	4	8
51	114	L'Enoch	1	114	5	5
50	284	Irad	1	284	4	4
56	290	V'Irad	1	290	5	5
50	95	Mehujael	1	95	6	6
56	101	V'Mehujael	1	101	7	7
75	777	Methushael	1	777	6	6
81	783	V'Methushael	1	783	7	7
36	90	Lamech	4	360	3	12
41	96	V'Lamech	1	96	4	4
24	42	Jabal	1	42	3	3
30	48	Jubal	1	48	4	4
85	598	Tubal-Cain	2	1196	7	14
41	700	Seth	1	700	2	2
61	736	U'Seth	1	736	4	4
42	357	Enosh	1	357	4	4
25	79	Adah	3	37	3	4
35	125	Zillah	1	125	3	3
41	131	V'Zillah	2	262	4	8
48	165	Naamah	1	165	4	4
25	26	Jehovah	9	234	4	36
38	56	L'Jehovah	1	56	5	5
1290	6491	30	65	10,234	126	245

7 × 17 = 67 × 3

4. The numeric value of these 18 names is 3731, or 533 *sevens* (Feature 1); their place value is 707, or 101 *sevens* (Feature 2); the numeric value of all the occurrences of these names in the chapter is 10,234, or 1,462 *sevens* (Feature 3). The number of letters in all the occurrences of these names in the chapter is 245, or $7 \times 7 \times 5$. This number is not only a multiple of seven (Feature 4), but of seven *sevens* (Feature 5). The number of letters in the forms in which these names occur is 126, or 18 *sevens* (Feature 6). In four important matters, the numeric value of the words, the numeric value of the passage, the number of letters in their forms; the number of letters in the passage, the presence of *sevens* is at once noticed.

Let us now look at each of these four items separately:

5. The numeric value of the eighteen names 3731 is so many *sevens*. If the reader will look at the list of these names, he will find that eighteen being two *nines*, every *ninth* name (in the order of their occurrence in the chapter), has a value of 777, and 357. Each of these numbers is a multiple of 7 (Features 6 and 7). In the order of their size the numeric values are 19, 26, 37, 42, 45, 48, 79, 84, 90, 95, 125, 160, 165, 284, 357, 598, 700, 777. Their sum is thus divided. The numbers 19—165 have for their sum 1015, or 145 *sevens*; 284—598 have for their sum 1239, or 177 *sevens*; the other two numbers, 700, 777, are each a multiple of seven. That is to say there are only four groups of *sevens* in those 18 numbers. But the striking fact is that the sum of the numbers with which each group ends is also a multiple of seven, since the sum of 165, 598, 700, 777 is 2240, or 320 *sevens* (Feature 8).

6. The numeric value of the 18 names, 3731, is a multiple of *thirteen* as well as seven, it being $7 \times 13 \times 41$ (Feature 1). This number is divided thus between God and man. The word for God, Jehovah, has a numeric value of 26, or 2 *thirteens*, while the 17 human personages have a value of 3705, or 285 *thirteens* (Feature 2).

These eighteen words occur 65 times or 5 *thirteens* (Feature 3).

7. The numeric value of these 18 names, 3731, is a multiple of *forty-one*, as well as of *seven* and *thirteen*: it being exactly $7 \times 13 \times 41$ (Feature 1). Of this the three women of Cain's household—Cain being the person to whose history the chapter is devoted—have 369 or nine *forty-ones*, while the other 15 names have 3362, which number is a multiple not only of *forty-one* (Feature 2), but even of the square of *forty-one*, it being $41 \times 41 \times 2$ (Feature 3).

That is to say: just as the division between human beings and God was made by *thirteens*, so the division between the three women of Cain's household and the other persons is made by *forty-ones*.

Only three letters are used in the Hebrew by means of which the 18 words are changed into 30 forms: by the use namely, of the letters, V', Ha', and L'. The numeric value of these three letters, 5, 6, 30, is *forty-one* (Feature 4).

The number of names is eighteen, or three *sixes*;

they occur in 30 forms, or five *sixes*, and these 30 forms have 126 letters, which number is a multiple of both *seven* and *six*, it being $6 \times 7 \times 3$.

These schemes of sixes, sevens, thirteens and forty-ones are not coincidences, but—*designed*.

But if designed, these numeric phenomena are possible only by counting the first word of this chapter, V'haadam, as a proper name, as *Adam*, and not *man*. So that the numeric design clearly shows that it was the Designer's *intention* that the word should be understood to mean *Adam*, rather than *man*.

Bible numerics thus throw light also on the *Interpretation* of a word.

Incidentally the numeric scheme *corrects* an error in the text. The form V'Mehajael, is for some reason printed V'Mahijael, changing a *vav*, with its value of 6 into *yod* with value of 10. As the total numeric value, 10,234 is $7 \times 17 \times 43 \times 2$, not only a multiple of *seven*, but in the scriptural frequent combination with *seventeen* and *forty-threes*, the change, by making the total 10,238, destroys part of the design.

The presence in this last number of 43 calls attention to this fact: The place value of the 30 forms is 1290, or 30 *forty-threes*. The total place value of these words is 2494, or $43 \times 29 \times 2$, or 58 *forty-threes*.

Questions and Answers.

QUESTION NO. 401.

"THE TIMES OF THE GENTILES"
(Luke 21. 24).

D. D. (N B.) Your letter raises a question which is no less interesting than it is important.

In thinking, speaking or writing of these "times" we must distinguish between *Anno Dei* reckoning and *Anno Mundi* reckoning. While the former ceases on certain definite occasions the other does not stand still. *Anno Dei* reckoning is governed according to God's Divine counsels concerning His People Israel; but *Anno Mundi* reckoning still goes on all the time, as a matter of course. We cannot stop the rising and setting of the sun, or the passing of the months and years.

"The times of the Gentiles" are not counted in the *Anno Dei* reckoning, for they are the "times" during which Jerusalem is in the hands of the enemy, and the People of Israel is dispersed (as in the 93 years captivities in Judges, and the 70 years in Babylon).

The Lord Himself was on earth during those same "times of the Gentiles," and, He declared that they would continue until they should be "fulfilled" (Luke 21. 24).

Jerusalem was at that time in the hands of the Romans, the "fourth" great world-power. But the Lord had regard to the *fifth*. This could not be mentioned plainly by the Lord, or in Daniel 2 because that would have *compelled* the People to reject the preaching of Peter and the Twelve in Acts 3 and throughout that book.

But, though the *fifth* power to hold in succession the city of Jerusalem, is not openly and actually mentioned, it is there all the same, for those who have eyes to see, as well as "ears to hear!" For (1) note that it is

nowhere said there were to be "four," or only four. Rome is definitely called the "FOURTH." And we may not deliberately change an *ordinal* number into a *cardinal* number.

But yet (2) all the five are there. In Daniel 2. we have the five:—

Verses 32, 33.	Verse 35.	Verse 45.
1. Gold	Iron	Iron
2. Silver	Clay	Brass
3. Brass	Brass	Clay
4. Iron	Silver	Silver
5. Iron and clay	Gold	Gold

There are the five clear enough; and the three different orders in which they are given, are so arranged, in order that we may make no mistake about them. They represent (1) The head; (2) the breast and arms; (3) the belly and thighs; (4) the legs; (5) the feet and toes. And these represent the (1) Babylonian; (2) the Medo-Persian; (3) the Grecian; (4) the Roman, and (5) the Mohammedan Powers. For these five have successively occupied Jerusalem and the Land of Israel.

They were all "Powers" long before they came into that possession (Babylon from Gen. 10. onward), but not in God's reckoning until they each came successively into connection with Israel's City and Land.

When the Lord spoke of Jerusalem being "trodden down till the times of the Gentiles be fulfilled," the land was then being trodden down by Rome. But, in 636-7, the *fifth* Power came on the scene, and conquered "the fourth;" and from that time Jerusalem has been in its possession.

"The times of the Gentiles," therefore, are still running on in *Anno Mundi* reckoning, but not in *Anno Dei* reckoning; for this last reckoning has to do with His counsels, in connection with His People, His City, and His Land; and, so far are entirely unconnected with the chronology of Daniel's vision.

The real "sign" of the ending of these "times," (which still run on in *Anno Mundi* reckoning), must therefore be the removal of the Mohammedan Power from the Land of Israel.

That is "the Eastern question," and that is the "sign" which will in due time be "observed."

Signs of the Times.

DEATH'S VICTORY.

THE impotence and the helplessness of man were never more clearly shown than in the recent catastrophe which has overwhelmed two nations in sorrow, through the loss of the S.S. *Titanic*. Man's boastings of his wisdom and power were sufficiently manifested before it; but, it seems to have been exceeded after it.

In *The Daily Mail* for April 18th, the leading article was headed

"THE VICTORY OVER DEATH,"

and, as though that were not enough, it began with the text: "O Death where is thy Sting? O Grave where is thy Victory?"

We should have thought that the obvious answer was—*there, there!* *There* was the sting, and *there* was the victory. And man's helplessness stood exposed to the whole world.

But *The Daily Mail* sees otherwise. It sees in it "the picture of a man, 'master of the spasms of the sky, and the shatter of the sea; master of Nature and passion and death, and of all terror and pain.'"

The writer imagines a scene of calm though "tragic splendour" in men succumbing to a destiny in which they were helpless, and powerless to avert. All that man could do was to submit to that defeat. True, what was *seen* was wonderful. Discipline and Self-restraint were beyond admiration; but we can never know what was Death's Sting in the hearts and minds of those who lived through those last few hours.

We may be sure that there was no thought of "Victory." We can imagine how they fought and sought to secure it and died in the crushed hope of broken hearts.

Never were man's boastings or luxurious ostentations more arrogant than in the sailing of that vessel. It was the last word as to what man could do. It was acclaimed as "unsinkable," and yet, in a few short hours it all perished beneath the waves.

But *The Daily Mail* sees in it the vindication of our civilization; and concludes, "thus does man prove his fitness to be the master of things because he is master of himself. Thus is death swallowed up in victory."

But what was written *two days before any details came to hand*. It is all "a picture of man" drawn from the imagination; but it is the same boastful spirit which ignores Divine revelation, while using its words in the very opposite sense to that for which they were written.

Death swallowed up the *Titanic* in Victory. But, the Victory over Death of which the Scripture speaks, will never be realized till it is seen in the resurrection of those who are Christ's at His coming.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J.M. (Athabasca). It is quite true that, in the purpose of God, we who are in Christ are accepted in Him, and have the enjoyment of His word by faith, believe that "as He is, so are we in this world." But that is not the scope of 2 Cor. 5. The whole subject is *resurrection*, which begins at ch. 4. 14, and goes down to 5. 9.

A.C. Greenock. You are quite right in supposing that the Epistles of James and Jude were written by the Lord's brethren. The references to James were designed to show this. The references, Mark 15. 40 and John 14. 22, were inserted inadvertently from a list of passages referring to the different Judes or Judases.

T.D. We accept no responsibility for other people's arguments. We are satisfied with the testimony of such passages as John 5, 18, and 10, 30, 33, which show how the Jews understood the Lord's own claims; and the witness of Thomas (John 20, 28), and of Paul in Rom. 9. 5, notwithstanding the shameful struggle of the Revisers to make those words teach the doctrine of Socinus. "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2. 14).

We should remember that all the various names and appellatives used of a person do not refer to different personalities, but have regard to the various *relationships* sustained by such person.

THE EDITOR'S SPEAKING ENGAGEMENTS

FARNBOROUGH.—THE TABERNACLE. May 1 at 7.30. p.m.

NOTTINGHAM.—May 4 (see notice below).

BRIGHTON.—Y.M.C.A. HALL. May 8 at 3.15. p.m. and 8 p.m.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Thursday evenings, 7.30, at 57 Cobden Street. See notice below.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, May 15, at 7 p.m. Subject: "The Mystery of God, even Christ" (Col. 2. 2.)

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.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

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

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

LONDON.

The meetings held at Holborn Hall will be held in future, till further notice, at THE CLUB, VAUXHALL BRIDGE ROAD, MORETON STREET (near Victoria Station), 7.0 p.m. Sunday evenings. Subject "The Purpose of the Ages," speaker, Chas. H. Welch. Arrangements are pending, regarding a meeting on the Sunday mornings.

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, E., Saturdays, May 11th and 25th, and alternate Saturdays: "The Gospels," C. H. Welch. Also Sunday evening, Gospel Meeting. Tuesday evening, Elementary Bible Class at 8 p.m.

CROYDON (WEST.)

A meeting for Christians will be held (D.V.) in the IRON ROOM, STRATHMORE ROAD, CROYDON, on Whit Monday, May 27th 1912. A Tea will be provided. Afternoon Meeting 3 to 5. Tea 5.30 to 6.30; Evening Meeting 7 to 9.

Friends coming to Croydon should alight at West Croydon Station, whether coming by train or tram.

The object of the meeting is for Exposition of the Word; and the prayers and presence of Christians, especially those who are interested in Dispensational Truth, is asked and will be valued.

NOTTINGHAM.

Two addresses will be given at the Y.M.C.A. Buildings, (Room No. 12), Mansfield Road, on Saturday May 4th. In the Afternoon Dr. Bullinger at 3 p.m. In the Evening Mr. Chas. H. Welch at 6 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

A. E. C. C. (London, N.W.)	...	...	...	2	10	0
E. H. T. (Kent)	...	...	...	0	10	0
D. M. (Dundee)	...	...	...	0	7	6
J. B. (China)	...	...	...	0	4	4
A. E. and L. C. (Richmond) monthly...	...	...	...	0	3	0
Anon (London)	...	...	...	0	2	6
Anon (Brighton)	0	2	6

(Editor's Publishing Fund.)

A. E. C. C. (London, N.W.)	2	10	0
H. W. (U.S.A.)	0	5	0

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A. E. C. C. (London, N.W.)	10	0	0
A. B. H. (Nagasaki)	0	10	0
Anonymous	0	5	0
E. J. M. (Eastbourne)	0	5	0
G. H. J. (Plymouth)	0	5	0
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THINGS TO COME.

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Editorial.

"THE LORD HATH SPOKEN.

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

(Continued from page 52).

(iii). THE PAULINE EPISTLES.

WHEN we come to the Epistles of Paul, we have to treat them chronologically, and to divide them into two Categories, Earlier and Later.

The Earlier series being written before Acts 28: and the Later written after the formal rejection of the proclamation of the offer of the King and the Kingdom by Peter and the Twelve during the Dispensation covered by the Acts of the Apostles.

These two series are of equal importance; but, at the same time they are distinct and separate.

Together, they stand in a separate category from that of the Apostolic Epistles of Peter, James, John and Jude.

Though the exact order of the separate books of the New Testament cannot be determined by manuscript authority, yet there is no doubt as to the order of the five groups into which they are divided in all the best and oldest manuscripts; nor yet as to the order of the books in the group of the Pauline Epistles.

The present order of the books of the New Testament in the English and all Modern Versions has come down to us through the Latin Vulgate, which order the dead hand of Jerome has fastened upon all succeeding generations.

Nothing therefore is to be learned from the present order of the books as we find them in the A.V. or R.V.

The only things that are certain are:—

I. That in all the best and oldest manuscripts the separate books are divided into five groups,

1. The Four Gospels.
2. The Acts of the Apostles.
3. The Apostolic Epistles.
4. The Pauline Epistles.
5. The Apocalypse.

II. That while the order of the books may vary in the first and third groups, they never vary in the fourth group. The Pauline Epistles (other than those to Individuals and to the Hebrews) have never yet been found in any Greek manuscript except in the order in which we have them in our English Versions.

This fact tells us that, whatever may be the teaching of the Chronological order, *i.e.*, the order in which they were written, the order *for us* to-day, is none other than the Canonical order, (beginning with Romans and ending with 2. Thessalonians).

It is not that one order is right and the other wrong. Both are right, and neither is wrong.

Both are important, but not equally so: for, while the Chronological order is full of most important information for all who would understand Dispensational truth; the Canonical order is full of deepest instruction as to Doctrinal and Experimental truth.

Neither can be set aside nor ignored by us without incurring blame before God, and serious loss to ourselves.

For those who first received them, the Chronological order was of greater importance, in fact, all-important.

But, for us, to-day, since the rejection of the testimony of "them that heard Him" and the consequent postponement of the Kingdom, the Canonical order is the more important.

This difference is manifested by the great and significant change which took place when the Holy Spirit was over-ruling the order in which the Pauline Epistles were to be presented to us: for the first great fact is, that no Greek manuscript exists where there is any deviation from the order in which we have them in our English Bibles to-day; and the second great fact is that, the Epistles to the Thessalonians, which were the *first* written are placed *last*.

Not one of our readers will believe that we owe these two facts to chance. And, for ourselves, we prefer to believe that we owe them to the perfection of a Divine ordering. And, this being so, we shall find an all-sufficient reason for them if we look for it.

It must be evident to us, at the outset, that, as long as Jehovah's promise to "send Jesus Christ" was not withdrawn, while it was still open to Israel to see the fulfilment of "all that the prophets had spoken" on the one condition (of repentance) laid down, while the imminence of the Lord's speedy coming was everywhere the testimony of "them that heard Him," whether spoken or written, the waiting for God's Son from Heaven, and deliverance from the wrath to come would necessarily be the central point of all testimony during that Dispensation of the Acts.

The Pauline Epistles cannot be exempt from this conclusion.

If any are disposed to hold that the promise made in Acts 3. was withdrawn at any time before Acts 28. it is incumbent on them to point out where such an epoch-marking event is recorded.

But this cannot be done. There is not a tittle of evidence that can be produced.

Indeed, the very first Epistle written by Paul (1 Thess. 1. 10) emphasises this, and the second letter cannot even be understood apart from it.

But, for us, now, to-day, this is not the great and important point. Israel did not repent; the nation did not fulfil the required condition; and now, the great promises made in Acts 3 are postponed, and all the blessings there promised are in abeyance.

The first question that arises is, where do we Gentile believers come in?

No "promises" have been made to our fathers, such as Paul describes in Rom. 9. 3-5. We Gentiles have no claim to any "inheritance" such as that which Peter speaks of in 1 Peter 1. 3-5. No "covenants" had been made with any Gentiles (apart from their connection with Israel); where then is our standing? and what ground have we for any blessings at all?

None whatever.

Our position is clearly defined in Eph. 2. 11, 12. "At that time" (it is written) "ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

During the whole of the Acts of the Apostles all testimony centred round Israel and Israel's earthly blessings. The olive tree was still standing. Some branches had been broken off, and Gentile branches were being grafted in.

But, now that the olive tree has been cut down, into what are we Gentile believers to be grafted in? With or in whom are we to "find an inheritance"?

The answer is, "in Christ." But this wondrous truth could not be revealed while the other way inheritance was still open! There cannot be two modes of obtaining the inheritance open at one and the same time!

This brings us to the secret of it all. This shows us the reason for the change in the order of the Pauline Epistles. The one important truth for us to learn is that our standing is in Christ alone; that all our hopes are in Him, that all our claims are no longer on Abraham, Israel, or "the fathers," but "in Christ" "in Whom WE have found an inheritance also," (Eph. 1. 11).

Hence, it is not with the Epistles to the Thessalonians which *we* are to begin, but with Romans. It is there we must begin. We cannot look for the Lord before we know him. We must first know what our *hope* is before we can wait for its fruition. We must be first instructed as to our standing in Christ before we can know anything of what was to be revealed in place of the hope of Acts 3.

Now we are in a position to see, why, of necessity, the Canonical order of the Pauline Epistles was changed; and why the last written is placed first, and the first written is placed last.

It is, as we have before said, not that one order is right and the other order wrong. Both are right,

as is perfectly clear when we once rightly divide them.

THE CANONICAL ORDER OF THE PAULINE EPISTLES.

A ROMANS. Foundation truth and Doctrinal teaching necessary for all, in all Dispensations of the Gospel of God.

B 1 and 2 CORINTHIANS. "Reproof" for *practical* failure to understand the Doctrine of Romans.

C GALATIANS "Correction" of *doctrinal* failure in understanding the teaching of Romans.

A EPHESIANS. Foundation truth and Doctrinal teaching necessary for the Dispensation of the Mystery; Christ the Head over all things for His body the church.

B PHILIPPIANS. "Reproof" for *practical* failure to understand, and carry out the teaching of Ephesians: not holding the members.

C COLOSSIANS. "Correction" as to *doctrinal* failure to understand the teaching of Ephesians: "not holding the Head."

THESSALONIANS closing all up with the now postponed hope of the Lord's coming.

It is not within our object now to go further in the *Canonical* order of the Pauline Epistles. This must wait till we deal with it in its proper place.

What we are now concerned with is the *Chronological* order, for this belongs to the foundations of Dispensational truth.

Paul was not among those referred to in Heb. 2. 3, and described as "them that heard Him." He had not companied with those who were with the Lord all the time that the Lord Jesus went in and out among the Twelve (Acts. 1. 26). Therefore he could not be one of the Twelve in any sense whatever.

This does not interfere in any measure with the importance of the Pauline Epistles, for He heard the Lord from heaven. He was instructed gradually by the Lord Himself, and inspired by the Holy Spirit.

Without, therefore, detracting anything from the importance of the *Canonical* order of the Pauline Epistles, we must do our utmost to discover the real instruction to be derived from the *chronological* order; and this brings us to

THE EARLIER PAULINE EPISTLES.

The exact dates of these are not agreed upon by individual authorities.

There being no external evidence as to these, all students are thrown back on *internal* evidence: and here, all stand on the same level: all are able to draw their own conclusions. We append the dates, as generally received, but these are open to some revision should further evidence require it.

THE CHRONOLOGICAL ORDER.

- 1 Thess., A.D. 52, Corinth.
 2 Thess., A.D. 53, Corinth.
 1 Cor., A.D. 57, Ephesus (Spring).
 2 Cor., A.D. 57, Ephesus (Autumn).
 Galatians, A.D. 57, Corinth (Winter).
 Romans, A.D. 58, Corinth (Spring).

ACTS 28, 25, 26, A.D. 62.

- | | | |
|------------------------------------|------------|--------|
| Ephesians, A.D. 62 | } Spring | } From |
| Colossians, A.D. 62 |  |  | } Prison |
| Phillippians, A.D. 62, Autumn | } in Rome. | |
| 1 Timothy, A.D. 67*, Corinth. | | |
| Titus, A.D. 67*, Corinth. | | |
| 2 Timothy, A.D. 68, Rome (Prison). | | |

The importance of the above table, with the pivot in the centre, on which the whole depends, must be obvious.

Between the two captivities came the missionary journeys made or proposed, refers to a second and later imprisonment.

These missionary journeys referred to in the note below* are outside the Dispensation of the Acts of the Apostles, and, therefore, have no place in that book.

It is evident that this last stage of Paul's later ministry of the Dispensation of the Mystery cannot be ignored without incurring serious responsibility before God.

We have now, therefore, to consider the testimony of

THE EARLIER EPISTLES OF PAUL.

We have three accounts of the Apostle's call, (1) in Acts 9. 6, where nothing is said by the Lord beyond directing him where he was to go to find out what he must do.

The Lord told Ananias concerning Paul, and said, (to allay his fears): "He is a chosen vessel unto Me to bear My name before the Gentiles and Kings and the sons of Israel. For I will show him how great things he must suffer for My name's sake" (Acts 9, 15, 16.)

This was said to Ananias, not to Paul. Nothing more is recorded at this stage beyond the fact that Ananias laid his hands upon him and Paul received *pneuma hagion*, or "power from on high" (in the shape of "spiritual gifts.")

The whole of Paul's commission is only gradually revealed. It was probably announced to Paul at one and the same time, but revealed to others only in due time, according as the purposes of God were developed.

Not till nearly the close of the first part of Paul's ministry do we learn all that was said in Acts 9, so that we must not mix up with the first part, that part which related to the second part, in connection with the great Secret (or the mystery).

*It is probable that 1 Timothy and Titus were written earlier, and cover both the earlier and later periods; and that between these and the second Epistle to Timothy came the journeys to Macedonia (Phil. 2. 24, 25), Colosse (Philem. 22), Spain (2 Tim. 4. 10), Dalmatia (2 Tim. 4. 10), Ephesus (2 Tim. 4. 14); fulfilling his statement that the salvation of God is sent unto the Gentiles (Acts 28. 28).

His full commission is made known to us only in the later, and supplementary accounts recorded in Acts 22. 12-26 and 26. 12-20, as he approached the dividing line.

In Acts 9. the time had not yet come for making known anything relating to the later ministry: and, until it did, he joined his testimony to that of the Twelve.

In that way he testified "to the Jew first" and it was in that sense, and in that sense only, that "he became as a Jew to the Jews."

It is specially interesting to note this illustration, because of its direct bearing on what he subsequently wrote to these same believers.

We may note first, what "his manner was" in his carrying out his first ministry (Acts 17. 2). There was something very special about this "manner," for he refers to it again in 1 Thess. 1. 9; 2. 1.

He and Silas had come from the prison at Philippi, and he did in Thessalonica what he was accustomed to do elsewhere.

He went into the synagogue, "and three Sabbath days reasoned with them out of the Scriptures." He did not need any bands of music; he required no "solo singers," no "quartettes," or "Choral Intros" or "Anthems." No tricks or contrivances of an effete "religion;" no new fashions or modern methods: no singing on their knees, or of any special number of "Amens," &c., &c. He merely "went in unto them and three sabbath days reasoned with them OUT OF THE SCRIPTURES."

Not out of the newspapers. There were, we may be sure, no "pulpit references" to any public events in Thessalonica, or in the Roman Empire. He did not concern himself with the "housing" of poor Thessalonians, or with their "slums," water-works, or drainage. He was concerned with only one thing, and that was "the Scriptures."

And why?

Because he had not lost faith in them! Because, as he tells them, in his subsequent letter, it was the "Word of God which ye heard of us, not the word of men, but as it is in truth the Word of God" (1 Thess. 2. 13): that word he tells them which "effectually worketh in you that believe."

That was why it worked out in their sounding forth the Word of the Lord, throughout Macedonia, Achaia, and elsewhere (1 Thess. 1. 8).

That was why the Apostle "reasoned with them out of the Scriptures."

He did not criticise them. He did not reason about the Scriptures, but he reasoned out of them. And in thus using the written Word, he was seeking only to make known the Living Word; for he adds: "Opening and alleging, (1) that the Messiah must needs have suffered." Just as Peter had based his appeal in Acts 3. 18, so Paul based his appeal, and his object was to show "that this is Messiah,—Jesus whom I announce to you" (Acts 17. 3).

From v. 7 we learn another point which he "reasoned out of the Scriptures," which was that this Jesus was soon

coming to reign as king. For this was the special charge made against him before the magistrates (v. 7).

Here we learn therefore, how Paul confirmed the teaching of the Twelve, and did not go beyond it.

On this teaching the assembly in Thessalonica was based, and in it they were nurtured.

This, we are told, was the Apostle's "manner" wherever he went. His special ministry at this stage was carried on in the Synagogues of the Dispersion.

There is no sign, so far, that the Divine offer made by Peter had been withdrawn. On the contrary every thing shows that it was still open, and that Israel was still the object of this ministry.

True, in two places Paul met with such opposition from the Jews that he "turned to the Gentiles." But these were both exceptional, and purely local; they did not influence in any way the special ministry in which Paul was engaged; or change its character.

In Antioch of Pisidia, Paul and Barnabas fulfilled their mission to the Jews, telling them that "it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," etc. (Acts 13. 46, 47).

But, at the very next place (Iconium), "they went both together into the Synagogue of the Jews" (14. 1); for Acts 28. 28 had not yet been reached.

At Corinth, likewise, "when they (the Jews) opposed themselves, and blasphemed, Paul shook his raiment and said unto them, 'Your blood be upon your own heads; I am clean: from henceforth we turn to the Gentiles'" (Acts 18. 6). So he did; but he did it by turning into a house "which joined hard to the Synagogue." (v. 7), and, at the very next place he reached (Ephesus), "he entered into the Synagogue and reasoned with the Jews" (v. 19).

These events show that they were purely local, and not at all on the same lines as the great proclamation, made once for all, in Acts 28. 28: "Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles, and that they will hear it."

While Paul thus "became as a Jew to the Jews," joining with the Twelve in confirming the ministry of the Lord Jesus, and conveying Peter's proclamation of the kingdom throughout the Synagogues of the Dispersion, we may be sure that his testimony in no wise clashed with that of the Twelve, and, what that was, we have already seen. The same God bore the same witness to him, as to them, in "signs, and wonders, and divers miracles, and spiritual gifts" (Heb. 2. 4).

It will be an interesting study, now, for any of our readers to go through the Acts again, noting specially the references to the kingdom and the King "by them that heard Him," and learn the character of the testimony of Paul in the Synagogues.

While we are prepared to find a difference, and an advance, between the Apostolic Epistles and the earlier Pauline Epistles, we are also prepared, at the same time, to find a difference between Paul's own epistles

written at the beginning of that earlier confirming testimony, and those written nearer the end of it.

Special communications were made to him by the Lord. Paul did not retire into Arabia for three years for nothing. What he heard when caught away into the third heaven and Paradise could not be uttered at that time; and one reason would necessarily be Dispensational requirement.

Having regard, therefore, to these limitations, we must consider these earlier Pauline Epistles chronologically; and, while recognising the similarity of his testimony to that of the Twelve, we must be prepared for seeing some advance and development in his teaching in view of his special call as a minister of the Gentiles.

If he had heard, or knew anything of the "Great Secret" (the Mystery) before the close of the Acts, one thing is certain: he had not committed it to writing; nor did he receive any commission to do so until after Acts 28.

His testimony would differ from that of the Twelve, in that while theirs rested on what they had "heard" from the Lord while He "went in and out among" them on earth, Paul's testimony rested, so far as his *speaking* was concerned, on what he received by communications by the same Lord from heaven, in Arabia, and elsewhere; and so far as his *writing* was concerned, it rested on the direct Divine inspiration in special fulfilment of the Lord's own promise in John 16. 12-15.

His *writing* was, therefore, necessarily in contrast with what the Twelve had "heard."

Their testimony was chiefly oral; his was to be committed to writing. This explains his last instructions to Timothy in 2 Tim. 4. 13. "The cloak that I left at Troas with Carpus when thou comest bring with thee, and the BOOKS, but ESPECIALLY THE PARCHMENTS."

Before Acts 28. 25, 26, Paul was "delivered a prisoner from Jerusalem into the hands OF THE ROMANS" (v. 17).

But, after that, though a prisoner still, he was "the prisoner OF JESUS CHRIST" (Eph. 3. 1).

Before Acts 28. 25, 26, Paul was bound with "this chain" "for the hope of Israel," (v. 20); but, after that, he says, he was "in bonds for you Gentiles."

If Paul knew anything personally about the Mystery before Acts 28, he could hardly have made it known even to individuals without entirely upsetting their Dispensational standing. Though it was not committed to writing, yet we can in no wise assert that he did not mention it to one and another, who were prepared to receive it, or be *initiated* into it. This is the meaning of the word "perfect" in 1 Cor. 2. 6.

In any case, his testimony would be, doubtless, somewhat in advance on that of the Twelve, even in view of his commission in Acts 26. 15-18; but especially as the end of that Dispensation drew near, and he saw "the day approaching."

We may, therefore, be prepared to see some difference between Romans (the last Epistle before

Acts 28), for example, and that to the Thessalonians (the first so written).

But, on the other hand, we shall not be slow to notice all the points wherein Paul's testimony concurred with that of "them that had heard" and "confirmed" the words of the Lord Jesus.

(To be continued.)

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

No. 9.

"BEGOTTEN."

(Continued from page 54).

IN 1st John we find the Greek verb *gennaō* used *ten times*, translated by "born," "begat," "begotten" (mostly in the *perfect tense*). It is clearly one of the key words of the epistle. The first occurrence is in 2. 29; and probably from this verse we get the ruling conception of its use. The two verbs translated "know" are not the same. The verse, therefore, may be rendered thus, "If you *perceive* that He is righteous, you *come to know* that everyone doing (or practising) righteousness has been begotten from Him." It is cause and effect. And more; it is *likeness*. It is the manifestation, in the begotten one, of the *same quality* as belongs to the Begetter, in this case it was right, righteousness.

And it is righteousness, not merely in the cold abstract sense of acting justly towards another (which any unrenowned moralist might attain to); but it is rather the free spontaneous outcome of a God-begotten nature which will bear fruit after the image of Him That created it; in other words, to use the great Bible phrase, it produces "after his kind," which is an abiding law both in nature and in grace.

The connection of this verse (2. 29) with what follows (3. 1-3) is often missed; but it is very evident that the Apostle follows up the thought of *having been begotten from Him* by declaring that it is all the fruit of love: *love's bestowment* issuing in the family relationship, "that we should be called *children of God*." And he repeats it, "now are we *children of God*." Then he points forward to the future, and shows the final issue in the bright words of hope, "We shall be *like Him*, because we shall see Him as He is." The whole movement begins with *Love* and ends with *Likeness*.

And now we come to the statement in Chap. 3. 9, which is regarded as of the utmost importance. The verse may be rendered as follows: "Every one who has been begotten from God doeth not sin, *because His seed abides in him*, and he is not able [has not power] to sin because he has been begotten from God."

We give the value of the preposition *ek* (from) in both cases, translating "from God." And we beg attention to the *perfect tense* used twice, also, bearing

the significance "has been (and continues to be) begotten from God." This supports the crucial expression "His seed abides in him," and explains the ground of the statement that such a person "cannot sin," or "is not doing sin" (present tense).

Let the reader carefully note the context before and after verse 9, and mark how Satan is connected with the teaching here conveyed. "He that is doing sin is from the devil, because the devil sins from the beginning," the beginning, namely, of the human race: and hence it is declared that "on this account the Son of God was manifested, that He might undo [loose, dissolve] the works of the devil," referring to his work in bringing about the fall of the race, in Adam, by which each individual is *identified with the evil nature* (or sinful state) thus brought in.

And accordingly, after verse 9, and as a consequence, the new relationship emerges, in the words, "Herein are manifest *the children of God* and *the children of the devil*," the children of God being, by the begetting from God, *identified individually with the new nature* (or new creation state) thus accomplished by an act of God. Such is the present practical outcome: the two classes become manifest.

Let us now look at verse 9 more closely, in the light of this helpful context. The secret lies in the remarkable expression,

"HIS SEED REMAINS [ABIDES] IN HIM."

What is this *seed from God* which abides in the believer?

The Lord Himself (John 3. 6) calls it "spirit." The Apostle Paul calls it a "new creation," (2 Cor. 5. 17); a "new man," (Ephes. 4. 24); an "inner man" (Ephes. 3. 16). And the Apostle Peter calls it the "hidden man of the heart in that which is incorruptible" (1 Peter 3. 4), like the incorruptible seed that produced it (1 Peter 1. 23).

In the believer, then, there is a new "spirit," a new "creation," a new "man," a new "hidden man."

The incoming, the creating of this "new man," does not mean the instant extinction of the "old man." Not at all. Like the tares and the wheat, *both are together*, (see the extraordinarily striking illustration of this in Genesis 25. 22, 23; and compare Gal. 4. 29-31, and 5. 17).

This is what we call the doctrine of the two natures in the believer. Without the knowledge of this a child of God cannot have intelligent and settled peace.

In the reckoning of God, and judicially, and to faith, the "old man has been crucified with Christ" (Rom. 6. 6); so that the believer is no longer identified with it as a factor condemning him in the sight of God.

On the contrary, the believer is identified with Christ and with the "new creation" and God regards him so.

This is what we call the doctrine of Identification; as we see the offerer identified with the offering, in laying his hands on its head, and as we see the believer identified with his Saviour-substitute so that it can be said of him that he *died with Christ*.

Thus the standing of the child of God is entirely

changed: the relationship is entirely new: all is in Christ: and, answering thereto, he is possessed, by God's creating begetting power, of the new creation, the new man which is essentially *spirit*, and not only spirit, but it is incorruptible, and it is in holiness and righteousness of truth after the image of Him That created it.

The "new creation," therefore, cannot sin; and the believer being identified with it, and regarded as a new creation before God, the language of John becomes true of him, "he is not doing sin, because His seed abides in him, and he cannot sin because he has been begotten from God."

It is not as a person, with an old nature still in him, that he cannot sin; but it is as a person, who has been begotten from God, that he cannot sin.

This expression "cannot sin" has nothing to do with the ignorant error called "sinlessness." Would the Apostle John, within the bounds of this short epistle, so utterly contradict himself? He had already guarded his readers against this delusion of sinlessness in our present condition. In chapter 1. 7-10, and chapter 2. 1, 2, we find this very question of *sin* and *sins*, in a believer, fully stated in an eightfold series of aspects:—

1. The blood of Jesus *cleanseth us from all sin.*
2. If we say *we have no sin.*
3. If we *confess our sins.*
4. Faithful . . . that He may *forgive us the sins.*
5. Cleanse us from *all unrighteousness.*
6. If we say that *we have not sinned.*
7. These things I write to you that you *may not sin.*
8. And if any one *have sinned.*

Compare No. 2 and No. 6, and it will be seen at once how impossible it is to affirm the sinlessness of the believer in his present state. In the one case we *mislead ourselves*; in the other case we *make Him a liar*; and in both cases the truth [His Word] is not in us.

No. 7 shows the purpose for which all this teaching is given, namely, *that we may not sin*; and then No. 8 reveals, thank God, that *if any one should sin* there is ample provision made for it in the "Advocate with the Father," Who is the "Propitiation concerning our sins."

Now, whatever the Apostle meant, in 3. 9, when he said that the one begotten from God CANNOT SIN, he certainly could not have meant something quite contradictory of all he wrote (with the ink scarcely dry) in Chap. 1 and Chap. 2.

The conclusion, therefore, is that, by the threefold teaching concerning the two contrary natures in a believer; the new Headship of the Lord Jesus; and the identification of the believer with the new Head and with the new creation it can be truly said of him that he "cannot sin because he has been begotten from God," and because "His seed abides in him."

The next reference (4. 7) need not detain us long: it is simply *the law of likeness*. "Beloved, let us love one another, because love is from God; and every one who is loving has been begotten from God and has come to know God." The love here referred to, is, of course, the proper fruit of the new creation—love that is like

the God Who created it and Who is love. It is "after his kind": and through this greatest of graces we come to *know God*.

The same law is operative towards our fellow believers, as 5. 1 shows. Mark well the paragraph, 5. 1-5, and it will be seen how *faith* is the grace that is emphasised here, as a product of being begotten from God. "Every one who is believing that Jesus is THE CHRIST has been begotten from God: and every one who is loving the One Who begat, *loves, also, the one who has been begotten from Him.*" This is the family likeness, the true spiritual sign and bond of brotherhood.

To such a person, God's commandments are not burdensome: because everything that has been begotten from God conquers the world; and this is the conquest that conquers the world, OUR FAITH. Who is the one conquering the world, but the one believing that Jesus is THE SON OF GOD?"

Thus we see the *conquering character* of the new creation. We are not the helpless victims of evil world forces; but we have a nature which conquers them: and *our faith* is that which links us with the great Conqueror, the victorious Christ, the Son of God. The teaching here is simply an application of the great words of our Lord, in the Upper Room, "Be of good cheer: I have conquered the world."

Let it be carefully noted that, in verse 4, it is said—"*everything that has been begotten from God conquers the world.*" It must be so: it is the very nature of the "new man" to conquer, because it has been begotten by the conquering God. And the believer *takes sides with God* against the old man and the sin that dwelleth in him.

The last reference is in 5. 18:—"We know that every one that has been begotten from God is not sinning; but *He That was begotten from God* keepeth him, and the Evil One toucheth him not." What a mercy! What a complete provision of God! "He That was begotten from God"* is Christ (referring to Luke 1. 35) and He is the KEEPER, so that the Evil One touches not the believer. He may *tempt*, but he cannot *touch*. Satan cannot handle the child of God without some special permission or for some special reason, (as, for example, in the case of Job or of Peter). The law of the spiritual life is that *if the devil is resisted he flees*. The exceptional cases prove the rule.

Such is the profound teaching as presented in this Epistle. Let it be carefully noted that it is the *person of the sinner saved by grace* who is said to be begotten from God: and that is so, simply on the principle, that a person, so saved, is identified with that which is begotten—the new man, the new creation.

Finally, it only needs to be pointed out that this begetting from God is the "good work begun," as Paul puts it in Phil. 1. 6. It is an abiding and permanent reality; but it has not yet come to its final maturity.

As John himself expresses it: "*Not yet* has it been

* The leading editors of the Greek text agree that this is the true reading here.

manifested what we shall be, but we know that when He shall be manifested *we shall be like Him*, because we shall *see Him as He is*."

So, Christ is the *Pattern* as well as the Head of the new creation: and likeness to Him will be the final blessing of His members.

The present fact of having been begotten from God is the sure preparation and pledge of the great Perfection, at the Day of Christ, in Resurrection, in Immortality and in Incorruptibility!

(To be concluded).

Dispensational Expositions:

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

No. 26.

THE GOSPEL OF THE MYSTERY.

AN EXAMINATION OF PAUL'S MESSAGE BEFORE AND AFTER ACTS 28.

BY CHAS. H. WELCH.

THE gospel, as proclaimed by Paul throughout the course of his ministry, was a separate and distinctive message. We shall find a guide to the character of his message, as proclaimed before Acts 28, by considering Rom. 16. 25.

"Now unto Him Who is of power to stablish you according to *my gospel*, even the preaching of Jesus Christ in harmony with the revelation of the mystery, which was kept secret since the age times."

By reading *kai* as "even" instead of "and," we are enabled to see a little more clearly the Apostle's meaning in those oft-repeated words—"my gospel." Paul's gospel always had reference to the Dispensation of the Mystery, either as something about to come, or as something which was a present fact. It will be readily seen that the central figure and principal theme of Paul's good news was Christ. Others had preached Christ. John Baptist and Peter had preached Christ in harmony with the kingdom and the times of the regeneration: but Paul preached Christ in harmony with the mystery which had been hidden away since the age times. From the time that Paul was taken up as a chosen vessel (Acts 9) until he was made a prisoner and sent to Rome, his gospel had been preparing for the impending change.

In the earliest of Paul's epistles—1 Thessalonians, the gospel is thrice called "the gospel of God," and once "the gospel of Christ" (1 Thess. 2. 8, 9; 3. 2), How refreshing and stimulating it is to behold the steadfastness of the Apostle. Consciousness of the sacredness of the trust committed to him, and whole-hearted loyalty, love, and labour accompanied the preaching of the word (2. 1-10).

In both 1 and 2 Thess. we read the expression "our gospel," 1 Thess. 1. 5; 2 Thess. 2. 14. Both epistles

open with the names of "Paul and Silvanus and Timotheus." In 2 Cor. 4. 2 we read the words "our gospel" again, and a glance at the opening verse of the epistle will show that Timothy is again included. The plural is sustained throughout the verses following, 2 Cor. 4. 2, "For we preach not ourselves, but Christ Jesus the Lord."

"We have this treasure in earthen vessels."

When we turn to the epistle to the Romans we find that it was written by Paul, unassociated with Silas or Timothy. In this epistle we find the expression "my gospel."

Rom. 2. 16, "In the day when God shall judge the secrets of men by Jesus Christ in harmony with my gospel."

Rom. 16. 25, "Now unto Him That is of power to stablish you according to my gospel."

Before Acts 28 "my gospel" looked forward to the time when the mystery hidden since the age times should be revealed.

After Acts 28 "my gospel" looked back to the accomplishment of this revelation, and pointed the believer to the risen and glorified Head at the Right Hand of God, in the heavenlies.

In 2 Tim. 2. 8 the apostle uses the term "my gospel" in an interesting setting. "Remember that Jesus Christ was raised from the dead, of the seed of David, in harmony with my gospel, in which I am suffering hardship even unto bonds." The apostle had referred to this same connection in Rom. 1. 1-4. "The Gospel of God . . . concerning His Son, Who came of the seed of David according to flesh, Who was marked off as the Son of God by power according to the spirit of holiness by the resurrection from the dead—Jesus Christ our Lord."

The resurrection of the Lord Jesus Christ, as seed of David, supplied Peter with a gospel to Israel, which had the throne and the kingdom as two very important factors. When Paul, however, speaks of this same resurrection, it is viewed from a different standpoint. It related not to the kingdom, but to the mystery, in the gospel proclaimed by Paul. Consequently when we read Eph. 1. 20, 21 we do not hear of David's Throne, but we see the Lord Jesus, raised "far above all" in the heavenlies—a position and a glory which the "preaching of Jesus Christ," according to the revelation of the kingdom since the overthrow of the world, could not give.

It was the heavenly aspect of the glory of the Risen Christ that Paul emphasized in 2 Tim. 2. 8; and it was to *this reign*, and not to the Millennial and Davidic reign, that he refers in 2 Tim. 2. 12.

There are other passages in which the Apostle Paul associates the gospel which he preached with the exclusive character of the dispensation of the mystery. Eph. 3. 1-13 is a passage which demands great attention. The gospel, there mentioned, is qualified and restricted to that whereof Paul "was made a minister in harmony with the gift of the grace of God," which was given unto him.

The close association between this gospel and the mystery is further emphasized in Col. 1. 23-26. "The gospel . . . whereof I, Paul, was made a minister." "On behalf of His body the church, whereof I am made a minister, according to the dispensation of God which is given to me for you, to fill up the word of God, the mystery which hath been hidden away since the ages and the generations."

If we turn to 1 Cor. 15. 1-3 we may read the inspired definition of Paul's gospel during that period which ended with Acts 28. 28, "Moreover, brethren, I make known unto you, the gospel, which I preached unto you, which also ye received, in which also ye stand, through which also ye are saved, if ye hold fast, what I preached unto you; unless, indeed, ye believed in vain." The Apostle, in these words tells them that if they would not nullify their acceptance of the gospel, and annihilate their hopes, they must hold fast the truth, which he again solemnly declares to them. "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised (perfect tense—abiding result), on the third day, according to the Scriptures." We see here, that the Apostle's gospel commences with the death of Christ. If we compare the preaching of Peter, we shall find that he includes in his gospel, that wondrous life lived among men previous to the death on the cross. This is noticeable in Peter's message to Cornelius. "The word which God sent unto the children of Israel . . . began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with holy spirit and with power: Who went about doing good, and healing all that were oppressed by the devil; for God was with Him; and we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem; Whom they slew and hanged on a tree; Him God raised up the third day and showed him openly: not to all the people, but unto witnesses chosen before of God." (Acts 10. 36-41). It will be observed that whereas Peter speaks of witnesses both for the "things which He did in the land of the Jews," and for the Resurrection on the third day, Paul introduces witnesses for the Resurrection alone (1 Cor. 15. 5-8). The miracles performed in "the land of the Jews," had distinct reference to the gospel of the Kingdom (Matt. 9. 35; 10. 7, 8). These had no place in the gospel as preached by Paul. Another point of interest in this comparison, is that Peter omits reference to the burial of Christ. Of course we are not teaching that Peter was ignorant of this fact of burial, we simply draw attention to the omission in this message. Whereas Peter found no necessity to mention the burial of Christ in his message to Cornelius, Paul introduces it as one of the three factors of his gospel. This is found to be the case in Acts 13. 29, 30 "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre, but God raised Him from the dead." Here we have the

three clauses of 1. Cor. 15. 3, 4. Let us examine them before we go further in our study.

1. Christ died for our sins, according to the Scriptures.

First let us notice the appeal to the Scriptures.

At the time when 1 Cor. 15. was written, the Scriptures would mean the Old Testament. In a later epistle—Romans, we find the same appeal to the "Prophets of the Holy Scriptures" (Rom. 1. 2). There was no "mystery" in the gospel here defined—it was in perfect harmony with the types, teaching and prophecy of the Old Testament. Another important matter is the fact that the Apostle uses the word "sins," and not the word "sin." This must not be hastily condemned as hair-splitting—it is God's word and God's words. When John Baptist pointed to Christ he said "Behold, the Lamb of God, who beareth away the SIN of the world." We may discover to what this refers by reading Rom. 5. 12, "By one man the SIN entered into the world and the death by the SIN."

In 1 Cor. 15. the Apostle is dealing, not so much with SIN the root, as with SINS the fruit. The gospel as preached by Paul, proclaimed forgiveness of sins, and justification by faith, upon the basis of the death of Christ. We search Peter's gospel in vain for the blessed word "justify" or "justification." Peter preached pardon and forgiveness. Pardon is the prerogative of a King—this is entirely in harmony with the gospel of the Kingdom. Paul's great doctrine is justification—this is the work of God in a capacity other than King. The word "justify" occurs in the Acts for the first time, in the address of Paul as recorded in Acts 13. "Be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are JUSTIFIED from all things, from which ye could not be justified by the law of Moses," (38, 39).

2. The Burial of Christ.

This according to 1. Cor. 15. and Acts 13. 29, formed a part of God's good news as proclaimed by Paul.

By means of this, the Apostle taught the utter setting aside of the old nature.

This may be seen by reading Romans 6. 1-11.

"Therefore we are buried with him . . . we have been planted together in the likeness of His death . . . reckon ye also yourselves to be dead indeed unto sin." This doctrine of death and burial is vital to the gospel of the mystery. The total failure of the flesh, fit for nothing but burial, must be thoroughly realised before we can appreciate the "Gospel of the Glory." This subject of burial will be considered further when we deal with the gospel as proclaimed by Paul during the dispensation of the mystery.

(3) The Resurrection.

Without the resurrection our faith is vain, our preaching empty, we are yet in our sins, and those who have fallen asleep in Christ have perished.

The resurrection sets the seal of God upon the

claims and offering of His Son. It is a pledge to His believing people of their justification.

Rom. 4. 25 says that the Lord Jesus was "delivered because of our offences, and raised again because of our justifying."

Here, for the time, the apostle stayed. He had further and fuller teaching connected with the resurrection, but that awaited the dispensational change. Justification by faith is the great outstanding doctrine of the earlier preaching of Paul. "For I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek; for therein is revealed a righteousness of God, from faith to faith, in harmony with that which has been written, the just by faith shall live" (Rom. 1. 16, 17). It is stimulating to hear the sterling ring in the apostle's words, "I am not ashamed." Of what avail is the verbal repetition of these words if the notice boards speak of cinematographs, bazaars, solos, etc., etc. These are but the outcome of lack of confidence in the gospel.

Why was not Paul ashamed of the gospel? It accomplished its purpose. It was the "power of God unto salvation." Wherein lay its power? It met the sinners' need. It went deeper than forgiveness, blessed as that is—it met the crying need of unrighteousness. The power of the gospel is in the fact that "therein is revealed a righteousness of God to faith."

(To be continued.)

Contributed Articles.

SIDELIGHTS OF SCRIPTURE ANALOGY.

By E. H. THOMAS (Colonel).

WHO among us has not at some time or other found his thoughts leading him to the contemplation of Eternity?—Eternity, that undefinable reality! Infinity as to time, infinity as to space. For time is the measure of the duration of a creature, as space is the measure of its length, breadth, and height; so that, apart from that which has been created, no conception can possibly be formed, nor definition formulated, of eternity. Eternity! that shoreless, fathomless ocean! Brought face to face with eternity, where is the sturdy brain that would not reel, whose is the intelligent imagination that shall not shrink overwhelmed by an overpowering sense of impotence, whether of men, angels, or archangels?

And yet this shoreless, fathomless ocean is throughout accessible to faith. For faith is an emanation from the mind of the uncreate, incomprehensible, and eternal God. The favoured possessor of this priceless gift is privileged to know that the ages have been framed by the Word of God, so that "what is seen doth not arise out of things which do appear." God

has made known to faith that as He was in the beginning, so "in the beginning was the Word; that the Word was with God, and that the Word was God; that by the Word were all things made; and that without the Word nothing was made that hath been made (John 1. 1-3), whether things visible or things invisible in the heavens and upon the earth, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist," that is, *hold together* (Col. 1.). It necessarily follows that without the Word nothing can stand: whether men or angels or archangels, even though placed in the most favourable conditions for so doing. In other language, apart from the Word or Divine *Logos*, no intelligent being capable of moral responsibility can retain the estate in which it was originally created. This truth alone disposes of the ignorant and wicked contention that God is the author of evil; whilst at the same time it brings into prominence the foolishness of those to whom the origin of evil appears as a deep and inscrutable problem.

If we honestly accept as foundation-truth that God alone, and none other, is self-existent and uncreate, we cannot fail to admit that all creation, whether spiritual or material, invisible or visible, must have had a beginning. This, therefore, as a still further step, dispels the unphilosophical dream that "matter always has been, because," forsooth! "it cannot be annihilated, and consequently will always be"! Scientists, with all their discoveries, have not as yet been triumphantly successful in showing what matter is, although it is true that they have attained to a certain limited knowledge of the operation of divers laws obtaining in some of its practically infinite forms. With this scanty stock-in-trade many of them have been content to take their stand as virtual if not avowed infidels; with the result that periodical reports of their conclusions have not always been pleasant reading to those for whom Holy Scripture is, "in truth, the Word of God which worketh also in them that believe" (1 Thess. 2. 13). Nor have they succeeded in explaining what Force is; although here again they have made themselves acquainted with a few of its possibly infinite phases; such as light, heat, sound, gravitation, electricity, chemical affinity, etc., in their positive and negative aspects, their combinations, and their transformations. Unsuccessful they will remain to the end of their chapter, and no earnest pilgrim will be turned aside from his heavenly goal by the nocturnal chatterings of frogs in the wayside marsh.

A profitable study will surely be, if subject to the limitations of Scripture sanction, whether in the divine analogies we may not find a key to many realities regarding which direct information is wanting. Non-essential we may be content in conceding such knowledge to be from a "personal salvation" point of view, much in the same way that to obtain a university degree all candidates do not graduate with "honours";

nor that to keep out of the workhouse is it necessary to be a millionaire. At the same time it is true that the "works of the Lord," great though they are, may be legitimately "sought out of them that have pleasure therein" (Ps. 111. 2); and it is difficult to feel in sympathy with those who frown upon such inquiry. It may well be that herein also, the invisible things may be understood by the things that are made (Rom. 1. 20), and that humble inquiry may not only be permissible, but commendable if conducted in reverence, and to the exclusion of our own preconceived ideas (and those of our would-be critics), and of carnal and vain curiosity.

The Bible in its first ten words gives the origin of "the world that then was," which, for aught we know to the contrary, was simultaneous with the creation of all that which we conceive to be or call matter. On the very threshold of all truth, be it remembered that this account is for the reception of faith, not of understanding. For faith is content to accept realities, whether of the past, of the present, or of the future, because it has the power to invest with reality all divinely given revelations, regarding all that is beyond reach or ken of our human reason. This does not mean that there would be harm in a conception that matter is the result of infinitely varied concentrations of dynamic force. This, however, even if proved to be true, would only carry inquiry a stage backward; for the question, "What is Force?" would still have to be answered. We learn, by reading further on, that the earth became waste and void; and reference to Isaiah 45. 18 shows God's own declaration that He did not create it in that condition (Heb. *tohu* as in Gen. 1. 2), but that He formed it to be inhabited. This shows that "the world that then was" (2. Peter 3. 6) had inhabitants prior to its overthrow.

It is here that the Divine analogy helps faith, in the absence of a more direct revelation, to infer that these were a creation of intelligent beings capable of moral responsibility, and that this responsibility resulted in creature failure. This latter could but have been (as in the case of our own creation) the inevitable result of a departure from God. This becomes all the more probable if we bear in mind the revealed fact that in Adam's case, a curse came for his sake upon the reconstituted earth "the heavens and earth which are now" (2. Peter 3. 7), in Gen. 3. 17. This curse will be suspended, as we know, during Christ's reign of a thousand years, during which our earth again becomes "Paradise."

After their expiration we learn that there is to be a renewal of long dormant rebellion, following upon which comes earth's final destruction by fire (2 Pet. 3).

The first blight which came upon this earth, and probably the heaven pertaining thereto, was the *tohu* state. How long this lasted is a question which may be safely left for settlement in the hands of our scientists, with whose elbow-room as to lapse of ages no believer need trouble to interfere. Had this been recognised from the first, the cause of godliness would have been spared many humiliations consequent upon the demolition of its untenable positions, one after the

other, by the advancing tide of scientific discovery. Of the inhabitants of "the world that then was" no material traces have as yet been discovered in the various geological strata, beyond fossilised and other remains of an animal creation: as, for instance, the mammoth and mastodon. Of anything higher in the scale of creation there is no trace. Until such remains shall be found (and this seems improbable), we are free to assume, as a possibility, that the conditions of both their existence and dissolution were not identical with those of the Adamic race. This, again, may serve as a further starting point of conjecture, but we must not anticipate.

Our views and ideas, even when supported by the direct testimony of God's Word, are generally cramped and limited, which is not surprising in view of our weakness and insufficiency. In consequence, it is more than probable that, until we "shall know as also we have been known," we are not able to form any conception of the greatness and power of Satan. In the twenty-eighth chapter of the book of the prophet Ezekiel, the word of the Lord incorporates in an address to the "prince" of Tyre—used in this passage as representing the chief head of a world-wide system of mercantile prosperity and magnificence—a denunciation which, in the eleventh verse, where we have the "King" of Tyre, far transcends anything which could with propriety be addressed to any merely human potentate, however exalted. The passage is too long for quotation. More than probably it is a veiled allusion to the future Antichrist, after a manner peculiar to prophecy, where a description of that which seems to be contemporaneous or imminent suddenly projects a shaft of light into the times of the end. For this final Antichrist will be the culminating point of the "mystery of iniquity," which also will be Satan's parody of the "mystery of godliness" (compare 2 Thess. 2; 1 Tim. 3). As the latter was "God manifested in the flesh," the former must necessarily be "Satan manifested" in an analogous manner as the antagonist thereof.

If Satan was, as we may at least suppose, the first morally responsible intelligence created by the Divine *Logos*, we cannot, in accordance with God's analogies, think of him in his origin as coming in any way short of all that perfection of which the purely creative power of God is capable; for even inorganic matter was not created "*tohu*." By "perfection" must here be understood completeness in respect of a certain standard.

We find, in Luke 12. 48, that God's immutable principle, in accordance with which all standards of responsibility must needs be established, is that "to whomsoever much is given, of him shall much be required." In the case of Satan, therefore, this responsibility must, we feel, be incalculable by our limited powers of thought.

There is, of course, nothing to show that Satan was, or that he was not, under God, the father, or at least the feudal chief and hierarchical head, so to speak, of some original allotment of that infinite circumference of which

the Creator or Divine *Logos* must necessarily be the centre. We need to tread very humbly and cautiously upon such ground, seeing that even indirect Scripture testimony regarding these heavenly things and beings is of the scantiest. We do know, however, that Satan is not the only archangel. Upon three occasions we read of another in conflict with him (Dan. 10. 21; Jude 9; Rev. 12. 7).

This information, however incidental, must have been imparted to us with a purpose. This purpose will not be entirely unfruitful if we accept the fact that God cannot be a creator of sin and evil in the sense of rendering a moral fall necessary to, and absolutely unavoidable by, any created intelligence. At the same time we are in all reasonableness bound to admit that any intelligent being could not be complete as such, without the means of exercising moral responsibility: and that this again implies the existence of a standard in the absence of which it could not have been determined. What, then, could have been this standard for a creation such that the Creator Himself was able to say: "Thou wast perfect in thy ways from the day that thou wast created till unrighteousness was found in thee"? Must it not have been that "great and first" commandment, than which none can be greater? (Matt. 22. 37, 38).

Signs of the Times.

SPIRITIST SIGNS.

SPIRITS AND THE TITANIC DISASTER.

The spirits are busy making capital of the loss of the Titanic.

Mr. W. F. Stead long had dealings with "familiar spirits" in direct opposition to the Word of God, and, therefore, he is well known to them through his own "familiar spirit"—"Julia."

At an extraordinary Seance at Rothesay on April 25, a spirit personating the late Mr. Stead made a series of statements, every one of them with the same object—to show that there is no such thing as death, and thus to perpetuate the Devil's first lie.

"They went to death and unto LIFE" was the lie. Therefore prayers were asked for them. Another terrible outcome of that "Lie."

The lying spirit further said, "When I became conscious, I saw her from whose heart was wrung by affliction *the inspired* words of the hymn ('Nearer my God to Thee'). She was surrounded by a bright band of *risen spirits*, singing the hymn and illuminating the surroundings by the radiance of their presence."

This is enough. We now know that these are the words of a lying spirit. What, forsooth, are "risen spirits." If they are "spirits" they cannot be "risen" without bodies: and if they are "risen" they cannot be "spirits," "for our Lord Himself said that "a spirit hath not flesh and bones," and the resurrection revealed in the Word of God is "a resurrection of the body."

Let our readers use this fact to convince any

waverers that all this is the work of "lying spirits" and demons.

Other messages are promised: and it is too much to hope that they will not be received and heeded by the ignorant, and by those who prefer to believe the lies of wandering demons rather than the truth of the living God.

Read Isa. 8. 19, 20, and then marvel at the fact of a Memorial Service being held for one in whom Jehovah declares there could have been "no light."

Editor's Table.

A CORRECTION.

We feel we must call attention to the last paragraph but one in the "Signs of the Times" in our May issue. It was sent (of necessity) so late to press, and the Editor being from home, it was impossible for him to see a proof.

As it stands the first sentence of that penultimate paragraph makes no sense, but the second word should be "that" instead of "what."

After referring to the details mentioned by *The Daily Mail*, which were the basis of its Editorial, we say, in strong irony "But *that* was written *two days before any details came to hand!* Showing that the details which were given were purely *imaginary!*"

BIBLE NUMERICS.

We are sorry to be obliged to hold over Mr. Ivan Panin's article till next month.

ANSWERS TO CORRESPONDENTS.

A. M. (South Australia). It is quite clear from Mark 3. 22, what "the sin against the Holy Spirit" is.

As to John 20. 23 it means exactly what it says. It refers to "the powers of the age to come" (Heb. 6. 59; c.p. 2. 5). They began to be exercised by Peter in Acts 5, where a taste was given of them as foretold by the Lord in Matt. 19. 28. That "age" was "about to come," as promised by God through Peter (Acts. 3. 18-26), and would have come had the nation repented at his summons.

As it did not, all is now postponed. John 20. 23 no longer belongs to this present dispensation, either by interpretation or by application.

E. L. (Portsmouth). You will find the Structures of James in Vol. viii., p. 31, and of 1 John in Vol. xi., p. 22. We have not room this month for the Structures of the two Epistles of Peter, but will try and find space soon.

H. J. B. (London). John's gospel is not specially concerned with the Lord's later Ministry, but is constructed exactly on the same lines as the other three.

All Four Gospels are constructed on the same lines; and the Lord's Ministry is divided not by time or by years, but by Subject-matter as follows:—

The 1st Subject.—*The Proclamation of the Kingdom,*

Matthew	Mark	Luke	John
4. 12—7. 29	1. 14—20	4. 14—5. 11	1. 35—4. 54.

The 2nd Subject.—*The Proclamation of the King.*

8. 1—16. 20	1. 21—8. 30	5. 12—9. 21	5. 1—6. 71.
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The 3rd Subject.—*The Rejection of the King.*

16. 21—20. 34	8. 31—10. 22	9. 22—18. 43	7. 1—11. 54.
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The 4th Subject.—*The Rejection of the Kingdom.*

21. 1—26. 35	11. 1—13. 37	19. 1—22. 38	11. 54—17. 26.
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By counting the number of verses given to each subject in each Gospel you will find that JOHN has most to say about the *first* subject (132 verses); MATTHEW has most to say about the *second* subject (347 verses); LUKE, most about the *third* subject (409 verses); and MATTHEW, most about the *fourth* subject (263 verses).

It is strange, as you will see, that John has most to say about the first subject; and yet, John 4 has teaching similar to that of Matt. 15 in the Lord's converse with the two women.

You will note that the Subject of the Rejection is not introduced in either Gospel, till the Proclamation was complete.

H. E. N. (New Zealand). Our Editorial for May will have shown you that the Resurrection spoken of in John's Gospel and elsewhere as the first resurrection &c., takes place at the Lord's coming, and therefore before the millennium.

In this case "the rest of the dead" in Rev. 20. 5, may be, as you suggest, confined to those who will have had to do with the beast.

All that would have taken place in connection with the Lord's coming (had Israel repented), is now only postponed, and when He comes, will be fulfilled in the same order.

SOME NEW BOOKS

which we heartily recommend.

THE STRONG MAN SPOILED

by Ada R. Habershon,*

showing and exposing the (so-called) "Pentecost-spirits" and the "Tongues-spirits," sent forth to seduce by "strong delusions." It is a timely warning for all who listen to those who actually call themselves "the spirit of magnetism" and "tongues-spirit"; and all who are deluded into believing that the modern movement is of Divine origin.

Our advice is, avoid all things that are called "movements." The times are "perilous"; and those who move with them will find themselves ere long in "perilous" positions.

"THE HONOUR OF HIS NAME."

This is Sir Robert Anderson's latest book,† in which he develops the theme which presses heavily upon him: *viz.*, the dishonour done to "the Lord from heaven" by the common use of the name "Jesus," instead of the reverent use of "Master" and "Lord."

Like all Sir Robert's writing, the book contains much information, and is clear and vigorous in all that it so well says.

Our hope and desire is that this edition may be speedily sold out, and lead to the issue of a *sixpenny* edition. Then let some friend with plenty of money buy it in thousands so that it may find its way into every pulpit and every pew for "the honour of HIS NAME."

THE HEBREWS EPISTLE.

Those who find difficulties in understanding the Epistle to the Hebrews will welcome this recent work of Sir Robert Anderson, K.C.B.

It is not intended as a commentary on the Text of the Epistle, but it is about the Epistle as a whole, with special reference to the Pentateuchal Types, as they bear on the elucidation of it.

* Morgan & Scott, 12, Paternoster Buildings, London. Price, one penny.

† James Nisbet and Co., 22, Berners Street, London, W. Price two-and-sixpence.

It has special lessons for our own times, and these are given with such unmistakable plainness of speech that they come with power to the mind of the reader.

We heartily welcome it, and wish it may be abundantly blessed.

THE SCRIPTURE OF TRUTH,

by Sydney Collet,

will be found most useful by young christians. It deals with all sorts of difficulties, and explains many so-called "discrepancies."

DISPENSATIONAL TRUTH,

by Mr. Chas. H. Welch, is to be recommended as a sure guide and introduction to this fundamental subject. It may be had of Mr. F. P. Bringer, 4 Spratt Hall Road, Snaresbrook, London, England. Price 3/6 net, 3/10 post free, foreign 4/-.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, June 1st, 15th, and 29th, and alternate Saturdays: "Ephesians," Chas. H. Welch.

NOTTINGHAM.—Tuesday evenings, 7.30, at 23 Broad Street. Thursday evenings, 7.30, at 57 Cobden Street. See notice below.

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, June 12th, at 7 p.m. Subject: "The Mystery of Godliness" (1 Tim. 3. 16).

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.

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

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

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

LONDON.

The meetings held at Holborn Hall will be held in future, till further notice, at THE CLUB, VAUXHALL BRIDGE ROAD, MORETON STREET (near Victoria Station), 7.0 p.m. Sunday evenings. Subject "The Purpose of the Ages," speaker, Chas. H. Welch. Arrangements are pending, regarding a meeting on the Sunday mornings.

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, E., Saturday, June 12th and alternate Saturdays: "The Gospels," C. H. Welch. Also Sunday evening, Gospel Meeting. Tuesday evening, Elementary Bible Class at 8 p.m.

LEICESTER.

Special meetings will be held on Saturday, June 8th, when Dr. Bullinger and Mr. Chas. H. Welch will give addresses. Particulars to be had of Mr. K. Hoffmann, 3 North Avenue.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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(Trinitarian Bible Society.)

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THINGS TO COME.

No. 217.

JULY, 1912.

Vol. XVIII. No. 7.

Editorial.

"THE LORD HATH SPOKEN."

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

(Continued from page 65).

(iii). THE EARLIER PAULINE EPISTLES.

WE have already seen that the Ministry of the Apostle Paul was for, and from a certain time associated with, "them that heard" the speaking of the Son.

The Twelve had heard what He spake on earth, Paul heard what He spake from heaven.

We have thus, a double confirmation; and though we expect to find the same testimony given on the same lines, we may expect also to find some advance upon it.

When Paul was called, Peter's proclamation had been already made; and, all who believed, were baptized with John's baptism unto repentance, in view of the return of the expected Messiah, whom God had promised to "send," and "the times of refreshing," and "the restoration of all things which should fulfil all the prophecies which God had spoken by the prophets" (Acts 3. 18-26).

We are not concerned therefore with the particular shades of meaning which may be given to the words used to describe the expected *sending* of Jesus Christ.

We are not "building from the top" by a discussion of the usage of the words *Parousia*, *Epiphaneia*, or *Apocalypse*.

Whatever words were used, *one thing was meant*, viz., the sending of Jesus Christ, in connection with which, "ALL that the prophets had spoken" would have received fulfilment in due course, including the Revelation given by John's writing.

There was plenty of time for all that was necessary to be included in "the restoration of all things."

Another forty years of probation for Israel, was given between the Crucifixion of the Messiah, and the Destruction of Jerusalem; a period which was nearly covered by the Dispensation of the Acts of the Apostles.

It must be evident to all who will give their attention to the great dominating fact of Peter's proclamation following immediately on Pentecost, that the whole of that Dispensation was unique.

It had one purpose, one subject, one object, one testimony, given by one special class of witnesses, and no others. All is summed up in Acts 3. 18-26—a

Scripture which though not cut out of their Bibles by most of its readers, is nevertheless practically ignored.

The traditions that Christ came to found a Church, and that that Church was founded at Pentecost, has made Acts 3. 18-26 absolutely meaningless; for it has no place whatever in those traditions of men; and is made of none effect by them.

The consequences, as affecting a right dividing of "the Word of Truth," and a true understanding of the rest of the New Testament are most serious and important.

All the "difficulties" manifested by those who seek to have their "questions" answered, are caused by the confusion that has been thus brought about.

The earlier Epistles of Paul are hopelessly obscured by their not being studied chronologically.

Let us look at them again in the light of the order in which they were written; and let this particular thought of the sundry times and divers manners have its due weight in their interpretation.

I. THESSALONIANS.

This was the first written Scripture of that Dispensation after the proclamation of Peter in Acts 3. 19-26. All beside 1 Thess. was oral.

Unless we are to believe that God was really mocking His People Israel, that He had no intention of fulfilling His promise to "send Jesus Christ" and "restore all things," and fulfil all prophecies, we must believe that His first written scripture which followed that proclamation would necessarily have had special reference to it.

The Epistle starts from that promise of God; and unless we read it in that light, it is impossible for us to perceive the teaching which God intended to convey by it.

It was addressed to an assembly at Thessalonica of those who believed the testimony of those who were confirming the Word of God's Son. It was no modern "Church" with its Organizations and Institutions, but a simple assembly of those who had "received the word" of Peter and Paul, and were "waiting for God's Son from heaven."

The promise had been made; Paul had taken it there, and Acts 17 tells us how he went, and what he said.

There "was a synagogue of the Jews" there, "and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Not out of his own head, but out of the Scriptures. He was not *founding a church* with its "Services" so-called, and Institutions and Organizations, Dramatic Performances and Whist Drives. No, only the Scriptures. He had the old Scriptures, not any modern

criticism of them. He needed none of the modern methods, tricks and contrivances, which are the staple of an effete system of "organised christianity," for he had all he needed in the "Scriptures of truth"—the Written Word, and the Living Word. So he "reasoned with them out of the Scriptures, opening and setting forth that the Messiah must needs have suffered as Peter testified (Acts 3. 18) and have risen again from among the dead, and that this is the Messiah—Jesus, Whom I announce to you" (Acts 17. 1-3).

What more he announced appears from the charge brought against him and Silas before the Magistrates. It was that they said "there is another (and a different) King, one Jesus" (v. 7).

Here then was a confirmation of Peter's proclamation:

Here was their "work of faith" (v. 3) in "turning to God from idols" (v. 9); the very word used by Peter in Acts 3. 19 ("be converted").

Here was their "labour of love" (v. 3) in "turning" to serve the living and true God" (v. 9).

Here was their "patience of hope" (v. 3) in turning to God "TO WAIT FOR HIS SON FROM HEAVEN" (v. 10).

The heavens had received Him; He was to be sent from thence, (Acts 3. 20, 21). That was why they "waited for God's Son from heaven" (1 Thess. 1. 9, 10).

That blessed One for Whom they waited had been raised from among the dead, and had "delivered them from the wrath about to come." John the Baptist had given the same warning (Matt. 3. 7). The Lord had spoken of it (Luke 21. 22, 23). The Apostle again mentions it in chapter 2. 16. There he tells them that this wrath was coming upon the nation for an end (*eis telos*), but in 5. 9, he could say "God hath not appointed US to wrath, but to obtain deliverance [from it] through our Lord Jesus Christ." That is why they "waited for God's Son from heaven."

It will be noted that the apostle includes himself as waiting for this deliverance.

Paul has been charged with having been mistaken in thus waiting for and expecting the Lord, by those who seek an excuse for their own neglect. But it is clear that he held it as a very present hope both for himself and for those to whom he wrote; a hope, the fulfilment of which was to be enjoyed together, and at the same time.

God had promised to "send" His Son; that was why Paul and those to whom he wrote at Thessalonica were waiting.

Paul was consumed with a great wish to see them and be in their presence, and see their face. He longed, he says, to go to them "with much desire, even I Paul; and this, once, and even twice, but Satan hindered us." Nevertheless, he had great joy when he remembered that it was not for long. For, he asks, "What is OUR HOPE or joy, or crown of boasting? Are not even YE before our Lord Jesus Christ at His *Parousia*? For YE are OUR glory and OUR joy" (2. 17-20).

In the third chapter he again expresses his great desire to see them (vv. 5-10), and prays (vv. 11-13), that "God Himself, even our Father, and our Lord Jesus Christ may direct OUR way to YOU. But [in any case] may the Lord make you to exceed and abound in love one toward another, and toward all, even as we also [do] toward you, to the end that He may establish YOUR hearts blameless in holiness before God, even our Father at the *Parousia* (or presence) of our Lord Jesus Christ with all His holy [angels]" (3. 11-13).

Was not this "presence" very near to these Thessalonian believers who had obeyed Peter's call, and repented and "turned to the Lord" and waited for the speedy fulfilment of the Lord's promise.

It was no far off matter with them. It could not have referred to a presence which is even now far off. It was a near, yea, even a then present hope to be realised by these very believers who were thus being addressed; a hope, that even they themselves might live to see and enjoy.

In the fourth chapter he makes a further revelation of truth as to this hope; a truth which the Twelve could not reveal. Both they and he had said much with regard to those who were *alive*; much about their repentance, and turning to the Lord, and waiting for Him to be sent from heaven; but, what about those who had fallen asleep? How could they participate in this promised sending of Jesus Christ, and be the apostle's "crown of rejoicing"?

Those who had fallen asleep had repented; they had turned to the Lord; they had been waiting for Him.

To meet this difficulty the apostle comforts them with a "word of the Lord." With this he answers their questionings, allays their grief, and gives them hope. He says, "I would not that ye should be ignorant brethren concerning those who are falling asleep,* in order that ye be not grieved, even as the rest also, who have no hope: for

- A a | If we believe
 b | that Jesus died
 c | and rose again.
- A a | So [we believe] also that
 b | those who are fallen asleep
 c | God, through (or by means of), Jesus will
 bring [again from the dead] together
 with Him.

In this verse we have two corresponding statements: one concerning the Lord, and the other concerning His people. The first in each case respectively ("a" and "a") has for its subject, *faith* (or what we believe); the second ("b" and "b") speaks of *death*, and the subject of the third ("c" and "c") is *resurrection*.

The Lord had died. But, God, who "brought again from among the dead our Lord Jesus, that great Shepherd of the sheep" (Heb. 13. 20), would BRING AGAIN from the dead, in like manner, by means of Jesus (as in 2 Cor. 4. 11), those who had fallen asleep.

* This is the reading of all the critical Greek texts, including Tregelles.

This was not the mere assertion of the apostle. He was only confirming that word which had already been spoken by the Lord to Martha, when He was not speaking of the church or revealing the Mystery; but, when He was revealing a further fact concerning resurrection.

Martha believed in the first and second resurrections; but there was another. She had begun her words to the Lord:—"If Thou hadst been here my brother had not died." It was concerning this statement the Lord was teaching her. He was telling her that His presence meant resurrection, as she truly said; and it meant more. It meant not merely preservation of temporal life, but resurrection for those who died, and preservation unto eternal life for those who should be "alive and remain," and thus know Him as "the Life."

His words may be thus read:—

B | 25. 1. Even I am the resurrection,

C | 25. And the life.

B | 25. He that believeth on Me, even though he die—he shall live [again in resurrection.]

C | 26. And every one who [is] alive, and believing on Me, shall by no means die at all (or for ever).

This was "the word of the Lord" which Paul was now *confirming*, when he said:

"For this we say unto by a word of [the] Lord, that WE, the living, who remain unto the *Parousia* (or presence) of the Lord, shall in no wise precede those who are fallen asleep [in death], because the Lord Himself, with a shout [of command], with an archangel's voice, and with a trump of God, SHALL DESCEND from heaven, and the dead, in Christ, shall rise first. Then WE, the living, who remain, shall be caught away, together with them in clouds, for [the] meeting of the Lord, into the air, and THUS (*i.e.*, in this way and manner) WE shall be always with the Lord. Wherefore encourage one another with these words" (1 Thess. 4. 13-18).

Paul was here confirming what the Lord had said in Matt. 24. "Immediately after the Tribulation of those days" (which would have taken place within those forty years of probation covered by the Acts of the Apostles, the wonders in heaven and on earth would have been seen, as already foretold by Joel (Joel 2. 30, 31), which Peter declared to be "that" which was signified and portended on the day of Pentecost): "then shall be seen the sign of the Son of Man in heaven, then shall all the tribes of the land mourn, and they shall see the Son of Man coming on the clouds of heaven, with power and great glory. And He shall send His angels with a trumpet [yea] a great sounding [trumpet],* and they shall gather together His elect out of the four winds from one end of heaven to the other (Matt. 24. 29-31).

* The Figure is *Hendiadys*, by which *two* nouns are used, but only *one* thing meant, the second noun having the force of a weighty superlative adjective. The Greek is "a trumpet and a great sound" which the A.V. and R.V. both give in the margin, and render it "a great sound of a trumpet."

This "great trumpet" is the "trump of God" in 1 Thess. 4.; and the gathering is the gathering of "them that are alive and remain." This is the work assigned to the angels; but the raising of those who had fallen asleep was to be effected by God Himself, "through Jesus."

The Lord went on at once to teach His disciples by the parable of the fig tree, and said: "When its branch is become tender, and the leaves are put forth, ye know [by experience] that the summer is near. Thus, YE ALSO, when YE SEE these things, get to know that it is near—at the doors. Verily I say unto you, IN NO WISE* will THIS GENERATION have passed away, until all these things MAY COME TO PASS, the heaven and the earth shall pass away, but MY words shall NO WISE* pass away." (Matt. 24. 32-35).

No words could be more solemn, more certain, or more definite, or more unmistakable.

That generation did not pass away, till those things might have come to pass. All was conditional on Israel's repentance.

The Lord had given the sign "whereby" "that generation" might know that the FIG-TREE was putting forth leaves, that the summer of NATIONAL restoration was near, and that "He Himself was near, even at the doors." (Matt. 24. 33). That sign was the arising of many coming in His name, saying, "I am the Messiah." That sign did take place, and those who heard the Lord's words did SEE it, and thereby did know that the end of that Dispensation was "near," and that it was "the last hour" of it (1 John 2. 18).

James had written and said, "the Judge *standeth before the door*" (James 5. 9), and "the coming (*Parousia*) of the Lord has drawn near" (5. 8). The Lord sent the same message to Laodicea, "Behold I *stand at the door* and knock" (Rev. 3. 20).

Peter's address on the day of Pentecost linked on the events of that day with "the day of the Lord," showing again that "THIS" signified "THAT" which was prophesied by Joel concerning that day when (as Joel said), "for in Mount Zion and in Jerusalem shall be deliverance (that is the "salvation" of 1 Thess. 1. 10, and 5. 8-10), as Jehovah hath said, and in the remnant whom the Lord shall call" (Joel 2. 32).

Could any doubt this when they heard Peter's appeal: "For the promise is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call" (Acts 2. 39). Who those were that are "afar off" we may learn from Daniel's prayer (Dan. 9. 7).†

When Paul identified his confirming testimony with that of "them that heard Him," did he not belong to

* Greek *ou mē*, the strongest possible negative.

† "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and 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, because of their trespass that they have trespassed against Thee." Compare with this Acts 2. 14, 22, 36, 39, and with Joel 2. 32, and there can be no doubt as to how we are to understand all these Scriptures.

"this generation" (of which the Lord spoke)? Did he not see the signs? and, not knowing whether Israel would repent and turn to the Lord, did he not use the pronouns "WE" and "US" with a special and personal reference to himself?

Was not this a then present hope, shared in equally by the Apostle and those to whom he wrote?

Through not seeing this great fact, Paul has been thoughtlessly charged with labouring under a "mistake."

True, it is granted on all hands, that he did write of it as a hope in which he was personally concerned: therefore it is said he was mistaken!

But this is our very point. He was not mistaken! How could the Holy Spirit indite Paul's words in any way which would assume that Israel was going to reject the promised offer to "send Jesus Christ"? Impossible. All was real, and solemnly earnest.

In the fifth chapter (1 Thess. 5) Paul again speaks of "the day of the Lord." As Joel had done, and as Peter had done when he said that "this" gift of tongues at Pentecost was "that" which Joel had spoken of as associated with "the day of the Lord."

Paul says the same: but he goes on to explain how the "sudden destruction" would come on those who rejected the testimony then given; and how they should "by no means escape." But, he adds, that it shall not be so with those who "received the word" and believed the testimony. These were not "sons of the night." These were not acting as those who go to sleep in the night; but were awake and watching; "waiting for God's Son from heaven" (1. 10): "Let US who are of the day (he says) be sober, having put on the breast-plate of faith, and love, and [as] a helmet, Salvation's hope, because God hath not appointed US for WRATH, but for obtaining salvation through our Lord Jesus Christ, the [One Who] died for US, that, whether WE may watch or [whether] WE may sleep*, together with Him we may live, wherefore encourage one the other with these words, even as ye are doing also" (5. 8-11).

Finally, the Apostle concludes the whole epistle with a prayer which sums all up in another brief reference to the *Parousia* of the Lord, which was regarded as being so near that those who read his words might be preserved from death and dissolution altogether, and be among those who should be "alive and remain" "to meet the Lord in the air." He says: "Now the God of peace sanctify you wholly (to the end)†; and may your spirit and soul and body be preserved whole (in every part)‡ blameless AT the coming (*Parousia*) of our Lord Jesus Christ. Faithful is He that promised, Who will perform [it] also" *i.e.*, the promise of 1 Thess. 4. 16, which was based on God's promise by Peter, also in Acts 3. 19-21.

That promise was for all who should obey the call

* This is the same word as in *vv.* 6, 7, not the same as in 4. 13, 14. It denotes the opposite of wakefulness and watchfulness: not the sleep of death.

† *holoteleis*.

‡ (*holokleron*), *i.e.*, alive.

to repent and turn to the Lord, "I adjure you [by] the Lord (were his closing words) that this epistle be read to all the brethren."*

Had Israel obeyed God's call to repentance, by Peter, His promise, "He shall send Jesus Christ," would have been kept; and "ALL the scriptures of the prophets" would have stood sure, and been fulfilled and all things restored."

But Israel did not repent. A few small assemblies here and there "received the word" (Acts 2. 41, 1 Thess. 2. 13) and obeyed: but the nation, as such, rejected the double call of Peter and the Twelve in the land and elsewhere, and of Paul in the Synagogues of the Dispersion.

But the question for us, now, is: Has then Israel as a nation, as a whole, forfeited this promised blessing? or is it merely postponed? Will not these "times of refreshing" ever come? Will God not send Jesus Christ? and will He not yet fulfil all that the prophets have spoken?

Assuredly He will.

And that is why the *first* written epistles are put *last* in *our* Canon of Scripture.

The dispensational, historical, and *chronological* order no longer speaks to us as it did to them.

For believers to-day the *canonical* order in which, by Divine ordering, they come into our hands, is the order that concerns us now.

We, too, wait for the Lord. But on what grounds?

Was the promise made unto *our* fathers? Was it made unto *us*, and to our *children* (Acts 2. 39)?

Assuredly not.

Where then do we "sinners of the Gentiles" come in? On what ground do we claim this promise? Have we any title to an "inheritance"? What is that title?

The answer to these questions is the key to the canonical order of the Pauline Epistles. We, as Gentiles, have no right, no claim, no title in ourselves. We inherit no promise made to our fathers. But we have and inherit all IN CHRIST!

This, however, we learn, *not* from the earlier epistles of Paul, but from the later epistles.

At the outset of Ephesians we come upon the whole secret. "Wherefore, remember, that YE being in time past

Gentiles in the flesh . . .
called uncircumcision,
without Christ,
being aliens from the commonwealth of Israel,
and strangers from the covenants of the promise,
not having hope,
and without God in the world." (Eph. 2. 11, 12).

Here, in these seven solemn statements, we learn our position by nature as Gentiles.

Then follows the blessed promise, "But now, IN CHRIST JESUS, ye who were once afar off, are become near by the blood of Christ" (Eph. 2. 13).

* The word "holy" is omitted by all the critical Greek texts.

But, again we ask: On what ground are we then brought nigh?

The only answer is that given in Eph. 1., "IN HIM, in Whom WE obtained inheritance also, being predestinated according to the PURPOSE of Him Who worketh all things according to the COUNSEL of His WILL: for US to be to the praise of His glory, who have foretrusted in the Messiah, IN WHOM YE ALSO, having heard the word of the truth—the glad tidings of your salvation, IN WHOM, having believed also, ye were sealed with the Holy Spirit (of the promise, John 16. 12-15) WHO is the earnest of our INHERITANCE unto the redemption of the acquired possession, unto the praise of His glory" (Eph. 1. 11-14).

Here, then, is where we, ourselves, and our readers come in.

Here is our title.

We have ALL—and more—not because we are in Abraham, but because we are "IN CHRIST"; not because we are in the "covenant of promise" made to Abraham and his seed, but because we were predestinated in eternity; "chosen IN HIM BEFORE the overthrow of the world" (Eph. 1. 4), *i.e.*, as recorded in Gen. 1. 2, when "the world that then was" became a ruin—empty and desolate.

This is the opening statement of the later epistles of Paul. But, before we can understand this, we have to learn the foundation doctrines which were set forth later than 1 Thess. in the epistle to the Romans. There we have the great question of Jew and Gentile explained and settled.

This is why that epistle is now placed *first*.

This is why it is necessary for us to-day to begin with Romans. Believing Jews and Gentiles in that day (just as necessarily) had to begin with Thessalonians.

Here we see the Divine reason for the *canonical* order of the whole of the Pauline Epistles.

They had their inheritance in Abraham: we have "an inheritance also" as well as they, but it is "in Christ."

And yet there are those who think we (as Gentiles) have "lost" something; and are robbed of our hope, because Israel's blessing is postponed!

But it is all the other way round. It is we who have robbed Israel of the promise of 1 Thessalonians; and, as is often and proverbially the case, there is the usual disagreement over stolen property.

When we come to consider the later Pauline Epistles in which the "spirit of truth" fulfilled the Lord's promise in John 16. 12-15, and has guided us "into all the truth," we shall find that we have lost nothing; but have gained all that there is yet to be known both of grace and glory.

We need not rob Israel of its postponed hope. For, instead of being "caught away into the air" (1 Thess. 4. 17), we have the glorious promise of a "calling on high" (Phil. 3. 14). Instead of a raising of "the dead in Christ" (1 Thess. 4. 16), we have the promise of "an out-resurrection from among the dead" (Phil. 3. 11).

And yet, because "the hope of Israel" is in abeyance, some of us fancy that we have lost something!

Surely we can afford to leave them their hope, "forgetting the things that are behind, and stretching out to the things [that are] before"; if by any means we may arrive at that out-resurrection, and pressing towards the goal unto the prize of our calling on high (Phil. 2. 14).

Our hope now "in Christ" means much more for us than 1 Thess. 4. did for Israel then. We also are waiting for God's Son; our *politeuma* (or seat of government) [already] exists in the heavens from whence we are awaiting the Saviour also—the Lord Jesus Christ Who will transform* our body of humiliation that it may be conformed to† His body of glory" (Phil. 3. 21).

This is our "blessed hope." May the Lord speedily bring it to pass.

* *metaschematizō* = to change the form or appearance.

† *summorphos* = having a like form with.

Contributed Articles.

SIDELIGHTS OF SCRIPTURE ANALOGY.

By E. H. THOMAS (Colonel).

(Continued from p. 71).

A QUESTION next presenting itself to the mind would be: in what specific form was Satan guilty of a breach of this supreme commandment? Here again we may be helped by the Divine analogy. Col. 1. and 2. teach us that in this Divine *Logos* all the treasures of wisdom and knowledge are hidden. Even we are privileged to know this by faith; and it is conceivable that as God's revelation of Himself in His Word (be the Word spoken, written, incarnate; however manifested) is the one test of all obedience whether of faith or of sight, there was no deviation from this standard in the case of Satan.

We cannot know how long Satan continued in a state of innocence under Divine approval, nor is it necessary that we should know. When, however, the standard of rebellion had been raised (probably in rejection of the Eternal Word specially manifested for universal recognition and worship: compare Psalm 97; Heb. 1. 6), one-third of the "stars of heaven" must have declared for Satan, as appears from Rev. 12. 4. This casts a lurid light upon the magnitude of the forces at the disposal of this "prince of the power of the air" (Eph. 2. 2). All this, we may suppose, took place within the limits of Satan's jurisdiction, whatever the limits of that jurisdiction may be or have been. It might account for some of these "elohim," or "stars," or "sons of God" (as they are variously called throughout the Scriptures), having become "elect angels," or "angels of light," on the one hand,

or on the other hand "evil angels," or "his (viz., the devil's) angels," as an outcome of this separating test. It would serve no useful purpose, even if we knew whether or not at that time other heavenly jurisdictions were in existence. So far as analogy has led us, it is enough if we are enabled to recognise that as God's design is now, so it was then: that there should be a lesson to all creation, showing that severed from Himself as manifested in the Eternal Word, not even the highest created being is able to stand, whether in time or eternity.

Throughout the Scripture are to be found passages making mention of the "stars of heaven." Many of these passages, indeed, the greater part of them, are couched in terms more or less directly connecting these orbs with certain powers of intelligence. Some of these expressions even go so far as to almost suggest an idea that stars and angels are interchangeable terms; which, of course, we are not expected to understand literally any more than we are to suppose that angels are "chariots" in Psalm 68. 17, A.V. But where the terms used are thus strong we are surely intended at least to understand that there is an indubitable connection between the two.

Speaking of that infinite expanse which is filled with the God who inhabiteth eternity (Isaiah 57. 15) our Lord said, "In My Father's house are many mansions" (John 14. 2). We can do ourselves no harm by attempting to raise our cramped, hazy, and limited conceptions of the heavenlies (as embodied in the generic term "Heaven" in the singular) to a recognition of the truth that as our God is the centre of His own universe, so the Word must necessarily be the suzerain Head of every hierarchical chief of each and every one of these mansions, the limits of which radiate from Him, the common centre. We read also that these are divided off into thrones, dominions, principalities, and powers (Eph. 1. 21; Col. 1. 16); these being the creation of the Divine *Logos*. They may or may not be here mentioned in order of precedence in creational glory. Though we may not apprehend the nature of these distinctions, it seems no unwarrantable stretch of presumption to suppose that they denote as a whole the hierarchical economy. "As one star differeth from another star in glory" (1 Cor. 15.), analogy requires that this principle should apply to these also. This again gives us some insight into the gradation existing between a rebellious created head and the meanest spiritual being (or demon). That such gradation exists is proved by Mark 3., where it is not contradicted that there is a prince of the demons; but whether Satan and Beelzebub are one and the same, may or may not be the case. Whatever the Scribes and Pharisees, in this and other matters, might choose to accept as truth is no guide to us; their traditions were generally unscriptural, and their thoughts and ideas were probably as cramped as our own; perhaps more so.

The only name of a chief over beings of any such order is given in Rev. 9. 11, nor can we know whether

they are demons. They are spirit beings in any case, and denizens of the abyss or bottomless pit of Luke 8. 31 and the Apocalypse. They are at present in captivity, which demons are not. Besides the above spiritual hosts of Satan, there are in captivity at the great river Euphrates two hundred million such or similar beings under four angels (Rev. 9. 14). All this shows that where such numbers, gradation and varieties are shown, names and individuals are of small importance. Our Lord accordingly sums all up under the generic term "Satan." But it is, apparently, only the demons who are the spirit parasites which infest mankind; and which, however terrible and formidable we know them to be, are after all the meanest part of the usurper's army of occupation.

Whatever demons may have been in the earlier creation—and there is much which seems to indicate that they were earth's pre-chaotic dwellers—they are continually yearning for the power to inhabit foreign organisms, preferentially those of humanity. When deprived of this temporary respite, whether by the death of their victims or by casting out, they revert to their state of unrest and deprivation: wandering in dry places, seeking rest and finding none. They seem to be the jackals of the spiritual sphere. They have no power but for evil when invading a foreign organism, which they are able to do in overwhelming numbers, and nearly always deplete and ruin it. They are powerless to predict the future. Whenever they have seemed able to do so, such result has probably been due to possession of certain knowledge enabling these disinherited intelligences to frame a more or less successful forecast regarding the event or events they were called upon to predict. At the best they are messengers of Satan, and lying spirits. They are able seemingly to communicate with each other and (under conditions favourable to so doing) even to pass from one organism into another at will. This it is which underlies mesmerism, clairvoyance, mediumship, and all connected therewith. "They which practise such things shall not inherit the Kingdom of God" (Gal. 5. 20, 21).

God is not at war with mankind, nor in any way man's enemy. No doubt many teachers who ought as such to have known better, succeed often through unskillfulness in creating an impression to the contrary in the minds of the more ignorant. But God is most certainly at war with Satan, and, in Christ the incarnate Word, intends to occupy this earth and cast out Satan. This enemy is first to be cast into the earth and there conquered. Feeble man, everywhere and at all times so ready to take himself too seriously, displays nothing so much as his own conceit when persuading himself and his fellows that he is as much as an active combatant in this warfare; or that it is in his power, unassisted or otherwise from on high, to do anything that can appreciably hamper or forward the power of either antagonist. At the best, mankind are interested spectators of operations over which they have no control. They are no more than inhabitants

of the future battlefield. As such, they may declare which master they will serve; whether Satan unto death, or Christ unto life eternal in glory. Moreover, they have no more than a brief and uncertain lifetime wherein to make so unspeakably momentous a decision.

In addition to the above-mentioned implied connection between the heavenly bodies and their spiritual inhabitants, we are aware of a foundation-principle of which the Scripture is full: teaching us as it does, that moral responsibility depends upon Law, in the absence of which there can be no transgression. Now the essence of all transgression is rejection of the Word of God, whether spoken, written, or incarnate. We also know that in the case of humanity this revelation of God's Word has been progressively manifested according to the educational needs of our race. Does not analogy show that this may (and even "must") have been also the case toward angels? for who can think of the infinitely numerous perfections of God, and at the same time fail to perceive that an overwhelmingly complete manifestation thereof, even if possible, could have left no scope whatever for exercise of moral responsibility, even on the part of so perfect a creature as Satan?

But sin having entered, a blight, doubtless for his sake, came upon Satan's mansion, with condemnation upon himself and his adherents in rebellion. This need not surprise us if we remember that in the case of Adam after the fall, an analogous curse came upon inanimate creation, with the death and ruin of himself and posterity. Whatever may have been the cause (for we have nothing in Scripture to guide us) "the world that then was," organic and inorganic, became waste and void. The result of this in the case of this earth could have been none other than a speedy end to both vegetable and animal life. Proofs of this are found in geological formations in all countries to this day, confirming the universality of the ruin. The *tohu v'bohu* blight was the first death of this earth, of its heavens, and probably of their inhabitants. This conclusion may come as a shock to many minds; but let us reflect a little. God's analogies throughout the Scripture assuredly teach us that, when His own fair work becomes marred by sin, then death and destruction are the sure result, whether this work be an intelligent creation, or merely an inanimate adjunct created in view thereof. Both are marred, both must perish. From the analogy given to us in Jer. 18, we learn that the Creator never mends what the creature has marred. Take the case of "the world that then was": therein we find, firstly, death; secondly, resurrection for the vindication of His justice, whether in grace or severity; and, thirdly, a second death from which—for reasons which it is intended to adduce in the course of this study—there can be no resurrection. This applies to all, whether men, angels, or archangels, wh rever sin has taken place. These are the dead, both the great (angels and perhaps demons) and the small (mankind), whose fearful lot it will be to stand before the great white throne. These two classes do not rise from the

same place. For the former will be given up by the sea, which, as in Rev. 13. 1, so also here denotes the abyss or bottomless pit. It does not point merely to shipwrecked human mariners who had come by their death in that manner. The latter class are given up by "death and Hades," which, by the fig. *Metonymy*, is put for those when they are cast into the lake of fire (Rev. 20).

From this "second death," as God Himself terms it, there is no resurrection; and if this does not fulfil all the conditions of "everlasting damnation," it must be conceded that words have no meaning. The Satanic lie, "Ye shall not surely die," has been handed down from generation to generation for the upholding of priestcraft and all other Satanic devices of false religion, tending to nullify God's promises to, and gracious purpose regarding, mankind. It was indeed to preserve fallen humanity from this traditional and unscriptural conception that the Creator, in mercy, shut off our first parents from access to the tree of life (Gen. 3. 22-24). Space and time do not allow of a *reductio ad absurdum* of the several conclusions to which tend each and all of the various ramifications of Satan's lie. All that can be said is that the Bible surely does so to all who accept it as God's word.

Why should not angels die this "second death," even though they be archangels great in power and might? In Ps. 82. 7 God is found declaring to them that, notwithstanding "He had said that they were *Elohim*, they should *die like men*." But the truth is that, owing to ignorance of the Scriptures, or to careless reading of them, the reins are frequently given to the imagination. As an inevitable consequence of so doing, no absurdity is too great, no tradition too unscriptural, to find acceptance in certain men's minds. A case in point are the current popular conceptions of the angelic nature. Regarding this, little is revealed that we can understand apart from faith. In support of such traditionalistic conceptions, non-contextual quotations are frequently being adduced.

The overthrow of "the world that then was" was accomplished by water, etc. The end of "the heavens which are now" will be by *fire*.

The second death of Satan himself and of his followers, whether angels, demons, or unsaved mankind, is necessarily still future. It will be in the lake of fire. What this lake of fire will consist in we learn from 2 Pet. 3. 10-12. It is at the end of the millennium of Christ's reign upon earth, and is the destruction of earth and its heavens.

The fire worship of Pagan Rome had a sacred formula:—

"Igne natura renovabitur integra,"

which means, "All nature will be renewed by fire." The initials of this formula appeared on their altars, I.N.R.I., and from Rome pagan the initials passed into corrupted christianity as representing plausibly: "*Jesus Nazarenus Rex Judaeorum*" (John 19. 19), and now appear upon every Roman Catholic crucifix. Although the formula is not openly acknowledged,

still *this lie* survives in the doctrine of Purgatory, and (perhaps for an inner circle of the initiated only) in lighted candles and the burning of incense. But the lake of fire will be the crowning refutation thereof; showing that fire neither can nor will either renew, purify, or torture without destroying with an "everlasting destruction."

Dispensational Expositions:

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

No. 26.

THE GOSPEL OF THE MYSTERY.

AN EXAMINATION OF PAUL'S MESSAGE BEFORE AND AFTER ACTS 28.

(Concluded from p. 69).

JUSTIFICATION by faith is *the* theme of the gospel preached by Paul during this period.

Turning to 2 Cor. 4. 4, we read of "The gospel of the glory of Christ."

There is a parallel between this and the expression of Rom. 16. "My gospel—the preaching of Jesus Christ in harmony with the mystery." It was impossible to set forth the high calling of the present dispensation until the glorious position of Christ, independently of Israel, was established. Israel had rejected Him as Messiah. The Son of David had not yet taken His throne. He had been refused and crucified. His resurrection, however, was but the divinely appointed step to His higher exaltation "far above all," and the assumption of a glory which eclipsed all previous revelations or hopes.

That the rejected Messiah should sit on the Right Hand of God was no secret, for it is revealed in Psalm 110. The Apostle Paul, however, claimed to have a fuller share of the knowledge of the mystery of Christ than his fellows (Eph. 3), and, with the "mystery" in view, he preached "the gospel of the glory of Christ" as an introduction to the present dispensation.

It was *this* gospel which Satan attacked. "But if our gospel hath been veiled, by them that are lost it hath been veiled, by whom the god of this age hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, Who is the Image of God, should shine into them" (2 Cor. 4. 3, 4.)

The title of Christ here—the Image of God—shows that the "mystery" is in view. It takes us back beyond the "overthrow of the world." This title occurs in Col. 1. 15-20, where the Lord Jesus is revealed as occupying a position of glory which transcends all previous revelation of the mystery of Christ. "Who is the image of the invisible God, the first-born of all creation. For by Him were all things created that are in heaven, and that are on earth, visible and

invisible, whether thrones, or dominions, or principalities, or authorities, all things were created by Him and for Him; and He is before all things, and by Him all things consist; and He is the Head of the body the church, Who is the beginning the first-born from the dead, that in all things He might have the pre-eminence. For it was well pleasing that in Him all fulness should dwell; and, having made peace by the blood of His cross, by Him to reconcile all things unto Himself; by Him, whether things in earth or things in heaven."

In these verses the period before the six days' creation is linked to that which is to follow the "world that now is"—the reconciliation.

Abundant evidence has been presented to the reader of *Things to Come* to show that Gen. 1. 2 is the record of judgment.* "The world that then was being overflowed with water perished." The movement of the Spirit of God upon the face of the deep, and the command "Light be," are the first acts of grace in relation to this world of ours. The very creation and fashioning of the present world is a step in the purpose of redemption.

The New Heavens and the New Earth are the goal towards which God is working. Then, sin which now mars the scene, shall mar it no more. The trail of the serpent will be effaced for ever. Col. 1. 15-20 shows the connection between these two periods. Christ is spoken of as being the First-born in relation to *Creation*, and as First-born in resurrection in relation to *Reconciliation*. This blessed period of reconciliation is foreshadowed by the church of the mystery. "And you that were sometimes alienated and enemies in your mind by wicked works, yet *now* hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." Here we are taken further than we were in 1 Cor. 15. 3, 4 or Rom. 1. 16, 17. Forgiveness and Justification are truly wonderful—but this perfect reconciliation, this holiness and blamelessness are even more so.

The nearest approach to this standing in the earlier epistles of Paul is found in 2 Cor. 5. 19-21. "God was in Christ reconciling a world unto Himself, not imputing their trespasses unto them . . . for He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." Here we have the first step in the reconciliation. This is the Godward side. Colossians exhibits something fuller.

The word to reconcile in 2 Cor. 5 is *katalassō*. The word in Col. 1. is *apokatalassō*. The addition of the preposition *apo* indicates that not only has God made reconciliation, but that it has been received, and this mutual reconciliation is the blessedly distinctive feature of the gospel of the mystery.

Believers now are a kind of First-fruits of the New Creation. The apostle links this perfect reconciliation with "the hope of the Gospel . . . whereof I, Paul, am made a minister" (Col. 1. 23). This is the

*See the "Companion Bible," Vol. 1.

"mystery of the gospel" (Eph. 6. 19), for which the apostle was "an ambassador in bonds." It is to this blessed message of reconciliation that the apostle alludes in that much misunderstood passage "Your feet shod with the preparation of the gospel of peace." The gospel we proclaim to-day, if we are in line with the purpose of God, is this anticipation of the future reconciliation.

This is further emphasized by considering the word "mystery" as it occurs in Ephesians.

- A | 1. 9. 10. The future dispensation of reconciliation of all things.
 B | 3. 3. The union of Christ and the church.
 C | 3. 4. The mystery of Christ (personal).
 C | 3. 9. The dispensation of the mystery.
 B | 5. 32. The union of Christ and the church.
 A | 6. 19. Present anticipation of future times of reconciliation

The passages with which we are most concerned at present are members A, A. "The mystery of His Will," relative to the future dispensation of the fulness of seasons. "when Christ will be head of all things, whether in heaven or earth"; and "the mystery of the gospel," which proclaims the blessed anticipation of that glorious time.

We are now ready to consider a little more in detail the gospel as contained in Ephesians and Colossians.

To enter upon such a theme at the end of an article seems quite unworthy of the importance of the subject.

We will, therefore, devote the next paper to a consideration of the nature and terms of the gospel of the mystery.

CHARLES H. WELCH.



II.

THE TRUE RENDERING OF GENESIS 9. 24 AND 10. 21, READ "YOUNGER"

1. Genesis 9. 24 reads in the Authorized Version: "And Noah awoke from his wine, and knew what his younger son had done unto him." The Revisers, however, have "his youngest son."

Noah had three sons, who, in the six times that they are named together in the Bible, are given in the order of Shem, Ham and Japheth. According, then, to the Authorized Version, Ham was surely not the eldest son of Noah; but whether he was the second son of Noah or the third, is left undetermined. But, according to the Revised Version, Ham not only was not the eldest son of Noah, but he was also surely not the second, being his youngest son, and therefore the third.

2. Genesis 10. 21 reads in the Authorized Version: "Unto Shem also, the father of all the children of Eber,

the brother of Japheth the elder, even to him were CHILDREN born." The Revisers, however, (omitting for the present the other differences from the Authorized Version) read "Shem . . . the elder brother of Japheth." According to the Authorized Version then, Japheth being the elder brother of Shem, and Ham being already the younger brother, Japheth is the first of the three sons of Noah. According to the Revised Version, however, Shem, being the elder brother of Japheth, and Ham being already the youngest, the order of the birth of Noah's three sons is Shem, Japheth, Ham.

3. That is to say, there are six possible orders in which the three sons of Noah may have been born. It may have been:

- (1) Shem, Ham, Japheth, or
- (2) Shem, Japheth, Ham, or
- (3) Ham, Shem, Japheth, or
- (4) Ham, Japheth, Shem, or
- (5) Japheth, Shem, Ham, or
- (6) Japheth, Ham, Shem.

According to the Authorized Version of Genesis 9. 24 and 10. 21, cases (1), (2), (3), (4) are ruled out as impossible, leaving only (5) and (6) as possible. According to the Revised Version, only (2) and (5) are possible from Genesis 9. 24; but, as (5) is ruled out by Genesis 10. 21, only the order Shem, Japheth, Ham is possible, according to its TEXT; for in the margin of both passages it forsakes all claim to certainty by offering the readings of the Authorized Version as alternatives.

According to the Revised Version nothing is certain as to which of the above six orders is the true one: though for its text it favours only one of the six; while the Authorized Version gives us the choice of two, neither of which is, however, the order of the Revisers' Text.

4. The question at issue between the Authorized Version and the Revisers in the case of Ham at Genesis 9. 24 cannot be settled by the Hebrew, which uses here neither the comparative "younger," nor the superlative "youngest." Since the Hebrew adjective for the "younger" of 9. 24 is "little," and for the elder in 10. 21 is "great," both in the positive degree, these expressions are used relatively for YOUNGER and ELDER. The Authorized Version has here thus the advantage of merely rendering the Hebrew text; while the Revised Version, at least in 9. 24, goes further than the Hebrew text, and, in addition to merely rendering it, also interprets it, adding its opinion that not only was Ham a younger brother of an undetermined older one, but he was the youngest of the three.

5. The order in which the three names occur in the Bible leaves the matter undetermined; for (a) while in all the six occurrences of the three names together it is always Shem, Ham, and Japheth, the presumption that this order represents the order of their birth is destroyed (b) by the possibility, if not high probability, that the order of the words in the Hebrew of Genesis 10. 21 almost certainly favours Japheth as the elder brother of Shem; but (c) specially by the fact that, in the only two places where the genealogies of Noah's three sons are given

TOGETHER—in Genesis 10. 1-32 and 1 Chron. 1. 5-23, the order is Japheth, Ham, Shem.

It is the purpose of this paper to show, first, that the Bible gives clearly the means of obtaining the exact order in which the three sons of Noah were born; and, second, that it moreover enables us to obtain the exact year in which each son was born.

6. Whatever the true rendering of Genesis 9. 24, Ham is clearly not the eldest of the three: and the orders (3) and (4) Ham, Shem, Japheth, and Ham, Japheth, Shem, are at once ruled out thereby. There remain then the other four possible orders:

- (1) Shem, Ham, Japheth, or
- (2) Shem, Japheth, Ham, or
- (5) Japheth, Shem, Ham, or
- (6) Japheth, Ham, Shem.

7. In Genesis 5. 32 we are told: "Noah was 500 years old, and Noah begat Shem, Ham, and Japheth." With no other passages to throw light on this statement, its only rational meaning could be: when Noah was 500 years old he became father of triplets of whom Shem was born first, Ham next, and Japheth last. Other passages of Scripture, however, make this understanding of the statement impossible. Shem, Ham, and Japheth were not triplets, at least according to Genesis 1. 10 and 7. 6.

8. For, in Genesis 11. 10 it is stated that Shem was 100 years old when Arphaxad was born, and it adds that this was TWO YEARS AFTER THE FLOOD. But according to Gen. 7. 6, Noah was 600 years old at the flood. At the birth of Arphaxad, therefore, Noah was 602 years old. And, as Shem was then 100 years old, he was born, not when Noah was 500 years old, but two years later, when his father was 502 years old. Whoever, therefore, was born when Noah was 500, the three were, then not born at once: since Shem was born two years after.

At the age of 500, therefore, Noah begat either only one son, or Japheth and Ham as twins. But whether one or two, the elder of these two was not Ham, since he is expressly designated in 9. 24 as the "younger."

9. Genesis 9. 24 thus makes it clear that Ham was not the first son of Noah. Genesis 7. 6 and 11. 10 make it clear that Shem was not the first son of Noah. But Genesis 5. 32 makes it clear that Noah became a father of three sons first in his year 500. Whether, therefore, Japheth and Ham were both born then, or only Japheth alone, Japheth alone is, according to the data of the Bible, the eldest of the three. And Genesis 10. 21 cannot longer be allowed to stand as "Shem . . . the elder brother of Japheth." The Revisers' marginal rendering must be placed in the text, and without an alternative.

10. Japheth then was born when Noah was 500, and Shem was born when Noah was 502. But Ham, when was he born? The Revisers in their text make him younger than Shem. But, according to the Hebrew text, without any INTERPRETATION added thereto, Ham was born in either of the following ways: (a) He may have been a twin of Japheth, but the younger of the two; (b) He

may have been born between Japheth and Shem, when his father was 501; (c) He may have been a twin with Shem, but the elder of the two; (d) He may have been a twin with Shem, but the younger of the two; (e) He may have been born sometime after Shem.

Of these five ways possible according to the Hebrew text the Revisers, for a reason unknown to the writer, assume that the first three ways are out of the question in the text, though admitting their possibility, in the margin; whereas, by putting the margin into the text, and giving no alternative at all, they would have left the case of Ham exactly where Scripture has so far left it—on the surface.

In what follows it will be shown that Ham was born in the year of the world 1551, which is Noah's Year 501.

11. For this purpose a careful examination of the numeric data of Chapter v. of Genesis is a necessary preliminary. This chapter gives a genealogy of the ten antediluvian patriarchs. The numbers in this chapter would naturally be thirty, since each person is given three numbers: the number of years he had lived at the birth of his son; the number of years he lived after the birth of his son; and the number of years he lived in all. But in the case of the last of the ten patriarchs, Noah, only his age at the birth of his son is given. So that only twenty eight numbers are given in this genealogy. Now twenty-eight is four—SEVENS. (Feature 1).

The sum of these twenty-eight numbers is 15,750, or $7 \times 2 \times 3 \times 3 \times 5 \times 5 \times 5$, not only a multiple of seven, (Feature 2) but the number of its factors is seven. (Feature 3).

In twenty-eight numbers, only four should, by chance, be multiples of seven: since of any seven numbers one may be expected to be a multiple of seven; and as twenty-eight is four sevens, four such numbers may be expected in four times seven numbers. The list, however, contains not only nearly TWICE FOUR such numbers, which are multiples of seven, but just—SEVEN, (Feature 4) namely: 105, 70, 840, 910, 182, 595, 777, and the sum of these numbers 3479 is a multiple of SEVEN SEVENS namely $7 \times 7 \times 71$. (Feature 5).

The first number in the list is 130; the last 500; their sum is 630, or 90 SEVENS. (Feature 6).

The largest number on the list is 969: the smallest is 65, which occurs twice; the sum of the largest and smallest numbers, 969, 65, 65, is 1099, or 157 SEVENS. (Feature 7).

In Genesis 9. 29 we are told that Noah lived 950 years; so that the ten Patriarchs lived in all 8575 years, $7 \times 7 \times 7 \times 5 \times 5$, a multiple not only of SEVEN, but the cube of SEVEN. (Feature 8.)

If we add the two data omitted in Noah's case which are given in the other nine cases; namely the years he lived after the birth of a son, and the years he lived in all, namely 450, and 950, we have 1400 years which, added to the sum of the twenty eight numbers of this chapter, 15,750, give 17,150 or $7 \times 7 \times 7 \times 5 \times 5 \times 2$, twice the number obtained in the preceding paragraph, and of course twice the cube of seven and the square of five. (Feature 9).

It is to be noted also that two of the ten Patriarchs

have their ages divided at the birth of their sons by sevens; thus Kenan lived in all 910 years or 130 sevens, and Lamech lived 777 years or 111 sevens; but both became fathers respectively at the age of seventy, or ten sevens; and 182, or 26 sevens; so that the years they lived after the birth of their sons, 840 and 595, respectively, are also multiples of seven. (Feature 10).

Of Adam no account is given of how old his father was at his birth, as is the case with the other patriarchs; since he was the first of the series, and had no human father; of Enoch, on the other hand, no account is given of his death, as is the case with the other Patriarchs since he did not die, but was translated. (The data for Noah, how long he lived after the birth of his son, and how long he lived in all, are supplied elsewhere, in Genesis 7. 6 and 9. 29). Adam lived 930 years, and Enoch 365, the two together lived 1295, or $7 \times 5 \times 37$; this number is not only itself a multiple of seven, but the sum of its factors, 49, is the square of seven. (Features 11-12).

For the period from Creation to the Flood the early chapters of Genesis furnish just 21 dates and no more, thus:

Year	130	Seth born	Gen. 5. 3
..	235	Enosh born	.. 5. 6
..	325	Kenon born	.. 5. 9
..	395	Mahalalel born	.. 5. 12
..	460	Jared born	.. 5. 15
..	622	Enoch born	.. 5. 18
..	687	Methuselah born	.. 5. 21
..	874	Lamech born	.. 5. 25
..	930	Adam dies	.. 5. 25
..	987	Enoch translated	.. 5. 23
..	1042	Seth dies	.. 5. 8
..	1056	Noah born	.. 5. 28
..	1140	Enosh dies	.. 5. 11
..	1235	Kenon dies	.. 5. 14
..	1290	Mahalalel dies	.. 5. 17
..	1422	Jared dies	.. 5. 20
..	1536	Flood decreed	.. 6. 3
..	1556	Japheth born	.. 5. 32. 10. 21.
..	[1557]	Ham born	.. 11. 10
..	1558	Shem born	
..	1651	Lamech dies	.. 5. 31
..	1656	Methuselah dies.	Flood v. 27: 7. 6

20,787 the sum of the 21 dates is $13 \times 13 \times 3 \times 41$; the sum of these factors is 70.

The number of dates thus got from the biblical data for the first Chronological Period from Creation to Destruction is 21, or three SEVENS (Feature 13). The period from the first birth, 130, to the last death, 1656, is 1526 years, or 218 SEVENS (Feature 14). The year of Enoch's translation, 987, is 141 SEVENS (Feature 15).

If now 1557, the year of Ham's birth, which is not obtained directly, but only by inference, from the Biblical data, be added to 20,787, the sum of the 21 (thrice seven) biblical data, we have 22,344, or $7 \times 7 \times 2 \times 2 \times 2 \times 3 \times 19$, a multiple not only of seven, but of the square of seven. The number consists of SEVEN factors, and their sum is 42, or six SEVENS (Feature 16-19).

As the chance for these 19 features of sevens here being merely accidental is only one in 11,638,995,185,373,143, their presence is designed.

But if designed, the year 1557 for the birth of Ham is part of that design. The Revisers are therefore wrong in changing the rendering of the Authorized Version in Gen. 9. 24 and 10. 21. And the numerics tell us, in addition, what neither of the versions could tell us, that Ham was born in Annus mundi 1557, one year after Japheth and one year before Shem.

Signs of the Times.

SIGNS OF THE APOSTASY.

"WHAT IS WRONG WITH THE CHURCHES."

The following is the review of a book recently published under the above title, in *The Expository Times* for May, 1912.

The Review constitutes a "sign of the times" as significant as the book itself, and while apparently neutral, gives point to the whole matter:—

"*What is wrong with the Churches?*" This is the popular title of a book, popular also in size and price, which has been written by the Rev. David Barran (James Clarke & Co.: 6d. net). Mr. Barran finds the churches more empty than they ought to be. When a census is taken, not more than ten or fifteen per cent. of the population are present. And he sets himself seriously to discover the cause.

"He discovers the cause after a very few paragraphs. It is 'the want of a definite message.' He believes that if you enter a church and listen to the sermon, you will quite likely depart without any distinct impression, emotional or intellectual. Preachers do not seem to know what the Christian religion is, or, if they know it themselves, they cannot make it known to the average hearer. If one preacher is intelligible, he is contradicted by the next intelligible preacher. It is a house divided against itself, how then can it stand?"

"This may be true although it is not new. But Mr. Barran will not admit that it is not new. Attacks have been made on Christianity and the Christian Churches from the very beginning. Mr. Barran finds traces of them in the New Testament itself. But the attacks were from without. Never before did the Church set herself to show how unstable were her own foundations and how near she was to utter and irretrievable ruin. The novelty of Mr. Barran's discovery is here. 'Some who occupy influential places in the Churches maintain that historical Christianity is being undermined, and is in imminent danger of falling to pieces. These declarations reach the ears of the man in the street, and they do not dispose him to enter the Church or to take any kind of interest in it.'

"In former days, says Mr. Barran, every Church had its creed and every preacher had to respect it. 'The early Methodists believed in the infallibility of the Scriptures, in the ruin of man, and in a hell of physical tortures.' The Presbyterians accepted 'The Westminster Confession of Faith' as their standard of authority. Even Congregationalists, he says, were bound by their trust deeds; and these trust deeds declared what doctrines were to be preached and upheld. He gives the following excerpt from a trust deed

by way of illustration: 'That the said ground and chapel shall be held by the said Trustees . . . for such as shall in all time hereafter maintain the exclusive authority and entire sufficiency of the Holy Scriptures in all matters of belief and duty: the doctrine of salvation by free grace through faith in the obedience and atonement of Jesus Christ, God manifested in the flesh.'

"These trust deeds and confessions are now ignored. They are regarded, not as supports, but as stumbling-blocks. For the time came when Scripture had to be squared with science. The 'Word' was read as it perhaps had never been read before, but it was not read for the purpose of establishing doctrine or even for the purpose of establishing itself. It was read in order that men might see whether, after all, the demands of physical science had been met, there was anything left in it that could really be said to be profitable for instruction, in any department of life or of doctrine. The result was that the old doctrines of Election, Atonement, Future Punishment, and the rest were declared to be obsolete and incredible; the confessions were either modified or neglected; the trust deeds were consigned to the lumber-room.

"But the church is not built on doctrines, it is built on facts. Cannot the church remain after the doctrines have been discredited? Mr. Barran has not found it so. For no sooner were the doctrines discredited than the facts began to be assailed, and now it has come to pass that within the very walls of the churches themselves, men are preaching the possibility that no such person as Jesus of Nazareth ever existed, and freely declaring that if He did exist, He existed only as a man among men, with a man's weaknesses, and even with a man's shortcomings and sins.

"What is Mr. Barran's remedy? His remedy is simply to return to Scripture and study it over again. But we must return to it with open minds. If physical science tells us that miracle is impossible, and if Scripture tells us that miracles have taken place, we must not believe physical science and disbelieve Scripture. More than that, we must know that there are more things both in heaven and in earth than physical science can ever attain to. Mr. Barran does not say we shall recover all our trust deeds and confessions. He does not say that we shall ever again hold all the doctrines of christianity in the very form in which our fathers held them. He does say that an unprejudiced study of the Bible will authenticate it to any man's mind as true, in respect both of the facts and the doctrines of redemption. He says that it will restore to the churches the true God and eternal life."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. S. (London, E.). The command to kiss is given five times in the New Testament (Rom. 16. 16; 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thess. 5. 26; and 1 Peter 5. 14). Some make these mean nothing; others make them mean too much. What we all need to know is exactly what God has said.

1. It will be found that it is confined to men with

men, and women with women. This was without doubt the case; for even in the meetings the sexes were separated, either in different rooms in the same house, or in different parts in the same room. This is carried out strictly in Jewish synagogues to-day, and the ancient custom is still preserved in the Church of Rome and other churches.

Thus the men would salute each other, and women the same. Throughout the East it would not be considered right (to say nothing of being "holy,") for a man and woman to salute another unless they were of the same family; and even in that case never in public.

The disciples marvelled that the Lord should be seen even *talking* with a woman in public (John 4. 27).

2. A woman unveiled was unknown in the East in the apostle's day. It was *dishonourable* and "a shame;" and it was partly because she could not speak without unveiling that she was not to speak in public assemblies (1 Cor. 11. 6).

It is out of the question to suppose the apostolic command could have respect to any other form of greeting (and it is confined to salutations on *assembling* not at separations or *departures*).

3. The Greek, however, will help us further. In Rom. 16. 16 we read, "Salute one another with a holy kiss." The pronoun is *masculine* in gender, and denotes men with men, emphasising the point that it referred to *degrees* of men with men, *i.e.*, rich with poor, high with low, &c., not sex with sex.

Evidence of this could be abundantly supplied from Christian writers of the first three centuries.

The injunction was given for the cultivation of lowliness within the bounds of each sex respectively, and not for the encouragement of sexual familiarity.

Those who to-day are using this command in any other way are perverting the Word of God at the instigation of the flesh.

NOTES AND NOTICES.

We are sorry to hold over the continuation of "Bible Word Studies" in the June number; as well as other matter which is crowded out this month.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

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THINGS TO COME.

No. 218.

AUGUST, 1912.

Vol. XVIII. No. 8.

Editorial.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from page 77).

2 THESSALONIANS.

WE now come to the second Epistle to the Thessalonians, written by Paul probably within a year after the first Epistle while still in Corinth; and some twenty years or more after the Ascension of the Lord.

The forty years of probation for Israel had run out half their course; but plenty of time remained for the fulfilment of all that had been foretold by the prophets concerning the "restoration of all things," the rise of the Antichrist, the wonders in heaven and on earth foretold by Joel (Joel 2. 28-32), and by our Lord (Matt. 24. 4-35), and by John in the book of the Revelation.

We have seen that all these things were "near" to that generation; they were "shortly coming to pass" (Rev. 1. 1); the judge was still *standing*; He had not yet taken His seat; He was *standing* at the door" (James 5. 9), and He was still *knocking* at it (Rev. 3. 20). The day of the Lord had not yet actually set in, but it was "near—even at the doors" (Matt. 24. 33).

The Tribulation had not set in, but troubles were increasing on all hands for those who "received the word" (Acts 2. 41, 1 Thess. 2. 13). "The beginning of the birth-pangs" of the Tribulation were being felt, as the Lord had foretold (Matt. 24. 9); "Then will they deliver you up to Tribulation, and will kill you, and ye will be hated by all Gentiles on account of My name, and then many will stumble (Dan. 11. 34, 35), will deliver up one another, and many false prophets will arise and will mislead many; and because lawlessness shall have been multiplied the love of the many (or the most part) shall grow cold. But he who endures to the end, he shall be saved." The Thessalonian believers were beginning to experience the truth of these words. So much so, that the apostle was falsely reported to have said or written that "the day of the Lord had actually set in" (2 Thess. 2. 2).

*This is the meaning of the words in 2 Thess. 2. 2.

All the critical Greek texts read "Lord" instead of "Christ."

And although the English expression "at hand" occurs twenty times, yet in not one of these is it the rendering of *enistēmi*; while *enistēmi* occurs seven times, and is nowhere else rendered "at hand." It is rendered "present" five times, (Rom. 8. 38, 1 Cor. 3. 22; 7. 26, Gal. 1. 4, Heb. 9. 9), and once, "shall come," *i.e.* be present (2 Tim. 3. 1.) It means to set or stand in, (as a vessel to the shore), so as to be present.

This was the immediate reason why Paul wrote this second Epistle to these Thessalonian receivers of the word.

When he wrote the first epistle he could praise God for their "work of FAITH, and labour of LOVE, and patience of HOPE" (1 Thess. 1. 3). But, when he wrote this second epistle, he says nothing about their "hope!" He thanks God for their FAITH which had grown exceedingly, and for their LOVE which abounded (2 Thess. 1. 3), but he does not mention their "hope," because this false report had, for the time, marred, if not destroyed it.

In the first epistle he had assured them that "the day of the Lord" would come as a thief in the night, "and sudden destruction should come on unbelievers"; but that day should *not* overtake *them* "as a thief." They were to put on HOPE as a helmet, the hope of salvation (1 Thess. 5. 8), and deliverance from "the coming wrath" (1 Thess. 1. 10).

No wonder that their hope was upset when they heard (the false report) that the same apostle had said "the day of the Lord" was actually "present," and *they had not been delivered*. In this case "that day" had overtaken them "as a thief" (1 Thess. 5. 1-11).

No wonder he exhorts them not to let anyone deceive them. By no manner of means (neither by a spirit, nor by a message, nor by an epistle); and he gives them a sure sign and token "because, he says [it will not be] unless the apostasy shall have first come, and the man of sin* shall have been revealed, the son of perdition" (2 Thess. 2. 3). He then goes on to describe his *apocalypse* and the manner of his revelation, so that they could be in no doubt that, until that apostasy had come and that *apocalypse* had taken place, they might be perfectly sure that "the day of the Lord" had not actually set in.

The word was "received" by them in trouble, as we learn from Acts 17. 5, and that trouble did not decrease, as we may gather from 1 Thess. 2. 14-16.

Here then we are to look for the reason of the writing of this second Epistle.

The apostle had promised them "rest," by the word of the Lord, before that day should come. They would be caught up and delivered from the "wrath" of that day. And now, in the interests of that "hope" which he had thus given them, and of their "gathering together unto Him" which he had promised them (2 Thess. 2. 1), he writes this second epistle to them.

To him and to them that "rest" was very near. They were to have, he said, "rest with us," (*i.e.*, with himself and Silvanus and Timothy) (1. 1), not "when" (as in v. 10), but in, or at the apocalypse of the Lord

*Tischendorf and Tregelles read "lawlessness."

Jesus Christ from heaven with His mighty angels, in flames of fire, taking vengeance on those who [would] not know God, and on those who [would] not obey the glad tidings of our Lord Jesus Christ, who (as a class) shall suffer the penalty of eternal destruction from the presence of the Lord, and from the glory of His power, when HE SHALL HAVE COME to be glorified in His saints, and to be wondered at in all them that believe in that day (because our testimony to you was believed) (1 Thess. 2. 13, Acts 17. 1-3).

The words "when He shall have come" tells us that before the day of the Lord with all its "wrath" is manifested, the Lord would already have come, and taken them, both writers and readers of that Epistle, unto His "rest."

That day was among the "all things" spoken of by the prophets, which Peter declared in Acts 3. 18-26, would be fulfilled in the sending of Jesus Christ.

But the fulfilment of that great prophetic announcement was conditional on the repentance of the nation.

Alas! we know that that condition was not then fulfilled. From the very first, national repentance was the one condition of national blessing, as may be seen from Lev. 26. 40-42 and Hosea 5. 15, &c., to the present time. That repentance is yet future; but, it is certain. The prophecy of it will yet be fulfilled, as foretold in Zech. 12. 10-14, Matt. 24. 30, and confirmed in Rev. 1. 7.

All this shows us that the "rest" of which the Apostle wrote, was regarded as a reality, and as being *very near*. It was not to be brought to them individually by *death*, but collectively and "together" according to the promise of 1 Thess. 4. 17.

It was thus dependent on the sending of Jesus Christ before His apocalypse or revelation described in 2 Thess. 1. 7-9. That great unveiling would not be until He shall first have come to be glorified in His saints (v. 10).

As the nation did not repent, the condition was not fulfilled; and the hope, not being realised then, was postponed. Those who looked and longed for that "rest," fell asleep, and are now "the dead in Christ"; but, they will yet enjoy it with those who shall be "alive and remain" at the sending of Jesus Christ.

These things being so, it follows that the same signs as to the apocalypse of Jesus Christ remain to-day for all who have eyes to see and "ears to hear."

No one need be deceived, either by the teachings of a class of Commentators who maintain that the Lord did come at the destruction of Jerusalem; or, by the vain assertions of politicians who would have us look for heaven on earth from their various schemes; or by the false hopes and promises of Modern Socialists (Christian and otherwise); or by the blasphemous teachings of the New Theology which dreams of "realising the Kingdom of God on earth" without the King; or by the vain efforts of those who labour for "Peace on earth" not seeing or knowing that men murdered "the Prince of peace."

All these turn the statements of God's word upside down.

"For that word assures us that the day of the Lord will not come until the Apostasy shall have come.

The church says it will not come until the world's conversion comes.

The Word declares that the world is not bad enough, modern teachers assure us that the world is not good enough! and, being ignorant of God's Word, they are labouring to bring about "the restoration of all things" without the sending of Jesus Christ.

Could there be surer evidence for us that though the apostasy has not yet culminated, must be far on its way when Modern Criticism is enthroned in the churches, and the secrets [spirit and workings] of lawlessness are rampant both in the church and in the state!

The Thessalonian believers had their "signs"; and we, in our day, have ours.

By them we know that the day of the Lord draweth near.

But what promise have we of deliverance from it? What assurance have we that it "shall not overtake" us?

Where is the "rest" for us, which was promised to them?

We can quite understand how that promised "rest" was so *near* to their hopes, when we read these Epistles in their chronological setting as written during that Dispensation of the Acts of the Apostles; but not, when read into them this present Dispensation of the Mystery, to-day.

That is why so many make much of 1 Thess. 4, but make nothing of 2 Thess. 1.; as they still do, to-day.

We can quite understand, and fully sympathize with, those who like ourselves have spoken or written on 1 Thess. 4. as being the great charter of our hope of the Lord's coming. But, we ought, thankfully, to relinquish it when we find we have a better hope; which we can enjoy all the more because we need not reproach ourselves with having robbed Israel of their hope, which is only postponed, and will yet have a wondrous and literal fulfilment for them.

It may, after all, be *the pattern* of our hope, as presented later in Phil. 3. 11, 14. The realisation of our hope may be framed on the same model as theirs. The order of the two events may well be the very same;

First, our "out-resurrection" (*exanastasis*) corresponding with their resurrection (*anastasis*), and

Second, our "calling on high," corresponding with their being "caught up."

What do we lose?

Is it not a gain? and a glorious gain? All we have to do is to make a restitution of stolen property; to give up what we have (it may be innocently) taken; and rejoice in what is really our own by a *special deed of gift*, from our Saviour for Whom we look.

We, and all our readers have long been cured of an unconscious and Biblical *Kleptomania* by which every promise of blessing was taken from Israel and given over to the church; while we were, like the burglar.

He is careful to take the silver and leave the plate, and so, we were careful in our selection, and left all the curses and judgments for Israel and took the blessings for ourselves. There was method in our mania, but it was wrong, nevertheless. Let us now be consistent and content; and, while enjoying all that God has promised, yea, made ours, in Christ, let us live looking for the Saviour (Phil. 3. 20, 21); waiting for our "calling on high" (v. 14); and, if called to fall asleep, sure and certain of that blessed hope which ensures our "out-resurrection, out from among the dead."

Again we ask, what have we lost?

When we are called on high, Will there be no Bibles left on earth? Are those whom we leave, and who will then believe and come to a knowledge of the truth, to be left without any hope either of escaping the terrors of the day of the Lord; or the knowledge of what is provided for them in 1 Thess. 4. and Rev. 5.

If we take away 1 Thess. 4 from them, and make it *our* hope now, what remains for those who are left, to save them from the coming wrath, or, to bring others out of the great tribulation?

We make every scripture to centre in ourselves!

But we are not everything, or everyone. There are others beside ourselves who need salvation, and require a hope.

Let us be content with what God has revealed for us. It is quite good enough; yea it seems too good to be true!

Let us then leave those things that are behind, and reach forth unto those things which are before and press toward the goal for the prize of our calling on high by God in Christ Jesus our Lord. (Phil. 3. 13).

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

No. 9.

"BEGOTTEN."

(Concluded from page 67).

BUT the full value of this teaching can only be apprehended when we view it as it

CONCERNS THE LORD JESUS HIMSELF.

We have already observed that there are some words, in this kindred group of terms, applied in a special way to Christ. The present writer, with much deference, submits to the judgment of his brethren the following reflections:—

The word *gennaō* is applied to Christ's *resurrection*, in Acts 13. 33; Heb. 1. 5; and 5. 5. The words used are quoted from Psalm 2. 7, and in every case they are applied to His resurrection: "This day [the resurrection day] have I begotten Thee." His coming out of the grave, and taking His new place in the power of an

endless life, is regarded as a *birth**. The same word is used of ourselves in being begotten from above. But it is Christ, in resurrection, that is the "pattern" of the "new man": and our being "begotten from God" has this in view, as we shall finally share in His resurrection likeness (Rom. 6. 5).

This begetting of Christ from among the dead, however, is but one step in the unfolding of the sublime subject of

HIS SONSHIP.

This same truth of His birth from among the dead is expressed also, by the striking word "firstborn," which is used *nine times* in the New Testament, and *seven* of these references apply to Christ, (the exceptions being Heb. 11. 28; and 12. 23). The word is *prototokos*, quite rightly translated "firstborn": and, when we examine the seven applications of this word to Christ, we find a remarkable variety of relationships.

1. In relation to the Incarnation.

This is expressed in Luke 2. 7, where the specially full language is used, "she brought forth the son of her, the *firstborn*." Thus Christ is the firstborn of Mary, the Virgin, and as such He is the fulfilment of the words "her seed" in Gen. 3. 15: and He is, also, thus called "the Son of God." (Compare Luke 1. 35). The *angelic spirits* are called "sons of God," (Gen. 6. 1-4, and Job 1. 6 and 38. 7). *Adam* is called "son of God," (Luke 3. 38). *We* are called "sons of God," (Rom. 8. 14). How is this? What is behind it? The supernatural power of God is behind it. It will not do to say that Luke 1. 35 merely refers to *One who was a Son before* taking the form of a servant and becoming flesh. The "wherefore" of the verse forbids this. The relationship is different. "The holy thing begotten shall be called God's Son," and the "wherefore" points back to the operation of the "Power of the Highest." Thus Christ is called the Son of God in the relationship of the Incarnation.

2. In relation to Resurrection.

This we have in Rev. 1. 5, where He is said to be "the Firstborn of the dead": and in Col. 1. 18, where He is called "the Firstborn from among the dead"; and this latter verse calls this "a beginning." No doubt it was a new beginning in God's dealings with the realm of the dead: and Christ, here, as in everything, must have and hold "the Pre-eminence." (Compare Acts 26. 23).

3. In relation to Creation.

In Col. 1. 15 we find the profound words, "Who is the invisible God's image, firstborn of all creation?" Not only does He take precedence in the matter of resurrection but He also takes first place in relation to *the whole creation of God*, both of matter and of mind. In this transcendent passage we are led up to the heights of revealed truth: and, of course, it is all about Himself and about God's "all things."

* Compare Acts 2. 24, where God, in raising Christ, is said to have "loosed the birth pangs of death."

He is before all things.

By Him were all things created.

In Him all things subsist (hang together).

Unto Him [or for Him] were all things created.

Thus He is related to the all things as

“the Firstborn of all creation.”

4. *In relation to the coming Kingdom.*

This relationship we find in Heb. 1. 6. The force of the Greek text may be thus expressed: “And, when He shall have brought in, again, the firstborn, into the habitable earth, He says, and let all the angels of God do him homage.” God brought Him in once: He will bring Him again. That will be the beginning of the Day of the Lord and the Millennial glory.

It is this One, who is the firstborn of all creation; who is the firstborn from the dead; and who is linked with the deepest and highest interests of His members by becoming the firstborn of Mary, the Virgin—this is the One who, in the power and glory of all these relationships, shall take to Himself His great Power and reign, as appointed, over

“The Habitable Earth.”

5. *Finally, in relation to His Brethren.*

This precious thought is presented in Rom. 8. 29: “Whom He foreknew, He also foreappointed, counterparts of the image of His Son, so that He should be *firstborn among many brethren.*”

Here, also, He takes the first place: all the brotherhood being conformed to His image. But this relationship is no figure of speech, merely: it is very real: He first became *like us* that we might become *like Him*. (Compare Heb. 2. 14 and 17). By Incarnation, and by passing through Death and Resurrection, He became the pattern of the “New Man” and the “Firstborn of many brethren.”

And now we have reached the point where reference must be made to the remaining word, *monogonēs*. Like *prototokos*, this word is also used *nine times* in the New Testament. It means *sole-begotten* or *only-born*.

Five times it is applied to Christ: four times to others.

It is used three times by Luke, namely, in Luke 7. 12; 8. 42; and 9. 38.

In 7. 12, it is the only begotten son of the *widow of Nain*.

In 8. 42, it is the only begotten daughter of *Jairus, the Ruler*.

In 9. 38, it is the only begotten son of a *man in the crowd*.

It is used once in Hebrews (11. 17) where the reference is to *Isaac*.

These are human relationships and present no difficulty. It may be said that Heb. 11. 17 does decidedly present a difficulty inasmuch as Isaac was not Abraham's *only son* (Ishmael, too, was his son); but herein lies a revelation of great value in connection with this study. It emphasises the importance of

special relationships in the interpretation of New Testament language: its help, therefore, will be called in presently.

The applications of the word, *monogonēs to Christ*, are all in *John's writings*: four times in his Gospel and once in his 1st Epistle. These deeply important passages must now claim our earnest attention. It is once more urged that the *true teaching* of the Bible can be reached only by *examination of the words used; their context, their scope, and their relations to persons and age-times*.

Keeping this in mind, we come to John 1. 14. It is not easy to reproduce the Greek here, as all serious expositors have felt. Green's translation may be adopted as a working basis. He renders it thus: “And the Word became flesh and set his abode [tabernacled] among us—and we beheld his glory, *glory as of an only begotten one come from a father—full of grace and truth.*”

A human relationship is used to aid us in apprehending the sublime truth here presented. If an earthly father were to send, on a mission, his only begotten son he could send no greater and he could invest his mission with no higher importance or impression. Even so with God, the heavenly Father. The Word that was “with God” and “was God,” in the beginning, became flesh, in God's due time, and pitched his tent* among men, full of grace and truth. But the One who *was* so, and *did* so, came among men producing the impression belonging to a unique relationship. John calls it a “glory,” (compare 2. 11). It was the glory of a unique personality, of a unique relationship, of a unique mission, of peculiar power, of tenderest pity, of fathomless love, of boundless fulness of Grace and Truth. It was all this and much more.

The supreme importance of Christ's mission can only be realised in the light of His Personality and His relationship to God the Father who sent Him.

Christ, “the Word,” was “an only begotten One from a Father.” And here we touch the centre of the transcendent subject of the “Sonship” of our Lord. But let us hear the rest of the evidence.

The next passage is John 1. 18, which may be rendered as follows: “God has no one ever seen: the only begotten Son, *who is in the bosom of the Father*, He made a declaration.” The unique relationship is conveyed, here, by the expression “the bosom of the Father.” This is His abiding position, as the Greek implies. It is the same construction as in Phil. 2. 6, “Who, being in God's form.” So, here, “Who is existing in the bosom of the Father.” Not that He was there and left it, but that He *is there always*, in this close, filial deep relationship. Incarnation does not change this: just as the Lord said, speaking to Nicodemus, “No one has gone up into heaven, but He that came down out of heaven, the Son of Man *who is existing in heaven*,” (John 3. 13), where it is exactly the same Greek construction. The increasing evidence increases the wonder of this subject!

* The tent or tabernacle was His own body.

The next two references may be taken together, as they are in the same context, namely, in John 3. 14-21. In *verse 16* we have the statement, "In such measure did God love the world that *He gave His Son, the only begotten*, in order that everyone believing on Him should not perish but have eternal life." God had no greater person to give or send: and this greatest gift—the only begotten Son—was the supreme proof of His Love.

Such is the "unspeakable Gift": the rejection of it, the rejection of Him, is the *unspeakable sin* and shame. And hence the words of *verse 18*, "The one believing on Him is not judged: the one believing not has been judged already, because he has not believed *on the name of the only begotten Son of God.*"

This is deep and solemn teaching. Its application is universal. This *Name* has now come in as a testimony: and it is fatal for any man to think lightly of it or reject it!

Thus far the Gospel according to John. The one remaining reference is found in 1 John 4. 9, "In this was manifested the love of God among us, that God sent forth His Son, the only begotten, into the world, in order that we may live, through Him." This agrees with the statements of the Gospel, and slightly supplements them. In John 3 we see the *source of the Gift*: here we see the *manifestation in the world* of the Gift: while John 1 traces all up to the *prehistoric Divine relationship*.

All this is a sublime unity of teaching. These are the *Bible facts and utterances*. What shall we say to such things? What shall we say to the fact of these three remarkable words, *gennaō, prototokos, monogenēs*, being applied to the person of our Lord and Saviour? They are applied, too, one or other of them, to Him, *before His coming, in His coming, and after His coming*.

Will it do to say that the two latter words express nothing more than His *preexistence as God*? Are these words *simply figurative*? Some of us feel that to adopt this position is to shut our eyes to something which these words express and teach.

Just as Isaac—the type—was "the only begotten," offered up and received from the dead in a figure, *in relation to the promises* which Abraham had appropriated: even so, may not the Redeemer, as Mediator, be God's "only begotten Son," in a very real (and not merely figurative) sense, in view of the fulfilment of all the far-reaching counsels of God in connection with the "Purpose of the Ages"?

There is a mass of evidence supporting the above question in the affirmative. We submit that Scripture teaches *three great steps* in the carrying out, in Christ and by Christ, of God's great Mediatorial purposes concerning the Universe and Man.

The *first step* is the CREATION of heaven and earth. "All things were made by Him," by the Word. But do not the very words we have been studying indicate that with a view to this Creation of all things, Christ, as the Mediator, took upon Him a begotten form? *In that form He created all things*. What was that form in

which He so often appeared in the Old Testament centuries? He was mediating then. We call these appearances Theophanies. Quite right: they were *appearances of God*, but God in a form *already taken by the mediating Son*. He thus mediated Creation: and His delights were afterwards with the sons of men by often appearing among them in preparation for the next step. We claim this as the true force of *monogenēs*: and herein, without playing tricks with the Greek language, we have a true and sufficient answer to the Mohammedan, the Unitarian and the Jew, about the title "Son of God," as applied to our Saviour.

The *second step* is INCARNATION with a view to REDEMPTION. For this purpose the Word, the only begotten Son, "became flesh." He took the *form of a servant*. This was not the form He had before. The first step connected Him with the vast universe, and made Him "the Firstborn of all creation." The second step connected Him with man and Redemption, *in a visible form like man*, and, as a result, He became "the Firstborn from among the dead." As such, He is now at the right hand of God, whence He will come to fulfil all remaining promises, prophecies and purposes, and finish His Mediatorial work in the perfect Kingdom of "the New Heavens and New Earth."

The *third step* will be the RENUNCIATION of the Kingdom, and the great SUBMISSION to God, even the Father, that

"God may be All in All."

Thus will end the service of the only begotten Son, in the accomplishment of the vast Mediatorial and Reconciliatory purpose of the Most High God.

What other purposes God may have we cannot tell. There may be something still more wonderful to reveal. Thus far Scripture leads us; but here the horizon dips, and we know and see no more. What we do know, however, entirely satisfies our hearts, and leaves us full of

"Wonder, love and praise"!

Contributed Articles.

SIDELIGHTS OF SCRIPTURE ANALOGY.

By E. H. THOMAS, (Colonel).

(Concluded from page 80).

IN the foregoing an attempt has been made to determine, so far as might be done, the existence or otherwise of such analogies as could afford light upon various points of interest where a more direct Scripture is not to be found. As a result, strong probability has been adduced as to the possibility that in Divine principles of creation and of righteous moral government, certain phases exist which are a justifiable subject of reverent inquiry by those who take pleasure in God's works. In the operation of these principles

and phases, this much seems to be certain: that where sin and failure have taken place, whether in the *moral* or *material* creation, there are three stages in the consequences accruing therefrom—firstly, death and destruction for the vindication of God's justice and holiness respectively; secondly, resurrection and reconstitution for the purposes of God's grace and long-suffering; and lastly, a final destruction of both the moral and material for the vindication of God's power to destroy. For very little reflection ought to show that the door must be closed against any thought that either resurrection of the one or reconstitution of the other was a result of Divine impotence. It is not too much to affirm that the general trend of all Scripture analogy is in this direction, and that volumes might be written in amplification.

It also appears to lie beyond reasonable doubt that God's new creation, whether spiritual or material, can in no way be linked on with any previous failure for which in His own good time He will victoriously make manifest that He is in no way responsible. This subject will scarcely be completely dealt with unless such failure be followed up to its final development; although in these final aspects the study thereof, owing to fuller direct Scripture testimony, becomes comparatively independent of analogy, albeit in accordance therewith. At the same time, as God's new creation spiritually has already begun (compare Gal. 6. 15), and has for nearly six thousand years been overlapping the old of which it forms no part, it is difficult to leave it outside the subject.

The second epistle of Peter completely confirms the analogical deductions offered at the outset of this study. In the fifth and sixth verses of the third chapter we find an allusion to "the world that then was, which being overflowed with water, perished." The apostle's denunciation of the latter-day mockers, largely consists of the statement that of this truth they are "wilfully ignorant" (or "forgetful"). But, that it is a truth, we herein have Scripture authority. These mockers are the "unstable," or "unsteadfast" of the sixteenth verse, in which we find the "unlearned" or "ignorant." But these latter are not as a consequence of ignorance either "unstable" or "unsteadfast." They only become so if they are "led away with the error of the wicked," as in the seventeenth verse. This clearly shows how dangerous certain errors—and indeed all error—may be. At the same time it was a charitable and praiseworthy saying of an old Puritan divine, that, "the most unlearned disciple, whose heart is right with God, shall be preserved from all soul-destroying error." And truly we cannot be too indulgent towards such. But it is important to note that these reconstituted "heavens and earth which now are" (including all their impenitent inhabitants) are none the less reserved for a final destruction by fire (2 Pet. 3. 7).

After this reconstitution, then, of that which we may call Satan's sphere, we find God's second morally responsible creation rapidly becoming a hopeless wreck

or apparently desperate failure. The conditional vocation of the Adamic creation is set forth in Gen. 1. 26; 2. 17; Psalm 8. We now know that all these potentialities find fulfilment in the incarnate Word, who is thus the beginning of the new creation of God (Rev. 3. 14), even as He is of all creation (Col. 1. 15). They have not been realised in Adam; nor to Adam were any promises made. Therefore, the first man is of the earth, earthy; and, through Adam's fall, mankind has become a mere addition to that older creation which comes to an end in the lake of fire. In Adam's case also, God's lesson for all time and eternity was to find a fresh illustration of the truth that apart from Him as manifested in His eternal Word, no creature can retain its first estate.

It is unprofitable to ask what would have happened had Adam not fallen. Such speculation—for it is nothing else—we have most of us heard or read from time to time as indulged in even by the wise and holy. Nor is it at this point needful to dwell upon incidental circumstances attending upon the temptation to disobedience. But it is of great importance that we should understand, so far as may be, what were the creational conditions of unfallen humanity to the exclusion of all imaginations and fables such as underlie all the hoary and revered unscriptural conceptions. Emerging as he did from the hands of his Maker, we must believe that Adam was perfect in respect of all needful standard; and we may be content to leave it at that. It is in no way necessary to suppose that he was the full-orbed wonder that he has been pictured by poetic fancy, nor that he was "wiser than Daniel, and there was no secret that could be hidden" from him (Ezek. 38. 3); indeed, abundant proof to the contrary was all too soon to be afforded. He was, at this first stage, a morally responsible being; visible and palpable as to the outer form, but invisible and impalpable as to the inner nature or soul. This latter, again, unlike the souls of the animals, was endowed with a spiritual phase, or feature, or element intended to be paramount, and in virtue of which that moral responsibility became possible, the normal exercise of which was the only link of connection with its Maker. It is obvious that moral responsibility exercised abnormally would at once and *ipso facto* sever this connection with Deity. The spiritual phase would thereby become as an unreplenished cistern, the water of which would thenceforth no longer suffice for continuance of the soul (still less its growth); and in His mercy God had, by shutting off access to the tree of life, rendered impossible the perpetuation of man's fallen condition.

These are truths which can only be apprehended by faith. They can be neither understood nor explained upon physiological or psychological ground. It is upon their own responsibility alone, therefore, when religionists of a certain class presume in their conceit and ignorance to advance dogmatical assertions that death is an "intermediate state" of mankind rather than the temporarily "non-state" which it seems from Scripture teaching to be. Nor is there even any

analogy to help us in this matter; for while Ps. 49. declares that "man abideth not in honour but is as the beasts which perish," it fails to give any details of this condition either as to a "paradise" or "purgatory."

But, just as in many other matters of which we know not the inner working, we are continually finding ourselves confronted by results which it is difficult and may even be unwise to ignore, so it is here. Next to the impossibility under which the fall placed Adam and his posterity of attaining as such to a Divine nature and the glorious destiny offered, there was superadded the calamity of a spiritual parasitism which has been the bane of our human race in all ages. This parasitism, as a whole is technically termed "original sin," and has been much written about by theologians, many of whom were, and still are, ignorant of its real nature. Nor is the term scriptural, or in any way correct. For the first man was no more sinful *by origin* than were the earth and its heavens chaotic or *tohu* by creation. The true and scriptural term is: "bondage of corruption" (Rom. 8. 21), from which no man or woman born of earthly parents is or can be free; our Lord being the only exception. For although Himself man, and declaring Himself to be "Son of man," He was divinely begotten, and thus is the promised "Seed of the woman." His immunity from the "bondage of corruption" was brought about by this divine begetting alone. So stupendous a truth, surpassing, as it does, everything that men are wont to call "miracle," to faith neither causes difficulty, nor requires explanation of any kind; certainly not a clumsy dogma declaring that His mother was born sinless by reason of an "immaculate conception" so called. To begin with: this would not have been a righteous act on the part of Him who "in righteousness doth judge and make war" (Rev. 19. 1). In the next place: the virgin herself confesses her own need of a Saviour in Luke 1. 47. Lastly, this popish lie came into the prominence it has since acquired so late as the middle of the nineteenth century only. - It was probably invented about that time, in the interests of Mariolatry, of course. *Mutato nomine* this is nothing else than worship of the "Queen of heaven," variously known to pagan idolatry under the names of Ashtoreth, Astarte, Istar, Isis, Ceres, &c.

This "bondage of corruption," rightly understood, explains many things. Like physical diseases termed "chronic," it may be quiescent and unsuspected as the inactive and seemingly extinct volcano, until conditions arise which cause the latent potentiality to ruin all within its range of activity. In its more aggravated forms, it is the demoniacal possession of the New Testament, and in its effects is often described throughout the Old Testament as well. It is the sole cause of all physical and mental disease.

On the one hand it may be, as to its effects, voluntary and encouraged by the patient: as in witchcraft, spiritism, mediumship, and sorcery, which are one and the same thing.

On the other hand it may be involuntary: as in epilepsy, paralysis, second-sight, homicidal mania, and that *amnesia* which is a loss of memory manifesting itself in the phenomenon of "double-existence" so called of which we seem to have heard much in late years. But even when voluntary, the way for its ravages has probably been paved by the indulgence of besetting sin. John Newton must have had an insight into the existence of these dread realities and possibilities, when he said of a criminal on the way to Tyburn: "There goes John Newton, but for the grace of God!"

In the light of such possibilities, it cannot be too strongly insisted upon, so frightful is their nature, that our only safety is to be found in conversion by God. This means death unto self and sin, and resurrection as a new creation through union with the incarnate Word in one spirit (1 Cor. 6. 17). Our thereby crucified carnal nature, it is true, still remains open to the buffetings of "messengers of Satan" (2 Cor. 12. 7); but this is for our discipline, and these lions are chained. Our glorified Head has chained them and their head; and will bring to us His members, redemption in its fullest consummation at His presence. Till then, whether we "sleep," or whether we be "preserved spirit, soul and body," our new life is hidden in Him (Col. 3. 3), until such time as He shall in resurrection, which is the full consummation of their redemption, "give them a body as it hath pleased Him"? (1 Cor. 15. 38).

Dispensational Expositions:

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

No. 27.

THE GOSPEL OF THE MYSTERY. AN EXAMINATION OF EPHESIANS 2.

HAVING placed before the reader the gospel as preached by Paul during the period covered by the Acts of the Apostles, we desire now to consider the gospel as it is given in the prison Epistles.

Two words summarise the gospel of the present Dispensation, "grace" and "glory."

The second chapter of the Epistle to the Ephesians gives the gospel of grace and glory as proclaimed by the Apostle. The contrasts, which are drawn, are sharp and clear. "Once," these believers walked according to the age of the world (v. 2). "Once," we all had our conversation in this wicked and hopeless age (v. 3). "Once," we were but Gentiles in the flesh, aliens, hopeless, without Christ or God (vv. 11, 12). "Once" we were far off (v. 13). This is all blessedly changed. "But now in Christ Jesus, ye who once were far off are made nigh by the blood of Christ."

This second chapter is divided as follows:

A | 1-3. Past	} Salvation.
B | 4-10. Present	
A | 11-12. Past	} Sanctification.
B | 13-22. Present	

Everything in this passage is in perfect order.

In the section which deals with salvation, we have the great issues of sin, death and life.

In the section which deals with sanctification, we have the great issues of distance, nearness and access.

These two themes, though closely related, must be kept quite distinct. God does not come to the dead sinner and speak of the glories of being built up as a holy temple—no, He comes to the dead sinner with life; then, the next question of access and nearness is proper and acceptable.

The arrangement of this chapter may be set out in detail as follows:

A | 1-3.	a | "once" dead in trespasses and sins	} once
<i>The Past.</i>	b | walking according to the age.	
Death.	a | "once" fulfilling lusts of flesh and mind	}
	b | children of wrath.	
B | 4-10.	a | made alive with Christ	} now
<i>The Present.</i>	b | saved by grace.	
Life.	a | raised and seated with Christ	}
	b | saved by grace.	
A | 11 & 12.	a | Gentiles—in the flesh	} once
<i>The Past.</i>	b | without Christ	
Distance.	c | aliens from commonwealth	}
	c | strangers from covenants	
	b | no hope	}
	a | Godless—in the world	
B | 13-22.	a | nearness in Christ	} now
<i>The Present.</i>	b | results. Middle wall of partition gone	
Access.	a | access through Christ	}
	b | results. A holy temple.	

It is important that we duly consider the character and condition of those who were here spoken of as being "saved by grace."

"Dead by trespasses and sins." Eph. 4. 18 will enable us to understand this passage better; "being alienated from the life of God!" What a condition we were in. So far as *Sin* was concerned, "aliens from the life of God"; so far as *Sanctification* was concerned, "aliens from the commonwealth of Israel."

These dead ones exhibited much activity in the sphere of lust and sin, both of the flesh and of the mind. We must remember that God chooses His words with unflinching skill and unerring judgment. We mix together what God keeps apart. The word translated life in Eph. 4. 18 is *Zōē*. This life no man possesses by nature. It is the gift of God, and the word *Zōē* is used continually in the expression "everlasting life."

Another important character is that given in *vv.* 2 and 3, "sons of disobedience," and "children of

wrath." This is our state "by nature," what a difference "by grace"!

The words of God, even as the Word of God, are all used with exactness and precision. Observe the occurrences of *huios*, son, translated "children" in *v.* 2, and *teknon* children, *v.* 3.

<i>huios.</i>		
a | 2. 2.	Sons of disobedience	wrath
b | 3. 5.	Sons of men	} grace
b | 4. 13.	Son of God	
a | 5. 6.	Sons of disobedience	wrath

<i>teknon.</i>		
a | 2. 3.	By nature children of wrath.	
b | 5. 1.	Beloved children.	
c | 5. 8.	Walk as children of light.	
b | 6. 1.	Obedient children.	
a | 6. 4.	Do not provoke your children to wrath.	

The teaching of chapter 6. 4 is emphasized by the comparison with chapter 2. 3.

Fathers are commanded not to provoke their children to wrath, they are to remember Eph. 2. 3, namely, that all, young as well as old, saved as well as unsaved, carry about with them the old Adam.

The preacher of the Gospel of Ephesians must go forth like Ezekiel, proclaiming the message to the "dry bones," but realising that it needs a mighty miracle to make them live. The power which is exerted in the salvation of a sinner dead by his sins, is nothing short of the self-same power which was wrought in Christ when He was raised from among the dead (Eph. 1. 19, 20). The word rendered "wrought" is *energeō*, and means "to energize" or "to inwork." It is used *seven* times in the three Epistles, Ephesians, Philippians and Colossians. Their order and emphasis are worthy of notice.

A | Eph. 1. 11.	a | Eph. 1. 20.	In Christ. Resurrection
God	b | Eph. 2. 2.	Spirit of disobedience
worketh	c | Eph. 3. 20.	The power—prayer
all things	c | Phil. 2. 13.	The power—service
	b | Phil. 2. 13.	Spirit of obedience
	a | Col. 1. 29.	In Paul. Perfect

This second chapter does not merely stay at the power which is exhibited in salvation, but it goes on to show the motive and the cause. If we read *vv.* 4, 5 and 7 we find a trinity of mercy, love and grace as the cause. Not only so, we read of God who is "rich in mercy," and having "great love," and of His "exceeding riches of grace." Salvation is by grace, and not by merit or by works. A passage in Rom. 3. emphasizes the nature of grace. "For all sinned (past), and are coming short (present), of the glory of God being justified *without a cause* by His grace, through the redemption that is in Christ Jesus" (*vv.* 23, 24). These verses must not be separated. We must read the two statements together, "coming short . . . being justified." The word "freely" we have translated "without a cause," as the word is so rendered in John 15. 25 (A.V.).

Such is the grace whereby we are saved.

The love, too, is indeed great. It looks for no merit in the object. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). What shall we say of His mercy? "His mercy endureth for ever" (Psa. 118); His mercy, like His love and grace, is free (Rom. 9. 15, 16). This gospel does not end at the gift of life from the dead—it goes on to greater heights than ever before made known.

"Even when we were dead by sins,

(1) hath made us alive together with Christ,

(2) hath raised us up together,

(3) and made us sit together in the heavenlies in Christ Jesus" (Eph. 2. 5, 6).

The three blessings here revealed should be compared with the three enumerated in 1 Cor. 15. 3, 4. There the death of Christ is stated to have been "for our sins," but His burial and resurrection are not there related to the believer. In Eph. 2, however, riches of mercy and grace are unveiled. His death was our death, His resurrection our resurrection, His glory our glory. Here, for the first time, we see what fulness there is in the words "with Christ."

Before this, Christ's redemptive work was set forth as something objective, something done for the sinner, but none would have dreamed that God was about to reveal this crowning glory of the gospel of grace enshrined in the words "with Christ." Eph. 1 emphasizes the blessings which are ours "in Christ," Eph. 2 tells us of those which are "with Christ." During the Pentecostal period the terms were "in Christ" (2 Cor. 5) and "with faithful Abraham" (Gal. 3), now they are "in Christ" and "with Christ." We have lost nothing by the Dispensational change; some believe that we gain the more.

How completely Christ answers our every need. "He is our peace," "Christ Who is our life," all things may be accounted loss "for the excellency of the knowledge" of the Lord Jesus Christ.

"For by grace are ye saved through faith; and that ('that' refers to the whole clause preceding it) not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are His making, created in Christ Jesus upon good works, which God hath before prepared that we should walk in them" (Eph. 2. 8-10).

The first act of God was to give the dead sinner *life*. "He made us alive together with Christ."

In verse 10 another "making" is referred to. "We are His making," and immediately the passage goes on to speak of the new creation. The connection between the two words "make" and "create" is veiled by the A.V. in verses 10 and 15. In verse 15 the words should be "For to *create* in Himself of twain one new man, *making* peace." The use of these two words seems to direct us back to Gen. 2. 3, "created and made," and the analogy of the six days' creation and making.

No good works avail either to merit or to secure salvation. All other "gospels" and religions are of

the "way of Cain," and have in their hymnal "*Something* in my hand I bring." The fundamental basis of the gospel of grace is the total ruin of man, and his utter incapacity is emphasized by the statement that he is dead by reason of his sins.

"Good works," however, are not to be discounted, they are to be looked for and encouraged in the saved. Notice the passages in the Epistle to Titus.

"Not by works of righteousness which we have done, but according to His mercy He saved us" (3. 5).

"The great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (2. 14). Titus was enjoined to show himself a pattern of good works (2. 7); and in 3. 8 and 14 the Apostle exhorts believers to "maintain good works." Phil. 2. 12, 13 and Heb. 13. 20, 21 speak much to the same effect.

It will be observed that the "good works" of Eph. 2. 10 are connected with the word "walk."

This one word summarises the whole life of the believer after salvation. He is to "walk." Instead of being taken up with uncommanded ceremonies and undispensational ordinances he is to "walk worthy of the calling wherewith he has been called." Col. 1. 10 links this "walking" and the "good works" together. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." The word walk occurs twice in the doctrinal section of Ephesians (1-3). Two walks only are recognised by God. The walk of the sinner before salvation and his walk afterwards. This new walk is described in five different ways in the practical section (4-6).

DOCTRINAL.

- A | 2. 2. Walk according to the age "once."
A | 2. 10. Walk in afore prepared works "now."

PRACTICAL.

- A 2. 10 a | 4. 1. Walk worthy, keep unity.
b | 4. 17. Walk not as darkened Gentiles.
c | 5. 2. Walk in love as Christ.
b | 5. 8. Walk as children of light.
a | 5. 15. Walk circumspectly, redeem time.

How can believers walk worthy of their calling if they know it not? The word "worthy" comes from a word signifying the "beam of a balance." The walk is to correspond with the calling. Our calling is a heavenly one, it is on resurrection ground, and stands solely upon Sovereign grace. We cannot express our gratitude better than by believing God to mean what He says, and to rest where He has placed us "in the Beloved," and seated "with Christ." Let us compare some of the definitions of the "good news" that occur in the New Testament.

The gospel of the kingdom is defined in Mark 1. 15.

- (1) The *time* is fulfilled.
- (2) The *kingdom* of God is at hand.
- (3) *Repent* and *believe* the gospel.

The gospel of Paul during the Pentecostal period is given in 1 Cor. 15. 3, 4.

- (1) Christ died for our sins, according to the scriptures.
- (2) He was buried.
- (3) He rose again the third day, according to the scriptures.

The gospel for the present Dispensation reveals the wondrous fact of the believer's identity with the Saviour (Eph. 2. 5, 6).

- (1) He hath made us alive together with Christ,
- (2) And hath raised us up together,
- (3) And made us sit together in the heavenlies in Christ.

This "grace-by-faith-salvation" is the "gift of God" (2. 8).

The word "gift," *dōron*, occurs but once in the New Testament in the form used here. The unique character of this gospel is thereby emphasised. God's great incomparable gift. We shall have to devote another paper to the consideration of the gospel as it occurs in the other Epistles of Paul. May we be enabled to realize the fulness of the grace that has been manifested, and in the face of all opposition, all misrepresentation, all the malice by which we are sure to be met (2 Tim. 2. 25), may we say with some measure of truth "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the GOSPEL of the GRACE of GOD."

CHARLES H. WELCH.

Questions and Answers.

QUESTION No. 402.

Emilda (Wilts.) writes:—"Kindly state in *Things to Come* whether you consider the enclosed answer correct; and, if not, what would your answer be to that question?"

The following is the question and answer:—

Q.—Is it possible for Christians to handle deadly serpents and to drink poisons without suffering injury in any form, as stated in Mark xvi., 18? (R.F.D.)

A.—Since God invites man to reason on His word (Isa. 1. 18), we must know that His word is reasonable. The quotation in the question is unreasonable. But is it a part of God's word? We answer, no! St. Mark's Gospel originally ended with verse nine, chapter sixteen; the additional verses (10 to 20 inclusive), which include the above quotation, are not found in the old manuscript of the Bible. All scholars are agreed that the addition was made about 600 years after St. Mark's Gospel was written, and hence the quoted words are no part of the Gospel, and we know them to be untrue. To sanction them, now that we know about them, would be to join with those who wrote them in adding to the word of God (Rev. 22. 18, 19). Human experience shows that not even the best of Christians can, with impunity, "Take up serpents and drink deadly poison."

The journal from which the above is taken is not named: therefore we can speak all the more freely.

It is important, as showing the difficulties which arise through not "rightly dividing the word of truth."

If we do rightly divide it, we see that the concluding verses of the gospel of Mark are *perfectly true*, and

that they received their complete fulfilment during the dispensation covered by the Acts of the Apostles.

But the first epistle to the Corinthians distinctly tells us that all these spiritual gifts were to cease, and to be done away.

They were the Holy Spirit's witness to "the testimony of them that heard Him," the Lord Jesus, on earth (Heb. 2. 4).

Ignorance of these dispensations naturally lead to errors of all kinds, doctrinal and otherwise.

This ignorance led astray the earliest transcribers of the Greek Text. They came to these words. They looked round but saw nothing to witness to their truth; so they (some of them) could not believe the words. Some Transcribers marked them as doubtful, others omitted them altogether! Hence the state of the manuscripts to-day, as may be seen from the marginal note of the Revised Version against Mark 16. 9.

In like manner, some earnest Christians to-day, not "rightly dividing the word of truth" look round also; and, not seeing these "signs," at once, in all earnestness, say:—"We ought to see them." "We will get them." "We will have them." This explains the sad scenes of which we read in the present day from different parts of Christendom, as to the so-called manifestation of spiritual gifts.

Satan is only too ready to help forward any movement which hides the truth of God's word, or blinds the eyes to that which concerns the glory of Christ. Hence, he will readily help such movements, because they centre the thoughts of those who are misled, entirely upon themselves; and this effectually shuts out Christ, while seeming to have to do with Him.

The genuineness and authenticity of the *last twelve verses of the gospel according to S. Mark* have been abundantly vindicated by the late Dean Burgon, showing that we may receive and hold them as the inspired words of God the Holy Spirit.

It is an exhaustive and voluminous book of some 323 pages.

When we rightly divide the dispensations, these verses become a testimony to the truth of scripture. It is only disobedience to the precept in 2 Tim. 2. 15 which led to their being questioned; and it is only our own disobedience to-day which opens the door to doubts and difficulties.

It is remarkable that the closing chapter (Acts 28) of that dispensation should contain such evidences of the truth of Mark 16. 18.

QUESTION No. 403.

"ATTAINING UNTO THE RESURRECTION."

S. S. (Glasgow) and B. F. C. (London, S.W.) both ask us to deal with several answers given in a contemporary (for June) on the above subject.

We are amazed at the different interpretations given of Phil. 3. 11 in the journal you send us: especially the one which denies all reference to bodily resurrection, and makes "the prize of the high calling" the same as Matt. 25. 23!

No one can help you who is tethered by tradition; or who does not rightly divide "the word of truth." Those, whom the paper you send us represents, have not learnt anything fresh for the last fifty years. They cannot; for they are "tied and bound" by their own tradition; and cannot reach a blade of fresh grass if it is beyond the length of their tether.

We believe that God not only means what He says; but, that he has a meaning for everything He says.

Our remarks will be two:—

1. If in *one* place He uses the word *exanastasis*, and in every other place uses *anastasis*, there must be a Divinely perfect reason; and he who refuses to recognise it, does so at his own peril.

Anastasis means resurrection simply; and *exanastasis* means OUT-resurrection. The two cannot be the same. The latter must be a further revelation of Divine teaching; and it is our duty not to join together what God has separated, but to learn what He has thus further revealed.

2. None of the four answers tell the enquirer the meaning of "high calling" in Phil. 3. 14. It is one of the most unfortunate renderings of the A.V.

The R.V. puts in the margin "upward" for "high." So does Scofield's Bible. Weymouth renders it "heavenward call," as does the twentieth century New Testament (which happily spells it "Call.") J. N. Darby, correctly renders it "calling on high."

The facts are very simple, *Anō* is not an adjective ("high"); but an *adverb*, which means UP.

It occurs nine times, and is rendered "high" only in this one place (Phil. 3. 14). What a pity that all Bible readers have thus been kept in ignorance of the wondrous revelation and of our most blessed hope!

Let us hear all about this word. It is rendered "up" in John 11. 41 and Heb. 12. 15 (and with *heōs*, once, *to the brim*).

It is rendered "above" in John 8. 23, Acts 2. 19, Gal. 4. 26, and Col. 3. 1, 2.

And only once "high" in Phil. 3. 14.

The result of this unworthy treatment of Phil. 3. 11, 14 has been the hiding of a revelation of new truth, which promises for the saints here and now, (1) an *out-resurrection* from among the dead, (2) and a *rapture* on high.

And these are in place of, and in advance of 1 Thess. 4. 16, which has been postponed on account of the non-repentance of Israel during the dispensation of the Acts of the Apostles, and yet await their blessed fulfilment after the rapture of Phil. 3. 14.

And, finally, look at the cost at which this loss has been made.

First, in refusing to distinguish things that differ (Phil. 1. 10, margin), and averring that two different words mean the same thing (*anastasis* and *ex-anastasis*).

Second, in persisting in treating an *adverb* as an *adjective* (*high* instead of *on high*).

Abandon this untenable position, and away goes tradition, together with the thick veil that it has cast over precious truth and teaching.

Signs of the Times.

SIGNS OF THE APOSTASY. PICTURES.

THE present day rage for pictures is developing rapidly; from picture New Testaments, and Picture Portions, to Picture Theatres on every hand.

In addition to many exhibitions which are to be condemned on moral grounds amid public demands for a censor, no censor will be found to condemn the

latest outcome, which is a life of Christ, to be exhibited in the picture theatres throughout the world.

It is possible that there may be some christians who will be found who will approve of it, but we are among those who feel wounded and grieved in our inmost souls.

The director of "the company of the Kalamite Players" has just returned from Palestine— "having completed a moving picture 'Life of Christ' amid the scenes in which He spent the thirty-three years. He is back in London, and to-day (says the writer in the (London) *Evening News*) I have had a most interesting conversation with him on the work of the company in the Holy Land.

"He did not spare any effort to perform the production of the Life of Christ on the original spots whenever possible, but in all instances has gathered the best data and material as well as a most competent personnel of artists (*i.e.*, actors!) to attain the highest degree of efficiency.

"There are," he says, "five reels of 1,000ft. each in the complete set of pictures, which begins with the life of Mary before she was espoused to Joseph, right up to the Crucifixion, and I believe that when the pictures are seen it will be agreed that we have treated the subject in a most reverent manner.

"There were a great many clergymen of all churches visiting the Holy Land at the time we were there, and they took an immense interest in our efforts, some of them prolonging their stay to be with us while the scenes were being taken. We have a fine picture of the hills around Bethlehem, with the shepherds and sheep, aroused from their sleep by the light in the heavens, and we follow them to Bethlehem as they follow the star which 'stood over' the place where the young Child was.

"The part of our Lord in his later years was played by Mr. R. Anderson Bland, who was at one time a member of Sir Herbert Tree's company. He was, I think it will be agreed, an ideal man for the part.

"We were at great pains to get historical exactness on the subject of the Crucifixion. The cross is really T-shaped, the inscription written by Pilate coming above the head, making the shape of the cross we are familiar with. The method of elevating the cross to its position has been followed with exactness of detail.

"We have had scenes taken of our Lord's life on the Mount of Olives, and the agony in the garden is depicted in the Garden of Gethsemane. This garden belongs to some Franciscan monks, who took great pains to assist us to make the scene complete.

"By the way, there is a gnarled old olive tree in the garden said to be two thousand years old. That belief and its presence had a great effect upon all of us in this scene in which the Franciscan monks helped us in the betrayal of Judas, and the scene which followed.

"In another scene depicting our Lord bearing His cross on the way to Calvary we passed along the Via Dolorosa—the road of sorrows—by a convent of the Sisters of St. Veronica—the saint who wiped the perspiration from His face as He broke down under the weight of the cross. The scene was so affecting that the nuns wept and wrung their hands with agony."

One sister ran out and offered "the Christ" wine to succour Him.

Yes! but alas! no one attending this scene at a theatre is likely to rend their hearts for their own sins.

This "Christ" at a theatre is one thing; but the Christ of God is quite another.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. B. (Preston) The word for "see," in John 14. 19, is not the same as in Rev. 1. 7. In the former case it refers to bodily sight with regard to the object beheld. In the latter case it refers to the object presenting itself to those who shall see. Hence the mourning and wailing, &c. Nothing is said about "faith" in either case, and it is a pity to introduce anything beyond what is written.

G. D. (S. Australia). There is no necessity to assume that the Apostles to whom the Lord spoke in John 16. 13-15, would all be dead before the promise was fulfilled by the Holy Spirit inspiring Paul in the Prison Epistles. There is no reason why that promised guidance should not be through special human instrumentality.

The Spirit would, as you truly say, "bring all things to your remembrance, *whatsoever I have said unto you*," (John 14. 26). But John 16. 12-15 refers specially to what *the Lord could not then say*, because it was to be concerning "things to come."

The events had not then taken place on which the doctrines of the prison Epistles were to be built. The Lord had not died, risen or ascended. How then could the doctrines of Eph. 2. 5, 6, have been revealed by the Lord?

L. M. W. If, in Hebrew or Greek the *letters* of a name (being *numerals* also) make up (by Gematria) a certain number, it is quite impossible to do the same in any modern European language.

We cannot spell an English or French name with Hebrew or Greek characters.

In the example you point out the French name "Napoleon" is turned into Greek, by spelling it in the Dative case (instead of the Nominative). Old Euclid has furnished the proper answer to this which he frequently uses "Q.E.A." meaning ("which is absurd.") It only shows to what straits men are put, when they are determined to prove what they wish to!

G. E. M. (London). 2 Sam. 12. 23, and Gen. 25. 8, prove nothing whatever as to the *state* of the dead. They relate only to the act of death—the respective speakers being added to the number of those who had already died. In the latter case—that of Abraham, if it proved more, it would prove too much; for Abraham's "people" were idolators. See Josh. 24. 2; and compare Gen. 25. 8, 17; 35. 29; 49. 29, 33; Num. 20. 26; 27. 13; 31. 2; Deut. 31. 16; 32. 50, &c.

"SALTED WITH FIRE."

We are pleased to recommend the above by Col. G. J. van Someren, Indian Army (retired). It may be had post free (2d.) from the author, 31 Cathcart Rd., South Kensington, London, S.W.

NEWS FROM BROOKLYN, U.S.A.

The following, from *The Brooklyn Daily Eagle*, (U.S.A.) of May 6th, may interest some of our readers who have been more or less affected by the teaching of the person referred to:—

"The Court of Common Pleas, to which Mrs. Russell appealed for alimony, denied Pastor Russell's plea that he was penniless. The court heard evidence showing that he had transferred property worth 317,000 dols. to the Watch Tower Bible and Tract Society, of which he is the president. Referring to one transaction involving a sheriff's sale of property worth 20,000 dols. for less than 200 dols. the court said:—'The purpose of this whole transaction was to deprive the wife of her dower interest and was a fraud on her.' The evidence produced against him in the alimony case was that he accumulated a fortune through stock speculation and donations from his followers, who are taught to believe that the millennium is due in October, 1914."

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays August 10 and 24.

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Aug. 14th, at 7 p.m. Subject: The Divine Mysteries.

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

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, E., Saturday, "The Gospels," C. H. Welch. Also Sunday evenings, August 4, 18, Gospel Meeting. Tuesday evening, Elementary Bible Class at 8 p.m.

TOTTENHAM.—At 348 West Green Rd., on Sundays, 7 p.m., and Wednesdays at 8.

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

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

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

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

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

J. R. (Hants)	2	0	0
B. V. (Sussex)	1	1	0
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E. C. (Torquay)	0	5	0
H. & H. M. (Reading)	0	5	0
P. S. L. (Plymouth)	0	5	0
W. B. (S. Australia)	0	5	0
E. H. (London, N.)	0	2	6
J. S. (Old Hill)	0	2	6
L. (London, N.)	0	2	6
S. M. R. (London, W.)	0	2	6
W. H. C. (Bebington)	0	2	6
A. G. (Sheffield)	0	2	0
E. & L. B. (Deddington)	0	2	0
M. A. (Darwen)	0	2	0
W. H. M. (S. Wales)	0	1	0

THINGS TO COME.

No. 219.

SEPTEMBER, 1912.

Vol. XVIII. No. 9.

Editorials.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from page 87).

2 THESSALONIANS 2.

WHEN we come to the second chapter of this second Epistle, we learn more about the "all things" which had been spoken of by the prophets as being fulfilled in connection with the Lord's coming.

The apostle believed what our Lord and they "that heard Him" had spoken, viz., that His coming had *drawn nigh* (Greek *eggizō*, Matt. 3. 2, translated "at hand" in 4. 17; 10. 7, Mark, 1. 15). See also Luke 10. 9, 11; 21. 20, 28, Rom. 13. 12, Heb. 10. 25, James 4. 5, 8, 1 Peter 4. 7; and *eggus* in Luke 21. 31, Rev. 1. 3, 22. 10.

But that was a very different thing from the false report that the apostle had said that "the day of the Lord" had already *set in*. The verb *enistemi* does not mean the same thing as *eggizō* (see the note in July No., p. 85, Col. 1).

So that, while the coming of the Lord *had drawn nigh*, "the day of the Lord" had not actually *set in*.

Even then, as the apostle penned 2 Thess. 2, there were at least two events which had to take place—(1) the apostasy, and (2) the revelation of the lawless one.

We can well understand that those Thessalonians who had "received the word" (1 Thess. 2. 13, *cp.* Acts 2. 41) and believed it, had been "shaken in mind," and were "troubled." The verb *salcuō* means to be shaken, so as to be excited and disturbed (see Acts 17. 13), and *throcomai* means to be terrified.*

They had need to be both one and the other if "the day of the Lord" had actually set in, because the apostle had promised that "that day should not overtake them as a thief" (1 Thess. 5. 4), but that, before it came, those who had died would be raised and caught up together with those who would be "alive and remain" to meet the Lord in the air, so to be "ever with the Lord" (1 Thess. 4. 16, 17). This was the comfort wherewith they were to "comfort one another" (1 Thess. 4. 18; 5. 11).

But if "the day of the Lord had already set in," that comfort was gone. The exhortation was all in vain. They had been misled, apostles had deceived them, and their hope had gone.

*It occurs only here and Matt. 24. 6 and Mark 13. 7, all referring to the same cause.

No wonder the apostle could not mention the word "hope" in 2 Thess. 1. 3 as he had in 1 Thess. 1. 3.

No wonder he besought them in the interest of the precious truth of the *parousia*, or (speedy) presence of the Lord, and of their thus "gathering together unto Him" in the air not to be "troubled."

The reason why they were not to be deceived was that that day could not come without two great signs, which we have named above.

We need not say more about them here; for that is not the point now.

The question is, did they happen in the lifetime of those to whom the apostle was writing? Have they happened since? or are they yet to take place?

There are many who believe that those two signs were seen, and did actually come to pass; or, it is argued, that it would have been useless to give them information about "matters which were not at all urgent, and which, in fact, did not concern them at all."

But the matters *were urgent*. It did concern them to know and learn that the apostle had not misled them, that their hope was still a real and blessed hope. It did matter that they need not be excited or terrified!

The apostle was led to dwell on the "Lawless one" so as to prove to them that he could not have been already unveiled then.

Moreover the one inspiring Spirit knew that the words would matter to *us*, in this later day. So that *we* may not be misled, or suppose that the Lord's Day has already set in now.

Those who hold that Nero was the lawless one, and those who hold that the Popes represent him would both mislead us; for they take away from us the only signs which God has given to be our guide on this important subject.

We are like the Thessalonian believers as to these signs.

They had the promise that "the day of the Lord" should "not overtake" them (1 Thess. 4. 16, 17), and we in our day have a precisely similar blessed assurance.

They looked for an *anastasis* or resurrection of their sleeping fellow-believers, and a rapture of those who should be "alive and remain."

We also look for an *ex-anastasis* for the sleeping members of the one body, and their and our heavenward call.

The latter is (or should be) a very present hope with us, as the former was to them.

The same signs assure us that our blessed hope must be realised and enjoyed before the Apostasy is fully developed and the lawless one is unveiled.

We, therefore, *do not look for these signs*, but for the Lord.

We are not looking for Antichrist, but for Christ.

True, we see the beginnings of the coming Apostasy, the former of these two signs; and we see enough to tell us what will be its nature, and what form it will take.

The daily papers teem with evidences of this; and, as in that day the disciples were to look up, for their redemption was drawing nigh, so we may look up in a still truer sense for our heavenward call.

There should be nothing between our hearts and this.

It waits for no events on earth. There is nothing that *must* happen. It is to be a Call, and it is the Call of Him for whose voice we are listening.

The word (*klisis*) occurs eleven times, and is always used of a Divine call: whether it be His calling which sets us before Him in grace, or which presents us before Him in glory. These are the two parts of His calling; and all who receive the one, must be recipients of the other also.

We thus learn that while the hope in 1 Thess. 4 is for those who shall be left, we have a hope peculiarly our own. Instead of losing anything we have an immense gain.

The realisation of the hope in 1 Thess. was dependent on Israel's repentance; and when that takes place (Rev. 1. 7) then we see the glorious fruition in Rev. 7. How do those multitudes out "of all nations and kindreds and peoples and tongues stand before the throne"? We read not a word said about how they came to be there. The angel answers John's enquiry as to who they were simply by saying "these are they who came out of* the great tribulation."

That is all. But they must have got there in some manner; and what could that be but the one of which we read in 1 Thess. 4. 16, 17.

Had Israel repented, that promise must have been fulfilled in those who read and received the word of promise; for "all that the prophets had spoken" would have been fulfilled; and these believers would have been "caught away" before it could "overtake" them.

In that case Rev. 7. would have been the record of its fulfilment.

But Israel did not then repent. Consequently "all that the prophets have spoken" is postponed, and 1 Thess. 4. and Rev. 7. are still future and will yet be accomplished to the very letter.

The great multitude of Rev. 7. will yet be seen in heaven, and they can get there only by being miraculously "caught up" thither by resurrection and rapture.

That is clear; for it is emphatically stated that it shall be "so" or rather *thus*, in that manner that they should ever be with the Lord.

We have now noted all that is said about the Lord's coming in the first two epistles ever addressed to an

*Lachman reads "away from great tribulation" instead of "out of the great tribulation."

assembly of believers after the Lord had ascended into heaven.

They can be properly understood now, only when read in their chronological order, and in the light of Acts 3. 18-26, and 17. 1-9.

Only thus can we get to know the meaning of the Apostle's words of warning, of instruction, and of hope.

He had a meaning for everything He said, and we can properly interpret his words only in proportion as we thus rightly divide the word of truth.

"READ CAREFULLY"

UNDER this heading there is an article in *Watchword and Truth* (Boston, U.S.A.), for July and August, 1912, dealing with our Editorial for June last.

The editor of *Watchword and Truth* submitted our Editorial (he says) to "the most careful and profound New Testament scholar in America."

It behoves us then with a view to learn, and not at all in a spirit of controversy, to consider the "comments" which were given. We will give them seriatim, and, (so far as may be necessary) in the words of the referee.

1. "If you can prove that the Lord will not come 'for the saints' at 'any moment,' and not, in any case, before the 'great tribulation,' then the whole elaborate scheme of Dr. Bullinger goes to pieces."

Precisely so. But the onus of this proof lies not with us, but with others.

What we have written on pp. 85 and 86 of the August issue on 1 Thess. 4. 16, 17 and Phil. 3. 11, 14 goes to prove that "the day of the Lord" will "not overtake" those to whom the promise is addressed.

It follows, therefore, that that promise MUST be reached BEFORE the Apostasy, and BEFORE the unveiling of the Lawless one, and before "the day of the Lord."

If this be not so, then language is useless for the purpose of revelation.

In any case, as to the promise itself, no time for its realisation is given. Therefore it may come "at any moment" (though these are not *our* words; nor are we aware of ever having used the expression "secret rapture").

It is necessarily the case with us all; and we all so understand it in our every day life.

If a promise of a certain payment is made to us on a day three or six months hence we do not look for the money BEFORE that specified time arrives.

But, if the date of the payment is not specified, though it be promised *before* a certain date, then we do not expect it *much before* that date knowing something of human nature; but, nevertheless, it may be received any day; and the longer we wait the nearer must come the time for the settlement.

It is even so in the present case.

"Our gathering together unto Him," being "caught

up" as in 1 Thess. 4. 16, 17, or our "heavenward Call" (Phil. 3. 11, 14) are all ours by promise.

No date is specified; and we, for our part, dare not fix one. Those who fix one in the case of an undated payment from man are generally disappointed; but our Divine promise, though undated, is sure. We believe it, and rest upon it; though it be delayed, it keeps our eyes fixed on Him Who gave it; it occupies our hearts with Himself; we thus "Abide in Him"; our Christian character is developed; and we become daily, more and more "like Him" (2 Cor. 3. 18, 1 John 3. 1-3).

If this can be disproved, then we also admit that our "scheme goes to pieces." It does not matter about our "scheme," but it *does* matter about our "hope," for, in that case no believer has any "hope" left, except death—and that will be sure to "overtake" him.

2. The next comment is that we have "*overlooked the significance of the formal trial, and sentence to death of Stephen.*"

This comes from judging us on one of a long series of Editorials (the JUNE number of *Things to Come*, when the series began last November). During seven months much has been said which was not "submitted" to the one who was to make his "comments." His judgment therefore can only be "in part."

We have all along urged the point that the renewed offer of the King and the Kingdom, made in Jehovah's name by Peter in Acts 3, was rejected formally by the nation in Jerusalem, the capital city of the land, at the stoning of Stephen (Acts 7. 59). This was the appropriate place for the stoning, in accord with the Lord's words in Luke 13. 33, 34.

But, what about the Dispersion? Did they then reject the Lord's offer made by Peter? Had they rejected even the Messiah?

Were *they* to be condemned and suffer the penalties for rejecting an offer that had never been made to them?

Surely not. That is why the Twelve must take that good news of the Kingdom round the synagogues of the Dispersion, and that is how, and when, the apostle Paul "became as a Jew to the Jews," when he joined with them in that mission, bringing it to a close in the city of Rome, the capital of Israel's Dispersion.

Jerusalem and Rome are thus connected. Stephen and Paul are united, in their testimony, and in their end.

Stephen was stoned to death by his enemies; Paul came near being stoned to death (Acts 14. 5, 19; 15. 26; 2 Cor. 11. 25), and, as some hold, did actually die, and was miraculously raised up.

But, if he was not like Stephen, broken in body with their stones, Paul was broken in heart. He had (he says) "great heaviness and continual sorrow in my heart" (Rom. 9. 2). "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10. 1.)

And, none can tell how sore broken must his heart have been, at the close of that final all-day conference in Rome, recorded in Acts 28.

The day was specially "appointed" (v. 23); and this, not with a few Jews but "many" (v. 23), not with

ordinary men, but with "the chief of the Jews" (v. 17).

This conference was no haphazard meeting, but a formal assembly.

It was no question of the truths of Christianity; but it concerned "the hope of Israel" (v. 20).

So far from *overlooking* the death of Stephen, we have shown that we make more of it than even our critic.

We do not see any change of Dispensations between Acts 6 and 7. This is our critic's assumption; for not a word is said about it there or elsewhere. We see nothing to warrant the assumption of our critic that there and then "Jewish history closed so far as the offer of the Kingdom of the Messiah was concerned."

This is only what our critic *says*: It does not say so in the book of the Acts.

On the contrary: in the very next chapter, Philip preached in Samaria, "announcing the glad tidings concerning the kingdom of God, and the name of Jesus [the] Messiah" (8. 12).

That kingdom was the subject of the testimony of Paul and Barnabas in Acts 14. 22.

It was the indictment of their enemies in Thessalonica: for there Paul and Barnabas were charged with "saying that there is another king, one Jesus" (Acts 17. 7).

It is a pure assumption on the part of some, to say that this charge was a false one! But surely verse 3 more than implies that, as Paul had "announced Jesus as the Messiah," it could be only as coming again to reign as King on earth as foretold in many Old Testament prophecies.

Moreover, although these things troubled both the crowd and the magistrates, Paul and Barnabas did not say a word to allay their trouble, and never pleaded "not guilty"; thus receiving and acquiescing in the truth of the charge.

Again, in Ephesus, Paul "spoke boldly for the space of three months concerning the Kingdom of God" (Acts 19. 8).*

We see nothing in all this that supports our critic's statement that, at the stoning of Stephen *Jewish history closed so far as the offer of the kingdom of the Messiah was concerned.*

3. The third "comment" says: "*just what definite time after the conversion of Paul 'the Mysteries' of*

* True, in Acts 28. 30, 31 (the last words of that book) we read that "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the Kingdom of God, and TEACHING those things which concern the Lord Jesus—Messiah, with all freedom unhinderedly."

Note the word "teaching," not merely "preaching," for there was much to be *taught*. He had to teach and explain why Messiah must needs have suffered (Luke 24. 26, Acts 3. 18); and what would happen in consequence of the rejection of the Messiah by the rejection of Stephen in Jerusalem and by the rejection by the rulers of Paul's testimony in Rome. He had many things to teach concerning, and connected with, the change of Dispensation. There was no such teaching following on the death of Stephen; or between Acts 7 and 8: for there, "Jewish history" instead of being "closed," runs smoothly on and says: "and Saul was consenting unto his (Stephen's) death, &c.," describing the persecution which followed and telling how they "were scattered abroad and went everywhere preaching the word" (v. 4): and how that "word" consisted of "the things concerning the Kingdom of God" (v. 12).

Ephesians and Colossians were revealed, it is not known."

Several arguments are advanced to show that the secrets were "taught *before* his imprisonment, not only by Paul, but also by "the holy apostles and prophets."

(1) As to Eph. 3. 5 it is not disputed that the Secret was revealed unto His holy apostles and prophets by the Spirit; but it does not follow "and, of course, *before* his imprisonment." The italics are not ours. If these last words were a quotation, that would settle the matter.

But he adds, "it was revealed to more than Paul, even to the 'apostles of the circumcision.'"

There were "apostles of the circumcision," of course; but that title is given on purpose to distinguish them from the other "apostles" who were associated with the New Testament "prophets" in order to prevent our thus confusing the two.

These "apostles" were no more of the Twelve, than Paul himself was; and, in any case, it does not say in Scripture that the Secret was "revealed . . . even to the apostles of the circumcision." If it does, the passage can be cited: and we ask for the reference.

(2) "The 'Epistle to the Ephesians' as it is called, was not written to them. Manuscript authority is against such a claim."

As to this, it is not necessary to go into the question of "manuscripts." It may satisfy those who read our words, if we state that of the Critical printed Greek texts, Tischendorf, Alford, Westcott and Hort put "in Ephesus" in brackets; while Tregelles and the Revisers put it in the margin, and leave it in the text, with Lachman. So that our readers may judge of the value of the "comment" above.*

So far as to the external evidence. As to "internal testimony," our critic says Paul "was in Ephesus three years and therefore could not say 'if so be ye have heard,'" etc. (3. 1, 2).

But these "three years" were during the Dispensation of the Acts of the Apostles, and this shows, as we take it, that Paul did not know of the Secret at that time. This would account for his not having referred to it during those "three years," and would explain also the doubt as to whether they had heard of what had taken place since he was with them.

(3) "Epaphras had been taught the mysteries before Paul's imprisonment and so, before the interview with the Jews at Rome, for he went to Colosse and taught them there" (Col. 1. 6-8).

There is no ground whatever for this pure assumption. Nothing whatever is said as to when Epaphras heard of the Secret, nor is there any evidence as to when he went to Colosse; nor as to how long Paul had been in prison. It is just as easy for us to assert and believe that Epaphras had not been taught the Secret before Paul's imprisonment.

(4) "Epaphras was in Rome and remained there with Paul while Tychicus carried the two letters to Asia" (Col. 4. 12).

It is sufficient to remark that there is nothing what-

* Here, Bible Numerics come to our aid, and Ivan Panin assures us that the words "in Ephesus" must stand, as they cannot be removed without overthrowing several schemes of numerics.

ever about Epaphras having carried any letters at all! It is merely stated "Epaphras who is one of you, a servant of Christ, saluteth you." This sounds as though he remained with Paul, instead of being sent with letters.

In any case there is nothing to show that Epaphras knew of the Secret *before* Paul's imprisonment; for that is what this argument is meant to prove.

(5) "In Col. 2. 1, 2, Paul says he had never seen these believers to whom Epaphras had taught these mysteries."

Quite true; and neither he, nor we, have said that he had. Indeed, there was no need for him to have seen them, for in 1. 7 he tells them that they had "learned" them "from (Gr. *apo*) Epaphras."

(6) The expression in 1 Cor. 2. 7, "ordained to our glory" seems to intimate something had been then said of "the Mystery of God."

This is true, so far as it "seems to intimate" what our critic calls "the mystery of God;" but, unfortunately for him, this is not what standeth written.

It is well to note that what the Apostle spoke to the Corinthian believers was not "the Mystery of God" (as alleged by our critic), but "the wisdom of God in secret (or secretly)"; for so the Preposition, *en*, with the Dative case of the noun or adjective may mean and be rendered.* In any case it does not say, even here, that Paul revealed "the secret" but that he spoke "the wisdom of God (not 'the secret') in secret" (*i.e.* not in public, but only to the initiated, *i.e.*, to those who knew most of Divine truth.)

From what we have said by way of reply to the "comments" which were invited by our friend, the Editor of *Watchword and Truth*, our readers must judge on which side the evidences of "rash inference" are to be seen.

If it be advisable to "read carefully" the words of men, it must be absolutely necessary to do this with the words of our Lord.

In this connection we would respectfully ask both the editor and his friend, how they understand these four passages: Matt. 10. 23, "Verily I say unto you (*i.e.*, the Twelve), ye shall not have gone over the cities of Israel until the Son of Man be come."

Matt. 16. 28, "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom."

Matt. 23. 39, "I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

Matt. 24. 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled."

In all these passages the negative is most emphatic; and the verb is in the aorist tense, subjunctive mood.

We have given our own interpretation, with full evidence, in recent numbers of *Things to Come*.

As our desire is to emulate our critic's very kindly

* Cp. *en dolō*, not in a craft, but *craftily*; Mark 14. 1, or, *en tachei*, not in speed, but quickly, *speedily* or shortly (Acts 12. 7; 22. 18; Rev. 1. 1; Acts 25. 4; Rom. 16. 20, &c.); or *en dunamei*, not in power, but powerfully; (Col. 1. 29); *en kruptō*, not in a secret, but secretly (Matt. 6. 4, 6, 18; John 7. 4, 10; 18. 20; Rom. 2. 29 "inwardly").

spirit, and seek to *learn* rather than to contend, we cannot do better than conclude by endorsing and emphasizing the Editor's advice in the two words chosen as the heading of his article—

"READ CAREFULLY."

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"HOPE."

No. 10.

THE Lord Jesus Christ is described as:
 "Our Life"—"the Living One";
 "Our Peace"—"became Dead";
 "Our Hope"—"has the Keys."

To meditate on hope, therefore, is to meditate on Him. Than this we can have no higher study: and hence we engage in it with worshipful hearts, eager minds and in full expectation of abiding fruit and practical help.

We cannot live without hope. The man who is smitten with despair is next door to death. False religions have no true hope to offer their votaries.

The child of God, by regenerating grace, can alone cherish a well-grounded hope, and he can cheerfully give a "reason of the hope that is in him." The great things, still unfulfilled, of promise and prophecy, are truly

"Things to come" (as to fulfilment);
 "Things unseen as yet" (as to manifestation);
 "Things hoped for" (as to attainment).

They are noted in "the Scripture of Truth," and it is our joyful privilege to search them out, open and allege them and make them our own.

With these high aims before us let us come to the study of this great Bible word "hope."

I.

First and foremost let us occupy ourselves with the foundation stones, namely, the *words used*.

In the Old Testament

we find the English word "hope," as a noun, *forty-nine times*. But when we examine the matter it appears that these forty-nine occurrences represent *nine Hebrew words*.

The word *betach* occurs forty-two times, and is mostly translated *safely, secure*.

The word *tikvāh* occurs thirty-three times, and is mostly translated *hope*.

The word *mahsheh* occurs twenty times, and is mostly translated *refuge*.

The word *mibṭah* occurs fifteen times; and *kesel* eleven times.

The word *mikveh* occurs eight times, and has the word *gathering* as one of the English translations.

The word *tōcheleth* occurs six times; *biṭṭāhōn*, three times; and *sēber* twice.

The first of all these occurrences is Gen. 1. 10; and the last of them all is Zech. 14. 11.

As to the verbal forms, of which "hope" is once or oftener a translation, we find *bāṭah* used 117 times, meaning *to trust, to be secure, to hope*. (See Jud. 18. 7, and Amos 6. 1).

The word *yāchal* occurs 39 times, and means *to wait, to hope*. (See Gen. 8. 12, and Micah 7. 7).

The verb *chāsah* occurs 36 times, and means *to trust, to take refuge*. (Deut. 32. 37, and Nahum 1. 7).

The word *sābar* occurs 8 times, and means *to view, to look unto, to hope*. (See Ruth 1. 13, and Isa. 38. 18).

The word *yā'ash* occurs 6 times, and means *to have no hope, to despair*. (See 1 Sam. 27. 1; Job 6. 26; Ecc. 2. 20; Isa. 57. 10; Jer. 2. 25; and 18. 12).

Among all these, the English word "hope," as a verb, is used *twenty-seven times*.

In the New Testament

the matter is much simpler. We find the Greek noun, *elpis*, used fifty-four times, and it is regularly translated *hope*, the only exception being Heb. 10. 23. The corresponding Greek verb, *elpizō*, occurs thirty-one times, and is thirteen times translated by *hope*, and the remaining number of times by *trust*.

And the strengthened verb, *apelvizō*, is used just *once*. (See Luke 6. 35).

Thus we have these three Greek words used in the New Testament, altogether *eighty-six times*.

These important words, then, are the foundation stones of this study: and we might profitably pause a little, here, to take note of

II.

A few *peculiarities* and surprises emerging from the above tabulation of words.

We find, for example, that the word *mikveh* has the significance, in the Pentateuch, of *gathering*, applied to the gathering together of *water*. (See Gen. 1. 10; Ex. 7. 19; and Lev. 11. 36). But the word seems to have changed in its import, for, from the time of David onwards, it distinctly bears the meaning of "hope" as the passages show, namely, 1 Chron. 29. 15; Ezra 10. 2; Jer. 14. 8; 17. 13; and 50. 7; Jeremiah applying it to *God*, every time, in the beautiful title, "The Hope of Israel." The fact that Gen. 1. 10; Ex. 7. 19; and Lev. 11. 36, all agree in the earlier meaning of the word is a distinct point against the destructive critics who refer the origin of these books to the time of the exile or later.

Another thing appears—quite of the nature of a surprise and full of suggestiveness—when we look at Joshua 2. 18, and 21. The word translated "line" is in Heb. *tikvāh*. But this is the word which is rendered by "hope" or "expectation" right through, from Ruth 1. 12 to Zech. 9. 12, thirty-one times. Why not translate Josh. 2. 18, 21; also by "hope"? There was, of course, the literal line or cord (comp. v. 15); but we know how fond the oriental mind is of thinking and uttering itself in Figures of speech.* It seems

* The figure, here, is that of *Metonymy* (of the Subject), the "line" being put for the *hope* it gave, of which it was the token. Ed.

most likely that the "spies" and Rahab had in their minds the regular meaning of this word when the arrangement of binding the line in the window was formed. To the spies it was a "sign"; but to Rahab it was more than a sign; it was the very hope of her life. She had already exercised "faith," in believing God; and "love," in dealing kindly with the men; but now she is to live in "hope" until the men return with the conquering host of Israel. And so it was expressed: "Thou shalt bind this *hope of scarlet* in the window" (v. 18) . . . "and she bound the *hope of scarlet* in the window" (v. 21). Surely the *scarlet colour* would tell them, as it tells us, of human *sin*, and the *blood* that cleanses it. The word "scarlet" is associated with both (see Isaiah 1. 18; and Heb. 9. 19).

And now, "the blood of Christ," in its atoning merit and purchasing power is, and abides, to us, our

SCARLET HOPE.

Once more: it will probably come as a surprise to some to learn that the noun,* "hope," is not found in the Four Gospels. There is really, however, no cause for surprise; for the Four Gospels cover the time when *the King was present*, either before death or in resurrection, and hence there was no need to set forth anything as a "hope" then operative. If the King had been "received" (instead of "rejected"), all the hopes of the nation of Israel would have been rapidly realized. But when He was "rejected" and "slain," then all deferred hopes had to be viewed in relation to that tremendous fact: and all further hopes, to be thereafter revealed, had to be stated in view of "His appearing and His Kingdom."

This brings us to the main burden of this study, namely,

III.

the subject of "hope" as presented, throughout the Bible, *in the light of Age-Time teaching.*

I. As to the Old Testament.

A careful comparison of the references shows that "hope," among the Hebrew People, subjectively and objectively, was *fivefold*.

First, there was "hope" as related to *personal blessing and safety*. In those days, personal salvation was not much more than a "hope." One Psalmist speaks of "the word on which Thou hast caused me to hope." This kind of hope was associated with God's *mercy*, (See Psa. 33. 18 and 147. 11); and with *righteous character* (see Prov. 10. 28 and 14. 32).

Secondly, it is particularly associated with *the Word of God*. So far as God had revealed Himself, that word was the ground of hope and the food to feed hope (see Psa. 119. 81 and 130. 5).

Thirdly, it is connected with *the national life*: its prosperity and perpetuation (see Jer. 18. 12; 31. 17; Ezek. 19. 5).

Fourthly, it is related to *resurrection*. There can be

* "Hope" is expressed in verbal forms in Matt. 12. 21; Lu. 24. 21; and John 5. 45, where, the Authorised Version has *trusted*. The Greek is *elpizō*

no question but that these Old Testament saints and seers had a fairly distinct hope of a future resurrection. It appears in such passages as Job. 14. 7-15; Psa. 16. 9-11 (and compare Job. 19. 25-27; and Dan. 12. 2, 3 and 13).

Fifthly, it was most distinctively centred *in and on Jehovah, their God*. This is by far the most prominent aspect of hope in the Old Testament. The godly, believing Fathers, and Leaders, and Kings, and Prophets, *knew* Jehovah their covenant God. They *received* His Word and *believed* it. His promises were the deeds of their inheritance: and He, Himself, became the object of trust and refuge and hope, whether personal or national. However vague their ideas were, as to how it was to be done, they still hoped in God, as the Faithful One, that He would perform what He had said. "The zeal of the Lord of Hosts shall perform this." Compare such references as Psa. 31. 24; 38. 15; 42. 11; 71. 5; 78. 7; 130. 7; 146. 5; Jer. 14. 8; 17. 7; 50. 7; Joel 3. 16.

One of the most striking descriptions of the Remnant of Israel was that they were

"Prisoners of Hope":

and this was made the ground of appeal in the urgent words, "Turn you to the Stronghold ye prisoners of hope," (Zech. 9. 12), the Stronghold being Jehovah Himself. It was a joyful Gospel, which is as real and urgent to-day as it was then. Let us beseech men, as "prisoners of hope," to "turn to the Stronghold"!

How far the promises and prophecies concerning the Seed, the Messiah, the King, the Sufferer, the Daysman, had become an actual living hope, in the minds and aspirations of the people of Israel is nowhere made clear. That is no marvel; for the definite teaching, in the New Testament, as to the return of our Lord Jesus Christ, is but a vague undefined notion in the minds of most Christians! How sad! How seldom do we utter the last prayer of the New Testament,

"Amen: come, Lord Jesus!"

II. As to the New Testament.

Already it has been mentioned that the noun "hope" is not found in the Four Gospels. It is different when we open the book of the Acts. There we find "hope," in a spiritual sense, *six times*; but quite in keeping with the transition state of things there described. The first mention of it is Chap. 2. 26 and refers to Christ's body in the grave, "My flesh shall rest in hope," (or securely or safely), just what may be said of the bodies of all the righteous dead.

And hence it is that all the other five references (23. 26; 24. 15; 26. 6, 7; and 28. 20), apply to the "hope of Israel," namely, *RESURRECTION*. Hope, in this book, goes no further. It was not the hope of the restored earthly kingdom, but the *prelude* to it, the resurrection of the dead, which, of course, would have happened, if Acts 3. 19-21 had been fulfilled, that is, if the Nation had repented and *The Joshua*, (the Leader into Rest), had been sent back.

The references to "hope" in 1 Peter 1. 3, 13, 21; and 3. 5, 15) are quite in keeping with the aspect presented in the Acts, inasmuch as this Epistle was written to some of the "elect sojourners of the Dispersion."

"The hope" in Hebrews, also, probably refers to the same great central fact of resurrection, but the *expressions used* imply a fuller and richer content, in the expectation cherished, namely,

- "Rejoicing of the hope," (3. 6);
- "Full assurance of hope," (6. 11);
- "The hope set before us," (6. 18);
- "Bringing in of a better hope," (7. 19);
- "Confession of the hope," (10. 23);
- "Substance of things hoped for," (11. 1);

There is no definition of *what the hope precisely is*: the readers are supposed to understand.

Thus far, in keeping with the Time and the Testimony, we see "the hope of Israel," which is the hope of the "believers in God," from Adam downwards, the clear, solemn, startling teaching "that there shall be a Resurrection."

But it is when we come to the writings of John and Paul that we see aspects and distinctions and divisions, and times which the books of Acts and Hebrews and 1 Peter take no note of.

There, hope spreads her wings: eagle-like she mounts up and sees a wider horizon, further distances and heavenly distinctions. All that can be done here is to give a brief outline of this subject which is bright and blessed indeed.

Remarkable to say we find references to "hope," oftener in the Epistle to the Romans,* than in any other New Testament writing. That fact calls on the reader to give special heed. The key-note is struck in 5. 2, where justified, believing people are said to *stand in grace* and "rejoice in *hope of the glory of God*." All else is but an unfolding of this supreme hope (Comp. John. 17. 24). The true basis of all true hope is thus laid.

A fairly full view of the wealth of this subject may be obtained by setting forth the great *objects of hope* now revealed to us.

First, mention must be made of the living operative power of *hope in the believer's heart*. Here hope takes its place with *faith* and *love* as a well-founded living reality (See 1 Cor. 13. 13; 1 Thess. 1. 3; 2 Thess. 2. 16). It is deepened by '*proving*'; it makes *not ashamed*; it produces *rejoicing*; it is 'kept full and fresh by the *Scriptures* and the *God of Hope*, and thus it *abounds* through the power of the Holy Ghost (See the Epistle to the Romans).

Secondly, one object of hope is *the believer's reward*. In Gal. 5. 5 this is called "the hope of righteousness," for which we wait, by faith, through the Spirit: and it is explained by the corresponding expression, "the crown of righteousness," in 2 Tim. 4. 8. The "hope" and "crown" are the reward connected with righteous living and the Righteous Judge will award it.

* Mentioned, altogether, *seventeen times*.

Thirdly, another object of hope is our future *likeness to the Lord*. This is connected with "seeing Him as He is" (1 John 3. 2, 3. Compare Col. 3. 4).

"Then we shall be where we would be,
Then we shall be what we should be:
Things that are not now nor could be,
Then shall be our own."

Fourthly, another object of hope is found in *spiritual children*, who through our means have been brought to know the Lord. "What is our *hope*, or joy, or crown of rejoicing? Are not *even you* before our Lord Jesus Christ, at His coming." We certainly do hope to see them and it will be our joy and crown to meet them again in His glorified presence, "in

That Day."

Fifthly, a glad object of hope is described as *our calling*, our *calling above* (see Eph. 1. 18; 4. 4; Col. 1. 5, 27; compare Phil. 3. 14). The *upward* or *above calling* is defined, in Col. 3. 1, 2, as being "where Christ is seated at the right hand of God," and this occupies our affections and our minds as a living hope. It is further defined as "the things that are above (or upward)" as contrasted with "the things that are upon the earth" (or beneath).

Sixthly, we find *Eternal Life* set before us as an object of hope. "He that hath the Son, hath the life" and, as sharers in the New Creation, we have this life now; but there is, also, a future aspect of it which is now a hope. Its future fulness, perfection and manifestation: yea, all the high and holy and abiding spiritual blessings in final fruition, bound up in the great expression

"Eternal Life"

are now a sure and certain hope. For this aspect of the subject see Titus 1. 2 and 3. 7.

Seventhly, we have the precious thought and certainty of *our Lord's appearing*, as an object of hope, as Paul says, in Titus 2. 13, "Looking for that blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ."

This is presented in many relations in connection with the Church, with Israel, with the Nations and with the Universe; but the great words Parousia (coming), Epiphany (manifestation), and Apocalypse, (revelation) cover them all. What a hope! How utterly beyond man's thoughts and plans! May He help us to "love His appearing" more intensely day by day!

Eighthly, and this giving resurrection fulness to our theme, we have as the highest of all objects of hope *our adorable Lord and Saviour Himself*.

We get this definitely expressed in 1 Tim. 1. 1, where Paul writes, "Paul, an apostle of Jesus Christ, according to the commandment of God our Saviour and Christ Jesus

Our Hope."

Yes, *He* is our hope: *He it is for Whom* we look and wait. All hope centres in *Him* and all expectations circle round *Him*.

He is the hope of the Church.

He is the hope of Israel.

He is the hope of the Nations.

He is the hope of the Creation.

As those who have been turned to God: who are serving the living and true God: our only true attitude is to

“Wait for His Son from heaven.”

Well may we look up and sing,

“Mid the splendours of the glory,
Which ere long we hope to share,
Christ the Head and we the members
Shall appear divinely fair:

Oh how glorious,

When we meet Him in the air.”

And well may we pray,

“Even so come, Lord Jesus!”

Dispensational Expositions:

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

No. 28.

THE GOSPEL IN PHILIPPIANS.

(Continued from page 91.)

IN the preceding article, the great doctrinal basis of the gospel was discovered in the epistle to the Ephesians. In the present article we turn our attention to the great practical treatise for the present day, the key word of which may be found in the second chapter, “let this mind be in you that was also in Christ Jesus.” The word “gospel” occurs nine times in this epistle, and the underlying structure of the usage of the word is perfect. This structural arrangement of words is a new field of study, and promises to yield richer results than our investigations have as yet produced.

The occurrences of the word “Gospel” in Philippians.

- | | | | |
|---|--|--------|---|
| A | \| | 1. 5. | Fellowship (<i>koinōnia</i>) from the first day. |
|  | \| | B | \| 1. 7. Defence (<i>apologia</i>), ye all partakers. |
|  | \| | C | \| 1. 12. I would that ye should understand |
|  | \| |  | \| (<i>ginōskein</i>) Paul's unselfishness and the gospel. |
|  | \| | B | \| 1. 17. Defence (<i>apologia</i>), I am set. |
|  | \| | D | \| 1. 27. Manner of life worthy of the gospel. |
|  | \| | B | \| 1. 27. Striving together (<i>sunathlountes</i>) for the |
|  | \| |  | \| faith of the gospel. |
|  | \| | C | \| 2. 21, 22. Ye know (<i>ginōskete</i>) Timothy's un- |
|  | \| |  | \| selfishness and the gospel. |
|  | \| | B | \| 4. 3. Strivers together with me (<i>sunēthlōsan</i>) in |
|  | \| |  | \| the gospel. |
| A | \| | 4. 15. | Communication (<i>ekoinōnēsen</i>) in the beginning |
|  | \| |  | \| of the gospel. |

Here we have no doctrinal statements, but nine different practical relationships with the gospel.

How fully the structure emphasizes the various points. The references are bounded at either end by “Fellowship,” a fellowship not in word only, but in deed and in kind. Twice the apostle, speaking of himself and others, uses the words “defence of the gospel.” Twice, speaking of others and himself, he uses the words “striving together.” Twice he expresses his desire that they should get to know something, the first time being a reference to his own bonds as falling out unto a furtherance of the gospel; the second referring to the parallel example of Timothy, who, unlike so many, sought not his own advantages, but, like Paul, unselfishly served in the gospel. The practical aspect is emphasized and illuminated by the Divine arrangement of the word gospel as set out above.

One passage in the structure, namely D (1. 27), stands alone, and occupies the most important place—the centre. It is the crux of the practical witness to the truth, just as, in the literary arrangement, it is the centre and pivot of the structure.

The conversation, or manner of life worthy of the gospel, is the theme of the Epistle. Without this there can be no fellowship in the gospel (1. 5; 4. 15). Without this, no defence (1. 7, 17), no striving together (1. 27; 4. 3), except that of fighting and devouring one another, no unselfish example (1. 12; 2. 21, 22).

Let us now consider a little more closely the several passages.

The first to occupy our attention must be the central reference 1. 27. The A.V. reads: “Only let your conversation be as becometh the gospel of Christ.”

The R.V. reads: “Only let your manner of life be worthy of the gospel of Christ,” and puts in the margin “Greek—behave as citizens worthily.”

The reviser's marginal note supplies us with the key. The word translated “conversation,” or “manner of life,” is *politeuomai*, and occurs in but one other passage, namely Acts 23. 1, where the A.V. and R.V. translate the passage “I have lived in all good conscience.” What is more important just now is, that a cognate word, the substantive *politeuma*, occurs in Phil. 3. 20. We have become somewhat familiarised with the rendering “citizenship” in this passage, “Our citizenship is in heaven.” We can now realise the teaching of Phil. 1. 27. Because we are heavenly citizens we are to act in harmony therewith. Phil. 1. 27 says in other words what Eph. 4. 1 teaches when it says “I . . . beseech you that ye walk worthy of the calling wherewith ye are called”; the particular divergence being, that whereas Eph. 4 exhorts us to walk worthy of a *fast* calling (*eklēthē*), Phil. 1. 27 with 3. 20 exhorts us to walk in harmonious anticipation of the *future* “calling on high” (*tēs anō klēseōs*), Phil. 3. 14, which will place us in that position of glory, “citizens” in the heavens.

Returning to Phil. 1. 27 we find that we are to “behave as citizens worthily of the good news of Christ.” The gospel or good news under consideration has, as a part of its distinctive features, this

heavenly glory. Regarding Christ Himself, this "gospel of the glory of Christ" shows us the high position of glory occupied by the Lord at the right hand of God in the heavenlies during the period of Israel's impenitence and dispersion; and then, linked together with this, it reveals as a part of the blessed secret, which constitutes the theme of inspired revelation during this present interval, that sinners of the Gentiles as well as transgressors of the Jews, alike dead in and by sins, are made alive together with Christ, raised together and made to sit together in the heavenlies in Christ (Eph. 2. 1-6). This blessed position, as our present standing and future hope, constitutes the "high calling" and "the calling on high" with which we are exhorted to walk worthily and to behave as citizens.

These are wholesome words. There is no morbid introspection on the one hand, neither are there the exaggerated statements of spiritual (not to say hysterical and demon-inspired) conditions which, alas, characterize so many of the holiness movements around us. If we rightly divide the word of truth we shall not be led away with the undispensational teaching of those who, by reason of ignorance on this vital matter, are seeking their "Pentecost" and laying themselves open to most dangerous delusions. The teaching of the apostle is straightforward, clear, and devoid of any mysticism. You see your calling brethren, you perceive the grace of it—let your life harmonize therewith. You who have received *such* grace, surely you may be exhorted to exercise grace to others! You who have received such forbearance and long-suffering, surely you can manifest a little of the same to your fellows! Your calling is entirely founded upon resurrection ground. The flesh is not only dead, but so far as you are concerned it is buried—you are now to set your minds on things which are above, and *as* you do so, and *only* as you do so, may you receive the next exhortation, "mortify," or "reckon as good as dead," your members which are upon the earth (Col. 3). Following the use of the word gospel in Philippians we shall find inspired illustrations of the command to behave worthily as citizens. Look at the two members marked C in the structure above. Paul and Timothy supply illustrations which we will now consider. In Phil. 1. 12 the apostle writes "But I would that ye should get to know, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest in all the palace . . . notwithstanding every way, whether in pretence or in truth, *Christ is preached*, and I therein do rejoice, yea and will rejoice . . . for me to live—Christ, and to die—gain." Here we have an exhibition of the "mind that was in Christ Jesus," looking not on his own things but rather on the good of others (Phil. 2. 4, 5). Paul was not thinking of his own gain, although many misinterpret this passage as teaching that he was. The following is the disposition of subject matter, showing the teaching of the passage.

PHIL. 1. 12-26.

- A | 12, 13. What Paul would have them get to know, how that his bonds turned out to the furtherance of the gospel.
- B | 14, 18-. The result "Christ is preached," personal considerations omitted, neither strife or goodwill influenced him.
- C | -18. Paul's rejoicing at this result of his bonds.
- C | 19, 20-. Paul's expectation of his deliverance.
- B | -20-24. The result "Christ shall be magnified," personal considerations omitted, neither life nor death influenced him. This would be his "gain."
- A | 25, 26. What Paul knew, how that his continuance was for the furtherance of their faith.

The furtherance of the gospel, and the furtherance of the believers' welfare were more to Paul than deliverance from prison or from the sufferings of this life. The glowing words "Christ is preached" and "Christ shall be magnified," are of themselves a full commentary upon the words "Let your conversation be as cometh the gospel of Christ," and may be summarized in the climactic expression of Phil. 1, "For me to live is Christ." Here is no visionary, here is no religious zealot, here is a humble believer in a glorified Person. In his earlier years he had had a full share of religion, with all its multitudinous rules for daily living; now all had given place to the fulness of Christ, the excellency of the knowledge of Christ Jesus his Lord, made all else appear so much offal. This is the only golden rule whereby to attain unto a manner of life worthy of the gospel—for this the Apostle prayed when he said "that Christ may dwell in your hearts by faith." of this he spoke in those memorable words of Gal. 2. "I have been crucified with Christ, nevertheless I live; yet not I but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." That one verse was a sufficient answer to Peter's wavering concerning "living as Jews" or Gentiles. So will it be to all who would interpose their "doctrines and commandments" between the believer and the Lord Jesus Christ.

Timothy's example is given in the corresponding member C 2. 21, 22.

The Apostle rejoiced to find in Timothy someone of "equal soul" as the word "likeminded" may be rendered. The Apostle had to say "All seek their own not the things which are Jesus Christ's," but immediately adds the contrasting passage concerning Timothy, "but ye know the proof of him, that as a son with the father, he hath served with me in the gospel."

Timothy had been tested, as the word "proof" signifies and had been found genuine. The great outstanding quality mentioned here is that Timothy possessed in some degree "the mind that was in Christ Jesus." The Apostle does not enumerate many of the qualities by which we are prone to estimate a servant of the Lord. He just singled out this gracious attitude of mind which declared with more conviction that the gospel was a gospel of Grace, than all the thundering emphasis upon "fundamentals" could ever do.

A proud man preaching grace is an anomaly. Grace begets graciousness, longsuffering, meekness and gentleness. Let us ponder these things, for they are just as vital as doctrine. We need Ephesians, but we must have the accompaniment of Philippians also; otherwise our witness will be one sided and incomplete.

On either side of the great central reference, we have "defence" and "strife." The passive and active aspect of Gospel witness. In this Epistle, the defence falls to the lot of the Apostle in prison, and he exhorts the Philippians to "stand fast in one spirit, with one soul striving together for the faith of the gospel" (1. 27) "Striving together" has, unfortunately, in English, a double meaning. It may mean just the opposite to that which the Apostle intended. The servant of the Lord must not strive, neither may we fight one another over the things of God. The idea here is that we stand "shoulder to shoulder"—with one spirit and one soul, labouring and striving for the faith of the gospel. The emphasis upon standing fast is seen by turning to the second reference under this head—4. 1-3. "So stand fast in the Lord."

The unity of spirit or mind is equally emphasized. "I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord."

Those who laboured together with Paul in the gospel in verse 3 were women, and sisters in Christ may find much encouragement by considering the Apostle's grateful allusions to such as Priscilla, Phoebe or Eunice. There are some, because of traditional ideas, and because they know no better, who say that the Apostle Paul was against women and held them in very low esteem. Phil. 4. 3 at least shows otherwise. We may serve without doing exactly the same thing. Speaking at a meeting is not the only way of serving in the gospel. If we think it is—our conception of service is very low. The whole testimony of Philippians is against such superficial ideas.

The opening and closing members of the structure above, emphasize fellowship. In chapter 1. the Apostle thanks God for the fellowship of the Philippians, and in chapter 4. he tells us that this fellowship was not merely in word, but in deed. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated or had fellowship with me, in the matter of giving and receiving but ye only, for even in Thessalonica ye sent once and again unto my necessity." The word "communicated" does not mean that the Philippians wrote a letter to Paul, expressing a hope that he was well and that he was being looked after; neither does it mean that they wrote asking him whether he was in need; it means that they had fellowship, they sent once and again in his necessity.

No man who is preaching the gospel will go about telling all how much he may be in need; but there are several solemn passages in the Epistles, which they who have of this world's goods would do well to consider in the light of Phil. 4. 15, 16. In chapter 1.

the Apostle prays that their love may abound more and more, in chapter 4 he speaks of their liberality as fruit that abounds to their account. Love gives. God so loved that He gave. "The Son of God who loved me and gave Himself for me." May we who have some small appreciation of the fulness of the gospel as given in Ephesians, seek grace to adorn the doctrine with the lovely characteristics, the unselfish traits, the whole-hearted consistency of Philippians.

May we be able to take to ourselves the words of the Apostle,

"We have renounced the hidden things of shame,
Not walking in craftiness
Nor handling the Word of God deceitfully,

But by the manifestation of the truth, commending ourselves unto every man's conscience in the sight of God . . . for we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake" (2 Cor. 4. 1-5).

CHARLES H. WELCH.

Signs of the Times.

JEWISH SIGNS.

THE present condition of political affairs is fraught with significance for those who understand the Scriptures, and know anything of the "times."

We know from Scripture that "the times of the Gentiles" have not yet ended; and, from the lips of our Lord we know also that, until they end, "Jerusalem will continue to be trodden (Gr. trampled) down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21. 24).

Therefore, a day is coming when Jerusalem will cease to be trodden down by the Gentiles.

It was occupied by the Romans when our Lord uttered these words, as it had been occupied before by Babylon, Medo-Persia and Greece successively; but neither in their case, nor in that of Rome, could it ever have been said to be "trodden down" as it is to-day. Under the latter three, at all events, the Jews had great privileges and no small measure of liberty. But, under the present occupiers, it is in very deed and in a special sense "trodden down."

How exact are the words of Scripture.

The Lord did not explain that there would be a *fifth* power which should do that treading down, because that would have been to assume that the subsequent proclamations of the Acts of the Apostles would be rejected; and would indeed have made it necessary.

That is why also this *fifth* power was not mentioned in Daniel 7., and why also it is not stated that there should be *four* and only *four*, and why the one last named there is called "*a fourth*."

All this tells us that the day is coming, and must come, when the Mohammedan power (Turkey) must cease to occupy the Holy Land. That will be the great sign for Israel and the world that the end is drawing nigh.

It is a still more urgent sign for us also, because we

are to have our heavenward Call, or our *exanastasis* before that event. How long before we cannot tell.

Turkey is, therefore, to cease to tread down Jerusalem; but, by what means, whether preceded by such a war as the present one with Italy, or by some arrangement of the Great Powers we do not know.

That is why we watch these "signs of the times," whether of the removal of Turkey from Palestine, on the one hand, or the budding of the Fig Tree of Israel's national development on the other hand.

But, of one thing we are sure; and that is that only those who know somewhat of the "sure prophetic word" can understand what the newspapers blindly bring to us.

In this connection, the following (from *The Record* newspaper, London, of Jan. 5), will be read with interest, after the news we recently gave from *The Jewish World*, especially as the sources are so different. *The Record* heads it

"THE POPE AT JERUSALEM,"

and says:—

"A correspondent sends us the following translation of an article from a recent issue of *La Luce*, the Italian weekly Waldensian paper:—

"In a bi-monthly R.C. periodical published at Genoa, there is a curious article discreetly nebulous, in which, under the title of "Practical Good Sense," it is maintained that practical good sense suggests as the natural seat of the Pope, Jerusalem, the Cradle (?), and tomb of Christ, seeing and considering that Rome, notwithstanding the prison of St. Peter (?), the Catacombs, etc., is a city of pagan memories. Rome is the city of the Confessors and Martyrs, it is true; and it contains a prison of the Apostle Peter (?), but it has the Arch of Titus, the temple of Vesta, the baths of the Emperors, and their triumphal columns. . . . Jerusalem and all Palestine present only the idea of God. That mountain covered with cedars is Lebanon, from whence Solomon brought down the beams which served for the construction of the temple. That little city situated on the hill is Bethlehem, where the Saviour was born. What are the memories of the Rome of the Cæsars compared with those of the Jerusalem of God? Christianity is an exile from the banks of the Jordan, and her pontiffs have ceased to arouse Europe to deliver from shameless outrage of the Mussulman the sacred tomb of Christ. Now why should they hesitate to liberate Jerusalem by political measures, to restore it to its glorious and sacred past, and there to establish the Vicar of Christ whom forty years and more of national unity have rendered more incompatible in the capital of Italy? This is what Giolitti, the seventy-year-old warrior, should have thought of before, and better than Tripoli—but that miserable and weak mind is not capable of sane and good ideas."

The following is taken from *The Jewish Chronicle* (London), of Jan. 12, 1912:—

A UNIVERSITY IN JERUSALEM.

"A wealthy Jew, a native of India, has bequeathed a sum of £80,000 for the endowment of a Jewish college in Jerusalem. This is regarded as likely to form what will probably be the nucleus of an endowment for a university in Palestine, a project long cherished by foremost Jews in all countries."

SIGNS OF THE APOSTASY.

"CHRIST A FAILURE."

The following statement is solemn enough in itself, but the fact that it should be listened to by that particular company without open rebuke is a still more solemn sign of the times.

We give the newspaper introduction (for these are the items which are greedily sought after by them), under its own heading (as above):

"The man who says Christ was the highest possible being is not worth working with. Christ was a failure."

Mr. George Bernard Shaw, leader among intellectual Socialists, thus defined his views at the close of an address to a gathering of undergraduates, college dons, and Girton and Newnham students

at Cambridge. The subject of his discourse was "The Future of Religion," and in the course of his remarks he said:—

"The mention of God has gone out of fashion. You never hear about God in Parliament, and only occasionally in the Law Courts.

"The people are governed by a system of idolatry. Clergymen, judges, and kings are all idols who generally have to be given sufficient money to dress better and live better than other people.

"Kings cannot impose upon me. I know that the King is a man, but hardly anybody else in England seems to know it.

"When Charles Darwin came along with his theory of Natural Selection, people jumped at it and kicked God out of the window."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

T. W. (South Africa). We really have no opinion as to whether "the personality of Judas Iscariot" is identical with "the man of sin" of 2 Thess. 2. We believe that the aim of all Bible students should be to find out that which is "revealed;" and to leave alone the things *not* revealed.

J. E. (Notts.) The word "all" is used, by the figure *Synecdoche*, in more senses than one; but there are two very important ones, in which it is used literally. It may mean "all," *without exception*; or "all," *without distinction*. The context will generally help us to understand which it is. For example, in the chapter you enquire about (Rom. 5), in v. 12, it is the former, because all Scripture bears witness to the fact stated; in v. 18 the first "all" is the same as in v. 12, but the second "all" is shown in v. 19 to be the latter, *i.e.*, all *without distinction*, for it is limited, as a matter of fact, to "many."

D. T. S. (English Channel). Ezekiel 13. 22, in the paper you send us, is quoted under the title "A Second Chance?" meaning that, according to that text, it is a lie to hold out the hope of a second chance after death. It is a lie, of course, but that passage does not prove it: for the whole chapter shows that it is about the false prophets, who at that time prophesied lies, by promising the people in Jerusalem "life" instead of death, in the coming siege foretold by Jeremiah. Verse 16 shows very clearly that the reference is to a then, temporal deliverance.

A. B. P. (Gloucestershire). Yes. Mark 13. 30 is the parallel of Matt. 24. 34, and the *subjunctive* mood means "may have taken place." In 1 Cor. 11. 26 it is the same, with the Greek particle, "an," with the subjunctive mood which turns the whole clause into an hypothesis, and means, "As often as ye may eat (*i.e.*, supposing ye eat, &c.) It is a statement and not a command there. A statement that as long as they kept the Passover Feast, they would announce, or tell forth, "the death of the Lord," by means of bread and wine, and no longer, the deliverance from Egypt, which had hitherto been commemorated by the death of the Lamb.

H. R. (Derbyshire). Mark 13. 32 limits the Lord's knowledge as *the Son of Man*, but not as God, or the Son of God, of course. The context shows that He, as the Son of Man is in question (see v. 26, and compare v. 34, where the words are necessarily supplied in italics.

As the Son of Man, He was, and is to be *sent* (Acts 3. 20) by the Father; and it is the Father Who will

send Him. The Lord knew it officially as the Son of God, but not officially as the Son of Man.

R. H. M. (Cape Colony). (1) We believe that the days in Gen. 1. were days of 24 hours.

(2) Isa. 53. 3, 4, means that in taking on Himself our nature the Lord took its infirmities. The meaning of the verb (*bastazō*) may be seen from Luke 14. 27; Rom. 15. 1; Gal. 5. 10; 6. 17, &c. When we bear the "infirmities of the weak" we do not bear them substitutionally. We may not enter on the mysteries of our Lord's human body; but, we are told that He was "weary" and "sat thus" at the well (John 4. 6); and that He "wept," and was otherwise "like as we are," sin excepted. If we give you all the occurrences of the verb in the New Testament, you will be able to judge for yourself whether Matt. 8. 17 can possibly bear the meaning that "Christ's redemption work was for the body as well as for the soul; to free man from disease as well as from sin in this life." In other words, you are to judge whether the verb *bastazō* has any reference to *substitution*, and whether or no its simple meaning be *to take to, or upon one's self*.

The twenty-seven occurrences are as follows: Matt. 3. 11; 8. 17; 20. 12. Mark 14. 13. Luke 7. 14; 10. 4; 11. 27; 14. 27; 22. 10. John 10. 31; 12. 6; 16. 12; 19. 17; 20. 15. Acts 3. 2; 9. 15; 15. 10; 21. 35. Rom. 11. 18; 15. 1. Gal. 5. 10, 6. 2, 5, 17. Rev. 2. 2, 3; 17. 7.

(3) In Ex. 15. 25, 26, Jehovah was not healing diseases, but healing the bitter waters of Marah. He took occasion, there and then, to make for Israel a special "statute and an ordinance," and added: "IF thou wilt

"diligently hearken to the voice of Jehovah thy God,

"and wilt do that which is right in His sight,

"and wilt give ear to His commandments,

"and keep all His statutes,

"I will put none of these diseases upon thee, which I have brought upon the Egyptians."

All that this means for you is, that if you do all these things you may be sure that you will not suffer from those Egyptian diseases.

NOTICE TO CORRESPONDENTS.

We have again to remind our correspondents of what sounds like a very simple matter: but, though it may be simple to each one, it is not quite so simple to ourselves: for, while it costs 100 individuals only one penny each, they cost us 8/4. Moreover, stamped envelopes are practically useless, for they are often too small. Another important matter is carefulness in always writing *names* of persons and places very *legibly*, as there is nothing in the context to help one to make out such words.

NEW BOOKS.

We are glad to recommend the following new books which have been sent to us for review.

"THE GOSPEL OF THE GLORY OF CHRIST."

This is a reprint of Mr. H. C. Bowker's papers which appeared recently in our pages. We feel sure that they will be re-read with increased interest, and will be found most useful in the present day when controversies are increasing with regard to the Person of our Lord.

The book may be obtained of him direct. Address: H. C. Bowker, M.A., Northwood, Middlesex, England. Price sixpence. Post free sevenpence.

DOES THE WORD OF GOD WARRANT ANGLO-ISRAEL TEACHING?

By the Rev. A. W. Payne (of the Mildmay Mission to the Jews. Published by Alfred Holness, 13 and 14 Paternoster Row, London, E.C., England. Price 4d.; post free 5d.; 12 copies, post free 4/-; 25 copies, 8/-

A most useful handbook on an important present-day subject.

GREAT TRUTHS SIMPLY EXPLAINED.

By the Rev. W. St. Clair Tisdall, D.D.

This is another useful handbook on seven subjects which are uppermost in our controversy with Rome. It will be found useful for all who are in the firing-line in our fight against Romish errors. It is published by Chas. J. Thynne, Great Queen Street, London, W.C., England. Price 3d., paper covers; 6d., cloth boards.

EXPLORING IN NEW TESTAMENT FIELDS.

By Ada R. Habershon. Published by Morgan and Scott, 12 Paternoster Buildings, London, E.C., England. Price 1s. 6d. net.

It is a useful compilation of some 100 pages, large type, gathered from the most recently published standard works on New Discoveries, Geographical, Archæological, Philological, and Historical matters of interest and importance to all Bible readers.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandie Road.

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

ELTHAM.—83 Earls Hall Road (Well Hall Station), alternate Saturdays, at 7, September 7 and 21.

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

LONDON (Pimlico, S.W.).—At 55 Moreton Street, Wednesday, Sept. 18th, at 7 p.m. Subject: The Divine Mysteries: a Survey.

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

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, E., Saturday, "The Gospels," C. H. Welch. Also Sunday evenings, Gospel Meeting. Alternate Saturday evenings (September 14 and 28), Elementary Bible Class at 8 p.m.

TOTTENHAM.—At 348 West Green Rd., on Sundays, 7 p.m., and Wednesdays at 8.

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

U.S.A., WHEATON, ILL.—601 Ohio Street. Sundays, 2.30

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

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

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
E. H. T. (Kent)	0	10	0
H. R. (Derbyshire)	0	5	0
A. E. and L. C. (Richmond) monthly	0	3	0
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THINGS TO COME.

No. 220.

OCTOBER, 1912.

Vol. XVIII. No. 10.

Editorial.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from p. 98).

THE FIRST EPISTLE TO THE CORINTHIANS.

THIS Epistle was written next after 2 Thess., and we may expect to find the same conditions ruling here, as in those addressed to the Thessalonians who "received the Word" (Acts 2. 41) proclaimed by Peter in Acts 2. 39, 40; and 3. 19-26.

We may trace the same Dispensational teaching here, as in all the earlier Pauline Epistles written during the Dispensation of the Acts of the Apostles, before its close in Acts 28; and this, in turn, will explain many passages in those Epistles which have hitherto created difficulties in the minds of present-day readers, which they have not been able to reconcile easily with other passages, and with their old traditional views.

At the very outset we come upon the word *Apocalypse*, as being that which these believers in Corinth were ardently awaiting.

To them therefore, the Apocalypse, or unveiling of our Lord Jesus Christ was near. The words in 1 Cor. 1. 7 mean "looking earnestly for the time when our Lord Jesus Christ shall be "unveiled," *i.e.*, revealed to sight.'

Had that great unveiling been then in the far distant future, that earnest expectation (for the word for "wait" is the same as in Rom. 8. 19), would have been wholly out of place (unless we are to assume that they had been misled!).

The word *Apocalypse* always refers (when used of the Lord's coming) to His visible manifestation in Person.

This, therefore, was and must have been the event which Paul and these believers in Corinth looked for.

But we and our readers are all fully conscious that this is not "our hope" to-day. We are all believing that that day shall not "overtake us as a thief," but that we shall be removed before "the day of the Lord" sets in.

Therefore, to meet with this word here is a real stumbling block.

But the habit of most readers is, in a case of this kind, to go on just the same as if the difficulty did not exist at all, regardless of the word or expression which has raised the difficulty; thus practically ignoring the passage which contains it.

It is a great mistake to do this. For we go on carrying our burden, when further examination would not only remove it, but add to our knowledge, and deepen our conviction as to the importance of every word by which God has spoken to us.

It is so here. If we look at this passage again, we read that they were enriched by Christ in all discourse and in all knowledge* according as THE TESTIMONY OF CHRIST (*i.e.*, the testimony given by Christ) "was CONFIRMED in you (*i.e.*, "by them that heard Him" (Heb. 2. 3), and was borne witness to by signs and wonders and spiritual gifts, Heb. 2. 4), so that YE are not behind in any gift, awaiting THE *Apocalypse* of our Lord Jesus Christ Who will confirm also you unto the END, unimpeachable in THE DAY OF OUR LORD Jesus Christ." (1 Cor. 1. 4-8).

Here we have "THE *Apocalypse* as the object of their hope"; "the Day" which they were then awaiting ardently (as the word implies!).

But *we*, as we have said, are not ardently waiting for this. According to Phil. 3. 20, 21, "OUR (very emphatic) seat of government EXISTS† already in [the] heavens, from whence we are ardently awaiting (the same word as in 1 Cor. 1. 7) the Saviour also [the] Lord Jesus Christ." Not to be "revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, &c.," as described in 2 Thess. 1. 6, 7. That is the *Apocalypse*. But, WE are ardently waiting for "the Saviour, the Lord Jesus Christ, Who will transform the bodies of our humiliation (*i.e.*, OUR VILE‡ body) that it may be fashioned (*i.e.*, made like to, or conformed to) the body of His glory (*i.e.*, HIS GLORIOUS§ body)"; if we are alive and remain; or, if we fall asleep, then our hope is "to arrive at the OUT-resurrection THAT (resurrection) FROM among the dead" (Phil. 3. 11, 14, 20, 21).

This is our blessed hope to-day. But, having robbed Israel of their hope in 1 Thess. 4, most of us have no place for this hope, given to us in Phil. 3, and so we calmly and quietly leave that chapter (Phil. 3), and either spiritualize it and say it does not mean a resurrection of the body, or else entirely ignore it.

But we cannot get away from the fact that these Corinthian believers were awaiting the *Apocalypse*. It says so.

Moreover, the Dispensation of the Great Secret

* We note that the word here is *gnōsis*, used of ordinary knowledge, not *epignōsis*, full or complete knowledge, which has a powerful influence on the one who possesses it. This latter is the usual word in the Prison Epistles.

† Gr. *apekdechomai* = to wait ardently for. Cp. Rom. 8. 19, 23, 25.

‡ Gr. *huparcho* = to exist as a reality. It is not "is," as though it were the verb "to be."

§ By the Figure, *Enallagē*, the emphasis is placed on the Adjective, a Noun being substituted for it, for this purpose.

which concerns the sphere where Grace reigns in all its glory, had not yet been made known to the sons of men. Therefore a believer, in the Dispensation of the Acts, had to look forward to the judicial character of the day of the Lord. Hence we read in 1 Cor. 3. 13-15, "The work of each one will become manifest, for THE DAY will declare [it] because in (or with) fire it is revealed" (*apokaluptō*). Again we have the Apocalypse, and it is exactly what it says in 2 Thess. 1. 7, 8. "And the fire* will prove the work of each one, of what sort it is. If the work of any one shall abide which he built up, he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but himself shall be saved, but so as through fire" (1 Cor. 3. 13-15).

Surely, we are not here on the ground of grace. For, "if [it is] by grace, [it is] no longer of works; else grace no longer becomes grace. But if of works, it is no longer grace, else work is no longer work" (Rom. 11. 6).

And note, it is THE DAY, which will declare it, *i.e.*, "the day of the Lord," according to 2 Thess. 1. 7-10.

To get out of the difficulty which we have created for ourselves, various shifts have been resorted to; and many of us are to this day in trouble over it; and are not agreed as to whether the "work" here referred to is general, or ministerial. Some are even sorry the passage is here!

It must be manifest to us all that we are not here upon the same ground as the epistle to the Ephesians.

"The day" referred to is a day of discrimination. The work is "the work of faith and the labour of love," which had been manifested by those who had "received the word" in Thessalonica, and which is praised and described in 1 Thess. 1.

All these labourers were warned as to whom they "added to the assemblies" (Acts 2. 47), for when human instruments did the work (5. 14, 11. 24, etc.), that work must needs be tried.

The "day" when this trial takes place was to be revealed "with fire" (1 Cor. 3. 13). This had already been declared through Malachi:—"Who may abide the day of His coming? for He is like a refiner's fire. . . . For, behold, the day cometh that shall burn as a furnace, and all the proud, yea all that do wickedly, shall be as stubble" (Mal. 3. 2, 3; 4. 1).

This was the testimony of John the Baptist as to the character of the day, which he proclaimed to have drawn nigh. "He will burn up the chaff with unquenchable fire" (Matt. 3. 12. Cp. 2 Thess. 1. 7, 8, etc.).

But we have another passage in the next chapter where the apostle exhorts: "Judge not anything before [the] time, until the Lord may have come, Who will both bring to light the hidden things of the darkness, and will make manifest the counsels of the hearts, and then praise shall become [a possession] for each, from God" (1 Cor. 4. 5).

When we thus point out the *special* reference of such a passage to the time when, and the people to whom it was addressed, we have in our minds, of course, the

* All the critical Greek texts read, "the fire itself."

interpretation. We do not, of course, mean to say or to imply that there is no *application* for us, or that it was not written for our learning.

It will be well for us and our own happiness if we can treat it as "a very small thing" when we are judged by others; and are able to leave all our self-constituted judges to the Lord (there will be many of them!). With all these special points there are eternal truths and practical exhortations which are of age-long importance.

This is hardly so with the passage in the next chapter, where the apostle speaks of delivering up an unclean brother to Satan for the destruction of the flesh, that the spirit may be saved IN THE DAY OF THE LORD Jesus (1 Cor. 5. 5). This surely refers to that day as then being so near to them.

In the next chapter he says nothing to prevent us from drawing the conclusion that "that day" was so near that, even those to whom he wrote, and himself also, would participate in the judging of angels in the age to come.

"Know ye not that the saints will judge the world,* and if BY YOU the world* is judged, are YE unworthy to judge the smallest [matters]. Know ye not that WE shall judge angels; much more then things of this life." (1 Cor. 6. 2, 3).

If that were not an argument acquiring sufficient cogency from the nearness of the Apocalypse, it certainly is so in the next chapter where the apostle's advice rests solely on that fact.

In 1 Cor. 7. 20 we read "But this I say, brethren, the time [is] short."

The word rendered "short" occurs only here and in Acts 5. 6. It means "wound up"; and that is the meaning here. "The time (or season) is wound up," *i.e.*, that Dispensation was nearly at an end. What then did it matter about marrying, or weeping, or rejoicing, or buying or selling? The reason follows: "for the fashion (or form) of this world* passeth away."

This shows how near the end that Dispensation was considered to be.

Who has not experienced the difficulty as to the interpretation of this passage when taken from its context and interpreted of us in this present time?

How many have been perplexed and come to us for advice as to whether they ought to marry, or do any of these things?

Our answer is and should be, yes, certainly. What was advisable in the special and peculiar circumstances of that time would not be wise for us to act on in the same measure and degree in the present day. To them the nearness of the end was a solemn reality. One apostle was labouring here, and another there, and no means were available to let them know how Peter's proclamation was being received in one place or another.

There was no daily publication of the news. No one could know whether it was being generally received or rejected.

We must try and put ourselves in the position of

* Gr. *kosmos*.

believers in those days. They had no telegraphs or telephones. The chief of the Jews in Rome had heard little or nothing about Paul and his doings in Jerusalem (Acts 28. 17-21).

All they knew was that the sands of time were running out. So the apostle writes to these believers in Corinth and says "the time is short," *i.e.*, "the time is shortened henceforth," meaning that the interval between the time he was writing and the coming of that day was extremely contracted.

In view of the shortness of the time then remaining, some had written to Paul from Corinth as to their getting married, and he advised them rightly and correctly for that special season.

His advice was that, if a man was unmarried it was then "good for a man so to be" (v. 26).

The whole chapter must be read in the light of the days in which it was written and read. Then we can understand it and see its wisdom. But if we read it into our own day we reap a harvest of confusion and difficulties.

It was written on purpose that believers might avoid the scenes which we see from time to time, when, believing the word of some deluded man or woman, people get obsessed with the idea that "the end of the world" (whatever that may mean for them) is coming on a certain day.

From such excesses these Corinthian believers were preserved, although they realised how near might be the end of that Dispensation, because their faith rested on the word of the Lord, spoken by "them that heard Him."

But we are not in that position to-day. We have no such word. Our "calling on high" and the out-resurrection from among the dead are Divine certainties; but we have nothing to tell us how near or distant they may be. The *facts* are certain; but the *time* is uncertain. The facts rest upon the word of the Lord; but we have no word as to the time, as the Apostles had.

The only outward sign divinely given to us is, (1) that the Apostasy shall first come, (2) then the Man of Sin, (3) and finally, "the day of the Lord."

The apostasy is approaching; but, how near it may be, or how far it may be advanced, we cannot tell. We can only watch it as it overflows the church and the churches with its unbelief and lawlessness, and look "on high" for our prize, "look for the Saviour," and the wondrous change which He will effect on these mortal bodies, "look" for the out-resurrection from among the dead.

For "our hope" anticipates the hope of Israel. It appears to be much on the same lines, and in much the same order.

The only difference is, the certainty of *their* "times and the seasons," and the uncertainty of *ours*; the connection of *their* hope with "the day of the Lord" on earth, and the closer connection of "our hope" with the heavens, where our *politeuma* exists; that waiting for us, while we are ardently awaiting and looking for it.

Thus the teaching of 1 Cor. is precisely on the same lines as that given by "them that had heard" the Lord.

There was no fresh line of truth; though there was a development of it as the end drew nearer.

In 1 Cor. 10. 11, we have another example of how the Apostle associated himself, personally, with the realization of the hope he set forth.

We say nothing about the difference of "standing" of those to whom he wrote in 10. 1-10, and of those whom he addressed in the later Prison Epistles. There is nothing in these later Epistles about any one "thinking he standeth" or being "overthrown" or "destroyed of the destroyer"; the Dispensation of the Mystery has something more worthy of "the glory of His grace" than that.

But there is something in 1 Cor. that we do not find in the Prison Epistles. There is the approaching end of that age.

In Ch. 10. 11 the Apostle tells these believers in Corinth that "all these things" happened to the fathers of these same people—during their 40 years of probation of the wanderings; and they were as "types" of the then present 40 years probation of the Dispensation.

They were "types"; and were written (he says) for OUR admonition on whom THE END OF THE AGES HAS ARRIVED.*

And the consequence of this is added: "so that he that thinks he stands, let him take heed that he fall not."

This sounds like a foreign language to those who are familiar with the Prison Epistles. No such solemn warnings are found there; nor are there any exhortations founded on such a ground; for all in those later Epistles is connected with "the glory of His grace."

In 1 Cor. 15. we come to a passage which treats of resurrection which, as we have seen, had been already mentioned in the Epistle to the Thessalonians.

The Apostle had there declared the *fact*. Now he proposes to *explain* it. There are 14 Greek words rendered "declare" but this one means to make known by way of *explanation*.†

At the time the apostle wrote 1 Thess., all that had been made known about resurrection was to be found in the Old Testament and in the words of the Lord; and there it was written that there would be *two*; the one to "life," the other to "condemnation" (Dan. 12. 2; John 5. 28, 29); one of the "just," the other of the "unjust" (Acts 24. 15). But nothing had been made known as to the "order" of these, or that the former would be "out of" or "from among" the others, leaving them for a subsequent resurrection.

The Lord always used this particular phrase when

* All the Critical Greek Texts read the past tense, "has arrived." The word is peculiar. It is *kaŕantað* which is one of some 32 words translated "come," and occurs only 13 times. It is always used in the sense of "arrival."

† It is rendered "make known" 16 times out of the 24 times it occurs; and "declare" only four times. The others are significant:—once "give you to understand" (1 Cor. 12. 3); once, "do to wit" (*i.e.*, make you to know, 2 Cor. 8. 1); "certify" (Gal. 1. 11); "wot" (Phil. 1. 22).

speaking of His own resurrection or that of His people. He always said "from (Gr. *ek*=out of, or from among) the dead." His disciples at first did not understand Him, and "questioned among themselves what the rising FROM the dead should mean" (Mark 9. 9, 10, 31, 32).

In writing to the Thessalonians he had repeated a word of the Lord (John 11. 25, 26), and added a new revelation showing that the very *presence* of the Lord meant "*life*" for His people.

But we need not go further into this. We are concerned with 1 Cor. 15, and with showing that what is revealed in that chapter, though it *makes known* a great deal of precious truth connected with revelation, yet does not go beyond 1 Thess. 4. It explains that which had been kept a "secret" by God till then (1 Cor. 15. 51). He says "Behold I tell you a secret:—we all shall not fall asleep [in death],* but we all shall be changed," etc.

That would be a resurrection from among the dead. But our point now is that neither of these was the *ex-resurrection* out from among the dead. That was still a secret, a further secret which was not made known till afterwards in Phil. 3. 11.

Our readers will easily see the difference if we set them out thus:

The one in 1 Cor. 15. 12, 13, 21, 42, is *anastasis, nekron, or ton nekron*, the resurrection of the dead.

The other in Phil. 3. 11 is THE EX-*anastasis ton nekron* THE [one] OUT from among the dead.

This latter was not revealed till *after* the close of the Dispensation of the Acts of the Apostles; but was kept secret until it was made known *in* the New Dispensation of the Mystery. It is connected with and related to our prize, which is our CALLING ON HIGH, or the heavenward Call, of Phil. 3. 14.

This wondrous truth is still a secret to thousands, because it has been hidden from all readers of the Authorised Version. There, the *adverb* "ON HIGH" (as we have before pointed out, more than once) is translated as though it were an *adjective*, "HIGH," as though merely qualifying the *nature* of the calling. Whereas the *adverb* has to do with describing the *direction*, or manner, of the calling.

However, we shall have more to say on this subject when we come to Philippians.

It is sufficient now for us to notice and remember that without Phil. 3. 11, 14 we should know nothing more about "our hope" than the Thessalonian believers knew in the Dispensation of the Acts, which was then running out.

At any rate Paul knew that he had not lost anything. And he exhorts us in Phil. 3. 17 to be "followers together of Him:" and, he could add:—"forgetting the things behind, and stretching out to the things before, I press toward the goal, unto the prize of our heavenward

* The same word as in 1 Thess. 4. 13, 14, 15, which means to fall asleep unwittingly, and is thus used of DEATH; but not the same word as in 1 Thess. 5. 6, 7, 10, which means to compose one's self for sleep, and so be unwatchful.

† So all the critical Greek texts.

Call by God in Christ Jesus. As many, therefore, as [are] initiated should be of this mind. And if in anything ye are minded otherwise, this [glorious hope] also God will reveal to you. But whereto we attained, let us walk by the same rule, let us be of the same mind."

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"PROPITIATION."

No. 11.

THIS word strikes its roots deep in the written Word of God. It is indeed a *foundation stone* in the Temple of Truth. As such, it calls for careful study and exposition.

One fears, too, by what one has heard, that its profound significance is not adequately apprehended.

The truth conveyed by it comes into view, as it applies to human need and experience, when we listen to the tax-gatherer calling out, as he smites on his breast,

"God be merciful to me a sinner";

or, better,

"God be propitious to me the sinner."

This interesting reference will help us when we come to put the testimony in order.

Our English word "propitiation" comes from the Latin; but its use by Latin writers corresponds very exactly with the Greek and Hebrew words for the same thing.

This is very suggestive when we recall how the superscription on the Cross was written in *Greek and Latin and Hebrew* (see Luke 23. 38). These languages represented the leading thoughts of the influential peoples of the Roman Empire: and it is certainly interesting to reflect how there was such a synonymity of meaning in these languages, with what our word "propitiation" stands for.

But here we must exhibit the *use of the words* in Scripture, before we proceed further. Only thus can we get to the heart of the teaching.

1. *The use of the Words.*

And first *in the Old Testament* we find the verbal form *kaphar* (which means, literally, *to cover*), used no fewer than 102 *times*. In the *Authorised Version* we have such variety of translations as *to pitch* (Gen. 6, 14); *to appease* (Gen. 32, 20); *to purge* (Isa. 6, 7); *to pacify* (Ezek. 16, 63); *to reconcile* (Ezek. 45, 20); *to forgive* (Psa. 78, 38); but by far the most predominant translation is *to atone for*, or *make atonement*: and it will easily be seen how all the other words circle round this great central conception.

Next, we have the noun *kopher* (which means, a *ransom* or *price of expiation* or a *satisfaction*), used 17 *times* (See such places as Num. 35. 32; Job 33. 24; Isa. 43. 3).

Then we find the word *kiphoorēm* (always in plural, meaning *redemptions*) used 8 times. In English it is always translated by *atonement*.

Finally, we get the word *kaphōreth* (meaning *a cover* or *mercy seat*) used 27 times. In the Authorised Version it is (without exception) translated *mercy seat*, referring to the lid or covering of the Ark, on which rested the two cherubs (See, for example, Ex. 25. 17; Lev. 16. 2; Num. 7. 89; 1 Chron. 28. 11; this last reference, 1 Chron. 28. 11, being the only instance of the use of the word outside the Pentateuch).

Secondly, *in the New Testament*. Here the use of words is comparatively limited: three forms are found and each of these used only twice, as follows:—

We have the verb *hilaskomai* (which means *to conciliate, to atone for, to be propitious*), used twice (see Luke 18, 13; Heb. 2, 17).

Then we get the noun *hilasmos* (which means *atonement* or (concrete) *expiator*), used twice (see 1 John 2, 2; and 4, 10).

Finally, we have the noun *hilastērion* (which means *expiatory, mercy seat, propitiation*), used twice (see Rom. 3, 25; Heb. 9, 5).

II. Some Comparisons.

In connection with "the Salvation of God," there are many aspects of truth, though all find their centre in the one redemptive purpose of the "Everlasting God." And when the Spirit guides Bible writers to use distinctive words to express distinctive aspects of teaching, it behoves us to pay close attention to such unities and diversities.

In the case before us this is specially necessary.

Ask a hundred Christians, and it is to be feared that not ten of them would be able to set down clearly what are the distinctive meanings of "redemption," "reconciliation," "justification," "salvation," "propitiation"? And yet they all have distinct meanings. Often the truth gets scattered and evaporated because we vaguely generalize "things that differ."

We have already studied "redemption," and we found that it expresses either the *price paid* or the *act of power in delivering* the purchased one.

"Reconciliation" expresses *the satisfaction given to God* on account of sin (which is the divine side); and the slaying of the enmity and *making a friend of the sinner* (which is the human side).

"Justification" is *the judicial act of God* whereby the believer is acquitted and *pronounced righteous* in God's sight.

"Salvation" expresses *the position* (and condition) *of safety* which is the result of the outgoing of regeneration and rescuing grace.

"Propitiation" never expresses anything experienced by man, but always something in God and by God towards man. It is the reconciled, satisfied, and *gracious attitude of God* concerning all men, both saint and sinner, "through the redemption that is in Christ Jesus." It is the ground on which God can approach

and deal with sinful men at all, otherwise than in utter judgment.

But we trust this will become increasingly clear when we seek to grasp the *full value of the teaching* in

III. A Review of the References.

God is not only love, He is also light. He is not only a Father, He is also a *Judge*. He sits upon a throne and it is established (not in love but) in righteousness. This righteousness must be, will be maintained; and if there were no Mediator, no redemption, no propitiation, then God and the sinful creature could only meet in utter judgment. So it will be with fallen angels between whom and God, so far as we know, there is no mediator and no "sacrifice for sin."

This tremendous fact about the "Throne of God" must, therefore, condition all our thinking on the subject before us. When we come to deal with the facts of revelation (that is, of scripture) we shall find that these reflections are attested and confirmed.

Our word "atonement" is unfortunate, it is so easily misunderstood. It is often used in the sense of *at-onement*; but that is reconciliation on the human side. True atonement is *Godward*, never *manward*. True atonement is expiation, and all the references might be more happily translated by the verb *to expiate*, whose fundamental idea is *to make satisfaction for*, or *to annul, guilt by sacrifice*. And thus *the guilt* (to use the figurative force of the Hebrew word *kaphar*) *is covered*.

The first use of the word is in Gen. 6. 14, where we read concerning the Ark of Noah, Thou "*shalt pitch* it within and without *with pitch*"; which, of course, meant that the Ark was to be *covered* with this *covering*, inside and outside, *wholly covered*; just as the other Ark was to be covered with gold, and to be over-covered by the Mercy-seat.

The next and only other reference in Genesis is Gen. 32. 20; where we read of Jacob's purpose *to appease* his brother Esau with a present. This would affect the peace of Jacob afterwards, but only when Esau was appeased, satisfied by the present. Just so, true atonement is satisfying God about sin by a sacrifice; as a consequence and by faith it brings peace to the sinner.

This is exactly the teaching all through the Pentateuch, in the system of sacrifice which God commanded through Moses.

The verb is used in Leviticus over 50 times in the sense of expiation for sin, either for the priests, or for the people, or for the sanctuary. Through the sacrifice on the altar the ground was laid on which God could go on with the whole nation in spite of their failures and follies (not of course excusing these or leaving them uncorrected). The typical application to the sinner is seen in Isa. 6. 7, where this word is translated *purged*. Better translated "thy sin is *expiated*," referring to the altar and the *burning coal* that had *consumed the sacrifice*.

It is on this ground that God can or does forgive any one, any nation.

This is made clear, further, when we call up the type

of the *mercy seat*. This is the translation of the Hebrew word *kaphōreth*; and it is used 27 times and always in the Pentateuch except once, namely, 1 Chron. 28. 11, which connects the type with the Temple of Solomon, thus showing the continuity. It means simply a *lid* or *covering*, and assumes its special significance from its *place* and *purpose*.

It covered the Ark: that was its *place*.

It carried the two cherubs where God *sat*, and where He met with His people: that was its *purpose*.

Thus it *covered the law* (already broken), and was the *seat of God in mercy*: hence the name "mercy seat."

More than all this, it was the mercy seat that chiefly *received the blood of the sacrifices* connected with the Day of Expiation (Lev. 16). Thus it became the expiatory or propitiatory, the type of the attitude of God toward a sinful but redeemed people, showing the ground on which God could and did meet with the nation, and forgive and go on with it.

Thus he said to Moses concerning the blood-sprinkled, glory-crowned mercy seat: "There will I meet with thee, and there will I commune with thee." And, again, it is recorded how Moses heard God's voice from off the mercy seat (Num. 7. 89).

Here we can perceive the poetic beauty and purposeful significance of Psalm 80. 1, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock: Thou that *sittest upon the cherubs shine forth*."

And of Psalm 99. 1, "The Lord reigneth, let the peoples tremble: He *sitteth upon the cherubs, let the earth be moved*."

There is no need to go further here: it is abundantly evident that this great type is the expression of *God's pacified attitude* towards a people connected with Him by covenant, and redeemed by the blood of appointed sacrifices.

In the New Testament we shall find all this illuminated by fulfilment in the great Mediator.

Just as everything in the temple of nature cries "glory," so everything in the typical tent (or in the temple)—boards, bars, sockets, coverings, altars, sacrifices, ark, mercy-seat, veils, priests—tells something of Christ's person and work, and of the blessed result of a redemption relationship between God and His chosen people.

Christ is the <i>Sacrifice</i> .	Christ is the <i>Light</i> .
Christ is the <i>Ark</i> .	Christ is the <i>Priest</i> .
Christ is the <i>Mercy-seat</i> .	Christ is the <i>Veil</i> .

Christ is the *Glory*.

And now we repeat, with emphasis, that New Testament writers can only be understood by reference to Old Testament types.

In this light alone can we perceive the distinctive significance of

"Propitiation."

The verb *hilaskomai* is used in Luke 18. 13 and in Heb. 2. 17.

The translation in Luke 18. 13, "God be merciful" is not altogether wrong (mercy is behind it), but

"the sinner" raises the real issue, "God be propitious" or "God be propitiated." This prayer was heard. Apart from judgment this is the only foundation for God to act toward a sinner. The point with this man was whether God could find a way of dealing graciously with "the sinner" so that as a consequence his stricken breast might find rest. This "tax-gatherer" knew the foundation of "theology" far better than many of our learned moderns!

In Heb. 2. 17 we have the same aspect of truth in quite a different connection. Here we see it in Christ Himself. Thus it is testified, "Whence he ought, in all things, to be made like to the brethren (by having a "body prepared"), in order that he might become a merciful and faithful High Priest *in matters toward God*, for the purpose of expiating (or being propitious toward) the sins of the people."

This is not God's attitude toward unrenewed sinners; but towards "the brethren," towards "the tempted," towards "the people," towards "the sins of the people." This is Christ as High Priest in resurrection, Who had already satisfied God, "by the sacrifice of Himself," and Who could now stand in relation to the brethren and to the sins of the people as having them in union with Himself.

This is the aspect of the subject presented in the first Epistle of John.

The statement in 1 John 2. 1, 2, is exceedingly important. It may be thus rendered, "My children, these things I write to you in order that you *may not sin*: and *if any one sin*, we have an Advocate with [or towards] the Father, Jesus Christ, a Righteous One, and He is a propitiation *concerning our sins*: not concerning ours alone, but, also, *concerning the whole world*."

This is a profound testimony, and goes to the root of our subject.

We call special attention to the preposition twice used. It is *peri* (concerning): not on behalf of (*hyper*); nor instead of (*anti*); but concerning, *having a reference to*.

Christ, as the Advocate *towards the Father* [same Greek construction as "towards God" in Heb. 2. 17] is here declared to be a propitiation [or expiation] with reference to our sins, that is, the possible sins of believers. He is the Righteous One [compare 1 John 1. 9, where God is said to be *faithful and righteous* to forgive], on account of Whom the Father can go on with us even "if any one sin." It is God's forgiving attitude with reference to sin in a believer.

But there is more than this. Why does not God judge the world at once? Why are men allowed to go on in sin? Because He is a "God of all grace": because He is long-suffering to usward, not wishing that any should perish, but that all should come to repentance: and so we account that His long-suffering is *salvation*.

So here: "Not concerning ours alone, but, *also* [in addition to 'ours'], *concerning the whole world*." Christ is an expiation concerning the whole world. The expression "the whole world" here is exactly the same

as in 1 John 5. 19, "The whole world lies in the Evil One," and we must not bring in our preconceptions to minimise the solemn force of this phrase, in either case.

There is a universal aspect of Christ's sacrifice which affects saints and sinners and the universe. He is the Mediator *between God and men* (not merely saints): and He is the Mediator, the Expiator, between God and the universe.

Sinners deny the Lord that bought them. Christ *bought the field* ("the world") and all in it. On that account God is propitious: on that account God can forgive and bless and save: on this account God finds a righteous foundation to act in mercy and grace. This attitude on God's part is expressed by "propitiation."

There is a sense in which Christ "died on behalf of all." He "died for the ungodly." Whether all will be saved depends entirely on other considerations (such as His purpose and regenerating grace, and believing the truth).

God makes His sun to rise on the evil and the good, and sends His rain on just and unjust: even so His mercy is toward all men and all His works. And if we think that His sunshine and rain and mercy are wasted on the wicked, we had better remember that God never asked us to reconcile these mysteries. He will attend to that Himself. What He does ask us to do is to "testify the good news of the favour of God," and that "God, now, commandeth all men, everywhere, to repent," in view of a day of judgment.

The same truth is repeated in 1 John 4. 10, where we have exactly the same phraseology, "a propitiation concerning our sins." God did not send His Son to become a propitiation: He was the propitiation before He came, in view of and in preparation for the momentous sacrifice: just as He remains the propitiation, but now in the efficacy of fulfilment and accomplishment.

On this ground God bears with, and speaks to, and calls and commands men.

And now a closing word on what we may call the *classic passage* on this subject, namely, Rom. 3. 25 (with Heb. 9. 5), where the word *hilastērion* is used.

Heb. 9. 5 forms a key to unlock Rom. 3. 25. In the former the word *hilastērion* is used of the "mercy seat" undoubtedly. Speaking of the Ark it says, "above it cherubs of glory overshadowing the *hilastērion* ("mercy seat")."

We are justified, therefore, in using the same English word in Rom. 3. 25: and we are confirmed in doing so when we remember that the word *hilastērion* is the one used in the Septuagint to designate the lid of the Ark.

Accordingly, we translate Rom. 3. 25, as follows, "Being justified freely by His grace, by means of the redemption which is in Christ Jesus, *whom God set forth a Mercy seat, in His blood*, with a view to an exhibition of His righteousness, on account of the remission (or passing over) of the fore-happening sins [that is, *before the actual sacrifice*], in the forbearance [or armistice] of God, towards the exhibition of His righteousness, in the present season [that is, *after the actual sacrifice*],

so that *He should be just* and justifying the person who is of faith."

The great point in this transcendent declaration is *the ground of God's action in grace*, past and present, namely, in *Christ set forth a Mercy seat*, a Propitiation. Here alone can God *meet men*, otherwise than in utter and instant judgment.

God justifies the one who believes; but *He is just* in doing so, on account of the fact that the price has been paid, and the One who paid it was and is and will be

the Mediator,
the Mercy Seat,
the Advocate,

It is from this height that we can see how God, before the ruin came in, planned, and purposed, and prepared for Salvation for man.

It is "from the top of such rocks" of revealed truth that we apprehend, in some measure, such a declaration as we find in Ephes. 1. 3, 4:—

"Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing, in the heavenlies, in Christ, even as He chose us in Him, before the world's ruin, that we should be holy and blemishless before Him."

To this God of wonders be glory evermore!

Amen.

Contributed Articles.

THE BIBLE OUR ONLY PRAYER BOOK.

A FEW SUGGESTIONS TO THE
NEWLY CONVERTED.

BY COLONEL E. H. THOMAS.

"Take with you words." (Hosea 14. 2).

WHEN God will have Israel return unto Him He shows them why they must do so, as appears from this passage. Not only this, but He tells His people with what language they are to come before Him.

Among men, nobody is judged to be worth listening to, be he teacher, preacher, or mere conversationalist, unless he seems to know what he is going to say and knows how to say it.

And a petitioner, not seeming to know what he wanted, or failing to clearly and comprehensibly notify his need, would, by a fellow mortal, promptly be sent about his business.

But in addressing God, there is this difference: that it is He alone who can awaken the sense of need, and He alone who must furnish the expression thereof; as it is He alone who can fulfil the desire He has awakened.

How is the sense of need awakened in this case but by God's declaration that Israel has fallen by his iniquity? What is to be the expression of this sense

of Israel's need, but returning to the Lord, taking with him words? And what are these words to be? Are they to be eloquent and persuasive words of Israel's own wisdom? No! They are to be words of God's own providing given in these two opening verses. It is thus, dear fellow-believers, that "in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." It is thus that Romans 8. 26 declares that our infirmity is ignorance how to pray, and that the Spirit helpeth it; expressing within our hearts (verse 27) His own mind. Many persons quote this Scripture as though its meaning were, that somehow unknown to the believer himself, and apart from his consciousness and volition, the Spirit of God utters within his heart that which he himself is incapable of uttering; whereas the meaning is simply that intercession according to the will of God cannot be uttered by those that know not how to pray as they ought, but that this ignorance is removed when the Spirit helpeth our infirmity; not before. How can we suppose that these unutterable aspirations, these intercessions according to the will of God can possibly take place in a heart without its previous preparation by the manifestation (through the Spirit) of the will of God? Now, how does the Holy Spirit manifest God's will otherwise than through the Word of God or Scripture of truth? How else, for instance, was the Spirit of truth to fulfil Christ's solemn promises of John 16. 8-15, but through the gift of additional Scripture of truth? It follows that if we are to "pray in the Spirit" (Jude 20) our prayers ought to be according to the Scriptures, seeing that He is their author throughout.

It equally follows that, according to the measure in which "the Word of the Lord dwells in us (Col. 3. 16) richly" or otherwise, will the nature of our prayers be: that is to say, the more or less will they be in harmony with the mind of the Spirit. It cannot be otherwise: for God's thoughts are better than the thoughts of men, even of the most advanced and experienced prayer writer; far, far higher (Isaiah 55. 8, 9). Only in so far as we assimilate God's thoughts in our hearts, making them as it were a part of ourselves and praying them, can we be found praying in the Spirit, or be built up, edified, and instructed to the heights whence these thoughts emanate. It is this building up, edifying, and instructing (the one meaning of these three expressions) that constitutes "growth in grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3. 18).

In John 4 our Lord declared to the woman of Samaria: God is spirit, and they that worship Him must worship in spirit and in truth." Can we meditate upon these words and fail to perceive that had no word-standard for such spiritual and true worship been given, this requirement would have involved the performance of an impossibility? And where is this standard to be sought? It cannot be found in the *thoughts*, whether of ourselves or of others, for the

Lord knoweth the thoughts of man that they are vanity (or "emptiness of good"; Psalm 94. 11); not in our *intentions*, however good, for "we know not how to pray as we ought" (Rom. 8. 26); where, indeed, if not in His Word? This is our only standard of worship, of thanksgiving, or of supplication. To this balance of the Sanctuary must be brought alike all liturgies, extemporised prayers whether public or private, all sermons and all hymns. And knowing this, it behoves us to be on our guard against the deplorable folly of approaching God or His people with that which He Himself has not provided, or with anything of His which we have watered down with our own foolishness and insufficiency.

More than fifty years ago in a distant country the writer of this, both ungodly and hateful, and surrounded by similar influences, received the priceless gift of conversion by God, Who was pleased to bring this about through the example, reproof, exhortation and helpful encouragement of certain faithful and true brethren in the Lord Jesus Christ, now at rest in Him.

During the short time of remaining under their influence, being always given a welcome at their frequent meetings, he received many valuable hints and much good advice, to partial neglect of which he attributes many of his subsequent failures. In those days evangelical christianity had not attained to its present development; these brethren, even the most advanced of them, were young in the faith, however sound therein; and there were in consequence many mistakes. But the leading principles insisted upon may be recalled with joy and gratitude.

These were: First, the Bible paramount, with the Apocrypha repudiated otherwise than as a secular classic. Second, frequency of private prayer at all costs, if necessary at the expense of sleep. Third, undenominationalism. Fourth, individual missionary effort. Fifth, discontinuance and discouragement of printed or routine prayers, whether collective or individual. It is to the neglect, wholly or in part, of these principles (as stated) that the writer attributes the fact that during nearly the first half of his converted experience, instead of running the way of the commandment (Ps. 119. 32) with enlargement of his heart, he was, like Mephibosheth, lame upon both feet. He now recalls with regret a long record of failure and of insufficiency on his part; alternations of declension and revival; and the inevitable imperfections of service due to want of self-dedication (Rom. 12. 2). All this because, like Asa, he sought not unto the Lord, but unto the physicians (2 Chron. 16. 12).

The above digression is intended to explain the writer's desire of sparing any newly-converted souls who may read this, a repetition, so far as may be, of his own past failures. Prayer, which (under God) is the mainspring of the christian walk, can but be weak and ineffective unless continually re-tempered in the fire and water of God's own word. Both in the public and private christian life too marked a tendency exists to deal with God's Word as though it were to be

expounded from a moral point of view, or perhaps criticised from a more or less (frequently less than more) intellectual standpoint, instead of being *prayed* out of the abundance of the Spirit-taught heart. "Blithering" in the pulpit is bad enough; but it is distressing and disgraceful in a prayer; whether couched in the educated rhetoric of a professionally trained minister, or in the ungrammatical flights of a converted labourer or mechanic; the genuine piety of these latter being unquestioned.

How avoidable is all this if we make "God's testimonies our delight and our counsellors" (Psalm 119. 24). So far from deriving help from the words of men, we shall come to find them a clog and a hindrance in our approaches to the Throne of Grace. We know where to go for our words, and to whom we are to utter them.

"Of Thine own have we given thee" (1 Chron. 29. 14) will be the leading thought of hearts bearing fruit in increasing gratitude and joy resulting from a communion with God in the Spirit's own words; in increasing light, wisdom, knowledge, revelation, strengthening in the inner man, and the renewing of the same in the image of Him who created him.

Had space allowed, it would no doubt have been easy to append a few examples, in Scripture language, not only of collective, but also of private worship, prayer, thanksgiving, praise and meditation. The last of these is, under the Holy Spirit's teaching, the very life of all the others. Such extracts ought to be made by believers themselves in their leisure moments; but it is earnestly recommended that they do not put such to use, especially in private, till thoroughly digested and forming part of their own thoughts and feelings. Not only will they find this employment to be an all-sufficient recreation, but experience will soon be that the words of God's own providing are more than sufficient to embrace the range of any possible requirement. It seems superfluous to add that these suggestions have no reference whatever to the *ipsissima verba* of whichever version or translation is thus used.

Dispensational Expositions:

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

(Continued from page 106.)

No. 29.

MORE KINGDOMS THAN ONE.

IN two preceding articles we have endeavoured to set forth the distinction that must be seen between the inheritance connected with the Proclamation made before Acts 28, and that which followed. Both inheritances are connected with a kingdom—but these kingdoms, like the inheritances, are quite distinct. In this article it is our desire to set forth the Scriptural distinction between the Millennial Kingdom of delegated

authority, and the Final, Perfect, Absolute, Universal Dominion of the Lord Jesus Christ.

One of the first important distinctions, that it is necessary for a student of Scripture to observe, is, the difference between "The Kingdom" and "The Church." After this division of the Truth has been duly noted it often happens that the student goes to the other extreme and resolutely rules out every reference to The Kingdom, from The Mystery, or the present Dispensation, to the undoing of his previous advance and the spoiling of his future progress. We shall not again go over the ground already traversed in this series, but, assuming that all our readers are at one as to the distinction between "Church" and "Kingdom," we shall endeavour in this article to show that the ministry of the Apostle Paul, equally with that of Peter, has a large place in it for "The Kingdom," though not the same phase of it as filled the vision of Peter. Usage has limited the term "Kingdom" among students of Dispensational Truth, to refer to the time when the Lord Jesus Christ shall set up the throne of his father David, and reign over the Millennial Earth in special relation to Jerusalem and Israel.

It is *this* Kingdom teaching and its accompaniments that was set aside at the close of Acts 28. Yet it is clear, from that very passage, that he by no means intended us to understand that because the Kingdom of the Heavens, the Kingdom connected with Israel and Jerusalem, was temporarily set aside, that God had abdicated His Throne, or that the rejection of Christ as King by Israel, prevented Him from receiving a Kingdom of yet greater glory. If the Jewish subjects of the earthly Kingdom were for the time being set aside, that does not necessarily preclude the idea that now, during this Dispensation of the Mystery, another Kingdom, in another sphere may be in progress. The references made by Paul to a Kingdom are twenty-two in number. Five in "Acts"; eight in his Epistles written before Acts 28. Five in his Epistles written after Acts 28, and four in Hebrews.

Incidentally the Apostle refers to the kingdom by using the title "King" in 1 Tim. 1. 17; 6. 15; Heb. 7. 1, 2, and the words "to reign" in such passages as (a) literally—1 Cor. 4. 8; 15. 25; 2 Tim. 2. 12. And (b) figuratively—Rom. 5. 14-21.

Thirty-five references to a Kingdom, a King and reigning, are not to be passed by as of no account—and it is evident that we cannot dismiss a kingdom from the teaching of the apostle to the Gentiles, without damaging very seriously his testimony and our own understanding of it.

God has always been "The King, Eternal, Immortal, Invisible," and will never relinquish His Sovereignty. This all-embracing Kingdom is "The Kingdom of God" which includes in its all-comprehensive scope, ages past, present and future. Realms on Earth, and in Heaven; men, Angels, and the Universe; things Temporal, Moral, Spiritual, Jew, Gentile and Church—none are without the pale of this Kingdom of God.

The Church of the Mystery is not the "Kingdom of

the Heavens" foretold by Prophets—and heralded by John Baptist, the Lord Jesus Christ, and the Apostle of the Circumcision, but nevertheless, the Kingdom of Heaven, and the Church of the Mystery, are both included in that kingdom which ruleth over all.

The Gospel of Matthew alone uses the expression, "The Kingdom of the Heavens," and it is this Gospel which is particularly written with reference to the Jewish People, and the Jewish kingdom. The other Gospels use the wider expression, "The Kingdom of God"—which, while it includes all that Matthew's words mean, allows for the wider aspect of teaching that is found in them. Luke's Gospel, with its parables of the Prodigal Son, the Rich Man and Lazarus, the Pharisee and the Publican, and the Unjust Steward, speaks of a wider range than is covered by the term "The Kingdom of the Heavens," and gives an aspect that is not so pronounced in Matthew's record.

The ministry of the Apostle Paul began in the Pentecostal Dispensation, when the People of Israel, in the land, rejected the second witness given them of the Kingdom at the stoning of Stephen. Paul's great work during this period was among the Jews of the Dispersion. He was converted outside the land; his first missionary journey originated from Antioch, his mission was to "the regions beyond."

The Kingdom of God may be likened to a great house. To Moses was given the key of a large room, which was the Room of Law. This contained smaller chambers, among them the "Kingdom of the Heavens." When the right time came, the keys of the Kingdom were given to Peter, and he unlocked the door: for the time being that door has been closed, owing to the failure on the part of Israel. When this door was closed, another door was discovered to the Apostle Paul by revelation. He did not find it by accident or searching. This door led into a secret chamber, which had never been known before. It was not even found in the plan drawn up by the prophets of old. This room of the Dispensation of the Mystery, was a secret bidden away, during the ages, by God. It was quite distinct from the room of Moses, Abraham or Peter, but still it was a room in the Great House of the Kingdom of God, and rested upon the self-same foundation stone as did the room of the Kingdom of the Heavens (Eph. 2. 20, 1 Peter 2. 6).

Some have still a difficulty with the last verses of Acts 28. They have said—"If Acts 28 marks the dividing line between the Pentecostal period and things connected with the Kingdom, and brings us to the threshold of the Dispensation of the Mystery—how is it that we are told that Paul still preached the Kingdom of God? for that is just what he had preached to the Jews in verse 23.

If we keep in mind that the Kingdom of God is all inclusive, we shall see that the Scriptures give us all that is necessary in these verses to enable us to see that the difficulty is one of our own making. The section of the "Kingdom of God" proclaimed to the Jewish hearers was connected with "Jesus, the Law of

Moses, and the Prophets;" precisely the same as unfolded by the Lord Himself on His way to Emmaus unto the sorrowing two. After Israel was set aside by the quotation of Isa. 6, the apostle opens a fresh aspect of the Kingdom of God. This is not connected with "Jesus" but with the LORD Jesus Christ, without any reference to Moses or prophets.

The omission of these in verse 31, is as inspired as their inclusion in verse 23. The great absorbing witness of the Dispensation of the Mystery, is Jesus Christ as LORD, and in the prison epistles the apostle never refers to either Moses or the prophets by name, and hardly ever quotes their writings except by way of illustration—for his ministry was one unprecedented and unforeseen—it was a matter of distinct and separate revelation. In Rom. 14. 17, the apostle describes the Kingdom of God as "righteousness and peace and joy in the Holy Ghost." It will be found that this summary is in entire harmony with the gospel of grace which the apostle preached.

For in Rom. 5. we read:—

"Justified by faith,	v. 1.	Righteousness
Peace with God		Peace
Rejoice in hope		Joy
. . . by the Holy Ghost v. 5"		in the Holy Ghost.

It is noteworthy that in the Epistle to the Ephesians, the title of the Kingdom, is neither the Kingdom of the Heavens—the Jewish phase, temporarily set aside—nor the Kingdom of God, the all-embracing and general term, but it is called "The Kingdom of Christ and of God" (Eph. 5. 5).

It is this special phase of the "Kingdom of God" to which the apostle refers in Col. 1. 12-18. "Giving thanks unto the Father, Who hath made us sufficient to be partakers of the inheritance of the Holiest of All in the Light, Who hath delivered us out of the power of darkness, and hath translated us into the Kingdom of the Son of His love . . . Who is the image of the Invisible God, the First Born of all creation; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the Head of the Body, the Church."

Here it will be seen that we have a kingdom that far exceeds that of David and the house of Jacob. Here is a Kingdom which is related to the heavenly Holiest of All, and to the glorious position of Christ emphasised in Eph., Phil., and Col.; where He is seen "far above all principality and power, and might and dominion, and every name that is named, not only in this age, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all" (Eph. 1. 21-23).

Here, both in Colossians and Ephesians, this exalted position of Christ is directly connected with "the Church which is His Body." This of itself is sufficient for us to see that those who constitute the "members

of His Body," may also form a part of this glorious kingdom—for the self same persons have been "translated into the Kingdom of God's dear Son"—and nothing but blindness and prejudice can make us wish it otherwise. It will be further observed that the titles of Christ as the "Image of the Invisible God, and the First Born of all creation," take us back to that period designated as being "before the foundation (or better, the overthrow) of the world." It is to this kingdom that the apostle refers in 2 Tim. 4. 18, "His Heavenly Kingdom," connected as it is with "Heavenly Places" and the Heavenly Holiest of All; and the "Crown of Righteousness," to which he looked forward (2 Tim. 4. 8), doubtless refers to the same kingdom. Paul, viewing his life of service, can say, "I have contested a good contest, I have finished my course, I have kept the faith: Henceforth—" He had previously written that "If any man contend even in the games, he is not crowned unless he contend lawfully," and "If we endure we shall also reign together." (2 Tim. 2. 5-12); and we have endeavoured to show in the article, "The Fear of Man, and the Snare of the Devil," that there is a most solemn connection between the active participation of this kingdom's glories, and a rightly divided Word of Truth.

In the minds of many believers, the millennial kingdom is the grand finale, the consummation of the ages, whereas it is in reality the end of the creature, and the introduction to the Age of the Ages which will culminate in absolute perfection.

Peter speaks of this final period, calling it the "New Heavens and the New Earth, wherein dwelleth righteousness," and "The Day of God" (2 Peter 3. 12), giving us in that same passage the great divisions into which the ages were divided. (1) The world that then was; (2) The heavens and the earth which are now; and (3) New heavens and new earth. It will be seen that the first division commences with Gen. 1. 1, the second with Gen. 1. 2, 3. No attempt at dispensational division of Scripture may omit the tremendous rupture that is indicated in Gen. 1. 2, and the first essential division of Scripture is governed by the presence or absence of "sin." In Gen. 1. 1 there is no sin, and in the New Creation it will be for ever banished, but during this present interval, sin reigns, and redemption has been made.

The "scoffers" prefer to "wilfully forget" that "the world that then was being flooded by water perished;" they say instead, that "all things continue right through (*diameno*) since the BEGINNING of creation" (2 Pet. 3. 3-6). Peter is inspired to refute this error, but he is not allowed to go further. Only once does he speak of anything "BEFORE the overthrow of the world," *i.e.*, before Gen. 1. 2, and that refers to the purpose of God in Christ relative to redemption. "Foreordained indeed before the overthrow of the world." The period with which Peter's ministry was most directly connected was "Since the overthrow of the world," up to and including the Millennial kingdom; in other words, "The heavens and earth which are now." He

refers his readers to Paul's epistles in order that they may understand the nature of the present interval, saying that "In all Paul's epistles he speaks concerning these very things." Paul's epistles, particularly those written after Israel was set aside, explain the reason of the long delay of the coming of the Lord, showing that the Mystery is now running its course, and links up the present period, not with Gen. 1. 2, 3, "SINCE the overthrow of the world," but with the period covered by Gen. 1. 1, "BEFORE the overthrow of the world." And inasmuch as Peter speaks mainly of the millennial kingdom—which is the "kingdom of the heavens" of Matthew—Paul looks beyond this to the New Creation, to a fuller, richer, and more perfect kingdom, which is connected with the fuller unfolding of the Mystery of Christ, in relation to the heavenly and universal dominion given to Him, to be ushered in after the thousand years. Thus the dispensation of the Mystery is linked with a period "before the overthrow of the world," "before Age Times" in the past, and with the "Dispensation of the Fulness of Seasons" in the future; this is complete in itself; it allows the things "since the overthrow of the world" to run their course without hindrance.

We most emphatically believe the words of Eph. 3, that the dispensation of the Mystery was an absolute secret, and that being so, the "Body," of which believing Jews and Gentiles were made co-members, was NOT in existence before.

It is not that the Gentiles were members of a body on unequal terms, but are now admitted on equal terms. It is an entirely new thing altogether. The fellowship before Acts 28 was connected with things "Since the overthrow of the world," and with "faithful Abraham"; the blessings after Acts 28 are connected with a secret purpose BEFORE that period. The blessings and types before Acts 28 were connected with a kingdom on earth, the sphere of the mystery is "heavenly places."

Before we turn our attention to the *locality*, the *character*, and the *end* of the two kingdoms which are in relation to the prophetic testimony of Peter and Paul, we would ask our readers to refer back to the diagram page 22, of *Things to Come*, February, 1910, in order to see the division more clearly; and be prepared to follow us more intelligently in the development of the subject in the concluding portion of this article.

CHAS. H. WELCH.

(To be continued).

Questions and Answers.

QUESTION No. 404.

"HATH ABOLISHED DEATH" (2 Tim. 1. 10).

ANON writes to ask what we think of an article in *Victory*, by M.M., on 2 Tim. 1. 10.

We do not usually notice anonymous correspondents;

but, in your case we do, because of the sad teaching, which might easily mislead some earnest believers.

M.M., quotes 2 Tim. 1. 10, and prints it thus: "Who HATH abolished death?" and adds: "not that He is going to do so sometime, somewhere, but that it is an accomplished fact NOW, and that fact will be made a blessed reality to all His dear children who will now believe, and yield up their own lives, not only spiritually but PHYSICALLY. Many will dispute this, and declare that it is a strained and fanatical view of the text," etc.

Our correspondent disputes it on the ground that too much stress should not be put upon the question of tenses, referring to Isa. 53.

But 2 Tim. 1. 10 is in Greek, and in Greek it is impossible to put too much emphasis upon the Tenses, especially as they are used in the New Testament by the Holy Spirit. In the Greek, the tenses are most precise and exact.

The true answer to M.M. is to point out that the tense which he prints in capital letters "HATH," is not the *Perfect* tense, as he assumes (following the A.V.).

When we point out that the tense is the *Aorist* or simple past tense, which is often best represented in English by "did," it will be seen that the passage does not say that Christ *hath* abolished death as an accomplished fact for all and sundry; but, that He *did* make it of none effect as regards Himself, by being raised from the dead.

The verb *katargō* does not mean "to annihilate," as M.M. asserts, but, to make of none effect, as in Rom. 3. 3, 31, etc. Cp. Lu. 13. 7, where it is rendered "cumbereth" which the fruitless fig-tree did by making the ground useless, not by annihilating it.

Even so, "death" had no effect on the Lord Jesus, "He could not be holden of it; He saw no corruption"; "God raised Him from the dead;" and, in so doing He brings to light and makes evident to us by means of the glad tidings—"life—yea resurrection life," and incorruptibility: for He saw no corruption, and now liveth for ever.

This is the blessed hope which is given to us in Christ, according to God's own purpose and grace before the age-times. This is where and how the passage concerns us. This is how it was made visible to us by the manifestation (Gr. *epiphaneia*) of our Saviour Jesus Christ; and this could be only in resurrection-life.

As a matter of fact, death has NOT been abolished for us. It still reigns; and Satan still has the power of death. Here, in Heb. 2. 14, it is the *present participle* and means "having (not 'had' as rendered in the A.V.) the power of death."

It will readily be seen that it is a perversion of Scripture to wrest this wondrous revelation of truth which relates to Christ and belongs to eternity past and future, by dragging it down to ourselves, in the present day, and making it refer only to our doing without doctors and drugs during our brief earthly lives!

It is by perversions like this that the enemy seeks to "blind the eyes" of so many, by forcing Scriptures which concern "the Gospel of the glory of Christ" to minister to ourselves, thus inducing and increasing a morbid occupation with our bodily health and healing.

BIBLE NUMERICS.

We regret to say that through the illness of Mr. Ivan Panin his articles are for the present obliged to be somewhat intermittent.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

C. C. (Liverpool). Matt. 3. 15, 16, concerns only our Lord. He was not instituting anything, nor giving any command. Moreover, it was "John's baptism" that the Lord was then baptised with; so that it is for your friends to decide what connection they have with that. Moreover, the reason why He was baptised is definitely stated in John 1. 31. It was "that He might be manifested unto Israel."

B. F. C. A. (Kent). We have fully explained in a recent Editorial, why, for very important and significant reasons, the Epistles to the Thessalonians, though written earliest as to the *chronological* order, are placed last in the equally inspired *canonical* order. We are writing away from home, and we are sorry cannot refer you to the number and page.

ANON (Musselburgh). The answer to your question is that, in Thessalonica (Acts 17. 1-14), Paul was preaching to *Jews* who possessed the Scriptures; whereas in Acts 17. 15-31, Paul was preaching at Athens, to *Greeks*, who knew nothing about them.

THE EDITOR'S SPEAKING ENGAGEMENTS FOR OCTOBER.

- Oct. 7.—At LLANDUDNO (Cocoa House), 7-30 p.m.
 .. 8, 9.—At COLWYN BAY (The Church Room, Rhiw Road), afternoon at 3-15; evening at 7-30.
 .. 10.—At LEAMINGTON (The Memorial Hall), at 3-30 and 7-30.
 .. 15.—At PORTSMOUTH, at "Homelea," Merton Road, at 3-15, and The Congregational Hall, Stafford Road, 8 p.m.
 .. 20 to 28.—At MANCHESTER.
 Sunday, 20.—The Albert Memorial Church, Queen's Road, 10-30 a.m.
 —St. Clement's Church, Openshaw, 6.30 p.m.
 Monday, 21.—St. Mary's Church, Davyhulme, 8 p.m.
 Tuesday, 22.—DEANSGATE, Milton Buildings, 7-30 p.m. (Congregational Lay Preachers' Union).
 Wednesday, 23.—STRETFORD, Ind. Meth. Church, Barton Road, 7.45 p.m.
 Thursday, 24.—LEVENSHULME, Congregational Church, Stockport Road, at 7.45.
 Friday, 25.—DEANSGATE, The Religious Institute, at 7-45 (the Annual Meeting of the Manchester Auxiliary of the Trinitarian Bible Society).
 .. 29.—LEICESTER, at the Memorial Hall, New Walk, 7-30.
 .. 30.—LONDON, at Acton Lane Tabernacle, 7-30 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
Readers at Sheffield	0	6	4
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K. M'K.	0	17	6
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THINGS TO COME.

No. 221.

NOVEMBER, 1912.

Vol. XVIII. No. 11.

Editorial.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from p. 112).

2 CORINTHIANS.

THE second Epistle to the Corinthians is, in many ways, in contrast with the first; as is the case with the two Epistles to the Thessalonians.

The second of each was called forth by circumstances which had arisen since the writing of the first, respectively.

But the testimony is all in the same direction.

Tribulation had set in, in 2 Cor. 1. 4, as in 2 Thess. 1. 4. In 2 Cor. 1. this trouble was mainly personal; though those to whom the Apostle wrote were "partakers of the sufferings."

Part of the apostle's personal trouble was much the same as in 2 Thess. There his word and promise had been doubted; here his apostolic commission was questioned.

As in the former case he laboured to confirm their hope in God which had been impaired; so, in this case, he laboured to confirm and establish their confidence in his word as to his calling and ministry.

These troubles were internal among themselves: but there were others which were external arising from their enemies, in fulfilment of Matt. 24. 9-12, where the Lord had described the beginnings of the birth-pangs of the Tribulation itself: "They shall deliver you up to tribulation and will kill you, and ye will be hated by all Gentiles, on account of My name; and then many will stumble, and will hate one another, and many false prophets will arise, and will mislead many," &c.

In the eleventh chapter the apostle enlarges on his share in these tribulations (vv. 23-33). He introduces this, not as the fulfilment of the Lord's prophecy; but to establish his apostleship with them. They were to "examine themselves" as to whether they did not recognise the signs of his apostleship by their own standing in the faith* (13. 5-10).

But, returning to the earlier chapters, we note further references to the character of the times in which they found themselves.

After a defence of his ministerial position in chapter

* Not as a duty with regard to themselves by way of introspection, as generally alleged, but as a duty to himself by way of evidences, and the "proof" of Christ speaking by him (v. 3).

3. he refers again to his ministerial credentials; and goes on (in ch. 4. 8-12) to refer again to the tribulation of which they had such evidence.

He gives them the same hope of resurrection as he had given to the Thessalonians (1 Thess. 4. 13-17). Instead of saying "If we believe," he says, "Knowing that He Who raised up the Lord Jesus will raise up US also by Jesus* and will PRESENT US with YOU." This is the same presentation as that mentioned in 1 Thess. 2. 19 and 3. 13 as taking place at the *parousia* of the Lord. He was looking forward to sharing this presentation with them. He was not looking forward to some still future presentation, which was (at that time) nearly two centuries distant; but to a then present hope, to be shortly realised; and so near as to be manifesting its power by enabling them to endure their tribulations. "For this cause (he says) we faint not, though our outward man is brought to decay, yet our inward man daily acquires new strength."

Why was this? "Because (he goes on to say) the momentary lightness of our tribulation works out for us an excessively surpassing [and] eternal weight of glory; we not considering the things seen, but the things not seen: for the things seen are temporary, but the things not seen [are] eternal. For we know that if our earthly house of this tabernacle be taken down, we have a substantial building from God, a house not made with hands, eternal, in the heavens. For, indeed, in this [house, *i.e.*, body] we groan, longing to be clothed with our house, (*i.e.*, spiritual body) which [is] from (or out of) heaven: if indeed being [thus] clothed, we shall not be found naked (*i.e.*, without a body at all).

In all this the Apostle is amplifying the promise of 1 Thess. 4. 17. Nothing is said there about any change taking place, either in the risen or raptured bodies. But here, further light is thrown on the earlier promise. They are taught that the dead were not to be raised and the living caught away as they were, with their bodies unchanged; but that they were to have bodies like the angels (Matt. 22. 30), received then and there, from heaven, clothed upon by God.

Paul is not formulating here a dogmatic creed relating to eschatology. He is administering comfort (as in 1 Thess. 4.) to those who were beginning to experience the birth-pangs of tribulation.

* *Dia Iēson*, as in 1 Thess. 4. 14, showing that these words there are connected with *resurrection*, as here; and not with sleep (*i.e.*, death).

† The Greek is *oikētērion*, which occurs only here, and in Jude 6, where it is used of angelic, or spirit bodies, which supplies the correct meaning here.

‡ Assuming it as a fact, not implying a doubt, which we have indicated by supplying the word "thus."

He had given that new and wondrous hope (enlarging on the promise of the Lord in Matt. 24. 31) and explaining further the promise he had given in 1 Thess. 4. 17.

In v. 4 he repeats v. 2, "for we who are in this tabernacle groan, being burdened: since we do not wish to be unclothed, but to be clothed upon in order that the mortal may be swallowed up by the life. Now He who wrought us out for this same thing [is] God, Who* gave to us the earnest of the Spirit (in Acts 2). "Being always confident, therefore, and knowing that being at home [here] in the body, we are from home, away from the Lord (for by faith we walk, not by sight)."

That is, they had the Lord's promise that, at His coming, by resurrection or rapture they should be forever present with the Lord.

Until He should come therefore, and, while they were still in the body (*i.e.*, in the flesh), they were "absent from the Lord." Therefore, he adds, "we are confident, and are well-pleased to be rather from home, out of the body, and to be at home with the Lord. Wherefore we are ambitious, whether being at home, or being from home, to be well-pleasing to Him. For WE ALL MUST be manifested before the judgment-seat of Christ, in order that each one may receive the things done in the body according to what He did, whether good or bad. Knowing therefore the terror of the Lord, we persuade men. But, to God we have been manifested; and, I hope, in your consciences also we have been manifested."

Now, here is the whole context of the oft quoted but disjointed and therefore inaccurate sentence, "Absent from the body, present with the Lord," and it must surely be clear to us all, when we thus read it in its context, and in the new light of the time when these words were written by the Apostle.

We can see now, how these eschatological statements are intended to confirm and explain the great promise given previously in 1 Thess. 4. 17.

Those who "received the word" (Acts 2. 41, 1 Thess. 2. 13), had that promise of being present with the Lord (1 Thess. 4. 17). In the immediate context (2 Cor. 4. 14), he had spoken to them, of being presented (and therefore of his being present together) "WITH YOU"; and he had comforted the Thessalonian believers with the very same hope in 1 Thess. 2. 19, and 3. 13.

Jude also, when he wrote about the "common," and coming deliverance, or salvation of which the Lord spoke, and which those that heard Him confirmed (Heb. 2. 3), commended them to God and said, "Who is able to keep YOU from falling, and to PRESENT YOU faultless before the PRESENCE of His glory with exceeding joy."

The expansion of this promise in 2 Cor. 5. must be interpreted on the same lines.

That "presence with the Lord" was to be a reality; and it was near to them in a very special sense.

* All the critical Greek texts omit "also."

When those who had fallen asleep should be raised, and those who were alive caught away together with them, it might be in *unchanged* bodies for aught that is said in 1 Thess. 4. Hence, in 2 Cor. 5. this further instruction is given, and they are told about the bodies which they would then receive from heaven.

That is why they longed, not for death, but for resurrection, change, and rapture, so that "clothed upon" with spiritual bodies, they might be raised and caught up together and be "present," yea, "for ever with the Lord."

In 1 Cor. 15. 51, he had already told them of this as a fact, and said "We shall all be changed." Now in 2 Cor. 5. he explains *how* this change will be accomplished.

This was the blessed limit of all their labour, the happy boundary of all their care.

They were not hoping to fall asleep in death; but they were resting on the assurance that if they should fall asleep they would be raised, and changed, and caught away.

We cannot separate 2 Cor. 5. from 1 Thess. 4. 17, where they were distinctly told that "SO," *i.e.*, thus, in this manner, and in no other, they would be, always together with the Lord.

In 2 Cor. 5. 10, the apostle connects all this with another and solemn accompanying fact. He says:—

"WE MUST ALL appear before the judgment-seat of Christ."

How we have all of us struggled with this statement! Because, we know that we, whose standing in this present Dispensation of the Mystery is all of grace, cannot be judged by our works. Hence, we have all endeavoured to show that the judgment here spoken of was for *service*. But nothing is said about any such distinction here; and works, as such, are mentioned in connection with this judgment in the first Epistle (1 Cor. 3. 13, 14). "Works" are also in question when the Lord speaks of His coming to each one of the seven churches of Asia (and to one of them twice) *during this same period*. See Rev. 2. 2, 9, 13, 19; 3. 1, 2, 8, 15.

We remember also, how we have said that the *Bēma* was used by the Greeks of the raised dais, from which the prizes were given; though we were confronted with the fact that it is *never so used by the Holy Spirit in the New Testament!* The word "*Bēma*" occurs twelve times and is ten times translated "judgment-seat,"* and once "throne" (Acts 12. 21).

An examination of these passages will at once show that the Holy Spirit uses it only of a *tribunal for pronouncing judgment*.

The difficulty which we, and many who will read these words have wrestled with, has been of our own creating: but, when we look at it Dispensationally, and in its setting in the chronological order of the sacred writings, the supposed "difficulty" not only disappears,

* Matt. 27. 19; John 19. 13; Acts 18. 12, 16, 17; 25. 6, 10, 17; Rom. 14. 10 and 2. Cor. 5. 10. The twelfth occurrence is Acts 7. 5, when it is used with another word, and in a different connection.

but, unites its testimony with all the other scriptures which we have been considering.

Moreover, this appearing before the judgment seat of Christ, which was ever before the minds of believers in the Dispensation of the Acts, was not some contingency still in the far distant future; but *it concerned them individually*, and personally. Paul unites himself with them, "WE must."

And not only so, but there was a *necessity* for it, demanded by the fulfilment of "all that the prophets had spoken" of this coming judgment; which was conditioned on the repentance of the nation. "WE MUST" says the Apostle. It was necessitated by all the prophecies of the Lord's Coming. Moreover, the statement is not isolated. It is repeated in so many words in the latest of these *earlier* Pauline Epistles, "We shall ALL stand before the judgment seat of Christ . . . So then EACH ONE OF US shall give account concerning himself to God" (Rom. 14. 10, 12).

This language is perfectly consistent with the Dispensation of the Acts, and not only so, but it was the only way in which the truth could be put. When we reflect on, and read again the language used in the Prison Epistles, we must see the vast change which had taken place. Surely we cannot fail to see that, in those Epistles, such statements would be not only entirely out of place, but absolutely impossible.

All we have to do is to read them through again and learn what we were in times past (Eph. 2.), and what we are now and shall ever be, by grace.

How can those who have "redemption through His blood, the forgiveness of sins," stand before His judgment seat?

How can those who are "blessed with all spiritual blessings in Christ" (Eph. 1. 3); who are "chosen in Him before the foundation of the world" (Eph. 1. 4); who are "accepted in the Beloved" (Eph. 1. 6); who have in immediate prospect the blessed promise of a prior or *exanastasis*, that resurrection out from among the dead, and, a "calling on High" by Him, (Phil. 3. 11, 14); who have their political status already, now, existing in the heavens, from whence we look for the Saviour; not to judge us but to change us; not merely to raise us, and clothe us upon with spiritual bodies, but to transform our vile bodies and make them like unto His own glorious body (Phil. 3. 20, 21); who are "perfect in Christ Jesus" (Col. 1. 28); who have been "made meet to be partakers of the inheritance of the holiest of all," in the light "of the heavenly *Shekinah*" (Col. 1. 12); who "have the redemption through His blood even the forgiveness of sins" (Col. 1. 14); who "are complete in Him" (Col. 2. 10); to whom He says, "having forgiven you all trespasses (Col. 2. 13),—how, we ask, can there be *necessity* for such to appear before the judgment-seat of Christ to be judged in respect of any imaginable thing whatsoever? Impossible.

And yet, all this wondrous standing given to us in the riches and glory of His grace, is made of none effect, and is utterly lost to those, who, of their own

will, force themselves back into a position which obtained in a Dispensation which has passed away.

What despite is thus done to the grace of God! What loss is sustained by the doers thereof! What difficulties are thus created and thrust into the Word of God, and what vain and ceaseless efforts are made to get them out!

Whereas, once rightly divide the precious "word of truth" according to its times and Dispensations, and then, not only are all these difficulties removed from the Scriptures (difficulties which are the subject of the questions put by most enquirers), but we are free to learn something of the peace of God and the grace of God; what He has made Christ to be unto us, and what He has made us to be in Him.

Contributed Articles.

THE GREAT PERIL OF CHRISTENDOM.

BY COLONEL E. H. THOMAS.

IN Luke 13. 24, an inquisitive question had been put to our Lord: "Are there *few* that be saved?"

In His reply He did not satisfy the curiosity, but made a practical use of the opportunity to reveal that *many* would seek to enter in and would not be able to do so.

Both the question and the reply had, of course, reference to the Kingdom, not to the Church.

Nevertheless, an *application* of these words may with advantage be made to Christendom, viewed as the outward professing embodiment of believers as a whole.

Such a declaration from the Lord Jesus Christ appears at first sight strange. It is only as we penetrate to the underlying principle, that we can realise the deep importance of His solemn utterance.

When He was approached by the needy and sinful He could say: "Him that cometh to Me I will in no wise cast out"; but here we have a statement in startling contrast with such assurance; a statement which declares that "*Many* will seek to enter in and shall not be able."

It is, therefore, of great importance to understand what these words mean, and, to whom they apply, as well as to ascertain the principle underlying these words, all the more so that, upon any day, and in any hour, the language of this prophecy may become history.

At the root of this matter, however, there exists a fact in the Divine procedure which it is absolutely necessary to recognise; otherwise, such distinctions in our Lord's words, as well as the difference between His past and future ways and methods, will not be understood.

We all know, or ought to know, that the salvation

of any sinner is an act of pure grace; a grace which excludes the smallest admixture of any thing in the shape of individual merit, that no one might boast before God. At the same time, God may (and indeed reveals that He *will*) appoint those saved under different Dispensations to different spheres and service. The writer strongly recommends in connection with this matter, the able articles on the different dispensations from the pen of Rev. J. C. Smith.*

A superficial reading of the New Testament will show to any one that the Lord Jesus Christ and the twelve apostles proclaimed the offer of Divine Mercy to Jews alone (Matt. 15. 24, Rom. 15. 8). Our Lord, in the days of His flesh, refused to be interviewed by any others, as appears from John 12. 20-24. His purpose was to constitute those saved into a nucleus (*i.e.*, the remnant, Rom. 11. 5), prepared by God to be the beginning of an Israelitish nation under Him, the promised Messiah, as foretold by Himself and His precursor John the Baptist; to say nothing of the angelic message to the Virgin Mary (Luke 1. 32, 33).

His repeated rejection, resulting ultimately in His death, rendered the accomplishment of this design impossible at that time. After His resurrection, a fresh offer of the Kingdom was made to Israel conditional upon a national repentance (Lev. 26. 40-42; Hosea 5. 15). This offer was again rejected, for the nation, viewed as a whole, whether at Jerusalem or among the Gentiles, remained unrepentant. This fresh offer of the Kingdom, so long as it remained open, may, for the sake of convenience, be termed "The Pentecostal Dispensation." For it began with the outpouring of the Holy Spirit accompanied by some of the signs and wonders foretold in the prophecies of Joel (2, 28, 29), and terminated as recorded in Acts 28. 26-28, after the Apostle Paul was inspired to pronounce the final sentence (contained in the prophecy of Isaiah 6.) of a rejection of the Jews as a nation until such time, unknown to us, as it will please God to renew covenant relations with His chosen race.

During this interval, which has now lasted for nearly nineteen hundred years, God has been pleased to inaugurate a new Dispensation, by drawing forth, as it were, from the recesses of His Divine secrets the declaration of His purpose to call out what He is now calling His church; full particulars concerning which are to be found in the writings of the Apostle Paul; notably the captivity and post-captivity Epistles: Ephesians, Philippians, Colossians, 1 Timothy, 2 Timothy and Titus. Such is the Church of God of this present dispensation. This is the "Mystery" or secret design of God's will which had been hidden from ages and generations: namely, that Christ should be Head over all creation to those who are members of His Body or believers in Him; united to Him in one spirit, and members of His Mystical Body.

Side by side with the true members of this Body there

* These are now issued in book form under the title: "The Ages, Past, Present, and Future," procurable from the Editor of *Things to Come*. Price 2s. 6d. post free.

has been produced an enormous growth of merely nominal Christians. These are everywhere mixed with, but are radically distinct from, the real members of the Mystical Christ. The hope of these real members is to be found in Philippians 3. 11 and 14, namely, a heavenward Call by God in Christ. This hope which may be realised at any moment, will constitute a great and final division when the real will be removed from this earthly sphere, when the words of the Lord Jesus Christ will receive a first accomplishment: "Many will seek to enter in and shall not be able."

Those who are merely nominal Christians and are left, will thus find themselves under an entirely different dispensation. It is probable that many of them will be converted by God. To such may still be open the promise of 1 Thess. 4., but they will not be members of the Mystical Christ. That door of hope will have been shut to, finally.

To such excluded ones will belong an *application* of the following words: "When once the Master of the house is 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,' and He shall answer and say to you, 'I know you not whence ye are.'"

Viewed as an *application*, what is the underlying principle of these words? The following Scriptures will show. "The House of God is the church of the living God" (1 Tim. 3. 15). "Christ is over His own House" (Heb. 3. 6), so He is its Master; "He it is that openeth and no man shutteth, and shutteth and no man openeth" (Rev. 3. 7), so His closing a door is a final act.

Having finished His work on earth, "He sat down on the right hand of God" (Heb. 8. 1; 10. 12; also Rev. 3. 21). This door of Faith which God had opened unto Jew and Gentile alike, will be closed when the Lord Himself shall descend from heaven with a shout (1 Thess. 4. 16).

In other words, salvation as now being preached in the Gospel of this present dispensation (which is more than mere salvation), will no longer be preached, and for the following obvious reasons. First, at the heavenward Call by God in Christ Jesus (Phil. 3. 14), the true members of the Mystical Christ will have been completed in number. Secondly, the resurrected departed saved ones, as well as the changed living ones still on earth, namely, those mentioned in 1 Thess. 4. 16, 17, will have been removed from the wrath to come, consequently there will be no longer any need for further preaching of the Gospel of Christ.

Furthermore, this translation to the regions of the air will leave the world without *real* Christian preachers, and such preaching would therefore be as impossible as it would be needless.

This removal of those who really belong to the Lord will leave many behind: to these belong the *final* application of the words; "Lord, Lord, open unto us."

Who are these? Our Lord divides them into four distinct classes: namely, First, those who can say "We have eaten and drunk in Thy presence" (Luke 13. 26); they who heard Him (Heb. 2. 3). That

is to say, professed communicants. OUTSIDE. Secondly, those who can say, "Thou hast taught in our streets" (Luke 13. 26), *i.e.*, hearers of the word. OUTSIDE. Thirdly, "The foolish virgins," Matt. 25. 11, professed watchers. OUTSIDE. Fourthly, those who can say, "Have we not prophesied in Thy name and in Thy name have cast out demons, and in Thy name done wonderful works (Matt. 7. 22), *i.e.*, professed workers. OUTSIDE.

The Lord will deal with each according to that which each professes to be or to have done, and this is a very serious thought. With such explanation from the lips of our Lord, there can be no question as to the characters who will be excluded, and the statement in three cases out of four is, that they would be left by, and made to depart from Him. This proves that their profession had been only nominal.

Thus, at last, they will reap in judgment that which they had sown in sin (Gal. 6. 7). It is thus in unholy Christendom that this exclusion from mercy and hope will be found. Divine forbearance towards a false and frequently profane Christianity will have reached its furthest limits. In God's moral ways and methods in His government of this world, where forbearance ends judgment begins. This does not mean that God's grace will have reached its limit, or that Divine mercy will have exhausted its resources; for, Israel and the heathen world will, when the present church dispensation is finished, experience both grace and mercy in an unprecedented measure. But, to the nominal Christian, salvation is most emphatically

NOW OR NEVER.

THE MYSTICAL INTERPRETATION OF THE SANCTUARY OF EZEKIEL.

FROM the time of Origen, onwards, it has been the fashion to "spiritualise" the last eight chapters of Ezekiel, and to make of their sober, circumstantial, and detailed measurements a fantastic and meaningless array of spiritual presentations of "the church," &c.

This "explaining away" of the account of the sanctuary that is yet to occupy the position in the midst of the land—in the day of the Lord's "power" has deprived countless numbers of God's people of the joy and wonder and admiration which should be theirs in contemplating and studying the details of the place and City where it will please Jehovah to "dwell" in the midst of His people during the millennial age.

The specification given by the Angelic Measurer is as exact in its detailed precision* as one drawn up by a modern architect for the *erection* of a building; and can therefore be as little used for "spiritualising" as such a precise and formal document of modern times would be.

The fact is, some people are so obsessed with the idea that the "Christian Church" is to be read into all the Scriptures of the Old Testament which speak of the restoration of the Jew, and the setting up of a literal Messianic kingdom upon earth is to them such a

* Except that, as in the case of the tabernacle, certain vital dimensions are deliberately and purposely withheld.

dream, that they are incapable of seeing anything in the description of the glory and beauty of a literal City, (the Metropolis of the world from which the "law" is to go forth to the whole earth), with a literal and glorious Sanctuary in juxtaposition, in which the "Great King" will be worshipped, and a Palace in which He will condescend to dwell whenever He will be present on earth during the Messianic reign—of which Scriptures give such wondrous pictures.

To "allegorise" the measurements of cubits and reeds so as to make them represent the "Christian Church," springing from a "Jewish root," is childish if not profane.

The only way to understand and to enjoy this Divine revelation is to accept its statements *literally*, and to endeavour to follow Ezekiel as he followed his heavenly Instructor; and, with earnest and painstaking care, to note the wonderful figures (*themselves* so significant) and details given by the angel. Then perchance we may have a vision (clouded and indistinct though it must be at the best), of that glorious and wonderful Sanctuary where it will please the Messiah to dwell in that day when Jerusalem will be known as Jehovah Shamma, "the Lord is there." T. A. H.

Things New and Old.

2 TIM. 1. 15.

WE have now, in contrast with the holding fast, the turning away of many, the sad foreboding of the wholesale defection that was coming in. 'This thou knowest, that all they who are in Asia have turned away from me.' It is striking that here we have the field of the second and third of Revelation. Asia is, as is well known in scripture, not the continent which we speak of under that name, but a limited district of that which we now call Asia Minor, and in which the *seven churches* were all found. However far this turning away in Asia had gone, yet it is plain that it is a wide defection of which the apostle speaks here, 'All they who are in Asia.' Of course it does not mean that they had turned away from the confession of Christ. The Pauline doctrines, on the other hand, were very early given up. Just the brightest and most blessed truths are always that which man has most proved himself unable to keep. They are the things which go first of all, and, as a fact, even the doctrine of justification by faith went in this manner, and was little realized for centuries. The doctrine of the Church we find nowhere, even in the earliest days, outside of scripture. The church is for 'the fathers' just what the apostle speaks of as like 'a great house.' It is hierarchical, dogmatic, sacramentarian in the spirit of the old Judaism, yet not the Judaism of scripture, but of the Pharisees. This has acquired an outwardly christian form, or rather, let us say, a christian dress, but nothing more." F. W. G.

Dispensational Expositions:

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

No. 29.

MORE KINGDOMS THAN ONE.

(Concluded from page 119).

WE now turn our attention to the consideration of the two kingdoms which accompany the prophetic testimony of Peter and Paul.

Let us first endeavour to find out the *locality*, the *character*, and the *end* of the millennial kingdom. We do not quote the references, but trust that our readers will, Berean-like, "search and see whether these things are so."

LOCALITY. *The Earth.* Psalm 72. 8-11; Isaiah 11. 10-12; Rev. 5. 9, 10.

Jerusalem as Centre. Isaiah 52. 1, 2, 7-10; Zech. 14. 16-21 (Cf. Acts 1. 8).

CHARACTER. *Israel.* "Thy people offer themselves willingly." Psalm 110. 3.

Nations. Feigned obedience, Psalms 18. 44; 46. 3; Disobedience. Perish if not serve. (Margin Isaiah 40. 12).

Christ's Rule. Rod of Iron. Psalm 2. 9; Rev. 12. 5. Power. Psalm 46. 7. In midst of enemies. Psalm 110. 2, 5, 6. Judgment. Psalm 149. 1-9.

Satan Bound. Rev. 20. 2. Sin restrained. Power rather than Grace.

THE END. *Rebellion and Destruction.* Rev. 20. 7-10.

We have omitted much that is revealed concerning the glories and blessings of the millennial kingdom, these are known and believed; we desire to show the other side of the question. During the millennium sin is restrained, Satan bound, and the Lord rules with a rod of iron. Sin is dealt with at once (Psalm 101. 8), "morning by morning," even as with Ananias and Sapphira in the days of millennial anticipation. That which is to be finally universal, is first manifested in Israel. While the nations "offer feigned obedience," Israel "offer themselves willingly." While threats are necessary among the nations, it is written of Israel "Thy people also shall be all righteous." While darkness shall cover the earth and gross darkness the people, Israel shall shine in the glory of the Lord (Isaiah 40. 1-3).

The curse resting upon the whole world shall be removed first of all from the "Holy Mountain" of Israel (Isa. 45. 25; 11. 6-9). The millennium is the period of Israel's exaltation and blessing, but it is also the last trial of the flesh. No dispensation since Gen. 1. 2 will have so many advantages, and none will so manifest the important age-lesson—the inability of the creature to attain unto, or to maintain holiness. During the millennium there will be perfect monarchy,

perfect laws, perfect administration, and the absence of external temptation. No longer shall Satan, "the god of this age," rule the religious world; no longer shall he as the "Prince of the Power of the Air" control the "course of this age;" all shall be under the mighty sway of the Prince of Peace. Yet, that which is begotten of flesh is flesh. Only those who are subjects of the new creation, who are not only "raised" but "changed" (1 Cor. 15. 51), who are "kept by the power of God through faith unto salvation," will endure. Satan will find multitudes ready to rise in rebellion at the end of the thousand years. Can *this* be the kingdom for which the disciples were taught to pray "Thy will be done on earth, AS in heaven"? Can this kingdom, with its rod of iron, its feigned obedience, its final revolt, be that to which the Apostle Paul refers? No, the millennium is but the winding up of the age of man, and the introduction to the day of God. Christ has a kingdom which transcends the millennium, even as heaven is above the earth. Its end will not be revolution, but perfection. Its sphere will not merely include the "ends of the earth," but "things in heaven, things on earth, and things under the earth." Let us consider the threefold statement of Paul relative to the glorious exaltation of Christ as related to the mystery and the kingdom.

We shall see that the record in Ephesians 1 commences with *resurrection* and finishes with the One Body.

The record in Philippians commences with the *equality* of Christ in the Godhead, and finishes with the recognition of His added title "Lord," "by every tongue and every knee"; while the record in Col. 1. commences with Christ in relation to God and creation, and finishes with the "reconciliation of all things." Here is a glorious prospect opened out; no imperfection sullies its progress or its close; it starts in resurrection and marches triumphantly along its course to the reconciliation of all things.

Omnipotent power, all conquering grace, all sufficiency, and all fulness are its key thoughts. This is a kingdom worthy of the "Son of His Love," worthy the waiting, worthy the Perfect Ruler.

We will now quote the three passages asking our readers to carefully consider and compare their glorious messages.

Eph. 1. 17-23. Making mention in my prayers. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the personal knowledge of Him; the eyes of your HEART having been enlightened, that ye may know Who is the hope of His calling, and Who the riches of the glory of the INHERITANCE in the HOLIEST, and what the surpassing greatness of His power unto us who believe according to the energy of the strength of His might which He energised in Christ, when He raised Him out from dead ones, and seated Him at His right hand in the Heavenlies. Over above all principality and authority and power and lordship, and *every name that is named*, not only in this age but also in the coming one, and

did put all things in subjection beneath His feet. And gave Him to be Head over all things to the church which is His body, the fulness of Him Who the all things in all is filling."

Phil. 2. 6-11. "Christ Jesus, Who being in the *form of God*, did not account the being equal with God a thing to be grasped at, but emptied Himself by taking the *form of a servant*, becoming in the likeness of men; and being found in fashion as a man humbled Himself, becoming obedient as far as death, and even a death upon a stake. Wherefore God also highly exalted Him, and favoured Him with the *Name which is above every name*; in order that in the name of Jesus every knee might bow, in heaven and on earth and underground, and every tongue might openly confess that Jesus Christ is Lord unto the glory of God the Father."

Col. 1. 9-20. "Praying and asking that ye may be filled with the personal knowledge of His will in all spiritual wisdom and discernment; so as to walk worthy of the Lord unto all pleasing in every good work bearing fruit, and growing in the personal knowledge of God; with all power being empowered according to the strength of His glory, with all endurance and long suffering with joy; giving thanks unto the Father Who hath made us sufficient for our share in the INHERITANCE of the HOLIEST in the LIGHT: Who hath rescued us out of the authority of darkness, and translated us into the kingdom of the Son of His love: in Whom we have our redemption through His blood, the remission of our sins: Who is the image of the invisible God, the Firstborn of all creation:—Because by Him were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones, or lordships, or principalities, or authorities: they all through Him and for Him have been created: and He is before all, and they all by Him hold together. And He is the head of the body, the church: Who is the beginning, Firstborn from among dead ones; in order that He might become in all things (creation and new creation) Himself pre-eminent; because in Him was all the fulness well pleased to dwell; and making peace by the blood of His cross through Him, fully to reconcile all things unto Him: whether the things upon earth or things in the heavens."

Here, in these passages, we have universal sway, universal recognition, universal reconciliation. This eclipses the glory of the millennium, even as the brightness of the vision of the Lord outshone the noon-day sun. Here is no hint of failure, all is perfect and complete. 1 Cor. 15 contains a mention of this glorious kingdom, where we read "For just as in Adam all die, so also in Christ shall all be made alive; but each in his own rank. A first-fruit—Christ. After that, they that are Christ's, in His *parousia*. Then, the end, whensoever He delivereth up the kingdom unto Him (Who is) God and Father; for He *must* reign until He shall put ALL those who are enemies under His feet. A last enemy to be thoroughly annulled is death. For

He hath put ALL things in subjection under His feet. (But whensoever He shall say, ALL things are in subjection, it is evident that it means, except Him Who did put the ALL things in subjection unto Him), but whensoever have been put into subjection unto Him the all things, then the Son Himself shall be put in subjection unto Him Who put the ALL things in subjection unto Him, THAT GOD may be the ALL in ALL" (1 Cor. 15. 22-28).

If the reader will compare this passage with Psa. 8. he will see the tremendous difference that there is in the "all things" that are placed under His feet. In Psa. 8. they are said to be "All sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the path of the sea." This is limited to the earth—glorious in its complete scope, yet still it is bounded by horizon, and by the limits of the millennium—the reference to the sea shows us that it is to be fulfilled before that time comes when it shall be true "There was no more sea." How different the "all things" of 1 Cor. 15., Eph. 1., Phil. 2. and Col. 1.

In these we read not of "sheep and oxen" but of "principalities and powers, lordships and authorities. No terrestrial horizon bounds this sway—it is as infinite as God's Universe. So complete is this subjection in the Kingdom of Christ, that Paul is led to point out the *one exception*, (1 Cor. 15. 27), which of itself is sufficient to show the complete universality of this glorious rule.

It is with this kingdom that the members of the One Body are connected (see above quotations from Eph. 1. and Col. 1). This is where our inheritance is found. It will be the peculiar privilege of Israel during the millennial reign to shine with the glory of God in the unrenewed earth—let us not rob them of their privileges. We have untold glories stored by for us in Grace.

We believe sufficient has been said to establish the teaching of scripture as to the difference there is between these two kingdoms. In *duration* they differ: one lasts for a thousand years, the other until the ages of the ages (Rev. 20. 4-6; 11. 15; 22. 5; Dan. 7. 7, 13, 14-27). In *extent* they differ: one is bounded by the breadth of the earth, the other rules the whole universe, God the Father only excepted. During the one Satan is bound, sin is restrained. During the other Satan shall be destroyed and sin eradicated. The end of the one is a well nigh universal revolt, the end of the other absolute and perfect subjection.

Praise be to God for such a prospect. "He *must* reign till —." This is an "end" worthy of the Lord, this brings the closing member of the ages into beautiful correspondence with the opening member. "In the beginning God created the heaven and the earth."

"That God may be ALL in ALL."

Perfection is impressed upon the opening verse of the Bible, even in the matter of the number of its words and letters. Gen. 1. 1, having seven words and

twenty-eight letters. Seven speaks of Perfection, and four of Creation. The sentence "That God may be All in All" contains (in the Greek), eight words and twenty-four letters, η being η and ι , which were originally written HI until the smaller letters were introduced, and the iota in the dative case was written "subscript."

Eight is the Octave number. The first day of the week was the Octave day. It suggests a new beginning—not merely Creation, but a New Creation in connection with Resurrection and Grace. Eight is the first cubic number, the cube of two ($2 \times 2 \times 2$). Here we read the Breadth and Length, the Depth and Height. The Name of "Jesus" "in that day" is to be recognised as "Lord," and the number of the name "Jesus" is "888," while the word "Lord" is 800.

The twenty-four letters, 24 (8×3) shows us also this complete Lordship of the New Creation—with God all in all—for three is the Divine Perfection, the number of the Trinity, and also like eight, the number of Resurrection.

We have merely introduced this witness of "Numerics" as an additional factor to enable us to see that the kingdom for which we wait will be superlatively excellent.

Shall we not more earnestly pray "That we may know Who is the Hope of His calling, and Who the Riches of the glory of His inheritance in the Holiest?"

"O the depths of the Riches and Wisdom and Knowledge of God! . . . for of Him, and through Him, and to Him, are all things: to Him be glory unto the ages. Amen.

CHARLES H. WELCH.



GENESIS 15. 6.

SHOULD "ABRAHAM" BE INSERTED IN GEN. 15. 6?

AND he believed God; and it was reckoned unto him for righteousness."—Hebrew.

Ἐπιστεῖσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ εὐλογίσθη αὐτῷ εἰς δικαιοσύνην.

And Abraham believed God, and it was reckoned unto him for righteousness.—Greek.

1. The quotation from Genesis 15. 6 is found thrice in the New Testament. In James and Romans it is introduced as a quotation. In James, "And the Scripture was fulfilled which saith: *And Abraham believed God, and it was reckoned unto him for righteousness.*" In Romans, "For what saith the Scripture? *And Abraham believed God, and it was reckoned unto him for righteousness.*" In Galatians, however, though the sentence itself is clearly taken from Genesis 15. 6, it is not directly introduced as a quotation: "He therefore that supplieth to you the Spirit, and worketh miracles

among you—doeth He it by works of law, or by the hearing of faith? Even as Abraham *believed God, and it was reckoned unto him for righteousness.*"

2. The original manuscripts having no punctuation marks, our manner of punctuating either the original texts or their translations becomes purely a matter of editorial interpretation. In the matter of quotations from the Old Testament in the New, modern critical editors of the Greek New Testament distinguish them from the rest of the context by printing them in so-called uncial type, a kind of small capitals, so that quotations from the Old Testament are at once recognised by the eye on the page.

Accordingly, since in both James and Romans, the words, "And Abraham believed God," &c., are introduced as a quotation from Scripture, Westcott and Hort give in uncials, as a quotation, *ten* words, including therein the word *Abraham*, THOUGH IT DOES NOT OCCUR IN THE HEBREW. In Galatians, however, since it is there not introduced as a quotation, and the quotation itself does not begin till after the word *Abraham*, they give in uncials only *eight* words: "Even as Abraham *believed God, and it was reckoned unto him for righteousness,*" the italicised words making only eight words in the Greek.

The quotations then in James and Romans have ten words; in Galatians eight; while the actual quotation in Greek, as correctly rendering the five Hebrew words of Genesis 15. 6, has only *nine* words: *ἐπιστεῖσεν δὲ τῷ Θεῷ, καὶ εὐλογίσθη αὐτῷ εἰς δικαιοσύνην*, which quotation is present complete in James and Romans, but lacking one word *δε* in Galatians.

3. As the text stands in Westcott and Hort, in James and Romans, two inferences are possible (a) the Hebrew of Genesis 15. 6 may have originally been in the copy from which they quoted: "And *Abraham* believed God;" in which case our present Hebrew copies should be corrected by inserting *Abraham* into Genesis 15. 6. (b) Both James and Paul, though expressly saying that they are quoting Scripture, quoted it from memory somewhat loosely by adding *Abraham*; or they may have thought it in this particular case a proper liberty to add a word to the quotation to make it clear that it is Abraham that is spoken of. This theory is much favoured by rationalists, as it at once does away with *verbal* inspiration, and therefore, practically, with all inspiration.

4. But suppose that at least in this particular quotation both James and Paul were eager to preserve the exact quotation from the Hebrew. In that case Galatians, as far as it goes, is correctly giving the Hebrew, since the quotation there does not begin till after *Abraham*. But in James and Paul the proper punctuation of the passage now given as a quotation at once relieves them of the charge of quoting here inaccurately. Adding then to the Greek the proper quotation marks we have the passages in James and Romans thus:

"Ἐπιστεῖσεν δὲ"—Ἀβραὰμ—"τῷ Θεῷ, καὶ εὐλογίσθη αὐτῷ εἰς δικαιοσύνην." The effect of which punctuation

necessitates a change in the translation from "And Abraham believed God," into "And he"—Abraham—"believed God, and it was reckoned unto him for righteousness."

It is the purpose of this paper to show that Scripture itself furnishes proof that this punctuation alone is justified, and that therefore here, at least, James and Paul quoted most carefully.

5. Once more then: The Greek translation of the five Hebrew words which make up Genesis 15. 6 is: *επιστευσεν δε τῷ Θεῷ, και ελογισθη αυτῷ εις δικαιοσυνην*, nine words, all of which are present in James and Romans; and in Galatians only *δε* is lacking.

Here is a tabulated view of these nine words, in which each word is preceded by its numeric value in the Greek, and followed by the number of times it occurs in these three quotations. In three succeeding columns are given respectively, the total numeric value of all the occurrences of each word in the three quotations; the number of letters in each word, and the whole number of letters in all the occurrences of each word.

Numeric Value		Occur	Total Value	Letters	Total Letters
1501	αυτῷ	3	4503	4	12
9	δε	2	18	2	4
823	δικαιοσυνην	3	2469	11	33
215	εις	3	645	3	9
335	ελογισθη	3	1005	8	24
1255	επιστεισεν	3	3765	10	30
814	Θεῷ	3	2442	3	9
31	και	3	93	3	9
1100	τῷ	3	3300	2	6
6083	9 words with 26 syllables	26	18240	46	136

Here is the vocabulary to these nine words. The numeric value precedes each word; the number of times each word occurs follows it; and the next column gives the number of letters in each word:—

971	αυτος	3	5
9	δε	2	2
773	δικαιοσυνη	3	10
215	εις	3	3
284	θεος	3	4
31	και	3	3
241	λογιζομαι	3	9
70	ο	3	1
1795	πιστευω	3	7
4389	9 words 26	44	
	with 20 syllables		

6. The numeric value of the nine words is 6083, or 869 *sevens*, of which the nouns and the verbs have 3227, or 461 *sevens*, and the words which are not nouns or verbs have 2856, or 408 *sevens*.

The word having the largest number of letters, or the longest word of the nine is *δικαιοσυνην*, with a value of 823. Of words that have the smallest number of letters, there are two, *δε* and *τῷ*, with values of 9 and 1100. The longest word and the shortest words have thus together a value of 1932, or 276 *sevens*.

The numeric value of the nine words of the *vocabulary* is 4389, or 627 *sevens*; of which this time the nouns alone have 1057, or 151 *sevens*, and the article has 70, or ten *sevens*; the two parts of speech together thus having 1127, or $7 \times 7 \times 23$, a multiple not only of *seven*, but of seven times seven.

7. The sum of the numeric values of the nine words of this quotation, 6083, is a multiple of *eleven* as well as of *seven*, it being $7 \times 11 \times 79$. And the sum of the values of the nine words of the *vocabulary* is also a multiple of *eleven* as well as of *seven*: 4389 being $7 \times 11 \times 19 \times 3$. And moreover, the number of letters in the nine words of the *vocabulary* is 44, or four *elevens*.

The number 4389, the sum of the values of the words of the *vocabulary*, being as it is a multiple of *eleven* as well as of *seven*, is distributed thus by *elevens*: the three words whose values are below 100, *δε*, *και*, *ο*, with their values of 9, 31 and 70, have for their value together 110, or ten *elevens*; while the words with values over 100 have 4279, or 389 *elevens*. Again, the largest value is 1795; the smallest is 9. The two together thus have 1804, or 164 *elevens*.

The number 4389, the sum of the values of the words of the *vocabulary*, being as it is a multiple of *seven* as well as of *eleven* is in addition also a multiple of *nineteen*, it being $7 \times 11 \times 19 \times 3$. Now the total numeric value of all the three quotations is 18,240, or 960 *nineteens*, of which the words beginning with a vowel have 9918, or 522 *nineteens*; and those beginning with a consonant have 8322, or 438 *nineteens*.

9. But this is not all. The number of letters in the 26 words of the three occurrences of this quotation is 136, or seventeen *eights* (of which, by the way, the vowels are 77 in number, or *seven elevens*). Now the total value of these 136 letters, 18,240 is not only a multiple of *nineteen*, as seen above, but also of the square of *eight*, it being $8 \times 8 \times 15 \times 19$.

10. This enumeration of numeric phenomena is not exhaustive. But the presence of these numeric schemes of *sevens*, *eights*, *elevens* and *nineteens* must be ascribed not to chance, but to design. But if this is design, it is true only of the *nine* words, without the "Abraham" being part of the quotation, and not of the ten with the "Abraham."

That is to say: Suppose that James and Paul, knowing that the absence of punctuation marks would leave it doubtful whether the word "Abraham" should be deemed part of their quotation or not, decided to leave an internal mark by which the status of that doubtful word could be infallibly determined, they could have done no better than to leave the nine words so entwined in numeric designs that any attempt to add thereto or take away therefrom a tittle or an iota, would work instant havoc in some if not all the numeric features so far discovered therein. And the addition of the word Abraham does work here just such havoc.

The quotation, therefore, in James and Romans is henceforth to be punctuated thus: "And he"—Abraham—"believed God, and it was reckoned unto

him for righteousness." While in the Greek the word *Ἀβρααμ* is henceforth to be left not in uncial type, but in plain type. And the integrity of the Hebrew text in Genesis 15. 6 is thus established.

The New Testament quotations thus (1) prove the status of a text written centuries before them in Hebrew; and (2) they demand from editors their true punctuation, leaving them no manner of room for the exercise of "conjecture," or even critical acumen.

Questions and Answers.

QUESTION No. 405.

"THE KINGDOM" in Acts 28. 31.

R.B. (Germany). "How is it that Paul preached the kingdom in Acts 28. 31, after the mystery had been revealed to him? Did he not preach the Gospel of grace when writing his Prison Epistles?"

1. In the first place, the preaching in Acts 28. 31 was not "after the mystery had been revealed to him," but before it. He was *not* in prison in Acts 28. 30, 31, but "in his own hired house," and was not in prison till after that.

2. But your real difficulty arises from not distinguishing the difference between "the kingdom of God" and "the kingdom of heaven."

The word "kingdom" means *sovereignty* exercised by "a king," that king being present in person. Portugal, not long ago, was a kingdom, but it is now a Republic, the king not being there to reign. Could he find means to return, Portugal would again be a kingdom.

It follows that there can be no such kingdom on earth now, because our King is in Heaven. His kingdom is now postponed, and is in abeyance, on account of its rejection by Israel during the Dispensation of the Acts of the Apostles.

3. It is necessary that we should keep in our minds the following distinctions:—

- I. The Kingdom (or Sovereignty) of HEAVEN
 1. Has the *Messiah* for its King;
 2. It is *from heaven*, and *under* the heavens upon earth;
 3. It is *limited* in its scope;
 4. It is *political* in its sphere;
 5. It is *Jewish and exclusive* in its character;
 6. It is *national* in its aspect;
 7. It is the *special subject of Old Testament prophecy*;
 8. And is *Dispensational* in its duration.
- II. The Kingdom (or Sovereignty) of GOD
 1. Has *God* for its Ruler;
 2. It is *in Heaven*, over the earth;
 3. It is *unlimited* in its scope;
 4. It is *moral and spiritual* in its sphere;

5. It is *inclusive* in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling" and the "church" of the Mystery). Hence,
6. It is *universal* in its aspect;
7. It is (in its *wider* aspect) the subject of *New Testament revelation*;
8. And will be *eternal* in its duration.

Now you will observe that in Acts 28. 23 and 31, the words used are "The Kingdom of God." This is the all-embracing Kingdom. It includes heaven and earth; Israel, the Gentiles and the Mystery; past, present and future. Nothing can be outside this sovereignty. The kingdom preaching which came to a close in Acts 28. was that section of the Kingdom of God which related to Israel, the Davidic throne, and the Millennium. We must not suppose that God abdicated His throne at Acts 28., neither must we think that Israel's rejection of Messiah prevents His accession to a throne still higher and greater.

The subjects of the Mystery are members of the Kingdom of God's dear Son, Col. 1. 13, which kingdom is specifically called in Eph. 5. 5, "The Kingdom OF CHRIST and of God." Acts 28. supplies all that is necessary to tell us which section of the Kingdom of God we are to understand in v. 23 and 31 respectively. In v. 23 we read that Paul "expounded and testified the Kingdom of God . . . concerning JESUS, both out of the *Law* and out of the *Prophets*." In v. 31 he "heralded the Kingdom of God, and taught those things which concern THE LORD JESUS CHRIST."

The Mystery is that dispensation of the Kingdom of God which has not "*Jesus*" for its centre, but Jesus Christ as "LORD"; and which is not based upon the "Law," or upon "Moses and the Prophets," but is, of itself, a completely new revelation.

Paul preached "Grace" in Acts, Romans and Galatians; but he emphasized grace still more when he entered into the fulness of his ministry—"The Dispensation of the *Grace* of God"—after Acts 28. "The Gospel of the Grace of God" led on to "the Gospel of the Glory of Christ"; but it by no means lost anything of its graciousness by the fruition. Paul had no other gospel at any time than that of Grace, and if you preach from nothing but the Prison Epistles, you will find nothing but "Good news of Grace" to proclaim.

See a recent exposition, by Mr. Welch, on "The Kingdom and the Mystery," and also his exposition in *Things to Come* for September and October, on "More Kingdoms than One."

QUESTION No. 406.

THE WORKS of 1 Cor. 3.

F. W. E. (London, S.W.) You ask, "Does 1 Cor. 3. 12-15 include those who are accepted in the Beloved, 'His workmanship created in Christ Jesus unto good works' (Eph. 2. 10)? When does this trial take place?"

Please consult the Editorial in the present issue. And note further, that the trial of 1 Cor. 3. takes place in THE Day, the Day which follows and answers to

"Man's Day," 1 Cor. 4. 3 (Margin) while man is now judging.

It is the "Day of our Lord Jesus Christ," 1 Cor. 1. 8. It is called the "*Bema*" or "Judgment Seat" in 2 Cor. 5. 10, and takes place immediately after the "Parousia." The Church of the Mystery will not be found here. Scripture is silent as to when 2 Tim. 2. 11, 12 will take place, unless we take "that day" of 2 Tim. 4. 8, as sufficient.

Signs of the Times.

THE EASTERN QUESTION.

THIS, surely, is the most momentous sign of the times that has ever occupied the minds of the Lord's People, ever since the fall of Jerusalem.

It is a war of five nations, and over a million men are in movement. Europe has seldom known a larger struggle, and never a drama more intense.

It is for us to discern the "sign" to learn what it all means.

This can never be done by any who are obsessed with the idea that we are living in the days of the fourth world-power—the Roman Empire, in any form whatever; or that the Popes have anything to do with the prophecy of Daniel.

In Daniel 2. we learn that there were to be *five* world-powers. It is not so stated in so many words, for reasons which will presently appear: but it is most clearly implied.

It will first be noted that it does not say there were to be "four," and only *four*. The word in v. 40 is "fourth"; and it is an *ordinal* number, and not cardinal. And the five are enumerated four times.

(1) In vv. 31-33 the parts of the image are thus enumerated:—

1. The "head" (gold),
2. "his breast and his arms" (silver),
3. "his belly and his thighs" (brass),
4. "his legs" (iron),
5. "his feet" (part of iron and part of clay).

(2) In v. 35 the metals are enumerated separately:—

1. "The iron,
2. the clay,
3. the brass,
4. the silver,
5. and the gold."

Here, the clay is mentioned as being distinct and quite separate from, and independent of, the other four.

(3) In vv. 38-42, we have the parts of the image again set forth and described; and in the original order as in vv. 31-33.

1. "The head of gold" (Babylon),
2. "another kingdom inferior" (Medo-Persia),
3. "another third kingdom of brass" (Greece),
4. "the fourth kingdom strong as iron" (Rome),
5. "the feet and toes, part of potter's clay and part of iron" (The Mohammedan Power).

That the powers are *five*, is clear, from the fact, that they each had a prior existence, before one succeeded the other.

The first, Babylon, began in Genes. 10. 10; but it is not counted as "the head" of this image until Nebuchadnezzar came into possession of Jerusalem.

It was the same in each case. It was as each occupied Jerusalem, that the change took place, and the one succeeded the other as described in vv. 38-42. The order therefore in these verses is chronological, as in vv. 31-33.

(4) But when the metals are enumerated in verse 45, the order is again varied so that we might discern that the "clay" is quite distinct from the "iron" (with which it is mingled). In v. 45 the order is:—

1. "the iron,
2. the brass,
3. the clay,
4. the silver,
5. and the gold."

Now, when the Lord was uttering His prophecy in Luke 21, He concluded it by saying,

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (v. 24).

At the time these words were uttered Jerusalem was in the possession of Rome, "the fourth" of the above five powers.

But is Rome in possession of Jerusalem now?

Who is now treading down the Holy City?

We all know full well that it is the great Mohammedan power, which we know as "Turkey."

The fifth power set out to conquer the world. That was its aim. But we all know how it failed at the siege of Vienna.

In A.D. 636-7 this power defeated Rome, and wrested Jerusalem and the Holy Land from its hand; and by succeeding it, became its possessor, and the *fifth* power—"the clay"—of Dan. 2. It has ever since "trodden down" Jerusalem in a way it had never been before.

Under preceding powers, the Jews had great liberty, nay, under Persia it had great privileges. But the Lord, Who knew the coming power, knew also its character.

But, He knew also that it would have an end!

He does not name it; for that would have had a serious effect on Israel's acceptance or rejection of Messiah, both in the Gospels, and in the Acts; and before, as well as after, the fall of Rome.

All that the Lord made known was that Jerusalem would be trodden down by *the Gentiles*. He does not name the other power which was to succeed Rome.

He states a solemn fact, that a day was coming when *Jerusalem would be delivered from Gentile dominion*.

From these words we, to-day, who believe them know full well that

TURKEY MUST GO

from Jerusalem, and from Palestine.

When therefore we hear and read of the present war, now commencing, we may well be concerned about it, and wonder whether we are witnessing the beginning of the end!

It may not be. For, when a river is approaching the sea, and looks as though it must fall into it, there may be a sudden bend which causes it for a short distance to flow away from it; but, lo, it again bends round and ends suddenly in the sea.

So it may be with current events. But, even so, this will not shake our faith in the truth of the Lord's words in Lu. 21. 24.

Those who know and believe them, and understand the second chapter of Daniel, know more of what is

happening in the East, than those who blindly supply us with the news.

And what is more, for us who are waiting for the Lord Himself from Heaven, there is a still more solemn aspect of the Eastern Question. For we know, from the same word, that, before that crisis, we shall realise our

"HEAVENWARD CALL"

and shall "escape those things which are coming on the earth."

"What manner of persons therefore ought we to be, seeing we look for this "according to His promise."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. C. (Warwickshire). In Dr. C. D. Ginsburg's *Introduction to the Hebrew Bible* (published by the Trinitarian Bible Society) you will see that the Massoretic notes at the end of the various books as to the number of verses, differ in certain manuscripts; but we have never seen any explanation of the three majuscular letters at the head of those notes הזק (HZK). It is our own belief that they stand for Hezekiah, being the first three letters of his name: just as I.H.S. stand for Jesus.

We know from Proverbs 25. 1 that Hezekiah had a guild of scribes working under his direction, and apparently collecting and arranging the Old Testament books in order.

We know also from his history in Kings, Chronicles, and Isaiah how he loved and cared for the Word of God.

There is also still further evidence in the fact that, *after his day*, though those three letters were continued to be placed at the end of the subsequent and later books, there are additions to them which show that the later editors did not know what the letters meant, or what their original purpose was. We have given a translation of these additions in *Things to Come* for October, 1907, p. 111, which are reprinted in our book, *The Chief Musician*, copies of which are still to be had.

G. D. (S. Australia). "The rest of the dead lived not again until the thousand years were finished." The words "lived not again" in this passage are *not* an "interpolation" as alleged by "Russell." That is clearly his mistake. There is a Various Reading it is true, but it does not affect the sense. All the Modern Critical Texts read "*ezēsan*" instead of "*anezēsan*," but the verb *zāō*, (even without the preposition prefixed) means to live again (in resurrection), as well as *ana-zāō*, (see Matt. 9. 18, Mark 16. 11, Luke 24. 5, 23, John 11. 25, 26; Acts 1. 3,; 9. 41; 25. 19; Rom. 6. 10; 14. 9; 2 Cor. 13. 4; Rev. 1. 18; 2. 8; 13. 14; 20. 4. In fact if we omit the prefix "*ana*" (again) from the verb *zāō* in verse 5, then, what does *zāō* mean in verse 4? "they lived and reigned with Christ a thousand years. That surely means living again in resurrection life.

The statement in verse 5 is exactly the opposite of what is alleged. Whatever those who are raised do in verse 4 "the rest of the dead" will NOT do: and that can mean only that "they lived not [again] until the thousand years were finished."

This is what is called by some who have a little knowledge an "interpolation."

H. M. M. (Kent). As to "the last hour" in 1 John 2. 18, we have explained in a recent Editorial that John was writing just before the end of the Dispensation of the Acts of the Apostles. The forty years of the Dispersion, during that time, were running to a close, and it was indeed "the last hour."

RENEWALS.

We beg to remind our Colonial and Foreign readers of the importance of renewing their subscriptions in good time by communicating with our publishers, Sir Horace Marshall & Son, 125, Fleet Street, so as to avoid disappointment.

A DISCLAIMER.

Re the advertisement of *Unsearchable Riches* in our last issue, it was entirely due to a mistake between ourselves and our advertising agent.

Some of our friends have felt aggrieved; but we hope that both they and others will have fuller confidence in us for the future.

OUR NEEDS.

We are thankful to say we have been able to meet all our expenses to date for the current year.

We are deeply grateful to those friends who have held up our hands in the past. But, if we are to go forward without care pressing upon us as well as our labours, we need the continuance of their valued support.

THE EDITOR'S SPEAKING ENGAGEMENTS FOR NOVEMBER.

- Nov. 4.—OLD HILL, STAFFS, Trinity Schoolroom, at 8 p.m.
 .. 5.—HARBORNE (Birmingham), St. John's Schoolroom, at 8 p.m.
 .. 7.—REGENT STREET CHAPEL (Thame Villas, Seven Sisters' Road), at 7.30 p.m.
 .. 12.—WALLINGFORD, Town Hall, at 8 p.m.
 .. 13.—BRIGHTWELL, Mission Hall, at 7 p.m.
 .. 20.—PRITTLEWELL, SOUTHEND, Providence Chapel at 7.30
 .. 25.—GRANTHAM, Castlegate Chapel, at 7.30 p.m.
 .. 29.—NEWARK, Railway Mission Room, Kirkgate, at 3.30 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
S. V. (Hove)	1	7	0
J. M. S.	0	10	0
J. Mc. (W. Australia)	0	10	0
H. Y. (Aberdeen)	0	5	0
G. J. C. (Nottingham)	0	5	0
A. E. & L. C. (Richmond) monthly ...	0	3	0
Anon (Brighton)	0	2	6

(Editor's Publishing Fund.)

Mrs. B. (London, S.W.)	2	2	0
M. G. (London, S.W.)	1	0	0
K. Mc. K. (India)	0	17	6
R. D. (Cornwall)	0	15	9
C. R. (Barrow)	0	10	0
A. J. (Glasgow)	0	10	0
G. C. (London W.)	0	2	6

(Barbican Mission to the Jews.)

E. H. (Sutton)	0	5	0
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(Breton Evangelical Mission.)

E. C. W. (Northam)	2	15	6
Anonymous (Herne Hill)	1	0	0
A. M. (West Kirby)	0	2	6
M. J. (Hither Green)	0	2	6
P. W. (Brightside)	0	2	6

THINGS TO COME.

No. 222.

DECEMBER, 1912.

Vol. XVIII. No. 12.

Editorials.

"THE LORD HATH SPOKEN."

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

(iii). THE EARLIER PAULINE EPISTLES.

(Continued from p. 123).

GALATIANS.

IN the epistle to the Galatians there is no special mention of the *parousia*, but the epistle confirms the fact that the same struggle was going on; that the same confirmation was being given by "them that heard" the Lord; and that the same opposition and persecution was being encountered from the Jews to whom the glad tidings were being announced.

It opens with the same thought as in 1 Thess. 1. 10. The Lord Jesus is the One "Who gave Himself so that He might deliver US from this present evil age" (1. 4).

This is the same deliverance as that recorded in 1 Thess. 1. 10, though the point of view (and therefore the words) are different.

In 1 Thess. 1. 10 the word is *ruomai*, which means to deliver or snatch away from a sure and certain coming wrath. In Gal. 1. 4 it is *exaireō*, which means to pluck out, lift up and bear away out of this present age, before the wrath comes.*

In other words it refers to the rescue and deliverance of 1 Thess. 4. 17. The statement (in the Greek) is "so that He might deliver us out of the present evil age."

The word "present" means the then present age in contrast with "the age about to come" (as in Rom. 8. 38; 1 Cor. 3. 22).

If we give all the occurrences of this word, it will help our readers to judge for themselves.†

In the phrase "this present world" the word rendered world is the Greek *aiōn*, and means an age.‡

Aiōn became the Latin *avum*, an age. It is not *oikoumenē*, which means the inhabited world (and sometimes, in the New Testament, the Roman Empire). It is not *kosmos*, the world, or material creation. It is

* The following are all the occurrences of *exaireō*, from which our readers may gather the fulness of the meaning for themselves: Matt. 5. 29; 18. 9; Acts 7. 10. 34; 12. 11; 23. 27; 26. 17; Gal. 1. 4.

† The Gr. is *entislēmi*, and it occurs seven times: Rom. 8. 38; 1 Cor. 3. 22; 7. 26; Gal. 1. 4; 2 Thess. 2. 2 (where it should be rendered "is now present," and not "is at hand,") 2 Tim. 3. 1 (=shall be present), and Heb. 9. 9.

‡ As is shown in the papers on *The Ages: Past, Present, and Future*, by J. Ch. Smith in vols. xi-xv, since published separately, to be obtained of the Editor. Price 2/6.

See also the separate paper by the Editor on page 135 of the present issue.

not *gē*, i.e., the earth, and sometimes the land or soil; but it is *aiōn*, or age, as arranged and ordered by God Himself (Heb. 1. 2; 11. 3⁷).

So that "this present age" in Gal. 1. 4 stands specially in contrast with "the coming age" (Heb. 2. 5).

In the churches of Galatia, the *apostasy* referred to in 2 Thess. 2. 3† was setting in; and would have been the fulfilment of that prophecy, in strong contrast with the repentance of the nation.

The plague had begun, as we may see from the apostle's earnestness in contending with it.

It was an "evil age" of which he was writing to those assemblies; and the rapid growth of departure from the faith is manifested throughout the epistle.

And "from that present evil age" the blessed truth was, that our Lord Jesus had given Himself that He might come and pluck them out of and bear them up to be for ever with the Lord, as the apostle had already written to the assembly in Thessalonica.

But there is another passage which is, we are sure, not generally understood; but which receives some light from the position in which we find it in this earlier epistle of Paul. It is in ch. 4. 25, 26.

"For this Hagar is [or represents] Mount Sinai in Arabia, and corresponds with the present Jerusalem, and [or, which] is in bondage with her children; but the Jerusalem on high is free, and [she] is [our] mother."

This will be enough for us to quote here, but the whole context must be studied in connection with it.

The great point is the contrast between the two Jerusalems. For there are two; and the one is as great a reality as the other. There was, when the apostle wrote these words,

The Jerusalem which then was, and
the Jerusalem which is yet to be.

The earthly Jerusalem, and
the heavenly Jerusalem.

The old Jerusalem, and
"the new Jerusalem."

The Jerusalem which was below, and
the Jerusalem "which is above."

The Jerusalem which was the mother of bondservants,
and the Jerusalem which (the apostle could say to his faithful converts) is OUR Mother.

To understand the apostle's teaching here we shall have to compare and contrast what is said on this same subject in the Apocalypse.

* Not "made the worlds" as in the A.V.; or "framed" in the R.V.; but *fitted* as in Rom. 9. 22; "perfectly joined together" (1 Cor. 1. 10), etc., and this in accordance with Acts 17. 26, where we read of God's "having determined [the] fore-arranged seasons."

† It was referred to in other Scriptures (see Matt. 24. 12; 1 Tim. 4; 2 Tim. 3; 4. 3. 4).

To connect the two it will first be necessary to consider the date of the writing of the Apocalypse.

As to the date, the evidence is divided between an earlier, or a later date; that is to say, whether it was written during that age (to which Gal. 1. 4 relates), and therefore before the destruction of Jerusalem; or whether it was written after that great time-dividing event.

We declare here, for the earlier date on the authority of the Syriac version, which was quoted by Melito* as early as 170 A.D., and is thus older than any other authority, and much older than any Greek manuscript extant.

Now, as to the Syriac (Peshitto) version, this great fact stands clearly out; that notwithstanding the grievous and hostile divisions of the Syrian communions, yet, all the manuscripts of that version "exhibit a text in every important respect the same"† though used by all these rival churches.

The heading (in the Syriac version) reads:—

"The Revelation which was made by God to John the Evangelist in the island of Patmos, to which he was banished by Nero the Emperor." This would give the date as during his reign which was from 54 to 68 A.D.;

Irenæus‡ (about A.D. 178), speaks of John "who saw the Revelation. For, it was not long since he (or it) was seen, but almost within our own generation about the end of Domitian's reign." The last sentence is ambiguous, and probably means that *John was seen*, for this sense is required by the context, which treats not of authorship or dates, but of why the *name* of Antichrist is not mentioned.

As those who favour the later date for the Apocalypse, follow Irenæus, their testimony is not independent, and therefore has no weight. The later date would be the period of Domitian's reign which was from 81-96 A.D., *i.e.*, after the destruction of Jerusalem.

The importance of this point will be immediately seen; for in Nero's reign (the earlier date) Jerusalem and the Temple were still standing and are both spoken of as such in Rev. 11. 1, 2, 8.

But the real evidence as to the date, is in the book itself.

In ch. 1. 1 it is distinctly stated that the book of "Revelation" was given "to shew unto His servants the things that *must shortly come to pass*."

In ch. 1. 3, "Blessed is he that readeth . . . for the time is near."

In ch. 3. 10, the time of trial *is about to come*.

In ch. 3. 11, Behold I come quickly.

In ch. 16. 15, Behold I come as a thief.

Three times in the last chapter we have "Behold I come quickly": *viz.*, in 22. 7, 12 and 20.

We write all this because of its bearing on Gal. 4. 25, 26.

* A bishop of Sardis, noted as a Christian writer.

† SCRIVENER. *A Plain Introduction to the criticism of the New Testament*, vol. ii. p. 8.

‡ Nero committed suicide on June 9th, 68 A.D.

§ *Hiers*, v. 30 quoted by Eusebius (A.D. 318), 3. 18; v. 7.

It is in Rev. 21, 9-27 and 22. 1-5 that we have "The New Jerusalem," "The holy city," unveiled, and all its glory and beauty described.

This is the "heavenly" city which had been revealed to Abraham's faith. He must have *heard* of it, or it would have been impossible to "look for it" as he did.

Abraham looked for "the city, which hath the foundations, whose "Artificer and Constructor is God" (Heb 11. 10).

Who can read Rev. 21. 10-17 without comparing its surpassing beauty and glory with the Jerusalem which then was, or that now is?

Those who "received the word" proclaimed by Peter (Acts 2. 41, 1 Thess. 2. 13), received it by faith, and with Abraham's faith, were made blessedly free; and enjoying that wondrous liberty they looked for "the city which hath the foundations," "Jerusalem which is above."

They were no longer in bondage under the law of Sinai, bond-slaves of Hagar, but free-men, the sons of Sarah, having Abraham's faith and Abraham's hope.

Abraham saw it from afar and was glad. These believers saw it drawing exceeding near, and were exhorted to "rejoice" (Gal. 4. 27-31).

They looked, as Abraham had looked, for a glorious reality. Their hope was that they would be taken out, and taken up from that "present evil age—and delivered from that wicked generation."

Jerusalem below had shed the blood of the prophets, yea, the blood of Messiah; she was in bondage to the law with all her sons; but those who received and believed the word proved themselves the true sons of the father of the faithful and looked and longed for his heavenly city, "the new Jerusalem," which the apostle could truly speak of as *our* mother.

Jerusalem below was as yet untouched by the coming enemy. "The wrath had come upon it for an end" (1 Thess. 2. 16), but that end had not yet been consummated.

The stones of the Temple yet stood one upon another; but, the end was approaching; and, had the nation repented at the preaching of them that had heard the Lord, the Messiah would have been "sent," and all that the prophets had foretold of coming judgments and the glories of the promised "restoration" would have received a blessed and happy fulfilment.

It is very important that we should understand the position of those who "received the word"; both as to the Old Testament dispensation, the dispensation in which they then lived; and, as to the present dispensation of the Mystery.

It will help us, if we remember that all through the Old Testament dispensation, Abraham's seed consisted of two kinds.

This was foreshadowed from the earliest revelation made to Abraham. It was to be like "the dust of the earth,"* but it was also to be like "the stars of heaven."†

* Gen. 13. 16; 28. 14.

† Gen. 15. 5; 22. 17; 26. 4.

These were, all along, the types of two classes of Abraham's seed; one that would look only for blessings associated with the earth, and would thus, "walk by sight": the other which would look for heavenly blessings and heavenly realities, and would "walk by faith"—even that faith of their father Abraham, referred to in Gen. 15. 5.

The first revelation to Abraham was in connection with the *earthly* portion (Gen. 13. 16), and "the land which thou seest" (vv. 14, 15).

But the later revelation was concerning "things not seen"; even the promised seed, who was yet unborn. And it was in connection with Abraham's faith as to this further revelation that it is written; "Abraham believed God, and it was counted unto him for righteousness" (Gal. 3. 6).

Abraham was righteous before this, when he believed God. See Gen. 12. 4; 13. 1, 14; and chap. 14.

But chap. 15. begins, "After these things the word of Jehovah came unto Abraham," and made him a *further promise* as to his seed, which is Christ (Gal. 3. 16).

Abraham believed this further revelation, and "it was counted to him for righteousness."

Those who "received the word" in the dispensation of Acts were made righteous; and those who to-day believe *the further revelation* made in Ephesians, Philippians and Colossians are going to get a further blessing also.

It will be "counted" to us for something; and we are content to wait, and see what it is going to be.

These Galatian, and other believers of that dispensation, walked by the faith of their father Abraham.

He looked for a "heavenly" hope, connected with Messiah's day. He saw it, by faith, and "was glad" (John 8. 56).

The heavenly seed, all along, desired "a better country, that is, an heavenly," wherefore God was not ashamed to be called their God for He hath prepared for them a city" (Heb. 11. 16).

They lived in faith (Gal. 3. 11), and they "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims on the earth" (Heb. 11. 13).

All these are spoken of as being

"PARTAKERS OF THE HEAVENLY CALLING";

and, had the nation repented, they would have been "caught up in clouds to meet the Lord in the air" (1 Thess. 4. 17).

When Israel got to Kadesh Barnea, the nation might have gone up at once into the promised land over "the hill country of the Amorites."

But they would not believe; and wandered forty years in the wilderness.

When the Lord came ("the prophet like unto Moses,") and called for repentance and faith, it was like Kadesh Barnea over again. They were practically on the borders of the land once more.

But the nation, as such, repented not; and had another, corresponding, forty years of dispersion.

In Acts 28. 26-28 they were brought once more to another crisis like that of Kadesh Barnea of old

But, once again, the nation failed; and its blessing was again postponed.

And now, meanwhile, the revelation of a secret has been given to us in the later Epistles of Paul.

Those who believe it will receive a greater blessing than that which was made to Israel; and will thus anticipate it.

It is not merely a "heavenly calling"—a calling, heavenly in its character—but it will be a call up to heaven itself, for which we wait; a call which relates to *direction* ("upward") and not merely to *character*.

We, who believe this later revelation (as Abraham believed the later promise in Gen. 15.) have something "counted" to us which we shall see ere long.

But, meantime, who are they who really believe it?

Only the few, we fear; for as it was in Gal. 4. 29, "even so it is now."

The many around us are like the Galatian believers. They are "partakers of the heavenly calling," but are "willingly ignorant" of the Mystery, the great secret connected with Christ exalted as Head over all to His body, the Church.

They talk about heaven; they sing about "Paradise;" their only hope is "to die and go to heaven."

They know not the blessed hope of "the heavenward Call." In response to the Lord's promise, "I will come again and receive you unto Myself," they say: "No, Lord, you need not come for me, I am going to die and come to You!"

They need no resurrection, and look for no Ascension!

It is this, to-day, which distinguishes the two great classes of believers.

To each it will be "according to their faith." But theirs will be a *postponed hope*, as was Israel's at Kadesh-Barnea.*

* The article to which we have referred above is in Vol. XIV., page 116, and we re-insert a part of it on page 137.

"THE LAST TIMES"

THE need of an article bringing together all that the Word of God (in the New Testament) has to say on the various expressions used, was seen to be needful and useful, when preparing our Editorial for this month.

We here bring them together, classifying them so as to enable our readers to make them part of their own personal studies.

It will be seen that they all point to the close of the then dispensation, in which, and of which, the terms are used; and that, what is mentioned as about to take place in them *was conditioned on the repentance of Israel* at the call of John the Baptist, the Lord Himself, the Twelve and "them that heard Him."

Had the nation repented, all that God had foretold by all His holy prophets would have been then fulfilled (Acts 3. 19-26).

National blessing was conditioned on national repentance. See Lev. 26. 40-42; Hos. 5. 15; and 14. 1, 2.

Hence, that "age" was limited to the period during which the proclamation was being made.

At the close of Acts 7. the rejection of the promised King and the Kingdom by the impenitent nation was consummated in Jerusalem, the capital of the Land.

At the close of Acts 28. the same rejection was completed by the dispersed of the nation in Rome, the capital of the Dispersion.

All the words, terms, and expressions, given below, refer to *the close of that age*. Thus conditioned, the nation did not repent. The condition was not fulfilled.

Therefore all that God had foretold concerning the "restoration of all things which God hath spoken by all His holy prophets," which included, of course, the sending of Jesus Christ (a second time), *was postponed*; and, does still remain and will continue to remain, postponed until the time shall come for Israel's fulfilment of the one standing condition of national repentance.

"God hath not thrust away His people" Israel (Rom. 11. 2); but, He has cast them aside (v. 15),* until the time of repentance shall come.

Thus, the expressions below all refer to *the end of that age*. The parenthesis of this present dispensation will then be over; the postponement will be ended; God will "send Jesus Christ," and all that the prophets have spoken of the yet future restoration by the mouth of His prophets will be fulfilled. See Acts 3. 18-26.

Those, who through not "rightly dividing the Word of Truth" as to these ages and times, are driven perforce into this dilemma:—

(1) Either these times referred to the destruction of Jerusalem; Christ has come; 1 Thess. 4. has been fulfilled; and we are now in the millennium, as many believe and teach; or

These times all (2) referred to the times yet future. Those who believe this, utterly and entirely ignore the plain teaching of the gospels, and the Acts of the Apostles; and they fail to divide the teaching of the earlier from the later Pauline Epistles. According to that view *everything* concerns the church and themselves; the Lord came to found a church; and this church began at Pentecost.

But these latter teachers *have no answer to the former*; and they have no interpretation which satisfies the plain meaning of the following Scripture passages.

1. "THE END OF THE AGE."

(*Hē sunteleia† tou aiōnos*).

Matt. 13. 39.	The harvest is <i>the end of the age</i> .
Matt. „ 40.	So shall it be at <i>the end of this age</i> .
Matt. „ 49.	So shall it be at <i>the end of the age</i> .
Matt. 24. 3.	What shall be the sign . . . of <i>the end of the age?</i>
Matt. 28. 20.	Lo I am with you . . . even unto <i>the end of the age</i> .
Heb. 9. 26.	But now, once, in <i>the end of the ages</i> (pl.).

* As the blind man "cast aside his garments" (Mark 10. 50).

† Or consummation.

2. THE END.

(*to telos, or tō telē*).

Matt. 10. 22.	He that endureth to <i>the end</i> , &c.
Matt. 24. 6.	But <i>the end</i> is not yet (So Mark 13. 9; Luke 21. 9).
Matt. „ 13.	But he that shall endure unto <i>the end</i> , &c. (Mark 13. 13).
Matt. „ 14.	Then shall <i>the end</i> come.
1 Cor. 1. 8.	Who shall conform you unto <i>the end</i> .
1 Cor. 10. 11.	Upon whom <i>the ends of the ages</i> (pl.) are come.
1 Cor. 15. 24.	Then cometh <i>the end</i> .
Heb. 3. 6.	From unto <i>the end</i> .
Heb. „ 14.	Steadfast unto <i>the end</i> .
Heb. 6. 11.	Diligence unto <i>the end</i> .
1 Peter 2. 7.	<i>The end</i> of all things is at hand.
Rev. 2. 26.	He that keepeth My works unto <i>the end</i> .

3. THE LAST TIMES, LAST DAYS, &c.

(*husteroi kairoi or eschatai hemerai, &c.*).

1 Tim. 4. 1.	In <i>the latter times</i> some shall apostatize.
2 Tim. 3. 1.	In <i>the last days</i> perilous times shall come.
Heb. 1. 2.	In <i>these last days</i> .
Jas. 5. 3.	Ye have heaped up treasures in <i>the last days</i> .
1 Peter 1. 5.	Salvation ready to be revealed in <i>the last time</i> .
1 Peter 1. 20.	Who was manifested in <i>these last times</i> for you.
2 Peter 3. 3.	There shall come in <i>the last days</i> scoffers, &c.
1 John 2. 18.	It is the last time (<i>eschatē hōra</i>).
Jude 18.	That there should be mockers in <i>the last time</i> (<i>en eschato chronō</i>).

4. THE DAY.

Matt. 25. 13.	Ye know neither <i>the day</i> nor the hour when the Son of Man cometh.
Luke 17. 30.	<i>The day</i> when the Son of Man is revealed
Rom. 2. 16.	In <i>the day</i> when God shall judge, etc.
1 Cor. 3. 13.	<i>The day</i> shall declare it.
Heb. 10. 25.	Ye see <i>the day</i> approaching.

5. THAT DAY.

Matt. 7. 22.	Many will say unto Me in <i>that day</i> , Lord, Lord.
Matt. 24. 36.	But of <i>that day</i> , etc., knoweth no man.
Luke 10. 12.	It shall be more tolerable in <i>that day</i> , etc.
Luke 21. 34.	And so <i>that day</i> come upon you un-awares.
1 Thess. 5. 4.	<i>That day</i> shall not overtake you as a thief.
2 Thess. 2. 3.	<i>That day</i> shall not come except, etc.
2 Tim. 1. 12.	Against <i>that day</i> .
2 Tim. „ 18.	That he may find mercy of the Lord in <i>that day</i> .
2 Tim. 4. 8.	A crown . . which the Lord . . shall give me at <i>that day</i> .

6. THE DAY OF THE LORD.

- 1 Cor. 1. 8. That ye may be blameless in *the day of our Lord Jesus Christ.*
 1 Cor. 5. 5. That the spirit may be saved in *the day of the Lord Jesus.*
 2 Cor. 1. 14. Ye are ours in *the day of the Lord Jesus.*
 Phil. 2. 16. That I may rejoice in *the day of Christ.*
 1 Thess. 5. 2. *The day of the Lord* so cometh as a thief in the night.

7. THE GREAT DAY.

- Acts. 2. 20. The great and notable *day of the Lord.*
 Jude 6. The judgment of *the great day.*
 Rev. 6. 17. *The great day* of His wrath is come.
 Rev. 16. 14. The battle of *the great day.*

8. THE DAY OF WRATH.

- Rom. 2. 5. Treasure up wrath against *the day of wrath.*
 Rev. 6. 17. *The great day* of His wrath is come.

9. THE DAY OF JUDGMENT.

- Matt. 10. 15. It shall be more tolerable in *the day of Judgment* (Matt. 6. 11).
 Matt. 11. 22, 24. It shall be more tolerable in *the day of Judgment.*
 Matt. 12. 36. They shall give account thereof in *the day of Judgment.*
 2 Peter 2. 9. To reserve the unjust unto *the day of Judgment.*
 2 Peter 3. 7. *The day of Judgment* and perdition of ungodly men.
 1 John 4. 17. That we may have boldness in *the day of Judgment.*

10. THE LAST DAY.

- John 6. 39. That I should raise it up at *the last day.*
 John 40. 44, 54. I will raise him up at *the last day.*
 John 11. 24. He shall rise again in the resurrection at *the last day.*

All that remains is to be said, is

1. That the events mentioned in these passages would all have taken place before the close of that age, and dispensation which began with Matt. 1 and ended in Acts 28 or shortly after.

2. All the expressions speak as though the events in question were near at hand, and would shortly take place, on the condition of national repentance:

3. The limit within which the events are bounded are the limits of that wicked, adulterous and untoward generation that rejected Christ in Jerusalem and in Rome.

4. As that one condition of national repentance was not fulfilled within that limit, *all the events connected with these times stand postponed*, and are, therefore, together with the sending of Jesus Christ,

STILL FUTURE.

Things New and Old.

THE POSTPONED HOPE.

“WHEN anything is lost through want of faith, though God may afterwards offer something better, it does not follow that what was first lost is ever afterwards recovered. To wander in the wilderness forty years and then to cross by way of the Jordan, implies that the way originally offered by the route of the hill country of the Amorites was never offered again. Yet God accomplishes His purposes.”

The above is the substance, as far as my memory serves me, of a remark in the collected writings of the late J.N.D.

Thus wrote J.J.B.C. in our October number, 1908, and his solemn words follow:—

“It is a sad thing not to believe God and not to take Him at His word.

“After the failure in the first generation following Pentecost, A.D. 30 to A.D. 60, God did offer, in the epistles to the Ephesians and Colossians (written after A.D. 60), something better than we read of in the Acts which book records the failure in the first stage in the Church's history in its kingdom-aspect (for there is no mention of the Church's higher calling, as in the Mystery in the book of the Acts), just as in Heb. 11. something “better” was offered when the promises were postponed.

“During the period covered by the Acts, the Parousia and return of Christ was offered; after this period, and after the sentence of blindness had been finally passed on the nation of Israel (see Acts 28. 28) the Parousia is not mentioned. But there was a secret “hid in God” which is not unfolded in the earlier epistles of Paul, that is, in those written before A.D. 60.

“Moreover in Phil. 3. 20, 21 there is a translation “to glory” referred to which it appears was presented to faith for acceptance in lieu, it would seem, of the rapture connected with the Parousia (1 Thess. 4. 13-18), which, owing to the unbelief of Israel (both in Judea and throughout the Dispersion) had to be postponed. “Postponed,” not abrogated; for the rapture (as in 1 Thess. 4. 13-18) may follow some time after the translation in Phil. 3. 20, 21. This Mystery was hidden in or during the age-times, but is plainly set forth in the epistle to the Ephesians, the most profound of all the books of scripture.

“When the truth concerning the Mystery was recovered it was amalgamated with, and was not clearly distinguished from, the Heavenly Calling which is set forth in 1 Cor. and 1 Thess., and in the epistles to the Hebrews and of 1 Peter. The types also relating to the prolonged and extended journey of the Israelites to Canaan (compassing Edom) and by way of the Jordan were interpreted as for *the church in the Mystery* (which is not the subject of, or for types; it

(the Mystery) having been "*hid in God*."* But to believe God, as in Romans, is to receive by faith a full end of our old Adam (and Edom) nature and all the full testing of our sinner-state and *creature-ruin*.

"Romans presupposes the full acceptance in the heart of a form of sound words which not only sets aside man and all his doings, and all his religion and philosophy, root and branch, but also takes for granted the complete ruin and powerlessness in *creature-life* of all the sons and daughters of Adam *and Eve*.

"It is to such lost sinners and utterly ruined creatures that the gospel of God and the preaching of Jesus Christ according to the revelation of a bidden mystery is offered in the great love and abounding riches of grace of Him who raised our Lord Jesus Christ from the dead and exalted Him to His own right hand far above all the heavens, and who gave Him as Head over all things (the Universe) to the church which is His body, the complement of Him who filleth all in all.

"But it is for *faith-obedience* (see Romans 16. 25-27) to believe or accept a formula such as that which prevails very generally among "Brethren" in connection with their confused teaching on the subject of "the righteousness of God," or to accept that which is historically true in the formulated creeds of christendom is not necessarily to *believe God*.

"The mere acceptance of a creed is not imputed to us for righteousness, but to *believe from the heart* all the promises of God in Christ Jesus—this is imputed. To accept a creed or form of religion may only mean that one belongs to one of the numerous sects of christendom (Brethren included): to *believe God* from the heart is to have a *living* faith. The just shall *live* by faith.

"To resume the subject of the ascent by way of Kadesh-Barnea.

"The Israelites who scorned the earnest and encouraging pleading of Caleb and Joshua never had a second opportunity of going up by way of the hill country of the Amorites; what was then lost to *them* through want of faith was never regained, though God did bring them into the Promised Land by another route. . . .

"Again (writes J.J.B.C., referring to the introductory paragraph of this paper), "though God may offer something better," that "which has been lost through want of faith may never be regained."

"First, I would ask, Is it not still open to any poor ruined sinner to believe God as in Romans, and afterwards also as in Ephesians? Yes, assuredly.

"Secondly, can the heart of man conceive or formulate anything more glorious in love, glory, or the riches of grace than that which is still offered to the sons of men in Ephesians? What patient endurance of the God of all grace! Not only unwilling that any should perish, but to leave open still, after such long continued failure, from the days of the second epistle to Timothy

* In Ephes. 1-3 there is not a single quotation from the Old Testament, or from any previously written Scripture. The Mystery was a fresh revelation from God.

to this twentieth century, the firm bold path of faith from Romans to Ephesians, the way of the hill country of the Amorites!

"Though God may offer something better." There was something better to offer in past dispensations, for then the revelation of God concerning Christ was not "completed" (see Col. 1. 25 margin)."

Bible Word Studies.

BY JAMES CHRISTOPHER SMITH.

"AMEN."

No. 12.

NOT only for its own helpful teaching, but also for the sake of a special appropriateness, we may well close the series of Bible Word Studies with the word

"Amen."

It is a *Hebrew* word: and it is taken over bodily and transliterated in New Testament *Greek*: just as the *English* transliterates the Greek; and thus it retains its original literation and sound.

It is one of the instances by which we see how Hebrew influenced the diction of New Testament writers.

Looking on the surface, two things particularly strike one in observing the use of the word in the Bible, namely, first, it is remarkable how frequently the word is duplicated in the phrase "Amen and amen"; and, also, "Amen amen," without the conjunction. And, secondly, it is remarkable to note how Christ adopted and elevated this word to a place of peculiar importance in His teaching, from the beginning to the end of His ministry.

But these facts remind us, here, of the first necessity, in this study, which is to note,

I. THE USE OF THE WORD.

In the *Old Testament* we find the Hebrew word *āmēn* used thirty times. The authorised version has "amen" twenty seven times. In Isaiah 65. 16 it is twice translated "truth": and in Jeremiah 11. 5 it is rendered "so be it."

The significance attaching to it will best be realised by noting the translation, of one or two cognate forms.

We have the form *ōmen* translated "truth" in Isaiah 25. 1.

We have the word *ōmnā* translated "indeed" in Gen. 20. 12; and Jos. 7. 20.

We have the forms *ōmnām* and *oōmnām* translated by "of a truth," "no doubt," "indeed," "surely," "truly," "of a surety," "in very deed," and used fourteen times (See Gen. 18. 13; 2 Chron. 6. 18; Job 12. 2; Isa. 37. 18).

From the above it seems clear that the meaning invested in this word is "*truth, fact, certainty*, in such phrases as "Be it so;" "It is so;" "It is true;" thus conveying the idea of the *full assent of the mind*

to something said, and expressing a *confirmation* of it. It is a *solemn assent*: and it has almost the force of an oath.

In the *New Testament* we find the Greek word *amēn* as often as 152 times. But Dr. Weymouth's "Resultant Greek Testament" omits 24 of the above number, leaving 128 instances with sufficient MS. authority. For the most part these omissions are at the end of books where transcribers may easily have added them for liturgical purposes.

Of the 128, we find 101 in the Gospels and 27 in the other *New Testament* writings.

The first occurrence is in Matt. 5. 18: and the last occurrence in Rev. 22. 20.

In the *Old Testament* the first occurrence is in Num. 5. 22: and the last occurrence is in Jer. 28. 6.

The word is used by the Jews and Moslems of Palestine to this day. In connection with their marriage processions, accompanied by instruments of music, they sing as thus translated,

"O amen, God is Amen,

O amien, and repeat it again."

Thus far the use of the word. We may now proceed to consider

II. SOME LEADING FEATURES OF THE TEACHING connected with this word.

It is well for the reader to remember that the *Old Testament* words referred to above are based on a primitive root, *āmān*, meaning to build up or *support*, to make *firm*: hence to *trust*, to believe: and in the English Bible this verb is almost always translated by *believe* (See first occurrence in Gen. 15. 6, where the words might be paraphrased, "Abraham said amen to the utterance of the Lord"). If we were humble enough and simple enough to say "amen" to what *God says*, we would receive larger benefit and blessing from our reading of scripture.

In the Old Testament

we note the following facts and features.

(1). We find the word duplicated "Amen, amen," on two occasions, namely, in Num. 5. 22; and Nehemiah 8. 6. The first was the solemn assent of the woman in connection with the law of jealousy: the second was the hearty utterance of the returned exiles when Ezra opened the book and blessed the Lord, the great God, on the occasion of a solemn assembly. It must have been a wonderful scene, for "all the people answered, *Amen, Amen*, with the lifting up of their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground."

Thus the people solemnly, publicly, and audibly gave emphasised assent to what they heard from "the law of God."

A splendid example!

There would be a different tone in the social, ecclesiastical and national life of Great Britain to-day if the people were equally ready to bow to what is

"Noted in the Scripture of Truth."

(2). We find the word duplicated with the conjunction "and" on three occasions, all in the Psalms. These occurrences mark with solemn emphasis the conclusion of three of the five books forming

The Psalter.

They are found in Psa. 41. 13; 72. 19; and 89. 52.

This is interesting because it shows that this expression was used in *writing*, as well as in vocal utterances.

The close of the fourth book of the Psalter (106. 48) has only one "amen," but it has the added emphasis of a "Halleluia!"

The last Psalm of the fifth book and of the whole collection has no "amen," but it has the triumphant seal of

three "Halleluias!"

The utterance of "Amen" by the people goes back as far as the time of Moses (See Deut. 27. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26—twelve times, once for each tribe).

(3). Isaiah 65. 16 deserves special notice. God is here called "the God of the Amen." The word is here associated with *blessing oneself*, or *taking solemn oath*, with reference to the "God of the Amen," Who is the Highest that can be named, Whose judgment is final, and from Whom there is no appeal.

In the New Testament

we note the following interesting points connected with "amen":—

(1). A mere glance over the passages reveals a remarkable difference of translation between the *Gospels* and the *Epistles*. The word "amen" is not found in the Acts of the Apostles.

In the *Epistles* and in the *Apocalypse* the word is retained transliterated "Amen"; while in the *Gospels* it is always translated by the word "*verily*" (the amens at the close of the four books having no sufficient MS. authority).

(2). The next thing to note is that in the *Gospels* every instance is found in the words of the Lord Jesus Himself. Perhaps this fact constrained the translators to make it "*verily*" by way of marking the words of Christ.

(3). But a more striking feature emerges when we note that in the *Synoptic Gospels* it is always single, "*verily*"; but in the *Gospel* according to John it is always double, "*verily, verily*."

In the *Synoptics* the first instance is Matt. 5. 18, and the last is Luke 23. 43, two very arresting sayings in themselves: one concerning the certainty of the fulfilment of the smallest matter in the *Old Testament*; the other concerning *Paradise*.

In the *Gospel* according to John the first instance is John 1. 51, and is connected with the promise of the *vision of an opened heaven*; while the last is John 21. 18, and relates to the *forecast* of what was to *befall* the apostle Peter in his old age.

In this *Gospel* the double "*verily, verily*," occurs no fewer than *five and twenty times*.

There is a poetic beauty about this double use of "amen," and it must have been deeply impressive to have listened to our Lord so frequently repeating the sealing words, "Amen, amen, I say unto you."

As already pointed out the double use of the word was no new thing, for the Old Testament had instances of it; but in the mouth of our blessed Lord the frequent repetition would undoubtedly give peculiar solemnity to His words, and would carry home to the hearers (as now to the readers) a confirming sense of certainty and sacredness.

The reader might profitably go over all the instances and mark how five of them have the added words "I say unto thee" (singular), namely, John 3. 3, 5, 11; 13. 38; and 21. 18: all the other instances are followed by "I say unto you" (plural).

(4). Among the Epistles the word is fairly evenly distributed, occurring oftenest in Romans, five times for certain, namely, 1. 25; 9. 5; 11. 36; 15. 33; 16. 27. It will be noticed that in these instances the word is used as concluding the ascription of *blessedness* (twice), and of *glory* to God (twice).

The blessedness ascribed to God the Creator in Rom. 1. 25 is ascribed to Christ in 9. 5, where He is definitely called God.

(5). As a general fact it will be found that "amen" is the usual concluding word of assent and seal in connection with the great *Doxologies* of the Epistles (See Rom. 16. 27; Ephes. 3. 21; Phil. 4. 20; 1 Tim. 1. 17 and 6. 16; 2 Tim. 4. 18; Heb. 13. 21; 1 Peter 4. 11 and 5. 11; and Jude, verse 25).

(6). There are two occurrences of "amen" in the Corinthian Epistles which are of special interest.

The one is in 1 Cor. 14. 16, where there is reference to what was evidently a custom in apostolic days. The apostle is dealing with speaking in a tongue in public assemblies, bringing all to the test of edification, and he says, "How then stands the matter? I will pray with the spirit and I will pray with the mind also: I will sing with the spirit and I will sing with the mind also. Else if thou bless with spirit, how will he who fills the place of the uninstructed say *The Amen* upon thy thanksgiving, since he knows not what thou art saying? From this it appears that when thanks to God were audibly and intelligibly uttered in public assemblies the people assembled (even the uninstructed) said "The Amen." The definite article here shows that it was the custom so to do.

It is most fitting and seemly when done with intelligent reverence and grace. It may seem a small matter, but it may be a test of spiritual zeal. It is to be feared that in some of our meetings the heartless silence too surely shows that the temperature is getting down to zero or below it.

The other reference is 2 Cor. 1. 20, and has to do with the "promises of God." Says the apostle, "For the Son of God, Christ Jesus, Who was proclaimed among you by us . . . became not yea and nay, but the word has become *yea in Him*: for how many

soever are God's promises in Him is the yea, and in Him *The Amen* for glory to God through us."

A striking and beautiful testimony. What a comfort to know that Christ is God's guarantee that every promise will be kept and fulfilled. "In Him is the yea." And when all is done, Christ and we together will "say the Amen," and glory will redound to God for evermore!

(7.) It only remains to call attention to the use of "Amen" in the Apocalypse. There it occurs eight times*, namely, in 1. 6; 1. 7; 3. 14; 5. 14; 7. 12 (twice); 19. 4; 22. 20.

Thus we have it here in resurrection fulness, and in a most suggestive variety of connections.

In 1. 6 it is the seal of the ascription of glory and might to the Saviour who *loves* us; who *loosed* us from our sins; and who *lifted* us from ruin and made us a royal people and a priesthood of God. "Amen."

In 1. 7 it is the solemn assent to the announcement of the coming of Him Who was pierced; and Who will then be seen by every eye; and over Whom all the tribes of the earth shall wail. "Yea, Amen."

In 3. 14 it is the *Name* of the Lord Himself: "These things says *the Amen*, the faithful and true witness, the beginning of the creation of God." The apostate, lukewarm Laodiceans were subjected to His searching judgment. His word is final. He is *the Amen*.

In 5. 14 it is the attestation by the four living creatures of the song of every creature in the universe, ascribing to Him that sits on the throne and to the Lamb "the blessing and the honour and the glory and the might, unto the ages of the ages." "And the four living beings said *Amen*."

In 7. 12 we have a double use of "Amen" such as we find nowhere else. The combined *Doxology* of the "angels" and "elders" and "living beings" begins with "Amen," and goes on to ascribe to their God *blessing, glory, wisdom, thanksgiving, honour, power, and might*, and finishes with another "Amen." And so this ascription of sevenfold fulness is seen to be enclosed within two "Amens": and thus is marked its special excellence and completeness.

In 19. 4 we see the solemn confirmation of the *action of God* in judging the "great harlot" and avenging the blood of His servants (19. 1-3). "And the four and twenty elders and the four living beings fell down and worshipped God that sits on the throne, saying "Amen, Halleluia!"

Thus we are carried forward among the "Amens" and "Halleluias" of heaven and earth until we reach the final "Amen" of this prophecy and of the whole Bible (22. 20).

In response to the welcome words of the exalted Lord, "Yea, I come quickly," the Apostle of Love voices the very heart of the entire true church of God and says,

"AMEN: COME LORD JESUS."

*The "Amen" in 1. 18 and in 22. 21 (Authorised Version) is omitted by all the leading editors of the Greek text. (But not by the Syriac Version).—Ed.

"His Appearing"
 Will bring every promised blessing,
 Will fulfil every written prophecy,
 Will justify every way of God,
 and
 Will satisfy every blood-sprinkled heart.
 "Amen: Come Lord Jesus."
 Halleluia!

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.

THE SPIRITUAL PREPARATION.

It has been said that a man's theology is expressed in his prayers. In a fuller sense it may be said God's truth may be discovered by reading the inspired prayers of any given period.

We are all familiar with that prayer which the Lord taught His disciples known, as the Lord's prayer. It is in perfect harmony with the dispensation in which it was given. It pertains to the Kingdom and is bounded by it.

In James 5. 15. we read "The prayer of faith shall save the sick." James wrote in connection with the Pentecostal Dispensation, and his epistle is an expansion of the Sermon on the Mount "The Royal Law."

In Acts 4. 30-31 we read "That signs and wonders may be done in the name of Thy Holy Servant Jesus; and when they had prayed the place was shaken." Signs and wonders are not promised for this present dispensation; and prayer for them would not be in harmony with the will of God as revealed in His Word.

The prayers of the Lord's prisoner, the Apostle Paul, are full of interest and instruction for the believer, and we propose to give them a place in our consideration in this series of expositions.

The first prayer is recorded in Eph. 1 15-23; and we suggest the following arrangement of subject matter:

- A | Faith in the Lord Jesus.
- B | Love unto all the saints.
- C | Spirit of wisdom and revelation in the knowledge of Him.
- D | The eyes of your heart having been enlightened.
- C | That ye may know Who is the hope of His calling.
- B | Who is the riches of the glory of His inheritance in the saints.
- A | And what is the great resurrection power of faith.

The verses which follow, to the close of the chapter, are an amplification of "His calling" and "His inheritance" with which our "Hope" is connected.

The subject matter is disposed as follows —

E | Christ raised	
F | and seated	
G | far above all.	
H | e. over every	g. Principality.
	h. Authority.
	i. Power.
	g. Lordship.
	i. Name.
	j. in this age
	k. or coming one.

E | All things under His feet.
 F | Head of the Church.
 G | The Filler of all.

It will be seen that the Apostle prefaces his prayer with a threefold qualification on the part of those for whom he prays.

They are lettered A B and D.

The first two are given in verse 15.

Faith in the Lord Jesus, and Love unto all the saints. The Lord Jesus Christ as the object of faith, is a prominent doctrine of the Scriptures given through Paul:—

- Rom. 3. 22. "The righteousness of God by faith of Jesus Christ."
- Gal. 2. 16. "The faith of Jesus Christ."
 "We have believed in Jesus Christ."
 "Justified by the faith of Christ."
- Gal. 2. 20. "I live by faith of the Son of God."
- Gal. 3. 22. "The promise by faith of Jesus Christ."
- Gal. 3. 26. "Ye are all children of God by faith in Christ Jesus."

(cp. Phil. 3. 9. Col. 2. 5. 1 Tim. 3. 13. 2 Tim. 3. 15).

Since the revelation of God's Love and Mercy, in the Lord Jesus Christ, faith in God must be in and through the Lord Jesus; otherwise we turn our backs on God's greatest gift.

The Lord Jesus Himself emphasized this fact.

"Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of ME, and ye will not come to ME that ye might have life." John 5. 39-40.

"Ye believe in God, believe also in ME." John 14. 1.
 "No man cometh unto the Father but by ME." John 14. 6. The prayer of Eph. 1 is only for those who have faith in the Lord Jesus Christ. A vague belief in "The Almighty," or in "Providence," or a Unitarian treatment of the Lord Jesus Christ precludes from participation in this prayer of the Apostle.

This faith however is not a mere acceptance of a creed, for the next clause is a very testing statement. "Love unto all the saints." It is easy to say that we believe—but, do the people with whom we live or work say so too?

"Faith which worketh by love" (Gal. 5. 6.) is a passage which all might consider to great profit. "Love" is the centre and circumference of the Christian life; even as it is of the Purposes of God; "God is love." We never read that "God is faith" or "God is justice," we do read that "God is faithful" and "God is just," but

all can see the difference between the expression "God is loving" and "God is love."

Nothing can alter this: and, in the believer too, this one quality should predominate. If he speaks the truth, he is to speak it "in love"; not harshly. If he orders his walk according to the Word, he will walk "in love"; if he exercises longsuffering and forbearance, it will be "in love."

This however is not sufficient to fulfil the conditions of Eph. 1. 15. The love which is emphasized there, is not the love of friends and home, of children and parents, of pastors and congregation of members of one or more denominations, it is "love unto all the saints."

"All the saints" embraces all who are sanctified by the one offering of the Lord Jesus Christ. We may be too much inclined to be "a little garden walled around" to the exclusion of many of God's children. It was remarked once by a believer of rather exclusive tendencies, "Jerusalem had walls." "Yes," was the reply, "but not to keep Jews out."

The teaching of the Mystery lifts the believer out of the sects and factions of Christendom, and gives him liberty to love all the saints who are believers of the Lord. If our hearts are cramped we shall not enter into the fulness of blessing which the Lord has ready to reveal in Christ for the members of His body.

The third pre-requisite is found in verse 18 "The eyes of your heart *having been* enlightened." It is important to notice that the apostle does not pray that their eyes may be enlightened but he prays that they may have a spirit of revelation, because they have already had the gracious blessing of opened eyes.

If I visited a picture gallery with a friend who had little or no artistic instinct—I may hope to give some impression if we stood together before a Rembrandt or a Turner and investigated its merits—but what hope should I have if I attempted the task with a man blind from his birth? By nature we are all in a state of darkness: it is the prerogative of the Lord to open the eyes of the blind. In the spiritual sense, it is an unfathomable mercy to be able to say "One thing I know, that whereas once I was blind, now I see" (John 9. 25). When once this is true, then we may be able to add "One thing I do," as recorded in Phil. 3. 13, 14.

The A. V. reads: The eyes of your "understanding;" but the R. V. reads: "Having the eyes of your heart enlightened." It is not so much head, as heart. Knowledge without love puffeth up, but true love, carries with it a knowledge compared with which, the knowledge of our wisest men is ignorance.

Notice also the contrast which is drawn between the saved and the unsaved. Eph. 4. 14 reads concerning the Gentiles, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

This is all blessedly changed for those who are "called saints." They have been translated out of the authority of darkness, into the kingdom of the Son of His (God's) love.

They have, in Christ, Life, Light, and Love. The

apostle now prays for them that they may receive still greater blessing, and that they may be enabled to grasp something of the transcendent glory of what is included in "His calling."

Eph. 1. 16 is a verse which we cannot afford to overlook. "Cease not to give thanks for you, making mention of you in my prayers." The apostle who wrote "Pray without ceasing," practised what he preached. The apostle who wrote "In everything give thanks," placed thanksgiving before prayer in the order of his statements. "With thanksgiving," is often a forgotten clause of Phil. 4. 6. This ceaseless ministry of intercession is referred to again in Col. 1. 9 in relation to similar things. "For this cause we also . . . do not cease to pray for you." Again in 2 Tim. 1. 3, we read "I thank God . . . that without ceasing (literally, without leaving off) I have remembrance of thee in my prayers night and day." So in Rom. 1. 9, "For God is my witness . . . that without ceasing I make mention of you in my prayers." In 1 Thess. 1. 2-3, we read, "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith," etc. In 1 Thess. 2. 13, he says, "For this cause also thank we God without ceasing;" and in 1 Thess. 5. 17, 18 he says "Pray without ceasing, in everything give thanks."

The apostle Paul, upon whom came the burden of all the assemblies, was a man who "prayed without ceasing." He remembered Timothy, he prayed for the saints at Rome, at Thessalonica, at Colossé, some of whom he had never seen. This was one of the secrets of his great love for them.

In Ephesians, with regard to "all saints," we read first of "love unto *all the saints*," and finally we read of prayer *for all saints*. Can we pray for all saints without loving them? Can we love them without praying for them? The occurrence of the expression "all saints" in Ephesians is worthy of study.

A | 1. 15. Love unto all saints.

B | 3. 8. Paul, less than the least of all saints.

B | 3. 18. Comprehend with all saints, the love of Christ.

A | 6. 18. Prayer for all saints.

We have seen how love and prayer are linked together (1. 15, and 6. 18, A. A.) we now see by the central references how humility of mind is necessary to the true comprehension of the great Secret and the wondrous love of Christ (B. B.) We shall never "comprehend" what is the breadth, length, depth and height and get to know the love of Christ which passeth knowledge until we are willing to comprehend with "all saints." A sectarian narrowness is fatal to a comprehension of the "breadth," and if we fail in the first, and humanly speaking easiest aspect, we must surely fail altogether. "Love unto all the saints" is the key word to the first prayer of Ephesians.

"Comprehend with all saints" is a key word to the second great prayer.

Eph. 1 17 brings us to the prayer itself.

"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."

CHARLES H. WELCH.

(To be continued.)

Signs of the Times.

A LOWER DEPTH STILL!

THAT the sum of £20,000 should have been spent in sending over stage actors to Palestine in order to take photographs of scenes in the Life of Christ for exhibition in Cinema Theatres all over the world, surely exceeds in daring blasphemy anything we have yet heard of.

We sincerely trust that the promoters have overshot the mark and misjudged popular taste, at any rate in England.

Strong disapproval has been elicited and expressed from the heads of the church and the churches, and we hope it will have lasting effect.

But the bottom has not yet been reached.

DANTE'S *Inferno*

is now being presented in London.

Actors and actresses have again been employed, with scenery and effects costing (we hear) some £50,000, in order to reproduce moving pictures of all the horrors of purgatory, described by Dante. Those who know anything of his imaginations can realize something of what the effect must be when thus presented to the eye as living realities.

When we reflect that all this money was spent as an investment, without regard to any other effects which might be produced, we stand amazed at the rapidity of the descent to coming judgment.

When such things are done to amuse the people, judgment cannot be far off.

2 Tim. 2. 15.

Another of the enemy's devices to bring the most sacred things into the gutter lies before us. When a high-class play has had its day, it is at last burlesqued, and becomes a laughing stock.

It is even so with this precious precept as to the Word of Truth.

Most of our readers must be aware that many colleges and clubs, etc., in the United States have their own peculiar "yells," by which they are distinguished one from another. The latest adaptation comes from New Jersey.

The newspaper (dated Feb. 6th, 1912) from which we take it gives it as follows:—

"CHURCH YELL" BY CHOIR BOYS.

EVANGELICAL NOVELTY IN AMERICA.

An experiment was made yesterday at the Methodist Church at Hillsdale, New Jersey. The pastor, the Rev. William Hurd, is the choir-master as well as the preacher. Just before the sermon last night, at a given signal, twelve boys rose in the front pew and marched into the spacious platform pulpit to an harmonium accompaniment of the tune of "Onward, Christian soldiers." Then, standing in a row, they proceeded to give the "church yell."

"Say, my friends," they shouted, "have you seen Second Timothy, two, fifteen; First Thessalonians, five, twenty-two? Tells you exactly what to do."

Before the congregation had quite recovered from this evangelical novelty the boys whistled in chorus two hymns, "Stand up, stand up for Jesus," and "Wonderful words of life." Mr. Hurd explained that it was all part of a new method of getting an increased attendance at church.

"A SACRED PLAY."

Another sign of these last times is that the book of Job has been dramatised and presented on the stage!

A bishop has expressed his opinion that it "will mark the beginning of a new era of Bible Study."

In this judgment we may see the guiles of the great enemy. He would not succeed if he presented open and specific evil. It must be that which seems innocent and sounds right, and appears good, if it is to succeed in the enemy's object, which is to turn the Word of God into a source of amusement, and thus to keep the people from the study of it.

It is sufficient to note that Satan is "represented in a new aspect." "An entirely new conception of Satan is an interesting feature." He is "represented as an 'Angel of Trial,'" and is "depicted as one of the sons of God or the Elohim."

Professors and Scholars of the Established and Free Church Colleges are, we suppose, the dramatiser's authority for saying:—

"It is only in later years that Satan was thought of as an evil doer, probably owing to the misunderstanding of his function as judge."

We are further told that "it has received the approval of the Bishop of London."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

H.J.B. (London, W.C.). Like you, we cannot conceive the possibility of failure on the part of any members of the body of Christ from Eph. 4. 11-13.

The work of those mentioned in v. 11 is stated (in v. 12) to be "with a view to (Gr. *pros*) the perfecting of the saints for (Gr. *eis*) a work of service, for a building up of the body until we all (*i.e.*, the whole, not some) arrive at the unity (of v. 3) of the faith, and of the full knowledge of the Son of God, at a man full grown, at the measure of the full age (or stature) of the fulness of the Christ."

It is not what each individual member may do or attain, but to what the whole, as one body, may arrive; and that is the completion of the mystical body of "the Christ."

It seems to lower the whole passage to bring in the infirmities of the individual members while down here, while it is the fulness of the whole (1. 23) which is in question. That "fulness" does not consist in the *state* of the members, but in the completion of the whole body by the arrival of all the members of the body in the completion of "*the new man*."

Phil. 3. 11 must be read on from verse 10, of which it is the continuation. There is no uncertainty in Paul's mind.

He had given up "the Jew's religion" (vv. 4-7) for Christ (v. 8), and now, being "found in Him," his one desire was "to get to know Him and the power of His resurrection (*anastasis*)." This resurrection must be preceded by death; and therefore he must first know what it is to have had fellowship in His sufferings (by having "suffered with Him"); and what it is to have "died with Him." Not until this full knowledge was obtained could Paul know "the power of His *anastasis*." Hence, he adds, "if by what means I may arrive [in His presence] at the *exanastasis*, that one, out from among the dead. Not that I already received [this knowledge] or have been initiated.

R.S.Y. (London). You say you read lately in a magazine:—"A question sometimes arises, why should any of these (the dead in Christ) have died at all? The answers are manifold, and, first, they have not died; only the old pilgrimage home, the body, has seen corruption." How can this be reconciled with Scripture?

It cannot be reconciled. The writer forgets that in Ps. 16. 10 and Acts 2. 27 we read "Thou wilt not suffer Thine Holy One to see corruption." It was *the Holy One* who died, and Who was in danger of seeing corruption had not God interposed to prevent it. If believers do not die, then Christ did not die; and if He did not die, how could He be raised from the dead, and if He be not raised, the consequences set forth in 1 Cor. 15. 14-18 follow. Compare the statements as to Who or What was laid in Joseph's tomb in John 19. 40, 42 and Matt. 28. 6.

B.W.A. (California). Our editorial in the current issue will show you that those who believed and "received the word" proclaimed by "them that heard" the Lord, during the Acts dispensation, belonged to "the heavenly calling," and had no knowledge of the Mystery. How can any believe what they have never heard? (Rom. 10. 14.)

NOTICES.

RENEWALS. Subscribers and Friends are requested to renew their subscriptions for the coming year 1913, in order to avoid disappointment.

THE UNITED STATES. We regret to announce that Mrs. Tratman, of Wheaton, Ill., U.S.A. is no longer able to help us, as she has so kindly done in the past.

FUTURE ARRANGEMENT FOR THE U.S.A.

MRS. SILLS, of 46 Thirteenth St., NORTH PAULINA, CHICAGO, will kindly receive subscriptions and remit them to us. The copies will be posted direct to the subscribers. Please send 50 cents. to cover postage and money orders.

INSETS:

We have again to warn subscribers as to these. When copies of *Things to Come* are not obtained direct from our own publishers, but through local booksellers, or from other sources, all sorts of notices and advertisements may be put inside. We have had complaints of some that are quite obnoxious, and of others which are designedly inserted to oppose our teaching.

BACK VOLUMES.

A subscriber has presented us with two volumes of *Things to Come*, half bound in calf. One containing Vols. I. and II. together; and the other containing Vols. III. and IV. Price, *five shillings each*, (for the double years) post free; ten shillings for the whole, post free. The proceeds to go to our publishing and free distribution fund.

THE EDITOR'S SPEAKING ENGAGEMENTS.

Dec. 3.—At Holly Lodge, Holly Park, CROUCH HILL, London, N., at 7.30.

.. 4.—At FOLKESTONE, Zion Chapel (end of St. Michael Road), afternoon at 3; evening at 8.

.. 14.—At NOTTINGHAM, Old Lenton Hall, Broad St., at 3.15 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.—(Special) Dec. 14., 7.30 p.m. Mr. C. H. Welch, on Ephesians 4. Particulars from Mr. F. Harrison, 21 Cadbury Road, Moseley, Birmingham.

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

CROYDON.—Sundays at 11 and 7; Wednesdays at 8, at 48 Wandle Road.

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

ELTHAM.—83 Earls Hall Road (Well Hall Station), alternate Saturdays, December 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.

LONDON.

PIMLICO, S.W.—At 55 Moreton Street. No meeting during Dec. Next meeting, Wednesday Jan. 15th., 1913, at 7 p.m., subject:—"Immortality and Eternal Life Are they the same?"

KENSINGTON, 251, High Street, the first Friday in the month, 7.30.

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

HARROW ROAD, GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, December 7th and 21st, 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.

TOTTENHAM.—At 348 West Green Rd., on Sundays, 7 p.m., and Wednesdays at 8.

SCOTLAND.

GLASGOW.—The 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.

("Things to Come" Publishing Fund.)

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